Special Issue
Energy, Climate, & Building Community
An Addiction that Must be Broken

With growing awareness of “green” issues, Friends likely share my concern about energy supplies and how we all are going to fare. Big Oil would like us to believe that drilling our shoreline and the Alaskan National Wildlife Refuge will solve our problem. It will not. That oil won’t come online for about a decade. As we’ve seen from the recent abandonment of oil rigs in the Gulf of Mexico prior to a hurricane, those rigs are very vulnerable to the growing major storms brought on by climate change.

In my opinion—which is based on years of following this subject closely—the real solution is going to be multifold: curtailing (conservation) of resources by retrofitting houses for energy efficiency (Friends might want to work closely with organizations like Philadelphia’s Energy Coordinating Agency, which focuses on helping low income folks retrofit their homes for this); rapid development of clean renewable energy sources (like wind, solar, methane, biomass, geothermal, hydroelectric—including tidal, etc., not “clean” coal, which is decimating mountaintops and adds greatly to our carbon footprint) that will provide many new jobs and service industries. I encourage Friends to lobby for immediate improvements in public transportation in all regions, nor just urban ones, focused on light rail, buses, carpools, and systems like the Smart Jriny system proposed by Community Solutions in Yellow Springs, Ohio. I also suggest that Friends get involved in urban and local community gardening, since the rapid development of organic local foods will also be extremely important. An excellent resource for envisioning this is The Power of Community: How Cuba Survived Peak Oil (<http://www.powerofcommunity.org/cm/index.php>), a film that explains in detail how Cubans, including urban dwellers, overcame an artificial peak oil situation when the Soviet Union collapsed and the U.S. tightened its embargo, eviscerating Cuba’s industrial economy and threatening widespread starvation. Concrete answers are detailed in this film.

If the U.S. wraps itself around a dying industry, rather than reducing demand for their product, we all may well die with that industry. Many new jobs and industries, revitalization of our communities, and the best future lies in breaking our dependence on oil—period. An industry that has reaped unbelievable profits in the past few years—while being subsidized by our government—deserves no further intervention (especially in light of its well-funded campaign of disinformation aimed at keeping us at its trough). The answers lie in the ingenuity and cooperation in creating transition plans by all of our people, who will need to manage despite our government leaders, many of whom unfortunately are in the pockets of big corporations. Look at Al Gore’s website (<www.wecansolveit.org>) or read Richard Heinberg’s The Party’s Over (New Society Publishers, 2009; see also <http://www.youtube.com/watch?v=xO5eSNMc_Y>) for more authoritative information.

One of my personal strategies is to downsize into a home I’ll retrofit for energy efficiency, getting it as close to near-zero carbon emissions as possible, and eventually (within a few years) be selling power back to the grid. The more of us who can afford to do that and actually do so, the more we’ll be helping everyone in this country to make it through the demise of fossil fuels. Think what a difference individuals can make if they curtail their energy use, retrofit, and begin selling back to the grid.

I plan to move into that downsized home this year and begin the energy retrofit immediately. I urge anyone who can afford an energy audit and/or retrofitting to do so as quickly as possible. We all need to be moving away from the use of fossil fuels as quickly as we can. If we do, we’ll have a chance to solve a horrible problem, and we’ll build some remarkable coalitions in the process. One thing is clear—there truly is no time to waste shoring up the oil industry. They’ve got the funds they need, and more than enough to obscure our true situation until we’re in an unparalleled and unmitigatable disaster. We need to stop pouring billions of dollars and thousands of lives into securing more oil for an addiction we are in dire need of breaking before it’s too late. Let’s study our testimonies, Friends, and see what Love might do.
7 Finding the Prophetic Voice for Our Time
Lizz Roe
What does it mean to be a prophet? She describes her life and her ministry of sustainability.

9 The Power of Hope
Dan Michaud
The declining oil supply can change people's inner lives as it affects the physical world.

10 Peak Oil: The End of the Fossil Fuel Era
Matthew Corson-Finnerty
For years to come, we will be undoing some of the influences of the abundance of fossil fuels.

