

SOUTHERN APPALACHIAN FRIEND

Newsletter of the
Southern Appalachian Yearly Meeting & Association of the
Religious Society of Friends

Fourth Month, 2003

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Monthly Meetings & Worship Groups

Anneewakee Creek Worship Group

Douglasville, GA (770) 949-8079

Asheville (NC) Friends Meeting

(828) 258-0974

Athens (GA) Friends Meeting

(706) 546-0056

Atlanta (GA) Friends Meeting

(404) 377-2474

Auburn (AL) Worship Group

(334) 887-9688

Berea (KY) Friends Meeting

(859) 986-9256

Birmingham (AL) Friends Meeting

(205) 979-7445

Boone (NC) Friends Meeting

(828) 263-0001

Brevard (NC) Friends Meeting

(828) 884-6683

Celo (NC) Friends Meeting

(828) 675-4456

Charleston (WV) Friends Meeting

(304) 756-3033

Chattanooga (TN) Friends Meeting

(423) 629-2580

Clarksville (TN) Worship Group

(931) 647-9284

Clemson (SC) Worship Group

(864) 657-2021

Cleveland (TN) Worship Group

(423) 479-4877

Columbia (SC) Friends Meeting

(803) 254-0626

Cookeville (TN) Worship Group

(931) 268-2592

Crossville (TN) Friends Meeting

(931) 277-5354

Foxfire Friends Meeting (Johnson City, TN)

(423) 283-4392

Greenville (SC) Friends Meeting

(864) 895-7205

Huntsville (AL) Friends Meeting

(256) 837-6327

Memphis (TN) Friends Meeting

(901) 762-8130

Murfreesboro (TN) Worship Group

(931) 389-6340

Nashville (TN) Friends Meeting

(615) 269-0225

New Moon Worship Group

Barnardsville/Weaverville, NC (828) 626-2572

Oxford (MS) Friends Meeting

(662) 473-9026

Royal Worship Group

Blountsville, AL (205) 429-3088

Sevier County Worship Group

Sevierville, TN (865) 429-1807

Sewanee (TN) Worship Group

(931) 598-5031

Swannanoa Valley Friends Meeting

Black Mountain, NC (828) 299-4887

West Knoxville (TN) Friends Meeting

(865) 694-0036

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Planning Committee Clerk:	Tim Lamm (Berea), (859) 986-9256, tlamm@chpl.net
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Spend a week or the summer "Living In Community" at Common Ground

Daryl Bergquist and Sara Rose of Royal Friends Worship Group are inviting college students to spend from 1 or 2 weeks to the whole summer "in residence" at Common Ground Intentional Community in rural northern Alabama in our solar home. Semi-private sleeping space and healthy food are provided in exchange for work in organic gardens, assisting in solar hot water construction, and small appropriate technology projects. Applicants must be energetic, enthusiastic, self-reliant and enjoy people. Because this is a rural area, personal transportation is highly recommended. Assistance in securing paying work while here can be arranged.

Common Ground is an 80-acre environmental land trust, located in a beautiful rural area of north-central Alabama, with a 3 acre cold spring pond, very close to the Locust Fork River. Our community has held several "house-raising" and built our 6 dwellings, our community center, tractor barn, offices, and woodshop together. We operate by consensus and hold community workdays and business meetings every month; visitors are welcome to join us for these with advance notice. We hold an annual weekend gathering of music and family fun in June.

Other groups, families, and individuals have moved into this area because we (Common Ground Community) are here. Many of us are active in promoting peace and justice, protecting the environment, and nurturing a very small Quaker Worship Group in our county (under the care of Birmingham Monthly Meeting). There are several projects here a self-motivated person could participate in or initiate.

Common Ground is located half way between Huntsville and Birmingham, AL, and our members and neighbors often go to both for pleasure and shopping activities. Shared transportation can sometimes be arranged.

Students interested in applying may contact:

Sara Rose
Common Ground Intentional Community
442 Red Maple Rd.
Blountsville, AL 35031 (205) 429-3088 rivkahdara@urisp.net

I spent my 2002 summer break from college, living "in community" at Common Ground Intentional Community in rural Alabama. Sara Rose and Daryl Bergquist shared their home with me, where I got to live in a lovely screened-in porch room, with a ceiling fan, and private entry, looking out over the gardens. The mixture of community and privacy worked well for me.

Living at Common Ground Community was great. I participated in their monthly workdays and observed their business meetings, where they used consensus decision making to govern their operations. I helped in putting together their annual "Land Party" where folks came from all over for a two-day weekend of swimming, music, food, camping, and stimulating discussions.

