

Among Friends

No 136: Summer 2016

Published by the Europe and Middle East Section of Friends World Committee for Consultation
Exec Secretary: Marisa Johnson, P.O. Box 1157, Histon, Cambridge CB24 9XQ, UK emes@fwccemes.org Tel: +44 (0)122 347 9585

A Light for dark times

Dear Friends,

The past few weeks have brought seismic events in some places. I confess that I feel apprehensive every time I put on the news for fear of what may have happened next. As I write this, we are waiting to understand what may have happened in Turkey, and, whether the attempted coup has been successful or not, there is bound to be violence, instability and fear. This comes right after the dreadful news of the killings in Nice and Orlando, the bombs in Baghdad, the continuing plight of refugees trying to reach safety across Europe.



Marisa with the Nyi Lang family Photo by Fabian Nyi Lang

And, though obviously not in the same league, I woke up on 24th June to discover the country I have lived in for 40 years is turning its back on the European Union, after a campaign that a distinguished academic, Onora O'Neill, has described as a clash of "Planet Fear" and "Planet Fantasy". After weeks of emotional manipulation, unbridled prejudice, mutual insults and deliberate and blatant lies, a small majority will change the relationship of the United Kingdom to its European neighbours forever. For this economic migrant, who came in 1976 because she could, after the 1975 referendum confirmed the UK's place in Europe, and who is deeply grateful for all the opportunities that living in England has offered, not least finding Friends,

the news has been really hard to take, and has caused more grief than I could have imagined.

I took refuge in these words of Psalm 112 *Even in darkness light dawns for the upright, for the gracious and compassionate and righteous man. Good will come to him who is generous and lends freely, who conducts his affairs with justice...He will have no fear of bad news, his heart is steadfast, trusting in the Lord.* These words put me in mind of a Friend from the small Worship Group in Bologna. His name is Fabian Nyi Lang. He came to Italy more than 20 years ago as a young man, fleeing political violence. The "kind, Catholic" country he thought would welcome him with open arms did not meet his hopes and expectations, and he struggled long and hard to gain acceptance and make a life there. Yet his generosity and ministry shine in all he does – from visits to prisons, to work with Roma communities, from active support to new immigrants and refugees to fundraising to build a health centre in his native village of Weh in Cameroon. We were together at the beginning of June for a retreat of Italian Friends, held in a lovely "Centro per Incontri" belonging to his wife's family. I learnt that, at last, Fabian has been granted Italian citizenship. He belongs, and I rejoice.

Inside this issue:

The EMES Small Grants Fund	2
Behind Bars - Children in Military Prisons	3
Protesting against the Eurosatory Arms Fair	5
The Quaker Story in France 2010 - 2050	6
Church and Peace	8
Woodbrooke online course on early Quakers	10
Waging Peace	11
Diary Dates	12

Marisa Johnson, Executive Secretary

The EMES Small Grants Fund

Does your Meeting want to reach out to the local community, publish Quaker materials in your native language, or stage a Quaker event on a specific topic, but doesn't have the necessary funding to hand? If so, the Small Grants Fund (SGF) administered by EMES could be just what you are looking for!

SGF was launched in June 2015 at the EMES Annual Meeting. The aims of the Fund are threefold: to strengthen Quakers' shared identity, to strengthen Quaker connections and to bring Quaker values to the wider community. These aims also reflect the overall aims and purposes of the Europe and Middle East Section, which are to connect Friends, communicate, network and nurture Meetings. Ultimately, all EMES work is dedicated to creating openings for the Spirit to change lives and transform communities.

SGF is generously funded by the Joseph Rowntree Charitable Trust and complements the EMES Ministry and Outreach Programme, which is supported by the same body. Initially, the Fund will run for 3 years to test the need & scope for such support. A total of £30,000 per year is available, with grants ranging from £1,000 to a maximum of £15,000 over three years being considered. Eight grants have been awarded so far. The events that have been funded are:

Finland Yearly Meeting's conference Remembering Quaker relief work in Finnish Lapland 1945 – 47; looking at current and future challenges. This event commemorated 70 years since the start of the work camps for relief & reconstruction following the devastation of Lapland in the latter part of the Second World War. The work camps were led by American Friends Service Committee in partnership with the Finnish Christian Settlement Foundation. Both organisations were represented at the conference, which resonated deeply with today's challenges of accommodating war refugees. A project run by Friends House Moscow to provide a space for peaceful meditation in the city, enabling all those seeking spiritual connection to take part in Quaker worship, with a view to creating a stable spiritual community.

