

SOUTHERN APPALACHIAN FRIEND

The Quarterly Newsletter of

SAYMA
Southern Appalachian
Yearly Meeting & Association



Kristi Estes, clerk
1793 Forrest Ave., Memphis, TN 38112
(901) 274-0833
clerk@SAYMA.org

Summer 2006

QUIT: The Quaker Initiative to End Torture Personal Reflections

By Kristi Estes (Memphis)

There is a growing awakening within SAYMA of the horrendous problem of torture, especially as sanctioned or practiced by agents of our own country. Several of our monthly meetings (Birmingham, Oxford, Memphis) have voiced their concern through minutes and this concern may be brought to the Yearly Meeting level.

But like all concerns, where suffering is deep and urgent, many of us feel a need to take stronger action. Three members of SAYMA – Judy Guerry (Huntsville), Margie Richardson (West Knoxville) and myself (as your representative) – attended the recent QUIT conference. There, with 130 Friends, we gathered to find what further steps we might take.

We heard from activists, organizers and, most importantly, torture survivors. We focused in smaller groups around issues of legislation, education, direct action, and healing. Together we worshipped, listened to the stories, and dramatized the pain and hope. John Calvi, as convener, helped us to hold these concerns tenderly without becoming overwhelmed.

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SAYMA

Positions of Responsibility

Clerk

Kristi Estes (Memphis)
(901) 274-0833
Clerk@SAYMA.org

Assistant Clerk & Personnel Com. Clerk

Sallie Prugh (Columbia)
(803) 254-0626
AssistantClerk@SAYMA.org

Recording Clerk

Christina Van Regenmorter (Nashville)
(605) 341-0255 ext 1
RecordingClerk@SAYMA.org

Treasurer

David Ciscel (Memphis)
(901) 272-9229
Treasurer@SAYMA.org

Administrative Assistant:

(position open)
AdminAsst@SAYMA.org

Ecological Concerns Network Clerks:

Roy Taylor (Atlanta)
(770) 720-466 ECN@SAYMA.org
Margaret Haun (Crossville)

Finance Committee Clerk

Dennis Gregg (Crossville)
(931) 484-2633 dengregg@juno.com

Ministry & Nurture Committee Clerk

Bob McGahey (Celo)
(828) 675-5535 Nurture@SAYMA.org

Nominating Committee Clerk

Errol Hess (Foxfire)
Nominating@SAYMA.org

Peace & Social Concerns Committee Clerk

Steve Livingston (Asheville)
(828) 775-5905
plaeides@buncombe.main.nc.us

Planning Committee Clerk

Carol Ciscel (Memphis)
(901) 272-9229 Planning@SAYMA.org

*Southern Appalachian Young Friends
(SAYF)*

Steering Committee Clerks

Mark Wutka (Atlanta)
(770) 808-0016
mark@wutka.com
Laura Norlin (Atlanta)
(404) 762-3540
norlila@earlham.edu

Administrative Assistant

Therese Hildebrand (Berea)
(859) 986-5418
SAYFAdminAsst@SAYMA.org

Sayma Calendar

September 9, 2006

Fall Representative Meeting
Berea, KY

December 2, 2006

Winter Representative Meeting
Asheville, NC

April 7, 2007

Spring Representative Meeting
Nashville, TN

June 6-10, 2007

SAYMA Yearly Gathering
Warren Wilson College
Swannanoa, NC



SAYF Calendar

August 25-27, 2006 Nurturing and Steering Committee Meeting; Black Mountain, NC: Wren Hendrickson's home; Lead Friendly Adult Person (FAP): Wren Hendrickson.

Sept. 22-24 Retreat; Asheville Meeting House.

October 20-22 Retreat; Chapel Hill Meeting House; Lead FAP: Wren Hendrickson.

November 10-12 Retreat; West Knoxville Meetinghouse.

January 12-14, 2007 Retreat; Atlanta Meetinghouse; Lead FAPs: Ceal and Mark Wutka.

February 16-18 Nurturing and Steering Committee Meeting; Watkinsville, GA: Fisher-Watkins Home; Lead FAP: Cathi Watkins.