Daryl & Sara helped me to arrange a part-time paid position to work with migrant farm workers in the area, where I used my Spanish as a medical translator, which was a wonderful experience. In exchange for room and board, I helped Daryl & Sara with their building and garden projects, and just generally helped out with cooking and chores.

The summer I spent with Sara and Daryl was probably the most relaxing summer I have had recently. It was restorative to get to spend time outdoors with wonderful people and their animals. I also got to play in several people's gardens (and got paid!)

I felt very welcome, and continue to feel like an extended member of the Common Ground family. I returned there this winter, bringing three other Earlham students with me to join Common Ground for their New Year's celebration.

I recommend the experience for someone who has a car, is independent, and comfortable with rustic living. The possibilities for projects are wide ranging and they are very willing to work with you.

—Hannah McDermott, Earlham, 2003

From the Editors: Another war is underway—an illegal, immoral, unjust, and senseless war; a war with no end in sight and with grave consequences, many of which remain unknown. SAYMA Friends have joined the majority of the world in dissent, expressing themselves through vigils, marches, letters, phone calls, and other means. During First Month this year, Friends World Committee for Consultation brought diverse Friends together at Guilford College to “worship, pray, study and seek God’s guidance” and to inform Friends and strengthen the peace witness. Our yearly meeting was well represented. This issue begins with reflections from several SAYMA Friends who participated in the conference. Then for an appropriate seasonal diversion, it continues with a story about a Quaker professional ball player (if only the national pastime could once again be baseball and not war!) and his 10 commandments that can easily be applied beyond the baseball diamond. We also have several contributions from our Ecological Concerns Network, the usual announcements, and a bit of monthly meeting news. Please enjoy. We’ll see you at yearly meeting.

**FWCC Conference: *Friends Peace Witness in a Time of Crisis*,
Guilford College, First Month 2003**

Hannah McDermott (West Knoxville): I was honored to go to the Friends World Committee on Consultation’s Friends Peace Witness in a Time of Crisis conference in January of this year as a representative of SAYMA. As I reflect on what I heard at this conference, and what message I feel called to bring to SAYMA Friends, I think first of community.

Throughout the conference speakers mentioned the importance of community in their lives, that their communities are where they test their callings, in the Friends tradition of clearness. As I have become more and more aware of my communities, and how they feed me, as well as what I have to give them, the more I am thankful for all that SAYMA has been and will continue to be for me. Friends spoke of a three-part process. It begins with getting quiet and listening to the Spirit for that which each of us is called to. Once we find that calling, it is important to test it in our community of faith, to clarify it with people who know us, and to help discern what that may mean in terms of action. The final part is action—that it is not enough to listen to the Spirit—we must act on it.

When I kept hearing the message that action is what’s needed—not blind action, but intentional, clear, Spirit-led action, it was kind of frightening. But then I heard the other part of the message—granted, it took me a while to hear, but I did. Those of us who are called to action are not asked to walk alone. Today I feel that very strongly as I see all the people around the world speaking out against the US war in Iraq. If I am called to be a peacemaker, then I am being asked to join something, not start something new.

Throughout the weekend, people thought, talked and discussed the peace testimony, and the conclusion that I heard was that the peace testimony is not central to Friends’ tradition. It’s not about following the testimony, but about listening to the source, which is Spirit. What is central is our communities of faith, and a calling to be

peacemakers comes out of that. One of the most important things we can do is to listen to the Spirit, and follow each of our individual callings, and act on them. If there is one message I want Friends to hear, it is that for those who are called to act—now is the time. I heard over and over that it is not easy, but it is necessary, and we must start now, even, and maybe especially, when we are not ready.

There is a story that a Friend told that illustrates how important community is that I want to share. She told of how she was in California with a friend, walking in a forest of redwood trees. Looking up she marveled at how tall and strong the trees were, commenting that they must have incredibly deep roots to be able to stand so tall for so long. Her friend told her that redwood trees don’t have deep roots. Their roots are shallow, but they reach out to the other redwood trees, and create a web of roots that supports them all.

Debra Johnson (Memphis): I had mixed emotions about traveling to Guilford on the Martin Luther King, Jr. weekend. A major peace rally was being held in Washington, DC, and I know I was not the only conference participant who felt torn between the two. There was more than one joke made about Quaker timing that weekend. However, it became clear very quickly that I was in the right place.

The weekend brought together Quakers from all over the Americas. Friends General Conference, Friends United Meeting, and Evangelical Friends International were all represented. It gave everyone an opportunity to get to know Friends from different traditions and this was a particularly important growing experience for me. It also provided a wonderful opportunity to meet Friends who were working for peace and justice in such diverse areas as

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(FWCC Peace Conference continued)

ecology, urban planning, and tax resistance, just to name a few.