The Europe and Middle East Young Friends (EMEYF) All-age Gathering due to take place this summer to celebrate the organisation's 30th anniversary. EMEYF is a vital ministry that has enabled young people to find/maintain a Quaker identity.

A project to address xenophobia in the city of Dresden, organised by the Quaker Worship Group there. This is a timely ministry, given that we are now witnessing a period of fear & suspicion created by the large numbers of refugees arriving in Europe. The project is an opportunity for a small group of Quakers to live out their testimonies in the wider community.

The Europe and Middle East Young Friends (EMEYF) 'Living Archives' project. The project is long-term & builds on EMEYF's idea to create an All-Age Community, using the 30-year-old EMEYF archives to create a "living" resource.

The Polish Quaker Publication project to publish Quaker literature in Polish and thereby facilitate outreach in the wider community.

A Communications & Outreach project run by France Yearly Meeting. The emphasis is on a "Quaker Experience & Practice" publication venture that is intended to involve the various meetings, worship groups, members & attenders under the care of France Yearly Meeting.

A Conference for Peace on 2nd October 2016 in Toulouse, France, organised by the Toulouse Quaker Group. The promotion poster is below. A website & Facebook page will shortly be available.

Applications to SGF are welcome from Quakers across Europe, with the exclusion of Britain Yearly Meeting. This includes yearly & local meetings, other Quaker organisations & individuals. The Small Grants Fund does not cover the core administration or management costs of established Yearly Meetings, the resurrection of work that has already been laid down, an individual's personal income whilst writing a book, film or play, or activities requiring less than £1,000 or more than £5,000 per year, or more than £15,000 over three years.

The closing dates for applications are 30th June and 31st December each year. Application guidelines and an application form can be downloaded from the EMES website at <http://www.fwccemes.org/emes/emes-small-grants-fund-sgf> Sue Glover Frykman, EMES Clerk



Behind Bars - Children in Military Prisons

Kristin Eskeland, Representing Quaker Service Norway as a member of the organising committee of Defence for Children International, writes:

As of May 2016 there are 438 children in Israeli military prisons, Palestinian children, most of them boys, between 12 and 17 years of age. Usually these children have been accused of throwing stones: at Israeli soldiers, at the separation wall, at Israeli settlers. Some of them have in fact been throwing stones, others have not. In 2013 the United Nations Children's Fund (UNICEF) published a report (Children in Israeli Military

Detention) which concludes: "The ill-treatment of children who come into contact with the military detention system appears to be widespread, systematic and institutionalised throughout the process, from the moment of arrest until the child's prosecution and eventual conviction and sentencing". In 2015 a follow-up report stated that despite some Israeli attempts at reforming the system, the ill-treatment appears to be nearly as bad as before. According to UNICEF, approximately 700 Palestinian children aged 12 to 17 are arrested every year, interrogated and detained by the Israeli army, police or security agents. In the past ten years an estimated 7,000 children have been detained, interrogated, prosecuted and/or imprisoned within the Israeli military justice system, an average of two children a day.

Most arrests take place in the middle of the night, heavily armed Israeli soldiers arrive while the village is asleep. One 14-year-old boy recounts in a report by Defence for Children International (DCI) what happened to him: "I was fast asleep in my bed when someone hammered on the door, 2.30 at night. Israeli soldiers had entered our house and wanted to arrest me. They said I had been throwing stones. I was taken outside, they tied my hands behind my back with plastic strips and I was blindfolded before they threw me into the back of a military truck. An hour and a half later I was examined by a doctor. He took off the plastic strips, but put them back on as soon as he had finished the examination. Around 9 o'clock I



Arresting a Child

Photo supplied by Quaker Service Norway

was interrogated by a police officer. He accused me of throwing stones, and asked me to tell on other boys in the village who were throwing stones. I told him I hadn't been throwing stones, and I didn't know anyone who did. He tried to make me confess, but I refused. Later I was taken to Ofer military prison where I had to spend the night. Next evening I was released and they allowed me to take a taxi back home. There was no lawyer present during these interrogations."

There are many conflicting narratives about why these things happen. Some religious fundamentalists, Christians or Jewish, feel they need to go back to the Bible and the Old Testament and God's promises to the Jews to explain why Palestine belongs to the Jews, and that therefore the Israeli Defence Force (IDF) has a right to detain and imprison Palestinian children in 2016. We may argue about the UN decision in 1947 to divide Palestine into two states, we may quarrel about the wars, about who started them and why, we may disagree about the present state of Palestine, is the West Bank illegally occupied or does the Israeli Government have every right to allow new settlements? Is the best solution one state or two states? Whatever we feel about these questions, we should be able to agree on at least one thing: Two peoples are claiming the same land.