12 Thriving in Community: Surviving Peak Oil and Climate Change
Megan Quinn Bachman
Now more than ever, the world needs traditional Quaker values of community.

14 The Oil Depletion Protocol: How Alternative Fuels can End our Wars
David W. Pilbrow
Here is a document that some people hope could facilitate achieving a peaceful future.

16 A Quaker Family (Yours) Saves Energy
Thomas G. Wells
Small steps can add up to a big difference in energy consumption.

18 Life During the Decline of Oil
Ted Inoué
Utility bills are among the clues we can use to find simple ways to make homes more sustainable.

20 Building a Low-Energy House
Don Laughlin
How could most people live in energy-efficient houses?

22 Friends and the Consumption and Generation of Electricity
Gordon Thompson
The Friends tradition of discernment can be applied to creating a policy on the use of electricity.

Continued on page 4
24 Earthcare from the Cubicle: Easing Your Workplace into Sustainable Practices
Bonnie Ehri
Successfully greening one's workplace requires tact as well as persistence.

25 Rethinking Sustainability
Jens Braun
Sustainability is a static concept. Is there a better one?

27 Green, Sustainable, or Vernacular?
Jens Braun
A community looks for the most eco-friendly way to build, and finds some clues in the past.

29 Public Transportation in the Future
Peter Javsicas
Public transportation was once an essential part of U.S. life, and it needs to be again.

31 ZERI: A Philosophy and Methodology to Reinvent the World
Hollister Knowlton
Following patterns of waste and recycling found in nature can yield amazing results.

35 A Friend's Path to Nuclear Power
Karen Street
The Testimony on Integrity guided her to look at the facts afresh.

38 Climate Change, Quakerism, and a Transformed Life
Hollister Knowlton
Her intertwined passions for Quakerism and environmental advocacy led her on a journey of transformation.

POETRY
8 Parting Again
Steven Elkinton

34 Mountaintop Removal
Maggie Hess
The Realization
Melissa Marx
Primal Scream
Jonas Mather
Darwin's Cathedral
Gale Swiontkowski

DEPARTMENTS
2 Among Friends
5 Forum
40 Earthcare
Putting the nuclear genie back in the lamp
44 Witness
Compromising on climate change
46 Books
48 News
49 Bulletin Board
64 Milestones
71 Classified
73 Meetings

October 2008 FRIENDS JOURNAL
The effect of combat

Thank you for a wonderful selection of articles in the July issue, and an insight on how Friends are facing the impact of the Peace Testimony on their own lives. I am haunted by David Gosling’s experience ("A Testimony on the Effects of Combat, from a United States Army Officer"), and his comment, “Combat has a double-edged nature. It expands the human perspective on life, but shatters the individual humanity of those who experience it.” There you have it. Anyone who has been on the “killing fields” understands this stretch and the terrible struggle of accepting what has happened and somehow adjusting to it.

Christian Pedersen
West Grove, Pa.

Keeping our bearings

The July special issue of FJ, “The Peace Testimony: What Does It Mean Today?” speaks to my own evolving understanding of that document. I have come to believe that the 1660 declaration can be interpreted by Friends in a more absolutist light under the pressures of the war in Vietnam and the draft, and that the pendulum may be swinging away from that interpretation under the pressure of genocide (most visibly in Darfur) and the Responsibility to Protect.

Ultimately, if we believe in continuing revelation of Truth, our understanding is deeply personal. That’s why the July issue worked so well for me. It presented disparate understanding and applications of the Peace Testimony, all in the spirit of inquiry, not dogma. Jack Patterson’s essay, “The Responsibility to Protect: Quakers and Genocide,” reflects that nicely, but it’s true of the whole magazine.

Robert Dockhorn’s review in this issue of Cathy Wilkerson’s book, Flying Close to the Sun: My Life and Times as a Weatherman, supplied, for me, a particularly thoughtful piece to the symposium. At a book discussion group gathered last Wednesday at Storr’s (Conn.) Meeting to discuss Francis Moore Lappe’s book, Getting a Grip, I found myself describing my own frustration and disillusionment vis-à-vis the genocide in Darfur: what it means to me as a Quaker and as an activist/writer attempting to address the subject in a book, and how it relates to my faith. Noticing that someone had brought a copy of the current FJ, I asked her to read aloud the last two paragraphs of the review, which had touched me profoundly. The last paragraph seemed to speak to everyone: the extent to which “privilege threatens to insulate us from truth,” and how Friends can work with “those among us who are fiercely propelled by their Inner Voice to confront injustice, and help them stay centered and not lose their bearings.”