March 9-11 Retreat; West Knoxville Meeting House.

April Retreat; Nashville Meeting House.

June 7-10 SAYF at Yearly Meeting; Swannanoa, NC: Warren Wilson College; Lead FAP: Wren Hendrickson.

**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) 353-2856

Atlanta (GA) Friends Meeting
(404) 377-2474

Auburn (AL) Worship Group
(334) 887-9688

Berea (KY) Friends Meeting
(859) 986-9262

Birmingham (AL) Friends Meeting
(205) 592-0570

Boone (NC) Friends Meeting
(828) 263-0001

Brevard (NC) Friends Meeting
(828) 885-2889

Canton (GA) Worship Group
(770) 720-4669

Celo (NC) Friends Meeting
(828) 675-4456

Charleston (WV) Friends Meeting
(304) 925-6123

Chattanooga (TN) Friends Meeting
(423) 629-2580

Clarksville (TN) Worship Group
(931) 647-9284

Clemson (SC) Worship Group
(864) 654-6680

Columbia (SC) Friends Meeting
(803) 252-2221

Cookeville (TN) Preparative Meeting
(931) 268-2592

Crossville (TN) Friends Meeting
(931) 277-5354

Foxfire Friends Meeting
Johnson City, TN (423) 283-4392

Greenville (SC) Friends Meeting
(864) 246-6852

Gwinnett Preparative Meeting
Norcross, GA (770) 315-9478

Huntsville (AL) Area Friends Meeting
(256) 837-6327

Memphis (TN) Friends Meeting
(901) 274-1500

Murfreesboro (TN) Worship Group
(931) 389-6340

Nashville (TN) Friends Meeting
(615) 329-2640

New Moon Worship Group
Barnardsville, NC (828) 626-2572

Oxford (MS) Friends Meeting
(662) 281-8381

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) 664-0092

West Knoxville (TN) Friends Meeting
(865) 694-0036

**SAF Submissions—Next Due Date:
10/01/2006**

Submit news, original articles, opinions,
poetry, announcements, etc. to:

SAFeditor@SAYMA.org

From the Editors:

This issue is the twenty-third that we have compiled, edited, and distributed as your faithful editors of *The Southern Appalachian Friend*. While we've been happy to provide this service to yearly meeting since 2000, we are looking forward to reading the product of the creativity of the new editor. Please keep supporting *SAF* with your thoughtful contributions.

Spiritual and Progressive
The Answer to a Quaker Activist's Dream
by Kim Carlyle (New Moon)

Depending on how the terms are defined, most Friends would likely consider themselves "spiritual" and politically "progressive."

Further, most Friends would likely agree that the way our culture and our political leadership measures success is inconsistent with the values we hold dear.

Also, Friendly public policy advocates would likely agree that our major political parties do not adequately address our concerns.

So imagine if a new national movement sprung up, one that was organized around a set of values that we could endorse. Not the old bottom line of measuring progress in terms of money and power; but a *New Bottom Line* in which institutions, social practices, corporations, government policies, school systems, and proposed legislation would be evaluated "to the extent that they enhance our capacities to be loving and caring, generous and kind, ethically and ecologically responsible, able to see others and treat them as embodiments of the sacred, and able to respond to the universe with gratitude, awe, wonder and radical amazement at the grandeur of creation."

And suppose this new effort developed a platform of concrete proposals giving substance to these values and direction to political leaders?

And what if this organization began to build a national infrastructure to advance its agenda — a *Network of Spiritual Progressives*?

If I believed in heaven, I'd think I'd died and gone to heaven! Yes, Virginia, there is a Network of Spiritual Progressives! And they held a conference in Washington, DC in May.

The conference was intended to educate, motivate, and organize. It met or exceeded its goals. It attracted folks from across the nation — clergy and religious folks, spiritual but not religious folks, and folks who consider themselves secular but in need of a "politics of meaning." All were in united around the need for a new system of values, a new political direction, and a cultural transformation.