In Norway a group of concerned people read the UNICEF report and wanted to learn more about the situation. We therefore invited two well-informed lawyers to a conference in Oslo, an Israeli Jew from Tel Aviv, and an Australian living in Ramallah, Palestine.

*The Wall**Photo supplied by Quaker Service Norway*

They described from their perspective what happens. Nery Ramati works as a human rights lawyer at a well-known Israeli law firm. He told us about his experiences as a defence lawyer for children who have been arrested. As an example he used two 16-year-old boys who were throwing stones at each other, one an Israeli living in a settlement, the other a Palestinian from the nearby village. In such a case one of two things might happen:

The two boys are both arrested. The Israeli boy will be dealt with under the Israeli regular civil court system, the Palestinian will be tried by a military court. The Israeli boy is taken to a police station, his parents are immediately informed, and a lawyer is notified. The boy must be interrogated within 12 hours, but not at night, and the parents must be present. After meeting with his lawyer, he must appear before a special juvenile judge in an Israeli civil court. If these rules of procedure are not followed, the case may be dismissed and the boy can go home and forget all about it.

The Palestinian boy is also arrested. He will be taken to a police station where, in 96 per cent of the cases, he will be interrogated without seeing a lawyer prior to the interrogation. His parents are usually not informed. He may be held in detention for 96 hours before a decision is taken on what to do with him. Either he

is allowed to go home, or he is sent to Ofer, the military court on the West Bank to see a judge for the first time; later he may be interrogated again and again. He will be pressured to “confess” and also to tell on other children in his village. If found guilty, he risks between four months to a year and a half in an Israeli prison.

OR: The boys are not arrested then and there. The Israeli boy can go home and forget about the incident. But a few days later, the Palestinian boy and his family are likely to be woken up in the middle of the

night by a group of heavily armed Israeli soldiers. They invade the home, ransack all the rooms and arrest the boy. He is handcuffed with plastic strips, blindfolded and brought to a police station where he is interrogated repeatedly, usually without a lawyer present. The law says that a lawyer should be appointed, but this happens only in about four per cent of the cases.

In other words: Palestinians and Israelis who live in the same area and have committed the same offence will be treated according to two different legal systems. A Palestinian cannot be treated according to the Israeli civilian legal system, an Israeli cannot be treated under military law, even if he wanted to. The practice is well documented by UNICEF, Defence for Children International (DCI) and Human Rights Watch, among others.

Whatever we think of the Israeli-Palestine conflict, whatever we believe about the historical background to the present situation in this unfortunate country, those of us who live in peace in democratic countries, we do still agree that all inhabitants in a given state should have the same rights to due process, don't we? That all are equal before the law? Can we at least agree about that?

Protesting against the Eurosatory Arms Fair

Karina Knight Spencer, France Yearly Meeting, writes:

Our Quaker witness at Eurosatory in June, both in the centre of Paris in three venues and at the metro station entrance to the 'Salon de l'armement' was enriching and supported by many from Church and Peace, including a large Mennonite presence. We were over 60 people in the different venues, becoming less as the week passed. We stood with our banners, we engaged with people, and we handed out 12,000 colourful postcards challenging 8 myths of the arms trade.

We met many thousands everyday in friendship on their way to work whether to buy, sell or serve at one of the largest Arms Trade Fairs in the world. We wore clothes that were "friendly" (business attire, shirts and ties, etc.) that did not set us apart. Once the plain clothes police had quizzed us to see our real motivations, we were allowed to continue our witness.



Cartoon by Eric Dries

Well done to those who had to keep smiling, answering honestly and listening despite what was said to them.

