

SAYMA MEETINGS AND WORSHIP GROUPS

Aiken Worship Group	South Carolina	(803) 640-9650
Asheville Friends Meeting	North Carolina	(828) 423-0714
Athens Friends Meeting	Georgia	(706) 309-0310
Atlanta Friends Meeting	Georgia	(404) 377-2474
Berea Friends Meeting	Kentucky	(859) 344-0406
Big Stone Gap Worship Group		(276) 546-5884 suekobak@roadrunner.com
Birmingham Friends Meeting	Alabama	(205) 592-0570
Boone Friends Meeting	North Carolina	(828) 263-0001
Brevard Friends Meeting	North Carolina	(828) 698-2862
Canton Worship Group	Georgia	(770) 720-4669
Celo Monthly Meeting	Burnsville NC	(828) 675-4456
Charleston Friends Meeting	West Virginia	(304) 756-3033
Chattanooga Friends Meeting	Tennessee	(423) 629-2580
Columbia Friends Meeting	South Carolina	(803) 780-4197
Cookeville Monthly Meeting	Tennessee	(931) 268-2592, (931) 268-9889
Crossville Friends Meeting	Tennessee	(931) 484-9033
Foxfire Friends Meeting of Holston Valley	Johnson City TN	(423) 202-8661
Greenbriar Valley Worship Group	Lewisburg, WV	(304)832-6020 wd.bouldin@gmail.com
Greenville Friends Meeting	South Carolina	(864) 246-6852
Huntsville Area Friends Meeting	Alabama	(931) 484-9033
Macon Worship Group.	Georgia	(478) 227-8892 maconquakers@gmail.com
Memphis Friends Meeting	Tennessee	mfm@memphisfriendsmeeting.com
Nashville Friends Meeting	Tennessee	(615) 329-2640
Oxford Quaker Meeting	Mississippi	(662) 473-0230
Sevier County Worship Group	Sevierville TN	(865) 453-0130
Sewanee Worship Group	Tennessee	(931) 598-5031
Swannanoa Valley Friends Meeting	Black Mountain NC	(828) 669-0832
West Knoxville Friends Meeting	Knoxville TN	(865) 694-0036

SAYMA

106 Wax Myrtle Ct
Savannah, GA 31419

SOUTHERN APPALACHIAN FRIEND

Fall

The newsletter of

2015

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SAYMA

Southern Appalachian Yearly Meeting & Association

CURRENT LISTENING PROJECT: RSVP LOCAL AND NATIONAL WORK

As always, Listening Project is grateful for the support and inspiration of Celo Friends Meeting and SAYMA. Listening Project RSVP has been working on two projects that could become models for other communities. One is focusing on food insecurity in our own Yancey County, the other project has opened dialogue between law enforcement and African Americans in a city in south Georgia.

In Yancey County, we are working with the local organization, Toe River Food Security (TRFS). In addition to providing training for community listening, Herb is serving on the TRFS steering committee and is working as the organization's community organizer. This has been central to the creation and development of a new county-wide organization that includes all the food providers in our county -*Yancey Food Ministries (YFM)*. TRFS and YFM are now developing and implementing several programs and resources including:

An advisory council composed of representatives of social service agencies in the county.

- A "Becoming Food Secure" program that will enable church pantries and other food providers to refer families and individuals to appropriate social service agencies that can help them overcome barriers to food security.

- Food gleaning and Harvest Tables that provide higher quality, local grown food to those in need.
- Exploring the possibility of creating a community college program modeled after the New Opportunity School for Women, that will empower food insecure women (and families) so they can transition to food security.

We have provided in-depth consultation and training for a Facilitated Group Listening (FGL) program in a south Georgia city that wishes for now, to remain anonymous. The FGL has enabled the African American community to dialogue and work with the local Police Department and Sheriff's department – with the goal of improving relations and avoiding the violence that has occurred in many communities. A Listening Project board member living in the city continues to help both communities as they work towards implementing ideas and solutions that emerged from the first day-long Facilitated Group Listening session.