The twelve hundred conference participants were inspired by an opening celebration from many and diverse spiritual traditions and then educated by scores of inspiring, well-known speakers (who donated their time to the event).

In preparation for our lobbying activity, participants were given a pep talk by Joe Volk of Friends Committee on National Legislation and then were briefed on how to present the network's political agenda, "A Spiritual Covenant with America."

The Covenant, which was presented in visits to 400 senators and House members, includes planks on family life, personal responsibility, social responsibility for corporations, education, health care, environmental stewardship, foreign policy, and separation of church, state, and science.

To learn more about the Network of Spiritual Progressives, a politics of meaning, and the new bottom line, visit www.spiritualprogressives.com.

If you would like to help me form an NSP chapter in Western North Carolina, contact me at kcarlyle@main.nc.us or (828) 626-2572).

We are the ones we've been waiting for! ♦



Excerpts from
State of the Meeting Reports
Submitted to Yearly Meeting
June 2006

Berea: We feel very positive about the multi-year process we underwent in reaching clarity on the purchase of a meetinghouse. That careful discernment has led to a meeting of Friends eager to explore the new opportunities afforded by the purchase of a place of worship... Berea Friends held an open house on October 23, and invited the wider community to celebrate our purchase of the meetinghouse and to remember Friends who have passed on.... We are now meeting at 10 a.m. instead of 9 a.m., and this has affected different members/attenders' schedules in positive and negative ways.

Celo: It has been a challenging year in Celo. In the fall, we held a special called Meeting for Community in response to a number of widely-felt concerns. Peace and Social Concerns had been laid down, we had no recording clerk, and the sparkplug of our building committee had moved away, with nobody stepping up.... At the called meeting a cry also went up for more attention to the children... The clerk *asked us to be open to what the Spirit asks of us and to give consideration to what we want from our Meeting and whether those things....* We embraced the Strawberry Creek process of discernment for nominating with great success. And we raised enough money in our sixth annual appeal to fund the next, likely the penultimate, phase in construction on the new Meetinghouse... With questions surrounding the process of eldering,

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The results?? – more deeply dedicated individuals challenged to find one thing this week, one thing this month, one thing this year, that we can do to work against torture. This may be a hundred year work. But that is something Friends know how to do. We have done it before.

My personal response is to make sure I only take on as much of this as I can carry. This is a hard work, but small steps are okay and knowing you're part of a large effort helps. As way opens, I want to keep this concern alive in our Monthly and Yearly Meetings. I want to educate myself and others in order to enhance the public dialogue. Some of us are interested in making the Quaker presence at the School of the Americas vigil in November more visible. The witness of torture survivors speaks clearly to us of the connection between their torturers and the School.

At this point, instead of an ongoing organization, Friends wanted another conference to be held next year – “to keep the snowball rolling.” So look for another opportunity to get involved, and to encourage each other in this work.

Spiritually, this can be a heavy burden, and tears, revulsion, and rage are justified. But from that place is an energy for transformation and healing.

Sr. Dianna Ortiz, a torture survivor, gives us this prayer:

Jesus, our Tortured Brother, In this world, so many are forced to walk your path today – the suffering and pain, the humiliation, sense of betrayal and abandonment, for those with power, the Romans of today, continue to condemn others to modern crosses.

You said that what was done to the least of these was done to you and so each day, You are tortured anew.

Jesus, our Guardian of the Wounded and Tortured, Bid us to look into the secret prisons, the unmarked graves, the hearts and minds of torture survivors; Bid us to wipe the tears of the families of those whose decapitated bodies were cast into the open sea; Bid us to embrace the open wounds of the tortured.

Jesus, Guiding Spirit, Teach us to be in solidarity with those who hang from these crosses; Call out to those who torture, “Know the evil you have done and repent.” Call out to the rest of us, “What meaning does love have if you allow torture to continue unopposed?”

In the name of all the tortured of the world, give us the strength, give us the courage, give us the will to bring this horror to an end, in the name of love, justice, and the God of us all. Amen. ♦

Are You Listening? by Alice M. Wald (Columbia)

Your life is speaking. Are you aware of what it is saying or perhaps not saying?