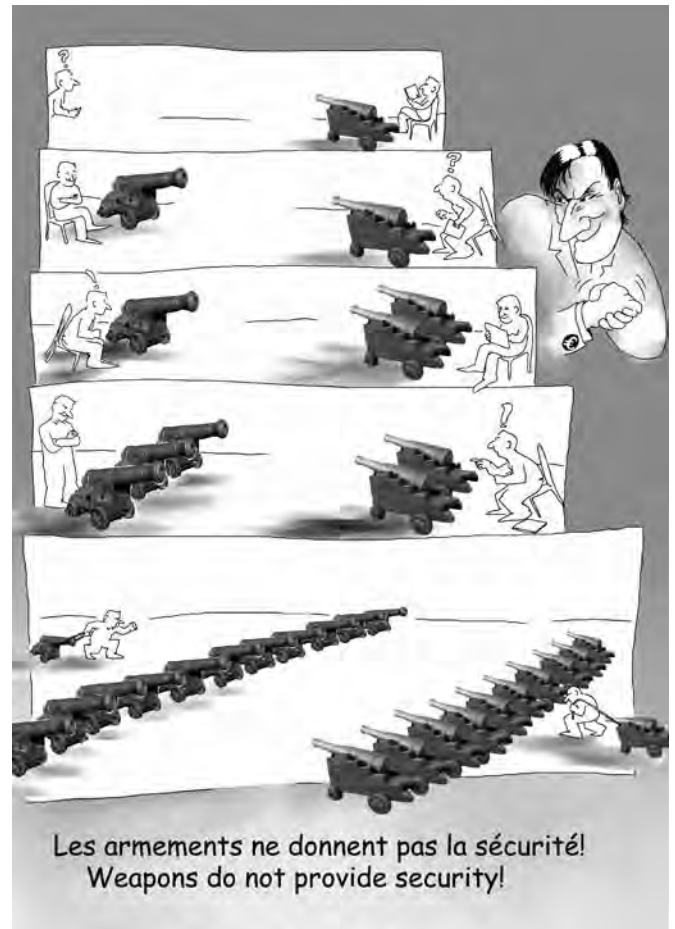


Friends living in France organised protests against the Eurosatory Arms Fair

It was also challenging to be next to other peace protesters who had an aggressive stance and different agendas, we will be looking at how we share the space with other groups in 2018.

We feel inspired to continue and focus the work and we are looking at our future advocacy, raising awareness, linking with research, churches and peace groups and formalising our presence in France. We will be challenging the ethics and realities of the international arms trade. It is appropriate to witness in France which is the the world's fourth largest arms exporter: producing goods as if all is OK and it helps our security. Now we just have to raise money to enable the work!

See us at www.stopfuellingwar.com and join us if you can.



Cartoon by Eric Dries

The Quaker Story in France 2010 - 2050

Richard Thompson, Languedoc group, writes:

2010 - 2020. Early growth or disappearance?

At our Annual Meetings since 2010 - we began projects and we asked lots of questions. One project was a dream that had existed for a decade, to prepare and publish our own "Faith and Practice": a volume including the history of the Quaker way in France, a selection of texts that try to capture the essence of the Quaker experience, a practical document of methods and processes, statutes and our "Advice and Queries".

Another project was the idea of a small booklet of interviews, recounting the spiritual path of Friends, which will serve to bring us closer and thus help our scattered community.

Among the questions addressed by the Yearly Meeting,

we had: How to know ourselves better? How to further share our faith? How to regain the strength of the early Quakers? How to engage the body in our meetings? How to include practical activities together?

To know more, we introduced a session each year called "News from our groups" with questions such as: How is your group? What were the positive events or difficulties? What direction are you hoping to take?

Following a meeting of our Communications Group in Paris, much good work has been done: Quaker leaflets, "bookmarks", giving website, telephone details and times of meetings. We were given by EMES a grant for publication costs.

Despite all these ideas there is a feeling of lack: lack of experimentation, lack of experience, lack of vitality and above all lack of participation. A recent survey

of British Quakers which focused on the diversity of beliefs, growing secularisation of European culture and the declining number of members portrayed the disappearance of the Society of Friends in 2032. Here in France we are still in a more fragile state. I began to imagine three possible scenarios: the first considers the end in 2020 (scenario 1), another with the ultimate horizon in 2030 (scenario 2), and the third a rise of vitality and good growth (scenario 3).

Scenario 1. 2016-20

This is the possibility of rapid disintegration. The main elements in this worst case scenario is the lack of interest for positions of responsibility and common activities. The modern pace of our lives is the main reason for this, but also the belief in our modern culture that the spiritual life of its members is simply a leisure activity. In many regional groups in the UK it is very difficult to find secretaries, assistants, treasurers, members to attend Premises and Finance Committees. This is our greatest challenge as well. The failure to find replacements for our current officers could lead to a fairly rapid end. Let's move quickly to ...

Scenario 2. 2016-2030

A slow death. A friend at a recent Annual Assembly said there is no problem in France. There will always be British and American Friends who come to retire in France. They will allow us to survive, to continue our journey without anxiety by publishing some books and experimenting with new places for our Annual Meeting, at different times and we will go forward chugging along ... but it disappears in 2030.