The weekend also provided some context for Friends about historical and biblical issues related to the Peace Testimony. Atlanta Friend Janet Melnyk shared information about the biblical context of the Peace Testimony while Chattanooga Friend Larry Ingle spoke about the historical aspects. SAYMA representative and New Moon WG Friend Kim Carlyle also presented a well-attended workshop on the interrelated issues of ecology, justice, and peace.

The nurturing environment allowed many of us to recharge our batteries for what we knew was going to be a very difficult road ahead. It was an opportunity for us to hold one another in The Light. As we departed to our respective homes, we knew there were Friends bearing witness to the Peace Testimony in very powerful and meaningful ways.

Carol Nickle (West Knoxville): The experience of the conference “Friends Peace Witness in a Time of Crisis” is helping me to remain spiritually centered during this war crisis created by our own government. I took notes; however, I do not need my notes to remember the moving story related by Nancy Maeder during the morning meditation.

At the Ramallah Friends School, the eyes of the young children grew wide and their heads silently nodded up and down as Ms. Maeder told them she knew that they must be suffering through frightening experiences. I do not need my notes to remember the several speakers and music which brought me to tears. I do not need my notes to remember Bridget Moix’s words closing the conference that we are renewing our covenant for peace.

Coming together with Friends of all different persuasions from many different areas of our country and Canada was dynamic and powerful. I learned a lot from being in workshops with these Friends. At West Knoxville Monthly Meeting, we are holding a second hour on war tax resistance as a result of the workshop at the conference, and have held a second hour for those of us who attended the conference to share our experiences.

I was not a representative and only signed up late after finding out about the conference. I am so glad that I did and very thankful for those who planned it and for those who participated.

Kim Carlyle (New Moon WG/Swannanoa Valley): I returned from the FWCC peace conference with a sense of encouragement. Overall I found the gathering rich with sharing, learning, and scores of presentations.

But from many of the presentations, one would gather that most Friends’ peace work occurs after the seeds of war have been sown. We seek diplomatic solutions after tempers have flared; we demonstrate solidarity with oppressed people in war-torn nations; and we work to relieve human suffering. This is all good and necessary work, but it does not address the underlying causes of conflict. It does not take away the occasion of war. Shouldn’t we be proactive as well?

During the Friends Committee on National Legislation workshop, the discussion turned to how factors such as energy use, water scarcity, and rapid population growth can sow the seeds of war. Jack Patterson of the Quaker United Nations Office related that fifteen years ago the New York City Fire Department redefined its mission. In addition to fighting fires, it would emphasize fire prevention. It began to focus on inspections, compliance with fire codes, and other programs to reduce the potential for fires. And guess what? New York City now has fewer fires!

Similarly, prevention—taking away the occasion of war—must also be a significant part of the peace package. I am encouraged by the change I’ve observed over just the last few years as more Friends are becoming aware, and more Friends are raising awareness of the links between peace, justice, and care for Creation.

Carl Magruder of Strawberry Creek (CA) Friends Meeting reminded Friends that John Woolman’s first stirrings of conscience and compassion were not in response to a bill of sale for a slave, but with a concern for some of God’s other creatures—a family of birds. Mary Lord told us that the Peace and Simplicity should go hand in hand. The sharing by young adult Friends during worship was particularly moving as they expressed grave concern for the future of the planet.

The conference showed us that peace work takes many forms and that all are essential parts of the total peace package.

* * *

Friends School of the Smoky Mountains

Doug Price (Sevier County WG) is delighted to announce the opening this Fall of the *Friends School of the Smoky Mountains*, an alternative high school in Sevier County, TN. FSSM will offer to bright but underachieving youngsters a chance for very small classes, individual attention, and a chance to regain lost self esteem.

Average class size will be nine students with a student/faculty ratio of six to one. Tuition will be \$9,500. They plan to open with 36 students the first year and to use a church school building. They have budgeted \$27,620 for financial aid the first year. This will grow as they expand to an enrollment of 54 students and eight teachers.

Herb Pennock—Quaker Pitcher

By Barry Master (Asheville)

With the new season just underway, it's time for me to share my Friendly sports column. Here's some of what I've read and learned about Herb Pennock, a Quaker baseball player, and how his faith influenced him. There are lessons here for baseball fans and others, young and old.