Some twenty-five years ago I was given an assignment to write on the theme: "These are my beliefs and this is where I got them..." The challenge was to identify those things that made up my "solid" and not my "pseudo" self, terms I was learning in Bowen Family Systems Theory. In other words, things that were not negotiable in relationships with others.



A personal example of solid self would be no physical abuse in intimate relationships. A recent example of pseudo self in the halls of Congress, translated as "caving in" to relationship pressures, was the switch of both senators and representatives from being "for" measures to move the United States military out of Iraq to "staying the course."

In the intervening years, what I have learned is that "beliefs"—and we all have zillions of them—have no validity (except perhaps as hot air!), unless they are embodied in the actions we take. Early Friends are reported to have had a sense of inward quaking when acting under the weight of Divine Guidance. Might I be so bold as to say they were acting from *Solid Self*? and to ask: When was the last time you quaked in response to an action you undertook?

I don't know about you, but the mounting evidence for the potential collapse of civilization due to increasing population, poverty, political disintegration, and pollution of the earth, has me in a state of fear and trembling. Is your awareness growing or do you find yourself "numbing out," feeling increased social isolation, or perhaps drifting toward increased negativity and despair? All are human automatic responses to the stress of increased world population and diminishing natural resources.

My understanding is that our survival, our ability to cope and to adapt, calls us above and beyond "business as usual" to increased awareness and responsiveness to the Light Within. Each day, each hour, each moment brings us new opportunities to open ourselves by offering up one or more of these simple prayers:

Here I am.

What needs to be done?

How can I serve?

Faithfulness to Divine Love, our solid self, calls us to answer and to act.

Are you listening? ♦

Consequences

by Roy Taylor (Canton)

It is interesting — and troublesome — that we do not teach the consequences of our actions in relation to Earthcare. How can we know that we are in a right sharing relationship with the earth's resources if we are blind to the impact of our actions?

At Kathy Johnson's (Atlanta Green Friends) suggestion, the Ecological Concerns Network sponsored the viewing of the documentary *Kilowatt Ours* at Yearly Meeting. It reminds us that few people have any idea of where our electricity comes from or what is required to create it. The movie focuses on the amount of coal that is burned so that we can just flip a switch and have a light come on. The consequences are horrific.



To satisfy our demand for coal, we are leveling mountains in West Virginia and filling in valleys with toxic waste materials left over from this extraction process. Burning the coal creates air and water pollution including acid rain and mercury contamination. Consequences.

The electricity arrives in our homes and businesses with such ease. Without thought of consequence, it is easy to use just a little more and a little more...until we end up using a lot more. And that is true with everything in our lives. We are using more of everything. Our houses are bigger. Our cars are bigger. It is easy to water our lawns with sprinkler systems and we consume far more water.

Marketing of products leads to more wrappers, individually-wrapped items in double bubble plastic containers, that we throw away when we get home from the store. And the disposable nature of the goods themselves has us collectively throwing away more than 90% of everything that is purchased within one year of its being manufactured. Consequences.

Our entire economic system is predicated on this growth belief system. More is better. New is better. Mine is better than ours. And it is frightening to realize that if a majority of people in this country woke up tomorrow and realized that they could live with much less and proceeded to act accordingly, we would probably fall into economic chaos, from both the supply and demand side of the equation. If less is desired, then less needs to be made and shipped and sold. Unemployment goes up, the stock markets go down, and banks start to fail. The government steps in, socializes all the services and subsidizes food and housing, and the motivation for actually working goes away. Consequences.

Despite that dire scenario, we do need to figure out how to make a sustainable economy work. Certainly, living more simply is a move in the right direction and we, as Quakers, can help set that example.

Taxation will be an important component of a sustainable economy. We should not tax things that we are trying to encourage, such as working and employment. We should discourage pollution by creating fee structures for industries to pay the costs of clean up and health care associated with their pollution. We should tax over-consumption.