Deep listening remains as the heart and soul of all our work and I often reflect on how connected it is to the listening for the spirit of God in Friends Meeting. I am thankful to all Friends for the inspiration you give me. Love and Blessings,

-- Herb Walters; www.listeningproject.org.

QUAKER VOLUNTARY SERVICE ATLANTA WELCOMES YEAR FOUR!

It has been a busy few months of transition, packing, cleaning, orienting, learning, and welcoming in Atlanta! It seems appropriate that all of this transition is happening right as the weather is beginning to change, and the Atlanta heat is breaking. Last year's Fellows have packed up and left for different adventures near and far including staying in Atlanta to continue working at site placement agencies, grad school, and the QVS Alumni Fellowship Program in Philadelphia! We closed the year with a reflective retreat at Ferguson Cabin on Lake Burton up in North Georgia. I am left feeling grateful for all of the learning, growth, challenge, and relationships that have been built in this past year. A quote from the epistle the Fellows wrote to Atlanta Friends Meeting community: "We were all transformed by this year...we move forward into these new futures grateful for all the support and love from the AFM community and larger Quaker community. Thank you all!" The QVS year ended on July 31st, and the new one began with National orientation at Pendle Hill on August 23rd!

Spending most of a week with 28 fantastic Fellows from around the country was exhilarating and led me to a place of deep gratitude and hope, imagining the work, transformation, and connections that will happen in each of the four cities this year. We welcome **JJ Krehbiel**, **LC Hyde**, **Adrian Nelson**, **Kiera McNicholas**, **CJ Green**, and **Laura Landaw** to Atlanta this year! In the weeks before their arrival, Atlanta Friends and the Local Support Committee worked to get the house ready for their arrival, and the new Fellows were welcomed home with freshly made beds, flowers, and Georgia peaches on

the table! (Visit www.quakervoluntaryservice.org/current-fellows/ to get to know a bit more about our new Fellows!)

We spent the first weekend together exploring Atlanta big and small-making essential stops to the Dekalb Farmers market, MLK Jr. Center, Lake Claire Landtrust, and Atlanta Friends Meeting for worship on Sunday morning, beginning conversations that we will continue throughout the year. Fellows began work at their respective site placements on September 1st which are Atlanta Habitat for Humanity, Southern Center for Human Rights, L'Arche Atlanta, Kindezi School, The Friends School of Atlanta, and The Phillip Rush Center. As an essential part of the program, QVS days will be held every other Friday to focus on community building, transformation, reflection, and Quaker Practices. These days are an opportunity to reflect more deeply on the service work they are doing and to see how it connects to the greater history of service within the Religious Society of Friends. Please consider supporting this important work by donating or reaching out to staff to see how we can connect with your meeting: www.quakervoluntaryservice.org. Or follow the work we are doing by signing up for our monthly Newsletter, or by "liking" our Facebook page.

With Gratitude and Peace,
Liz Nicholson
Atlanta City Coordinator
liz@quakervoluntaryservice.org



QVS Atlanta lines up at National Orientation at Pendle Hill.

*From left to right:
JJ Krehbiel,
LC Hyde,
Liz Nicholson,
Adrian Nelson,
Kiera McNicholas,
CJ Green, and
Laura Landaw*



“I had no idea that this dynamic, alive faith lived inside of me, and I've only begun to listen to and explore it. In choosing QVS initially, I knew that communities of faith, and Quakerism in particular, attracted me for their ability to synthesize, frame, and respond to social issues. Living in the Quaker Way this year has allowed me to listen more deeply to myself, and to hear the stirrings and rustlings of my spirit as things that need loving energy and tender focus...I loved Quakerism in college without really knowing what it was that I loved. My QVS year has been the start of feeling out what my Quakerism is, how it moves, and where it will lead me if I let it.”