Known as the "Knight (or Squire) of Kennett Square" (near Philadelphia), Herbert Jefferis Pennock pitched in the major leagues from 1912 through 1934. He pitched for prep schools, including Friends School, before signing as an 18-year-old with the Philadelphia A's. The slender lefthander developed control by pitching whenever he could, including against a stone wall or barn door when he couldn't get someone to catch him. "It wasn't always fun, but I kept plugging away because it meant so much to me." He later authored a piece he called *The 10 Commandments of Pitching*. His advice included: Always listen to what your catchers and fielders have to say, develop your faculty of observation, conserve your energy, and always pitch to the catcher and not the hitter.

Pennock was twice dealt as a bargain ("fire sale") to other teams, joining the Boston Red Sox in 1915 and New York Yankees in 1923. His 22-year career was the longest of his time. He didn't pitch in the majors in 1918, spending that year in the navy as a medic and a ballplayer (during which time he performed a pitching exhibition before the King of England).

He had a reputation as a gentleman, an unusual quality for a ballplayer then. He loved flowers and raised silver foxes as a hobby. In his era, when batters did not wear helmets and players died from being hit with baseballs, only he and Walter Johnson would not throw at hitters.

Herb Pennock was a good friend of Babe Ruth, teammates on both the Red Sox and the Yankees, although they were regarded as opposite personalities.

But his style did not prevent success. He was regarded by one of his managers as "the greatest lefthander of all time." He won 241 games and was undefeated (5 wins and no losses) in World Series games. In 1923 he beat the New York Giants in Game 6 of the World Series to give the Yankees their first World Championship. In Game 3 of the 1927 World Series, pitching for one of the greatest Yankees teams of all time (their lineup was called "Murderers' Row"), he had a perfect game in progress through the first 22 batters. He finished with a three-hit victory over a Pittsburgh Pirates team known for being superb hitters against lefthanders. A quote about him, often repeated, from the batter hitless against Herb after saying no southpaw could always get him out: "You didn't face a lefthander. You faced Herb Pennock."

Released by the Yankees in 1934, Herb was asked by sportswriters how he'd been treated: "Royal," he answered. He pitched for the Red Sox again, with a 2-0 win-loss record, before retiring. He coached for the Red Sox from 1936 to 1940 and was supervisor of their minor league farm system from 1941 through 1943.

His wife Esther authored a piece on being a ballplayer's wife and the time away from home required of a major league ballplayer. Her public sharing may well have influenced Herb to accept a position closer to home. He was general manager of the Philadelphia Phillies from 1944 to 1948. He was responsible for building the Phillies club known as the "Whiz Kids" that surprisingly won the National League pennant in 1950. But in that role, Herb was also a part of history in a way that showed it isn't always enough to be a Quaker, or do what's popular, in seeking to do what is right.

In 1947, Branch Rickey was general manager of the Brooklyn Dodgers. The previous year, major league owners voted 15-1 (Dodgers the only dissenting vote) against bringing black ballplayers into the major leagues. The Dodgers road secretary wrote that Herb telephoned Branch Rickey and said Branch couldn't bring that black (a different, hurtful word is the quote) ballplayer Jackie Robinson with the rest of the team, saying, "We're just not ready for that sort of thing yet. We won't be able to take the field against your Brooklyn team if that boy Robinson is in uniform." To which Rickey replied, knowing a forfeited game is scored 9-0, "Very well, Herbert. And if we must claim the game nine to nothing we will do just that."

The Phillies and their manager, a former teammate of Herb's on the Yankees, gave Jackie Robinson the worst verbal abuse and name calling by any team. Jackie had his hardest time keeping his promise to Branch Rickey of no retaliation, no matter what was said or done to him, his first two years in the major leagues. But in a mysterious way, the Phillies series is also credited by Jackie Robinson in his book, *I Never Had It Made*, with rallying the Dodgers team behind him: "By the third day of our confrontation with the emissaries from the City of Brotherly Love, they had become so outrageous that Ed Stanky exploded. He started yelling at the Phillies. 'Listen, you yellow-bellied cowards', he cried out, 'Why don't you yell at somebody who can answer back?' It was then that I began to feel better. I remembered Mr. Rickey's prediction: that if I won the respect of the team and got them solidly behind me, there would be no question about the success of the experiment."

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(*Quaker Pitcher* continued)

The stress of that time took its toll. Herb Pennock died of a stroke the following January at the age of 53 (curiously, Jackie Robinson died from heart and diabetic complications at the age of 53) despite his athletic life. A short time after his untimely death, Herb Pennock was elected to the Baseball Hall of Fame. At the time, he was one of fewer than 20 pitchers so honored.

Herb's grandson Rob Pennock studied at Guilford College and has confirmed his grandfather's Quaker heritage.