Scenario 3. 2016 –205

Building on questioning and publication projects from 2010 to 2016, a buzz began to appear. A sense of vitality was palpable. An example of this is what

happened in the group of Toulouse. In 2014, they began to organize retreats to a local abbey, each retreat creating new experiences. For example in 2015 there was a wide range of activities, the Ignatian examination, the study of The Lord's Prayer in Aramaic, an exercise of the senses, relaxation exercises and deep breathing. Eyes closed ... we listened to music, smelled incense, tasted honey ... we asked participants to write or draw how they felt on paper along the floor with candles lit alongside. The following year they took part in yoga classes. They also organized a peace conference.

In Nantes also, things started to move. After our Yearly Meeting there in 2015, the group including a group of children, began meeting once a month. Their number grew to the point that they had to find a central room in which to meet. Our newsletter La Lettre des Amis went on line free (via eric.callcut@gmail.com) and brought together our whole community especially when readers began to respond to articles that challenged them.

In 2017, there was a documentary on television about the core values of European countries and the role of Quakers. Young people started coming to our meetings. A young sympathiser in Paris presented Argentine tango evenings. Others increased the number of participants with the banner "Quakers in France" at Eurosatory in the early twenties. The Paris Group moved into premises which provided accommodation for wardens and visiting Friends. The group has blossomed!

What are the reasons for this renaissance? The answer is to be found in the essential message of the first Friends. George Fox in England and the "Inspirés" of the Vaunage made the same amazing discovery: seeing together our own condition with love, we find the source of life and strength. We then live in love and unity.

The change will happen. You don't have to be scared!

Church and Peace



Church and Peace is an ecumenical Peace Church network made up of communities, training centres, peace organisations and peace-service agencies in Europe.

Spiritual discipline core to choosing logic of peace over security

Church and Peace network explores what it means to “live secure” in today’s Europe

SCHOEFFENGRUND, 15 June 2016 - Church and Peace has affirmed its commitment to building true security through nonviolence rooted in a spirituality of peace at its Annual General Meeting (AGM) 10-12 June at the Loisy Centre near Paris and with a vigil at the Eurosatory arms fair the following week.

The European ecumenical network could not have predicted during planning last year just how relevant its chosen theme - “...and they shall live secure” from the book of Micah - and meeting place - mere kilometres from the Stade de France, where three suicide bombers struck during the November 2015 attacks - would be, said Chair Antje Heider-Rottwilm in welcoming the AGM participants.

The question of security was front and centre in France

and the many places the members had travelled through to reach the AGM, but peace and security were often confused, she noted, quoting Dietrich Bonhoeffer’s words of 1934.

Bonhoeffer’s reflection that “there is no way to peace on the way to security,” was an apt opening to a meeting that interwove thematic reflection with association business and concluded with demonstrations at Eurosatory.

Working for true security

Some 80 network members from 14 European countries, including Albania, Croatia, Kosovo/a, Macedonia and Serbia, reflected on the impact that security-related issues had had on their lives and work in recent months, and shared about nonviolent responses.

These initiatives ranged from theological reflection on the link between language and politics, and promoting the shift to a just peace concept at the institutional level of the Church, to involvement in inter-religious dialogue and support for Christian-Muslim peace building. Members told of efforts to welcome refugees, challenge racism and exclusion, prevent extremism and end the ever-increasing arms trade that feeds the violence forcing people to seek refuge in other countries.



Forming an unbreakable circle

Photo by Church & Peace

Particularly striking was the decision of the Belgian association *Sortir de la Violence* to remain open to others by going ahead with a planned training course in Brussels the day after the terrorist attacks. 120 people came together despite the shutdown of public transport.

The network gave its backing to an ecumenical initiative that aims to urge the international community to take two concrete steps towards just peace, namely declaring all war and armed conflict to be illegal, and developing a civilian peacekeeping service instead of military intervention.

The AGM is also encouraging

network members to write to their respective governments to register that they are war tax resisters to highlight the 100th anniversary of the recognition of the right to conscientious objection to military service.

In other business the network welcomed the Anabaptist Forum for Peace and Justice, Switzerland, and the Evangelical Church in Baden, Germany, as corporate and associate members, respectively, as well as an individual member from Novi Sad, Serbia. The AGM also elected Vjollca Racaj of the Fellowship of the Lord's People in Pristina, Kosovo/a, to the Administrative Committee, representing the South East Europe region.

Living secure

Questions of security were not new for Church and Peace, Heider-Rottwilm said.

“We’ve been exploring the concept of ‘common human security’ in many of our conferences and calling the churches to do theological reflection and offer practical alternatives to military intervention with regard to the so-called ‘responsibility to protect’ civilians at risk of genocide and similar violence.”