I’ll end with that thought, though I could go on at considerable length. Thanks so much to FRIENDS JOURNAL.

David More
Storr’s, Conn.

Let’s not misrepresent early Friends

It is with considerable sadness that I find it necessary to write in response to Friend Paul Buckley’s article on the Declaration of 1660 (FJ, July). I had hoped that following the travesty of the Viewpoint by John Spears, “How would George Fox respond to terrorism?” (FJ, Jan.), the editors would exercise greater care in reviewing articles to be published. Some Friends seem eager to find flaws in Friends commitment to peace, and the editors of FRIENDS JOURNAL seem obliged to provide these writers a forum. When publishing articles related to historical material and Friends, it might seem wise for FJ to first have those articles vetted by someone who could at least determine they are accurate and free of gross distortions.

Friend Buckley is prone to implications that are quite specious. He uses the arguments for the causes of war and conflict put forward by the authors of the Declaration to reach the conclusion that “we can reasonably infer that . . . war is inevitable.” The unspoken (and false) implication here is that these Friends thought war was inevitable. He supports this notion by faulting the Declaration for not employing a direct discouragement of war or specifically requesting people to give it up. This leads to Friend Buckley’s next conclusion that the authors of the Declaration thought, “It is only Quakers who must ‘learn war no more.’” (Implication: Quakers were only looking out for themselves and were not sincerely concerned about what others did.)

Friend Buckley also implies that these Quakers refused to condone violence because they thought of themselves as a “chosen people.” This is a way of implying a venal motive to these early Friends—the motive of pride. While it is true that early Friends were diligent in denouncing the apostasy of the Christians around them, they were never of the view that they were so special that only they could be expected to ever refrain from violence. They always held that the Truth they found was available to all and that any sincere seeker could find it for him or herself. And this is made plain in the Declaration!

Friend Buckley finds the Declaration to be not an “antiwar statement.” Unfortunately he does not use much material from the text of the Declaration to support this conclusion. What he does use is taken out of context and distorted. The Declaration does not ask (as Friend Buckley asserts) “that the government turn its swords . . . [against] Sinners and Transgressors to keep them down.” What the Declaration does make the point that in proclaiming the innocent Quakers criminal, the government is acting “backwards” from its own justification under the law. This is not a request for the government to punish sinners, no matter that Friend Buckley chooses to see it that way. Friend Buckley somehow also sees the fact that Friends in the Declaration saw government as legitimately empowered to punish “evil-doers and for the praise of them that do well” as a fact undermining their testimony against war and violence. He does not say why this is so. Apparently for him condoning the existence of a police force in society must be inconsistent with the Peace Testimony. This assumption does not stand on its own merits, no matter that it is often used by those who choose to equate the Peace Testimony with complete passivity.

Friend Buckley goes on to use other arguments to support the idea that early Friends weren’t really against violence: 1) Some “Quakers had served in the military during the English civil wars.” 2) George Fox complained about Quakers being kicked out of the army. 3) George Fox chastised Cromwell for not attacking the Pope. It should be noted first that in bringing forward these arguments, Friend Buckley goes way outside of the Declaration to find arguments to support his thesis. Second, these facts are all pulled out of context and rest on the assumption that any inconsistancy that can be found in the further assumption that the early Friends were perfect saints destroys the foundation of the Peace Testimony. This almost becomes an ad hominem way of argument, a sort of “See, see, I found this fact about these people and so the whole edifice must come down.” These poor discoveries are the usual ones put forward by those who are buoyed up in their own convictions by the discovery that early Friends might have been less than perfect so we shouldn’t worry too much now about how well we are doing.