-Genevieve Beck-Roe, Philadelphia 2015-2016 QVS Alumni Fellow

Top: All 28 Fellows from around the country set intentions for the year on the last day of National orientation before heading out to their respective cities (Atlanta, Boston, Philadelphia, and Portland)

Center: During Atlanta Local Orientation, Fellow CJ Green finds a tile for his site placement, The Friends School of Atlanta, on the "Wall for Peace" in Little 5 Points.

Right: Atlanta Fellows meet up with Local Support Committee member Kelsey McNicholas during local orientation to explore the Lake Claire Community Land Trust. Left to right: Kelsey, Kiera, Adrian, CJ, LC, Laura, and JJ



NEWS OF MEETINGS *Adapted from meeting minutes*

Athens Friends have begun a long-term process to obtain a permanent meeting space. Meanwhile they are examining options for a current meeting space.

Atlanta Parenting class for members. Alternatives to Violence training. Five new Quaker Voluntary Service residents come to Atlanta. Opening for Friend in Residence position beginning in 2016.

Berea Held alternatives to violence workshop. Held visioning retreat. Friends working with death penalty abolition team. Minute passed calling for the release of Leonard Peltier. Teen Support Committee formed.

Boone Boone Friends are now meeting at the Unitarian Universalist Fellowship, 381 E. King St., Boone, at 1 p.m. on Firstdays. A core of four or five Friends meet regularly, with another half-dozen visitors since the beginning of the semester (who we hope will become regular attenders.) The ASU Quakers student club (SPICE Quaker Student Community) is in its third year and meets once a week during the semester. The group is made up of students from diverse Quaker backgrounds. Plans for the semester include a program we're calling Quakerism 101, a presenting using video and a question and answer format to inform interested students about Quakerism. John is the faculty advisor and John and Judy attend most meetings on campus.

Charleston WV fall gathering in September.

Columbia Peace and Social Concerns approved three dates for alternatives to violence program training. Members are building a labyrinth at meetinghouse. Friends united on a Palestine minute.

Cookeville Hosted table at Upper Cumberland Pride. Friends agreed to assess selves a ten cent per gallon gasoline tax. Meeting sent letter to TVA recommending it emphasize solar energy sources. Meeting joined Tennessee Interfaith Power & Light.

Memphis Meetinghouse used for summer Zen workshops. First day school children planted vegetable garden at meetinghouse. Second hour worship sharing on Quakerism 101.

Nashville will be hosting the Southern Appalachian Young Friends (SAYF) retreat in January.

West Knoxville Earthcare committee formed. Day of silence at meetinghouse in July. Second hours scheduled on white privilege.

Please send minutes of your meeting to Errol Hess, errol@kitenet.net, to be included in future Southern Appalachian Friends. We all benefit by learning what is happening in other meetings. He can read pdf, odt, and doc files but cannot open docx files.

FINANCIAL CONTRIBUTIONS SOUGHT: SAYMA Ad Hoc COMMITTEE ON FUNDRAISING

During yearly meeting sessions, Lee Ann Swarm and I were appointed as an ad hoc committee on fundraising, charged with raising the \$5000 shortage in next fiscal year's budget by appealing to meetings to increase their contributions and to request individual donations to help bridge the gap. Friends from ten monthly meetings volunteered to ask meeting members to make contributions.

Unless donations are made, the Finance Committee cuts will include reduced contributions to wider Quaker organizations, reduced travel support for appointees to WQOs, some reduced funding for SAYMA committees, reducing or eliminating support for the third world travel fund of FWCC, and forgoing allocations to SAYMA funds for spiritual development and released Friends.

As of now, the SAYMA office has received checks or pledges for around three thousand dollars. Friends or meetings are requested to send pledges or contributions to Liz Dykes, 106 Wax Myrtle Ct Savannah, GA 31419

WRITTEN CONTRIBUTIONS SOUGHT

The SAFriend is YOUR newsletter! All contributions are welcomed, needed, and will be put to use! Please send digital submissions for the winter SAFriend to Beth Ensign: h.e.ensign@gmail.com by **Dec 15, 2015**.

Many thanks to all of those Friends who regularly contribute thoughts, writings, and suggestions. I could not do this without you.