Keynote speaker Dr Christine Schweitzer said that a paradigm shift was needed among the international community from the prevailing logic of security to a logic of peace, embodied in the commitment to nonviolent action.

While nonviolence did not always work in the short term, there were many examples of successful impacts of nonviolent action, the executive secretary of the Germany-based Federation for Social Defence pointed out, lifting up in particular the work of Peace Brigades International and the Non-violent Peaceforce.

Ultimately there could only be security when there was security for all, based on justice and achieved through nonviolence, she asserted.

Spiritual security

Maria Biedrawa, member of the French branch of the International Fellowship of Reconciliation, spoke of the biblical model of emotional and spiritual security.

To live in safety as Ezekiel (34:27-28) promised meant finding a way to transform the sense of powerlessness that threatens to paralyse peacemakers when the only way out of the dead-end of despair seems to be violence, she noted.



Marina Lyubogradova from Moscow, Marisa Johnson, EMES Secretary and Dovorka Lovrekovic, Church & Peace General Secretary Photo by Church & Peace

The ability to provide security corresponded to the ability to accept one's own helplessness, to “welcome powerlessness and its limits, its confusions,” asserted the nonviolence trainer, who accompanies peacemakers in Sub-Saharan Africa.

The realisation that security ultimately is to be found in God alone opens the door to a “Holy Land” where nonviolence can be born and right relationships formed.

Required: spiritual discipline

Christian peacemakers needed to be rooted spiritually so that they could take nonviolent action, Dr Neal Blough, who teaches at Vaux-sur-Seine Evangelical Seminary, Bienenberg Theological Seminary, and the Catholic University of Paris, underlined in his sermon exploring Matthew 5:38-45 and Ephesians 6:13-18.

What needed to be resisted was not humans but the “forces of evil” that manifest themselves in structures and in relationships, he reminded AGM participants.

Life remains a fight despite Christ's victory over these forces but the weapons of the churches' resistance are not to be found at Eurosatory. Rather, as Paul told Christians in Ephesus, they are such as prayer, faith, truth, righteousness and the gospel of peace.

“Practising and having spiritual discipline is not a luxury but a necessity in a world with no security in sight,” said Dr Blough. “To confront our lack of security we have to put down deep spiritual roots and cultivate trust.”

The Church was called to be a school of peace, pardon and reconciliation, he said. Peace communities such as

those in the Church and Peace network are important places of practice and training to grow these spiritual roots.

Security through nonviolence

Around 35 of the participants put learning from the AGM into practice directly afterwards. They met in Paris together with other Christian peacemakers for a nonviolence training session and ecumenical prayers to prepare for a vigil during the Eurosatory arms fair.

Through nonviolent witness at the Paris Bourse and the entrance to Eurosatory, the world's largest international

defence and security exhibition, members of the Church and Peace network were able to speak with many passers-by and people coming to check out the latest in weapons technology about a logic of peace – security through nonviolence.

Visit www.church-and-peace.org for presentations, the sermon text and photos from the Church and Peace AGM and Eurosatory vigil.

Contact: Rev. Antje Heider-Rottwilm: +49 172 5162 799

Woodbrooke partner with Lancaster University and FutureLearn to deliver an online course on early Quakers

Woodbrooke is pleased to announce the launch of a new learning opportunity offered in partnership with Lancaster University and FutureLearn. This three week (3-hours per week) course, called 'Radical Spirituality: the early history of the Quakers', led by Ben Pink Dandelion, is free for everyone and will explore the early history of the Quakers, including how it all started, who the key figures were, and how Quakerism was to change the face of England in the 17th Century.

Ben Pink Dandelion, Programme Leader at Woodbrooke's Centre for Postgraduate Quaker Studies and head of Quaker studies at Lancaster University will lead this course. Ben will be joined by Professor Hilary Hinds and Professor Angus Winchester of Lancaster University, and Dr Betty Hagglund and Stuart Masters of Woodbrooke Quaker Study Centre. The course will include video clips, with reading material including extracts from George Fox's journal, plus other key texts from the period, there will be reflection exercises and quizzes also.

The course officially starts on Monday 3rd October 2016, but registration is available from today via the FutureLearn website:

<https://www.futurelearn.com/courses/quakers/1>

For those who complete the course, a Statement of Participation is available as a certificate. This certificate provides a summary of learning and can be used as evidence on a curriculum vitae or as part of Continuing Professional Development (CPD).