Finally, I find the whole of Friend Buckley’s assertion, that Quakers were
properly under the judgment of King Charles and properly lumped with the Fifth Monarchists because they failed to pledge their loyalty to him and hoped for the reign of God, unfair and woefully lacking in grounding in Quaker theology. These Quakers had no need for the theology of the second coming of Christ because for them Christ had already come in the only meaningful form that Christ could arrive—inside, in their hearts. To confound the agendas of these Friends to teach that of God in everyone as justly seen by the King as a threat is precisely what the Declaration does not say. Friend Buckley's argument tries to turn the whole thing on its head and make the Declaration hypocritical—a veiled threat against the King! If Friend Buckley had read William Sewell's history he would have discovered that many early Friends wrote of their willingness to abide peaceably under any legitimate government to each of the English monarchs who succeeded King Charles II. The Peace Testimony does not require Friends to renounce all secular government. Rather it requires us to obey the Truth the Light has brought to our conscience. In doing this we recognize that we may break some laws, but we do that openly and accept the result without seeking revenge for what might be visited upon us, again, a point made in the Declaration.

I can only hope Friends everywhere are encouraged by this FF article to read the Declaration of 1660 for themselves.

Robert Griswold
Denver, Colo.

There are other methods

Dennis Roberts, in “A perspective on Military service” (FF July, Forum), declares that “society has done . . . an abysmally poor job of making our youth aware of the powerful force for good that the military can be . . . in the shaping of the world in which we now live . . . . When for example, the American Civil War ended in 1865, the death-knell for slavery had been sounded and it was heard the world over.” What he does not mention is that even by a conservative estimate “battle deaths” alone were 204,000. But the British, in a debate in Parliament, accomplished the same goal and ended slavery for the entire British Empire in 1833, 27 years before the outbreak of the U.S. Civil War. And it cost not a single life! Clearly the military was not a good solution. Roberts also declares that “Slavery everywhere just petered out.” Yet in the 21st century slavery and human trafficking is a worldwide problem. It has been estimated that there are over 27 million enslaved persons, more than double the number of those who were deported in the 400-year history of the transatlantic slave trade. Yet this trafficking continues largely unknown to most citizens. Fighting another war cannot solve the problems of slavery that continue to occur throughout the world.

For the 17- or 18-year-old youth the military has but few bright prospects, notwithstanding what a recruiter may offer. Most likely they will be assigned to the infantry and once enlisted have but little choice and in fact will have no assurance of what they will do or where they will serve. Is this a “viable and secure” life?

Roberts acknowledged that “the day could well come when they are asked to make the ultimate sacrifice” or . . . “last full measure of devotion” and that death remains the only “sure thing” for all of us. But as current warfare shows, it is also possible that one may be physically and mentally maimed for the rest of one’s life.

I have some insight in the matter as I served as a teenage combat infantryman in Europe during World War II. War is not the answer.

Rudolf Scheltema
Woods Hole, Mass.

Objectionable content

The summer issues of FRIENDS JOURNAL contain some very odd material. While I am not in unity with those calling for war tax resistance and for reparations, I found the letters by Gary Shuler and Dorothy Deo (FF Aug) to be profoundly offensive. Both attempts to claim a moral high ground from which they hurl brickbats at their opponents: “go to Cuba,” “racist.” Gary Shuler needs to consider that tax resisters may have a different way in which they express an equally profound sense of obligation to preserve the “privileges of this country”; Dorothy Deo needs to reflect on how the term “racist” has been systematically abused. More worrisome is the interview with Lee Thomas (Susan Carson-Fanney, “How I Became a Pacifist: An Interview with Lee Thomas,” FF July), which repeats the old canard that forcing Japanese surrender through the use of atomic weapons “saved perhaps a million lives.” No such figure played any role in the decision to drop the bombs; it was pulled out of thin air much later to provide a simplistic moral justification for a far more complicated political decision. Unfortunately, veterans became so dependent on that crunch that they forced the cancellation of Smithsonian’s Enola Gay exhibit that threatened to take it away. It is a pity to see their view of history still remains unchallenged.

John Hillman
Peterborough, Ont.