While it is difficult for me to condone or understand the very wrong words and actions of a time past, it seems easier to forgive a good person and Friend. Had he pitched and lived today, Herb Pennock would surely be a fine teammate and loyal friend for all. He was a model of style and grace during his career in baseball. We can learn from his story.

Herb Pennock's 10 Commandments for Pitchers

1. Develop your faculty of observation.
2. Conserve your energy.
3. Make contact with players, especially catchers and infielders, and listen to what they have to say.
4. Work everlastingly for control.
5. When you are on the field always have a baseball in your hand and don't slouch around. Run for a ball.
6. Keep studying the hitters for their weak and strong points. Keep talking with your catchers.
7. Watch your physical condition and your mode of living.
8. Always pitch to the catcher and not the hitter. Keep your eye on that catcher and make him your target before letting the ball go.
9. Find your easiest way to pitch, your most comfortable delivery and stick to it.
10. Work for what is called a rag arm. A loose arm can pitch overhanded, side arm, three quarter, underhanded, any old way, to suit the situation at hand.

—plus—

11. Don't beef at the umpire. Keep pitching with confidence and control of yourself as well as the ball. Don't get it into your head the umpire is your worst enemy. Fury is as hard on you physically as emotionally.

West Virginia Gathering of Friends

The West Virginia Fall Gathering of all Friends will be on September 6-7th at Camp Hervida near Parkersburg, WV. You can contact Charles Schade (304) 925-0119 for more information if you are interested in attending.

Nominating Notes

The SAYMA Nominating Committee is faced with a daunting task this year as many terms of service in the positions of responsibility are being completed at yearly meeting sessions. We ask SAYMA Friends to search in their hearts to discern if they might be led to serve in any of these areas.

Among them are: clerk, assistant clerk, recording clerk, clerks and members of Finance Committee, Nominating Committee and Personnel Committee, clerks of Peace and Social Concerns Committee, co-clerks of ECN and SAYF Steering (also 2-3 members for the latter); the whole Site Selection Committee needs to be reconstituted and reactivated and three positions on the Yearly Meeting Planning Committee appointed: Local Arrangements, Co-Registrar and YAF; representative for Wider Quaker representative positions: AFSC representative and 2 alternatives, one AFSC/SERO representative and one FWCC representative.

Please contact any of the committee if you have suggestions of Friends who have the gifts to serve in these positions. In prayerful gratitude for those Friends who have so faithfully served SAYMA.

Nominating Committee

Jane Goldthwait (Celo MM) jbgoldthwait@yahoo.com

Jess Purvis (Chapel Hill MM) dest@arsdraconis.com

Perry Treadwell (Atlanta MM) perryt@bellso.net

Penelope Wright (Nashville MM), clerk

pennywright@earthlink.net or 615-298-1385

Holding You in the (CF) Light

Is your Meeting/Worship Group actively involved in the Ecological Concerns Network's compact fluorescent lights project?

For information contact Bill Reynolds at cisland@aol.com or (423) 624-6821.

SAYMA List-server

To subscribe to the SAYMA list-server

sayma@kitenet.net

You can e-mail to

sayma-request@kitenet.net

writing only the word " subscribe " in the body of your e-mail message. You can also subscribe on the web at <http://kitenet.net/cgi-bin/mailman/listinfo/sayma>.

You need to be subscribed in order to post messages to the list-server. In case of difficulties, you can reach a live human list-administrator at sayma-admin@kitenet.net.

The Earth Charter

Overview

The Earth Charter is a declaration of fundamental principle for building a just, sustainable, and peaceful global society in the 21st Century. It seeks to inspire in all peoples a new sense of global interdependence and shared responsibility. It is an expression of hope and a call to help create a global partnership at a critical juncture in history. It calls upon us to search for common ground in the midst of our diversity and to embrace a new ethical vision that is shared by growing numbers of people in many nations.

The drafting of the Earth Charter was part of the unfinished business of the 1992 Rio Earth Summit. An Earth Charter Commission was formed in 1997 and an Earth Charter Secretariat was established at the Earth Council in Costa Rica. A new phase began with the official launching of the earth Charter at the Peace Palace in The Hague on June 29, 2000.

SAYMA Endorsement

Thousands of nongovernmental organizations and cities throughout the world have endorsed the Earth Charter and are working to implement its principles. It has been endorsed by New England Yearly Meeting, the Arthur Morgan School, and other Friends Meetings and Quarters.

So much of what is in the Earth Charter is in tune with our Quaker testimonies on Peace, Equality, Simplicity, Justice and Earth Care. Can we consider asking SAYMA to endorse this as part of our witness of our traditions inspiring our practice? Endorsement of the Earth Charter by individuals or organizations signifies a commitment to the spirit and aims of the document. It indicates an intention to use the Earth Charter in ways that are appropriate to your situation. Endorsement builds support for the Earth Charter Initiative and social change.