FutureLearn is an online learning provider which works with 91 partners around the world, from top universities to institutions such as the British Library and the British Museum. Since its launch in 2013, almost four million students have joined FutureLearn. www.futurelearn.com

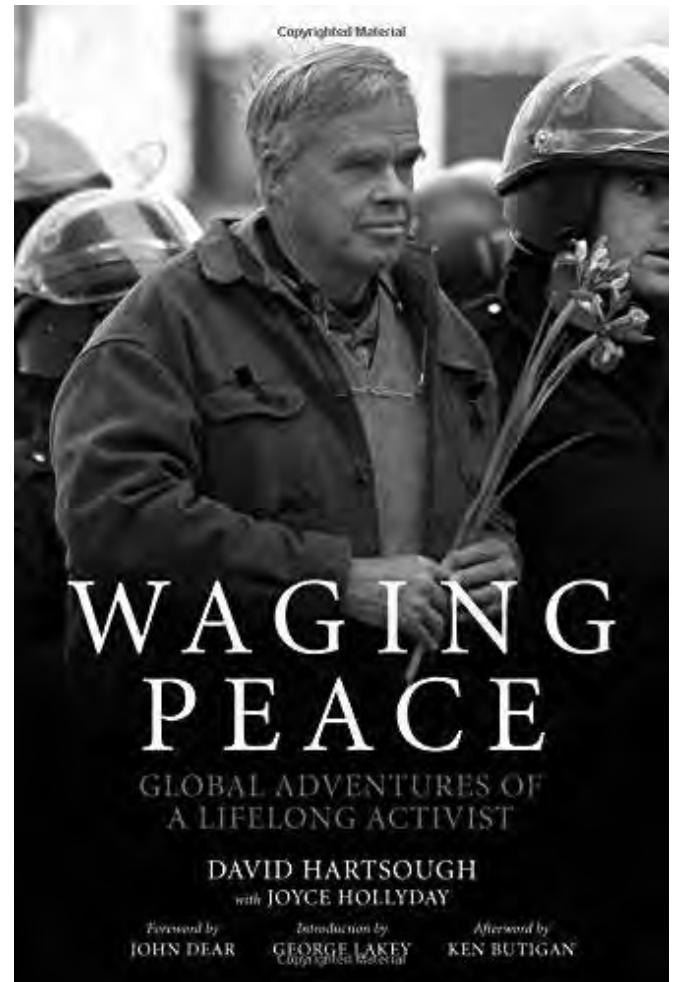
Waging Peace

Waging Peace by David Hartsough © 2014 PM Press

is a provocative personal history of one who has put his Quaker beliefs into vivid action. Born in 1940 one year after I was, Hartsough has actively participated in the most significant protests for peace, justice and equality of my lifetime, protests against military armaments destined to kill millions of civilians, against racial bigotry tearing our society apart, against dangerous nuclear power menacing destruction of our world. The book's subtitle "Global adventures of a lifelong activist" is misleading. He has put his life on the line not for adventure but to publicize governmental and corporate practices that are inherently dangerous to our living together and survival as a human race. He has attempted to use the Christian message of the Golden Rule to counter greed, anger and hate. He has done what I could never have done. In 1958, he organized a protest of young people against a Nike site in Pennsylvania. Three years later, I started two years of military service as a U.S. Army Artillery Lieutenant in the Chicago-Gary Air Defense ready to shoot nuclear-tipped Nike Hercules surface to air missiles against Russian bombers coming over the North Pole to attack Chicago. (We succeeded. The Russians did not attack.) Cold War insanity! Those Nike Hercules nuclear bombs might have knocked some Russian bombers out of the sky, but they would have caused catastrophic damage to the City of Chicago and its inhabitants for generations. It reminds me of the infamous quote of a U.S. Army Major in Vietnam, "It became necessary to destroy the town to save it," as recorded by Associated Press journalist Peter Arnett.

In his last speech as President in 1961, former General Eisenhower warned against the acquisition of unwarranted influence by the military industrial complex. A year later, Hartsough was the youngest of six Quakers meeting with President John Kennedy, encouraging the President to pursue a peace race with Russia, rather than an arms race. "If you guys are serious about us moving in that direction," Kennedy told them, "the military is very strong, so you are going to have to build a powerful movement to help me make that decision."