Support the war protestor’s call for justice in Santa Fe

I have just read the letter “War protestors were silenced” (FF July, Forum), written by Jennifer Wellington of Santa Fe, N. Mex., and I feel compelled to express my deep concern about what I consider to be an urgency for seekers of peace and justice to speak persuasively and convincingly enough to be heard.

Although I am not knowledgeable about the law, it certainly sounds to me as though there has been a flagrant miscarriage of the law in the situation of the citizens of Santa Fe. Shouldn’t they appeal the decision of the deplorable judge? Don’t they have grounds for lawsuits against the powers that stopped them and against the incompetent judge? Wouldn’t the ACLU be anxious to help them? I feel they should not passively knuckle under to this unjust sentence. I, and probably other Friends, would certainly be willing to contribute financially to their struggle to gain justice if finances are holding them back. Please, Jennifer Wellington and citizens of Santa Fe, do not meekly acquiesce to this injustice.

Frances Wilkin
Wilmington, Ohio.

Where is the passion?

I read Max Carter’s article “Yo! Are You Amish?” (FF Aug) with some interest. While I don’t disagree with his comparisons between Quakers and Amish, I am not as clear that those are changes that would revitalize Quakerism. To my mind, there are a couple of characteristics that, if more evident, might make a noticeable difference.

First is a passion about our pursuit of God. I remember seeing a T-shirt slogan saying “Gravitty. It’s not just a good idea. It’s the law.” If our quest for a relationship with God is just a good idea I’m not sure the quest will bear much fruit. If God is indeed the creator and sustainer of all that is, a more profound understanding of that relationship is just part of the equation. Not that it’s a “requirement” law, but that’s part and parcel of understanding this existence we find ourselves in. In Andrew Harvey’s foreword to

Continued on page 66

October 2008 FRIENDS JOURNAL
Finding the Prophetic Voice for Our Time

by Lizz Roe

Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. —I Corinthians 14:1

Dear Friends, beloveds, what does the Lord ask of us? That we are the salt of the Earth, that we are a light unto the world, that we are streams of living water, that we feed God’s people. Earth, light, water, nourishment—we are asked to tend God’s garden. We are asked to tend God’s community of heaven, we are asked to tend all God’s people.

I have come to realize mine is a quiet voice. My form of prophetic witness is usually without words. I think it is often so that the truth is more easily shown than narrated. Having something to say about finding the prophetic voice for our time is, for me, based on having endeavored, with God’s grace, to let my life speak.

In my own experience, a prophetic life is one that is full of grace, grit, grief, and growth. I think there are five parts to living this kind of life and each part needs to be absolutely grounded in God. The first part is seeking and expectant waiting, being ready to change. We can think of Jesus in the garden of Gethsemane—that pivotal moment of change—George Fox on Firbank Fell, Gandhi, and Martin Luther King. The second part is discerning God’s call, though it might be costly, challenging, or unpopular. Think of the prophets, Samuel, Jonah (he had a bad time), Isaiah, or the disciples walking along the shore of the Sea of Galilee who gave up friends and family and their own place. The third is being willing to use our gifts and acknowledge them; being willing to live in the fullness of them with gladness, with joy, and also with humility. Think of Francis of Assisi, Elizabeth Fry, Caroline Fox, and Nelson Mandela. These three stages are preparation for living a prophetic life.

The next stage is really living up to the light, witnessing to God’s call in the way that you are led. Think of Jeremiah, Ezekiel, Daniel, Margaret Fell, James Nayler, and John Woolman. This means actually being a prophet, but recognition by others might come a lot later, be half-hearted, or not come at all—do not be concerned about that recognition, but rest in the knowledge of a connection with God, of speaking the good news, and of living it.

The last stage is remembering to nourish that witness and find balance in your life. Jesus celebrated at the wedding feast in Cana, then walked into the desert to be separate, to pray, and to be tested. He talked with his friends, and he worked like the rest of us. This prophetic life is a life of discipline, devotion, divestment, discipleship, and also, sometimes, of delight. Friends, are we ready to live like this? I believe that this is what God invites us to do. If we live this kind of committed life, it will be a life that is a counter sign to the spirit of the age in which we live. There will be blessings and rewards, but we should be under no illusions; there are times of great loneliness, and prophets are singularly unpopular in their own communities, whether with friends or the place where they live. Prophets can die in the wilderness, and their message can be lost.