The Earth Charter can be:

- *an educational tool for understanding the critical choices facing humanity*
- *an invitation to all for internal reflection on fundamental attitudes and ethical values governing our behavior*
- *a catalyst for dialogue*
- *a call to action to a sustainable way of life that can inspire change*
- *a values framework for policy development*
- *a soft law instrument providing an ethical foundation for ongoing development*

PREAMBLE We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations....We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

PRINCIPLES

I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.
2. Care for the community of life with understanding, compassion, and love.
3. Build democratic societies that are just, participatory, sustainable, and peaceful.
4. Secure Earth's bounty and beauty for present and future generations.

II. ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.
6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.
8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

III. SOCIAL AND ECONOMIC JUSTICE

9. Eradicate poverty as an ethical, social, and environmental imperative.
10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.
11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.
12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

IV. DEMOCRACY, NONVIOLENCE, AND PEACE

13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.
14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.
15. Treat all living beings with respect and consideration.
16. Promote a culture of tolerance, nonviolence, and peace.

(See the entire Earth Charter at www.earthcharter.org)

2003 Gathering of Friends

University of Pittsburgh

Johnstown, PA 28 June to 5 July, 2003



Friends General Conference 2003 Gathering of Friends theme is "Coming to Peace." The Gathering Community will be gathered in worship from the opening meetings on Sunday morning through a closing meeting on Saturday, July 5. Some highlights:

A daily Bible half-hour... *the Silent Center*...FLGC worship ...*Evening speakers: South African Friend Duduzile Mtshazo, former clerk of the Africa Section of FWCC; Vanessa Julye and Christopher Sammond; Tony Prete*...Tuesday evening "Pieces of Peace": families, teens, adult young Friends, seniors, singles, and everybody else will be invited to choose from a potpourri of activities... *Wednesday night interest groups on topics from homeschooling to Islam*...Thursday night folk singers Pat Humphries and Sandy Opatow...*Friends Committee on Unity with Nature Center with displays, presentations, and activities*...Junior Gathering, children entering grades 1 to 7 will choose among theme groups appropriate to their age...*High Schoolers may expect to experience a loving spiritual community*...Adult Young Friends community provides space within the Gathering for post high school age Friends...*Music making and singing will abound, Yoga, contra dancing, folk dancing, and other movement opportunities*... Lemonade Art Gallery... *Gathering Store*....

Friends General Conference has financial support for Gathering attenders. Scholarships and workgrants are available. First time attenders scholarships match grants from monthly and yearly meetings. General scholarships assist families and individuals with the expenses of room/board and registration. Friends are urged not to let cost issues keep them from considering attendance.

The Advance Program has been mailed to all monthly meetings. You may also request an Advance Program by contacting Friends General Conference at 1216 Arch Street, 2B, Philadelphia, PA 19107 (215) 561-1700 or email (gathering@fgcquaker.org). More information about the Gathering and FGC is available on the World Wide Web at <http://www.fgcquaker.org/gathering/>.

Nashville News from Diana McKeever

Mary McKinney has a new son – Finnegan; Tim and Elizabeth Natch are married; Kit Potter attended a workshop on "Nurturing the Meeting."

News from William Penn House

Errol Hess is retiring to South Carolina after serving five years as Executive Director. Byron Sandford will replace Errol. Best wishes to both Errol and Byron.

Yearly Meeting Centers

By Penelope Wright, Adult Program Coordinator

It has long been our custom to have various centers where like-minded Friends can join in worship and friendship. There has been little formal organization for these centers over the years. In fact, sometimes the centers have spontaneously formed. But it makes for smoother planning for time and space if these centers can be intentionally planned. In an effort to bring about this intentional organization, this year the Adult Program will be taking these centers under its care. Thus I seek to hear from you concerning two items: 1.) Is there need for: a men's center? a women's center? a center for FLGC? other centers? 2.) Are there Friends who are led to come forward as convenors of these centers? Details of what the duties of a convenor entail will be provided by me upon request.

Please email me directly at pennywright@earthlink.net or call 615-298-1385 as soon as possible. Even if you are not personally led to respond to this request, please announce it at your meeting. In Peace, Penelope

An Invitation to Read (and Write for) *What Canst Thou Say?*

by Mariellen Gilpin, Urbana-Champaign (IL) Meeting

What Canst Thou Say? is a newsletter on Quakers, mysticism and contemplative living—a worship-sharing group in print, with each writer contributing his or her experience in response to a central theme. Themes for upcoming issues are as follows: May—*Birth and Rebirth*; August—*Celebration and Transformation*; November—*Healing*, editor: Judy Lumb (Atlanta MM)—Healing may be accompanied by a sense of the presence of the Spirit. Sometimes the body isn't healed but the spirit is. Sometimes healing isn't about physical illness. Have you or someone you know been healed by prayer or other spiritual practice? Share your story of healing with readers of *WCTS*. Submission due date: 08/15/2003; February—*On Being Open and Tender*.