Living more lightly on this Earth doesn't mean that we have to live less richly. We are learning how to build homes and businesses in a green manner through their placement, materials, energy efficiency, and, in many cases, energy production. Applying current technologies to our automotive industry could have us traveling in comfort at over 100 mpg and producing fuel sustainably. Eating foods that are locally produced will connect you to your community. It is at this point that the term "consequences" takes on a whole new meaning. ♦

(SOM from page 3)

both in committees and in Meeting for Business, the key question articulated in this process is this: *Is there a structure or spirit within which the process of eldering could be experienced as cooperative discernment rather than critical oversight?*

Charleston: We have had Friendly visitation with another nearby meeting and a growing worship group ... Perhaps as a consequence of the inclusion of a set-aside time at the end of meeting for worship for sharing joys and concerns, or possibly because of our occasional worship sharing sessions, vocal ministry has increased both in the number of messages and the diversity of sources. The Spirit moves both in our silent worship and through the gift of ministry, and we are grateful.

Columbia: Participation of young Friends has been central to the state of the meeting. A graduating high school senior has played a key role in our Ministry and Nurture Committee. Young Friends have led weighty discussions on spiritual issues each month as a program in our second hour of worship. They played a key role in the planning and programming at the Palmetto Friend's Gathering... The other significant event of the past year has been the meeting receiving a grant from the American Friends Service Committee to work with Rural Southern Voice for Peace on the Gulf Coast Listening Project. The listening project is truly a Quakerly response to difficulties created by Hurricane Katrina.

Cookeville Preparative Meeting: Spirit is alive and well in Cookeville Preparative Meeting... We took a large risk and leap of faith in hosting Peterson Toscano, a gay Quaker performance activist to come here to our conservative little town and perform his "Doing Time in the Ho Mo No Mo Halfway House." We were blessed with an incredible experience of "way opening." The performance was amazing and the full venue

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**Spiritual Discernment
Within the
Nominating Process**
by Joyce Johnson (Celo)

This year, Celo Friends, unhappy with our previous nominating process, changed to that of Strawberry Creek Meeting (Berkeley, CA). The thoughtful spiritual discernment made the process very meaningful. As part of the process, a list of jobs was distributed and people were asked whether they wanted to continue with current jobs, change, or take up a new job. At least half the meeting responded and kept their jobs. Five people indicated a new job. All members of the meeting were invited to the committee meeting; three non-committee-members came.

Beginning with a focus on the position, it is described and then the committee goes into silence. From this worship members identify whatever names occur to them, without any comment on the individuals. At no time is it appropriate to make any negative comments, including “I don’t think she will do it.”

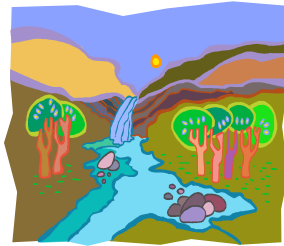
The committee then again enters into silence and out of the silence, each committee member identifies the one name that rises to the top for them. Again, no comment is given on any name. We did this and were very surprised at the names that rose to the top and how quickly the same name came up for almost everyone present. We sometimes listed more than one name in case the first one declined to accept.

The potential nominee is chosen out of worship and from a sense of their gifts for a particular task. The process doesn’t focus on what gifts others don’t have. There are perfectly fine people who are just not right for a given position. In worship, their names just drop away without any comment.

The spiritual discernment for nominating process was a powerful experience for our meeting. A more complete description can be found in the October 2005 issue of *Friends Journal*. ♦

Reflections on Yearly Meeting
from Karen Morris (Atlanta)

This year at SAYMA I found myself feeling that I had more time to be with the Spirit and to rejuvenate my soul than in past years. It felt as if the schedule wasn’t as rushed.



I believe this sense of peace allowed me to see a beautiful image at the end of the Meeting for Worship for Remembrance as we were breaking. I kept seeing this image at other times during the weekend. I’d like to share it now.

As various individuals were held in the Light, I saw in my mind a narrow mountain stream babbling and meandering down a serene shady hillside. A hand placed, first, one flower pot holding a small white flower into the edge of the stream so that the water would flow into and through the pot. Then, the hand placed another similar pot in a lower cranny, and another.