So what does prophecy look like today? Prophets can be bracing, gritty, challenging; what they have to say and do can make us uncomfortable. They may sound full of shoulds and oughts, guilt and sorrows. They might be loved and respected, but not liked very much. Prophets can also be joyful, encouraging, hopeful; they can speak of God’s love and live it amongst us. They can be a blessing to their community, affirm our choices and aspirations, feel easy and pleasurable to be around, and bring us a deep sense of connection with the Spirit at work in the world.

These are holy people, saints perhaps. Maybe we call some people saints or describe their holiness so that we might feel less worried about failing to live as they do, as though it is their saintliness that has enabled them to do what they do, rather than seeing that it is endeavoring to live up to the Light that has led them to live a life we might call holy or blessed by God.

Amongst Friends, we have a tradition and theology of living as though the kingdom of heaven is at hand, of living like it’s heaven on Earth in holy obedience to that reality. Not just as though it might come at some unspecified time in the future, but as an experience of Christ already present amongst us. This means that holy obedience to God’s call is open to us all if we stand in the way of it, if we listen.

This manner of living in holy obedi-
PARTING AGAIN

So the sycamore sheds a crispy leaf
In early autumn’s ending of the growth;
So the season turns to death
Whose later winter fires our spring belief.
Black stillness in me stirs this month,
Begetting energy to change this self
and earth.

—Steven Elkinton

Steven Elkinton lives in Falls Church, Va.
In the industrialized world, it is hard to give up this sense of entitlement—we may think of it in terms of stewarding, sharing, or using the gifts of God's creation. In the industrializing world, it is hard not to want this level or form of consumption and the corresponding lifestyle it brings. If we are to continue with this lifestyle, then I believe that this level of production and consumption will have to be available to all, and those of us with the financial means should put our money where our mouths are. If we truly believe in equality, then we in the north should be willing to financially support sustainable technology and renewable fuel sources. Those of us who live in countries that have mostly exported industry to countries with low wage overheads, cheaper energy, and raw materials, should invest in making sure that the environmental and social consequences are not unevenly borne.

If, in the north, we want this kind of lifestyle, we should pay the full costs and not expect to be subsidized by the health, well-being, or lives of the poorest nations, nor the health, well-being, and life of the planet. I say "if" about this kind of lifestyle and these sorts of levels of consumption because I think as Friends we know a different way. This is important because there are costs beyond the physical and material to this addiction to energy and material consumption. In the northern hemisphere, many are slaves to work that brings no satisfaction, perhaps because we are tied into cycles of credit, debt, and mortgage repayments. We are slaves to our diaries and schedules with no room for the Spirit or inspiration, where meetings for worship are scheduled for an hour on Sunday with 45 minutes of fellowship afterwards.

We may be absorbed by the false idols of status symbols: a car, different clothes, a house, different work, so much so that we may not see the opportunity to take a solution-focused approach. Ask the doomsayers if they've seen any evidence of people making changes to solve problems. Talk about how people are helping others and what they're doing for the planet. Talk about the things that give you a sense of peace and security. Share your Truth. The world is, truly, always turning toward the morning. A positive attitude is more likely to yield positive outcomes, and we always have the choice of being optimistic or pessimistic. Henry Ford once said, "Whether you believe you can, or you can't, you are right."

As people start to take their focus off of their belongings and look for a more meaningful sense of security in those around them, we as Friends must be ready to light the way with the example of our lives. By living (and dying) with integrity according to our testimonies, we offer hope and encouragement, and we contribute to the salvation of our planet.

Continued on page 50

The Power of Hope

by Dan Michaud

William McKibben predicts in his book Deep Economy that with the end of peak oil, people will become less concerned about belonging and more interested in belonging. This sounds like a welcome change in our culture. What did this country's rate of consumption portend for the future of this planet anyway? True and meaningful change won't happen without something to provoke it. Perhaps economic and environmental crises are a dubious necessity in humanity's social evolution. We all know that addicts and alcoholics generally aren't persuaded to quit; it usually takes a major loss or a crisis to convince them that they are destroying their health. Civilization is addicted to fossil fuel to the point that many cannot imagine a lifestyle with less available and a large percentage of our population probably could not live without it.