With the United States now spending 44% of Federal taxes outside of Social Security trust fund expenditures on military-related expenses engaged in what some call 'permanent war', I was moved to ask Hartsough recently if he is an optimist. His answer was a big, broad, friendly



smile. He is a self-described Johnny Appleseed (the legendary Swedenborgian minister and nurseryman who introduced apple trees to many states in the U.S. in the late 1700s and early 1800s). Many of his protests have led to arrest, but some have led to effective publicity and positive success. Perhaps his greatest success will be peace movements in action today that he helped spawn and nourish:

<http://worldbeyondwar.org>

<http://peaceworkerus.org>

<http://nonviolentpeaceforce.org>

His has been a life of learning first hand about the extreme disparities in our world not reported in the media and taking direct action to attempt to make them right. Today, modern telecommunications have enabled us to not only know of such disparities, but also, as never before, of the threats to humanity's survival. For anyone passionate about the future, I encourage reading David Hartsough's memories of his past three quarters of a century of "Waging Peace".

*Review by Daniel Flynn, member Belgium/
Luxembourg Yearly Meeting, Brussels, 2016.*

Diary Dates 2016

More dates for 2016 are available on the website: www.fwccemes.org. Please send items for inclusion in the diary to Marisa Johnson at emes@fwccemes.org.

12-14 August 2016: Finland Friends Summer Gathering in Ikko, near Tampere. Enquiries lampelanleena@gmail.com

9-11 September 2016: Border Meeting Centre Culturel Saint-Thomas, Strasbourg. Enquiries s-odeh@gmx.net

16-18 September 2016: QWRC Conference at Woodbrooke to reflect on World Plenary Meeting in Pisac. Enquiries Michael.Eccles@woodbrooke.org.uk

24 September – 4 October 2016: Artists Retreat at Quaker Centre Congénies. Enquiries Centre.quaker.congenies@gmail.com

2 October 2016 Déclaron la Paix - a Day Conference. Enquiries www.declaronslapaix.org

13-16 October 2016: German Yearly Meeting in Bonn-Venusberg. Enquiries clerks@quaeker.org

29 October 2016: Church & Peace Regional Day Conference, Bull Street Meeting House, Birmingham. Enquiries forbesbarbarae@yahoo.co.uk

2-4 December 2016: EMES Peace & Service Consultation in Kortenberg, Belgium. Enquiries emes@fwccemes.org

Experiment or Experience with Light using Skype

Every week, a little group of Friends decide together the days and times for the next week. At the appointed hour, 9am UK time, I call participants. Everyone puts the camera on his or her computer for a few minutes, the time to say hello and to select the text for this occasion. We turn off the camera and microphone and one of us reads the text: six short paragraphs with a 5 minute break after each. Next, we take five to ten minutes for ourselves, maybe to express individually, in silence, our experience by writing, drawing or simply to move around a little. Then we have a few minutes with camera and microphone on in order to share, if we wish. We listen and say thank you and goodbye.

If you want to join us, all you need to do is type in www.skype.com, press "Download Skype" and register with a user name and password. You then send me your user name at richardthompson1@gmail.com to receive an invitation and it's done! We are a little community, currently from Sweden, Russia, Latvia, Israel, Tasmania, England and France, who have never met but share the essence of the Quaker way together, a very rewarding experience.

Richard Thompson

Among Friends is the newsletter of Europe and Middle East Section of Friends World Committee for Consultation. We want Among Friends to reflect the diversity of Quaker life and experience across the Section and welcome articles, photos and news of forthcoming events.

Are your details correct?

If you are receiving a copy of Among Friends by post, please let us know of any change or corrections to your mailing address. Also please inform us if you no longer wish to receive a copy.

EMES will only use your contact details to send you copies of Among Friends unless you have explicitly requested to receive other EMES related communications.

FWCC-EMES. P.O.Box 1157, Histon, Cambridge CB24 9XQ, UK
emes@fwccemes.org

Subscriptions

Among Friends is available free of charge at:
<http://www.fwccemes.org>

To receive a copy by post please contact us at the EMES office.

There is no set subscription fee for Among Friends. We depend on voluntary subscriptions. Costs of printing and distribution are rising and we hope those who are able to pay will consider an annual donation of around €15 or £13.

If you wish to make a bank transfer, please use the details below:

From outside the UK: (Payment in Euros can now be made to a German Bank. Details from the Secretary)

Bank – HSBC City Corporate Banking Centre

SWIFT BIC Code – MIDLGB22XXX

IBAN No – GB48MIDL40053072138549

Account Name – CAF Bank Ltd

For Credit to (enter in field 72) – FWCC EMES 405240 00025578

Account Number – 72138549

Sort Code – 40-05-30

For holders of UK bank accounts please send cheques or CAF vouchers in GBP to the EMES office. Scottish Charity number: SC 036528

Deadline for Among Friends 137: 1 November 2016