I saw that the stream was full of such flower pots all blending into the rocks and water. I imagined that each of these flowers symbolized the individuals named, who were now part of a living stream flowing through our lives. ♦

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hosted a diverse crowd. It was a great beginning for what we hope will be a continued interfaith dialog on lesbian, gay, bisexual, trans–gender, and queer issues.... Our witness in the local high school against military recruitment continues and is being supported by many others.

Memphis: We are going through an active period for visitors, probably because of the continuing occupation of Iraq, but at the same time the number of people available to carry on the work of the meeting seems to be shrinking. Part of that is for a very good reason: many of our stalwarts have become very active in SAYMA....Nevertheless we feel well established here in Memphis. We have been in our current meeting house since 1995. We are renters, but we have a good location in a restaurant district in Midtown with another inclusive peace church just down the street: First Congregational. Every day passersby see our sign announcing Quaker Worship, and a sign in the window keeps them up to date on the cost of the

war in Iraq. We have a new website at www.MemphisFriends.org and publish our newsletter without fail every month. It is through these two efforts that many members and attenders are introduced to the wider Quaker world beyond Memphis.... This past year we developed and seasoned two important minutes which we have been sharing with the world: one decrying American use of torture in the war on terror and another on how our equality testimony speaks to current discrimination against gays and lesbians... While we have been focusing on our relationship with the wider world – how to tap into resources beyond our own meeting and how to witness for peace and social concerns in a way that gets attention – this very outward focus, paradoxically, is deepening our sense of community within the meeting. Memphis Meeting is faring well.

Nashville: We have had a greater than usual call upon our pastoral care resources with several clearness committees for life situations; ongoing

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A VOICE ABOUT THE PAST...

by Brett White (Swannanoa Valley)

I've been a Member or Attender over the years in fourteen Meetings that are located in Connecticut, Pennsylvania, New Jersey, Florida, Lebanon, Palestine and North Carolina. This has also meant an active involvement in five Yearly Meetings: New York, Philadelphia, Middle East, SEYM & SAYMA. Out of this background I have noticed various cultural differences. I will mention a few.

For example, I entered my Meeting about five minutes early a few weeks ago and became very aware of its conversational noise level and this made me think about the custom practiced in many meetings of being able to enter immediately into the silence even if one was early. This, instead of the Meeting being called to order so to speak (sic) at the magic hour. I happen to enjoy the vibrations of the silence that welcomes us when one enters the premises.

Then last week at SAYMA I became very aware of the use of applause by approximately one half of the attenders. Many of us do not applaud because we consider it to be a raucous response of appreciation. Others raise their hands (raucously?). I find myself not doing anything. I have no memory for when I might have begun to do that. I do miss the awesome and powerful silence of appreciation.

It is also with considerable dismay that I find myself too often in Meeting situations where those led to speak do not stand up and firmly claim our attention. When God leads us to speak I suspect we are supposed to be heard.

Lastly, there is another custom that has come into being in later years. When the clock reaches that magic "one hour position," the restlessness often becomes very evident. Instead, I'm one of those who appreciates the closer's sense of timing, influenced but capable of being unaffected by the clock. Better yet is the old facing bench approach of two closers who together recognize and agree to that special moment.

I have not made a study of the historical context of these and other customs. I'd also like to think I'm available to change so my comments are made more out of curiosity from the impact of my journey rather than out of any inflexible concern to have us revert back or for that matter revert forward. Continuing revelation is after all the name of our game. ♦

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support committees for various concerns such as spiritual leadings and ill health.... With great joy we have noticed the large increase of young Friends of all ages.... Several of our adult members have provided a most amazing quality of religious education based on Quaker fundamentals and faith and practice drawn from across the spectrum of Friends.... The meeting's outreach activities have been focused in the immediate neighborhood of the meetinghouse. We joined an inter-faith group in a neighborhood cleanup [which] resulted in the collection of hundreds of old tires and tons of trash. A community gardening project is supported by the meeting (among others), and 50 tomato buckets were assembled and delivered to various neighbors for free as an inducement to attend a monthly neighborhood meeting.... That unspeakable topic for Friends, money and finances, has come out from under the rug as we continue to plan for meeting our debts incurred with the purchase and renovations of the meetinghouse, and our fiscal needs for our increasing programs. Our Finance Committee led us through careful discernment around our budget for 2006. After two months consideration we approved a budget approximately 10% larger ever before. Included in this increase was a deeply-discerned decision to set a description of an "active" member so that we could fully meet our yearly meeting assessment.