Quakers have always tried to treasure things of the heart above and beyond material things, and to ascribe to a faith in the solemnity of the spiritual and eternal. Yet the thought of an imminent change in our economy or our global climate tends to evoke much fear and insecurity. I believe that addressing this fear should be a focus of our spiritual communities.

There is a story that tells how St. Francis was approached while working in his garden and asked what he would do if he knew the world would end the following day. He answered, "I would work in my garden." We, as Friends, are called to be faithful; we are not called to save the planet or ourselves. A spiritual community is not a retreat for survival. In one sense, communities aren't spiritual, people are; and therefore, any community is a spiritual community to the spiritual seeker.

A spiritual community is one that provides encouragement, hope, and enlightenment. It is a place where we are challenged to grow past our fears and to find the courage to do God's will. A spiritual community can also be a place where one can witness how the collective Light far exceeds the sum of the individual Lights. That is just the kind of miracle this world needs.

I believe we must resist falling into the kinds of doomsday conversations we hear so often now, the ones that detail with empirical evidence how we are on a path of death and destruction. It may be true, but then it may just be a matter of perspective. I'd prefer to be hopeful and talk about the miracles that may take place as the world recovers from its addiction. I see this situation as the opportunity to take a solution-focused approach. Ask the doomsayers if they've seen any evidence of people making changes to solve problems. Talk about how people are helping others and what they're doing for the planet. Talk about the things that give you a sense of peace and security. Share your Truth. The world is, truly, always turning toward the morning. A positive attitude is more likely to yield positive outcomes, and we always have the choice of being optimistic or pessimistic. Henry Ford once said, "Whether you believe you can, or you can't, you are right."

As people start to take their focus off of their belongings and look for a more meaningful sense of security in those around them, we as Friends must be ready to light the way with the example of our lives. By living (and dying) with integrity according to our testimonies, we offer hope and encouragement, and we contribute to the salvation of our planet.

Dan Michaud, a member of Old Chatham (N.Y.) Meeting, is a clinical social worker in a public mental health setting. He enjoys organic gardening and raising animals.
A few months ago, I gave a presentation at Alfred University about the global energy crisis. Before I began, I was curious to know if anyone in the crowd knew of the subject by its more common name: peak oil. A show of hands revealed that two people were familiar with the term, a surprising number considering how little is generally known about the subject. Although peak oil refers specifically to the depletion of petroleum, the phrase is often used more broadly to describe the peak-

1940s, approximately 40 percent of U.S. citizens were farmers, whereas today it is less than 2 percent. In 1940, a single farmer could feed only 15 people, whereas today one farmer can feed well over 100 people. Our personal corporeal capabilities have been hyper-exaggerated, like planes for moving our bodies, or telephones for moving our words. For reasons like these, fossil fuels allow us to function at a very high level of social and technological complexity. Out of this complexity, we have tapped into the highest levels of human potential and achieved some of our most wonderful and remarkable feats. We certainly would not have made it to the moon being pulled by a team of oxen.

However, there is a host of intertwined and potentially disastrous downsides to all of this complexity. When combusted, fossil fuels emit, among other gases, carbon dioxide. Even those who deny humans’ role in global warming will acknowledge that weather patterns are changing—the winters are warmer, we’ve been getting too much rain for this time of year, it never used to hail here, etc. Depending on who one listens to, the problem is anywhere from manageable to catastrophic, but all camps agree that reducing fossil fuel consumption is a very necessary step in the right direction.

There can be no overstating the vast environmental degradation brought on by fossil fuel use. The devastation wrought by humans in the last 200 years can be understood at its core by two interconnected amplifications of human potential: our ability to thrive in ever-increasing numbers, and our powers of extraction and force. Fossil fuels have artificially expanded the Earth’s carrying capacity, which is its ability to house human life. Before the Industrial Revolution, the world’s human population was approximately two billion, but has since grown to over six billion. This was in large part due to the industrialization of agriculture—increasing crop yields dramatically through mechanization, using fossil-fuel-based pesticides and fertilizers, and powering irrigation pumps—turning previously unarable land into usable soil.