WCTS depends on its readers to write for the publication. Articles can be 350-1500 words long. Don't worry about writing perfectly. Just get your story on paper.

For sample back issues or more information, contact Mariellen Gilpin, 818 West Columbia, Champaign IL 61820. (217) 352-2082 or m-gilpin@uiuc.edu. *WCTS* is \$8 for four issues a year. Subscriptions: *WCTS*, c/o Margaret Willits, PO Box 5082, Sonora, CA 95370.

Earlham School of Religion Access graduate courses in Richmond, IN August 2003—*Educational Ministries, Introduction to Spiritual Formation, Aspects of Writing As Ministry*. To apply: www.esr.earlham.edu or (800)432-1377.

The Paper Chase

by Susan Carlyle

For many people, trees are viewed as sacred or as powerful spiritual metaphors. How we use paper reflects our reverence and respect for trees and the forest ecosystem that supports them. Americans use approximately 7 million tons of office paper or 1.4 trillion sheets of paper each year. Producing a ton of virgin paper requires 24 more trees; 7,000 more gallons of water; 4,100 more kilowatts of energy; and releases 60 more pounds of pollutants into the atmosphere than producing a ton of 100% recycled paper.

Most tree-free papers are actually blends of non-wood fibers and post-consumer waste. This is good. Using recycled paper to create new paper saves water, energy and helps keep pollution down. Chlorine is often used in the bleaching process, releasing the carcinogen dioxin. Using non-chlorine processed paper reduces the amount of toxics released into the environment. The benefits of using non-wood sources of paper without chlorine are clear. The down side is the price. There is paper made from kanaf, hemp, flax, and even shredded up old money fibers and blue denim jeans! This stuff costs more than twice what the 100% post-consumer recycled stuff.

Some definitions are in order here. The paper industry defines “recycled” as using the trimmings and the ends of rolls of virgin wood paper and perhaps floor sweepings to go back into the making of paper. The term “post-consumer recycled” means that the paper has gone out into circulation, been used, and has then come back for recycling. All copy paper, available anywhere, has some recycled content, but how much, and what kind, are the questions to ask.

I got interested in paper when Kim and I became co-editors of the Southern Appalachian Friend—our newsletter was using 5 reams of paper every 4 months. I did some research and we decided to use paper that was 100% post-consumer recycled and processed chlorine free. It costs \$80 a year above what cheaper paper would cost, but we felt that paying the *true cost* was important.

One source, the New Life Paper Company, sells paper that is 100% post-consumer recycled, processed chlorine free for \$42.95 a case (5000 sheets) plus shipping. This is the 8 ½” by 11” size. They also carry the same size paper

that is 80% recycled and 60% post-consumer recycled, processed chlorine free for \$39.95 a case. As a result of SAF’s commitment, each year:

- 4 trees will be saved,
- 1663 gallons of water will be saved, and
- 105 cubic feet of landfill will be saved!

Now, more than 50 individuals have asked that the SAF be sent to them electronically and we use 4 reams of paper for each issue, instead of 5. (One Friend in our yearly meeting, Joyce Rouse, *aka* earth Mama, sends a newsletter out that is printed on Kanaf.)

Do you still have questions? I do. Here are some to think about. You may have others.

- Should we receive our Meeting newsletters electronically if we have the capability?
- Should Meetings spend additional funds (paying the true cost) to use fewer trees or no trees?
- Is it important for Friends Meetings, Southern Appalachian Young Friends, and the Yearly Meeting office to set an example by using post consumer recycled paper that is processed chlorine free or even tree-free paper?
- Is this part of our witness for earth care, equality, truth telling, education?

You may have noticed that Greenpeace has drastically reduced the size of its mailings and the amount of paper they use. If you subscribe to either *Yes! Magazine* or to the *Utne Reader*, you may have also noticed that they are using paper that is between 60% and 100% post consumer recycled. The *Sierra* magazine is printed on paper that is 60% recycled and 30% post-consumer recycled, and processed chlorine free. Another good source of many different papers is the New Leaf Paper Company.