NIXON: QUAKER BY CONVENIENCE

A review of *Nixon's First Cover-Up: the Religious Life of a Quaker President*, H. Larry Ingle

I began attending the Religious Society of Friends the same year that Richard Milhous Nixon became president. I joined Friends primarily due to the Vietnam War. When some acquaintance would learn that I was a Quaker, they would inevitably say, "Nixon is a Quaker." I would reply, "He really isn't. He claims his mother is. It's a different brand of Quakers in California." I admit that I voted for him when he ran against John Kennedy in 1960. Changed my mind by 1968.

Was Nixon a practicing Quaker? H. Larry Ingle, a Quaker himself, does a 229 page scholarly examination of the evidence leaving the reader to make his/her own mind. I have not changed mine. I have concluded that Ingle uses "cover-up" to expose Nixon's use of his divergent roots and his mother's influence only when convenient. Ingle's biography is an important addition to understanding the Nixon enigma.

Throughout the book it is clear that Nixon was more comfortable with more conventional denominations and even considered Catholicism. Rather than attending a liberal Friends Meeting in Washington, or even any conventional denomination, he orchestrated his own religious service on Sunday mornings in the White House. These services were only for the politically chosen.

Ingle introduces his thesis early that, "As a lifelong politician he operated as though his religious beliefs were not as important to him – or his listeners – as his public action." Finally, Ingle sums, "His religion was ambition." But I remain asking, as Ingle leaves the reader asking, what Nixon's "peace at the center," really meant to him. Ingle labels him a ranter in the 17th century meaning as one whose spiritual authority is himself alone.

It is apparent from Ingle's religious biography that Nixon knew no way of testing a leading using his peers because, apparently, he thought he had none with the possible exception of evangelist Billy Graham. He abandoned Graham when the Watergate investigation and threat of impeachment challenged his hubris. Basically, Nixon was an isolate, a loner, with no friends or close associates. A condition of which I am familiar.

Ingle has done a masterful job of synthesizing an enormous amount of data from many sources some quite esoteric such as a little known book by a Nixon aide.

One such tale is Nixon's apparently successful attempt to sabotage the Paris peace talks during the 1968 election. His access to President Thieu of South Vietnam through his Republican friend Anna Chennault led to Thieu not joining the talks. Without the Vietnamese president, the talks failed and the war went on for four more years. The final success of the North Vietnamese occurred after Nixon resigned.

How many more lives were lost during this interval due to his dirty tricks? That black scar on the National Mall would be much smaller. Ingle also documents Nixon's willingness to use atomic warfare in the Pacific region. What a Quaker! The irony is that Ingle keeps pointing to Nixon's desire for peace. A peace more in theory than in practice or a peace on his terms.

During the course of Ingle's exposé the reader gets a short course in Quakerism but not the whole extent of the different flavors existing in the U.S.: Evangelical, Conservative, Friends United Meeting, and the more "liberal" Friends General Conference. All of these are variations of the early British practice. Evangelicals would not be recognizable by early Friends. Revivals such as those Nixon attended as a youth, common among the protestant denominations, would be anathema to British Friends. Attending a programmed meeting with its order of worship would be like driving a car while texting: Full of distractions while attempting to reach the "center."

On a summer evening in 1974, I boarded the night train from Atlanta to Washington, D.C. under one president and arrived under another. I was there to join a Quaker project demonstrating against the cells called "tiger cages," paid for by USAID, used to hold Viet Cong prisoners. While the week-long demonstration on the capitol steps was grueling, the transition of presidents appeared uneventful. In retrospect, I believe that the Nixon presidency was one of the reasons I retired from involvement in corporate America to not contribute to the conditions which I condemned (Thoreau). Another reason was Nixon's cutting of the NIH budget, where my research funds came from, to pay for what had become his war.

In Ingle's opinion, "Nixon was a person of duplicity and deception, determined to obfuscate and obstruct." Hardly representative of Quaker values.

—Perry Treadwell, Atlanta MM