New Moon Worship Group: After worshipping together for more than 4 years, our group requested the establishment of a caring relationship with Celo MM this year. We meet consistently on 1st First Days and often on 3rd First Days.

West Knoxville Meeting: This year has been an active one for our Meeting in terms of exploring our spiritual beliefs and seeking to know through the Spirit more about Quaker faith and practices.... We also have sought to learn more from Friends and activists outside of our own community regarding ways to seek peace, nurturing, and caring. We have supported efforts to establish a Peace Center at our Meeting and are excited about learning more from San Francisco Friends about their Peace Center from a member of our Meeting who is traveling to San Francisco this summer and who will be helping us as we seek to develop a Peace Center at West Knoxville.... We have also worked to support the activities of the Oak Ridge Environmental Peace Alliance (OREPA), and Friends have participated in peace rallies and other local activities seeking to promote peace and social justice. ♦

FRIENDLY OPPORTUNITY

SAYMA is in need of a new administrative assistant. Mary Calhoun, who has filled this position for the last 7 years has resigned as of June 30th. Please let anyone who might be interested know about this opening. The application process consists of the submission of a resume and an interview. Please respond by Monday, July 17, 2006.

Please send resumes to:

**Sallie I. Prugh, 3122 Monroe Street, Columbia, SC 29205 or by e-mail: sallieprugh@yahoo.com
For additional information and job description contact Sallie Prugh at the above address or call (803) 254-0626.**

The Earth Charter: A Primer for Your Consideration Section II

by Susan Carlyle (New Moon)

The Earth Charter is divided into four parts, each consisting of four principles. The sixteen principles are interdependent.

Part II of the Earth Charter is called *Ecological Integrity*

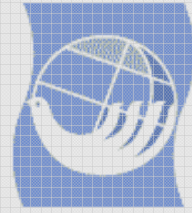
5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.
6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
7. Adopt patterns 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.

Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, non-governmental organizations, and governments are called to offer creative leadership.

For the individual suggestions within each of these principles in Part II, check out the website www.earthcharter.org. What canst thou say, Friend?

Let ours be a time remembered for the awakening of a new reverence for life.

(Look for Section III of the Earth Charter in the next issue of the SAF.)



The Earth Charter

... is a declaration of fundamental principles for building a just, sustainable, and peaceful global society for the 21st century. Created by the largest global consultation process ever associated with an international declaration, endorsed by thousands of organizations representing millions of individuals, the Earth Charter seeks to inspire in all peoples a sense of global interdependence and shared responsibility for the well-being of the human family and the larger living world. The Earth Charter is an expression of hope and a call to help create a global partnership at a critical juncture in history.

Very Important Stuff!

Dear Friends,

How would you feel if I told you that this is the last issue of Southern Appalachian Friend?

- About time someone changed the name.
- Good riddance!
- A mild sadness that all things must end.
- Ten seconds of regret.
- Horrors that they decided this without bringing it before business meeting.
- Alarm that you will not keep informed about important yearly meeting matters.

If you belong in the last category, you need to know that the spring issue was supposed to be Susan and Kim Carlyle's last [after having agreed in 2005 to extend for one more year]. But Nominating Committee was unable to discern (or even beg for) a replacement. Kim and Susan have graciously agreed to publish one more issue, to give time for someone to step forward. But, I'm told, this is it, our last chance.

Please consider if you or someone in your meeting is led to take on this service to our yearly meeting.

Errol Hess
Clerk, Yearly Meeting Nominating Committee