You can also have copies made at Kinko’s on their R100 paper that is 100% PCR (processed chlorine free). You can get copies at Staples done on paper that is 90% hemp fiber. Just ask for it at the counter! It may not be out on the display rack. Let publishers of the magazines that you subscribe to know that you care, too.

Here are some related web sites that you may find interesting:

BEYOND WOOD http://www.emagazine.com/january-february_1998/0198gl_consumer.html

ALTERNATIVE PAPERS <http://www.betterworld.com/BWZ/9512/altpaper.htm>

ENVIRONMENTALLY SOUND PAPER http://www.conservatree.com/learn/Essential_Issues/EIOverview.shtml

BRANDS OF TREE FREE PAPER <http://www.conservatree.com/paper/PaperGuide/TreeFreeTable.shtml>

HOW MUCH PAPER CAN BE MADE FROM A TREE?

http://www.conservatree.com/learn/Enviro_Issues/TreeStats.shtml

HOW MANY TREES WERE LOGGED FOR YOUR MAGAZINE? <http://www.ecopaperaction.org/news1.html>

THE NEW AMERICAN DREAM-responsible purchasing guide for faith communities <http://www.newdream.org>

The Southern Appalachian Friend —Last Page

A Review of *This Organic Life: Confessions of a Suburban Homesteader* by Joan Dye Gussow (Chelsea Green, 2001, 240 pp.)

Why should we grow our own food? What's the big deal about buying foods grown locally? The author, with a doctorate in nutritional education, makes food a political subject as she answers not only these two questions but questions like how much fossil fuel does it take to fly one strawberry from California to New York.

A journal of sorts with mouth-watering recipes throughout, *This Organic Life* reads like a novel. Chuck-full of many interesting characters as well as a number of conflicts, it records how the author and her husband attempt to grow all their own food and at the same time begin a new life on the banks of the Hudson River.

This is a book for any gardener interested in growing food for the table year round.

—Joan Williams (Brevard)

YM Reminders from the Ecological Concerns Network

- We want to encourage Friends to utilize Bill Reynolds' (cisland@aol.com) energies to travel in an earth-friendly fashion to Warren Wilson College this year for Yearly Meeting.
- Don't forget to bring your cloth napkins and mugs to lighten our impact on the earth.
- Spread the word to your clerks that only 4 copies of your meeting State of the Meeting report is necessary. We will post one copy, have a second copy in a notebook at a table with a chair, and the third and fourth copies can go to our YM clerks.
- Bring any photos you have that are examples of sustainable living. We'll hang these on our clothesline for display. Just put your name on the back so that you can claim them before you leave.
- We'll have compact fluorescent bulbs of various intensities on sale for \$7 each.
- ECN will meet on Saturday evening at 9 PM during Yearly Meeting.
- Bring your good ideas and your successes!

A Review of *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, Grim, J.A., Ed. (Harvard University Press, 2001, 754 pp.)

Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community is the fourth volume in this exceptional and exciting series on Religion and Ecology assembled by the Center for the Study of World Religions, Harvard Divinity School. Earlier titles include Christianity and Ecology, Buddhism and Ecology, and Confucianism and Ecology.

The current title offers 25 articles arranged in five categories including comments on Fragmented Communities, Complex Cosmologies, Embedded Worldviews, Resistance and Regeneration, and Liberative Ecologies among indigenous traditions worldwide. Titles range from the colorful "Shoot the Horse to Get the Rider: Religion and Forestry Politics in Borneo" by Stephanie Fried through Leslie E. Sponsel's "Is Indigenous Spiritual Ecology Just a New Fad," and Ogbu Kalu's "The Sacred Egg: Worldview, Ecology, and Development in West Africa," to Pramod Parajuli's "Learning from Ecological Ethnicities: Toward a Plural Political Ecology of Knowledge." A selected but very extensive bibliography is also offered and will be useful to readers, students, and established scholars.

This volume, like all of the others, is comprehensive, not that it exhausts the information in the field, but in that it draws widely from positions and analysis in the emerging field of Ecology Theology.

—Tom Baugh (Chattanooga)

SAYMA Calendar of Events

06/05-08/2003:

Yearly Meeting—Warren Wilson College

09/05-06/2003:

Representative Meeting—Columbia, SC

12/05-06/2003:

Representative Meeting—Atlanta, GA

SAF Submissions—Next Due Date: 07/01/2003

Submit meeting or worship group news, original articles, poetry, and announcements (include your name and phone number) to SAFeditor@SAYMA.org or by mail: SAF c/o Susan & Kim Carlyle, PO Box 439, Barnardsville, NC 28709 (828) 626-2572

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For resource-saving electronic delivery, send your name, e-mail address and monthly meeting or worship group name to SAFeditor@sayma.org