A friend once commented to me that overpopulation was a non-issue since every single human being could stand shoulder to shoulder in the state of Pennsylvania. Clearly, this equation does not account for the vast amounts of land and infrastructure needed to produce food and goods for all of those people standing side by side. In pursuit of those needs, we have developed near godlike powers to reconfigure our physical environment, all the way from mountains to molecules. The consequence of this has been a systematic and relentless destruction of Earth’s biosphere, leaving behind toxic entrails, scorched earth, and filth-ridden bodies of water. The prospect of our immediate needs has grossly overshadowed the needs of future generations and seriously compromised the ability of the Earth to sustain life.

Perhaps the most disheartening downside of the great fossil fuel experiment is the attrition of human connectedness. Wherever machines and fuel could profitably replace a human laborer, they have. This phenomenon has convinced us that we don’t actually need each other, furthering the insidious belief that human life is expendable. Despite being surrounded by more humans than ever, fossil fuels have,ironically, decreased our opportunities for daily human interaction. When profitability and efficiency are measured by how few people one can employ, it follows that I should be able to place my sandwich order on a touch screen, or use the self-checkout at Wal-Mart.

The car, the long-romanticized emblem of this complexifying society, allows for the immediate needs of current human wants, not the need to nourish human potential. Perhaps the most frightening aspect of modern society is the ability of cars to allow us to live in a world where we have lost the sense of the sacred, the connection to the earth, the delight in the mundane, the sense of connectedness to one another. We are not only isolated from each other, but have lost the ability to recognize this isolation. Perhaps this is the most shocking thing of all, that the car, which has been so central to how we perceive the world, has become a tool of alienation and isolation.
of the fossil fuel era, is very much at the center of the attrition of our communities. On its own, a car does not lend itself to human interaction, with its highly automated environment of climate control and surround sound speakers; it is meant to act as an insular individual unit. The dangers of a car's power and speed also limit one from a great deal of human interaction; one could no more throw a party in a car than one could stop to chat with someone on a freeway. Unsurprisingly, building civic environments around these isolating and antisocial machines produces equally unhappy, relationship-poor physical spaces.

Whether we admonish or adore all of its systems and functions, our society is, at its base, fundamentally flawed because of its dependence on resources that will not last. Many independent energy experts, most notably the Association for the Study of Peak Oil and Gas (ASPO), believe we are at the ceiling of oil production right now. Furthermore, ASPO and the Energy Watch Group of Germany project a worldwide peaking of natural gas and coal around 2010 and 2020, respectively, at which point the supply of all major hydrocarbon fuels will be in a terminal decline.

Why does this matter? Don't we have other forms of energy? Yes, but not like oil, coal, and natural gas. Hydrocarbon fossil fuels are a special resource—they can be transformed into a huge variety of fuels, products, and chemicals with a myriad of daily applications. Most importantly, fossil fuels are very energy-dense, and with a high energy density one gets phenomenal energy returns on the energy invested to extract more fossil fuels. For instance, if a single cup—several ounces—of oil can move a 2,000-pound car at five passengers a mile, then think about the huge amount of oil one cup can lift out of the ground process, and then ship to your local gas station. This measure of energy density is called EROEI—energy returned on energy invested.

Unfortunately, no current alternatives (wind, solar, nuclear, etc.) have the same extraordinarily high rates of return that conventional fossil fuels have. Furthermore, we only get less than 7 percent of our energy from renewables, and 20 percent from nuclear. And all of these so-called alternative energy systems require such a great deal of infrastructure and investment up front that even if we were to begin investing at full force today, it would be decades before most came online on a macro scale. This is not to say that alternative energies won't play a huge role in the post-fossil-fuel future; they will. They won't, however, be able to provide a seamless transition to an equivalent lifestyle. The bottom line is that natural gas, coal, and oil play a unique and irreplaceable role in our highly complex society.

These converging factors present us with the problem that as our most productive forms of energy begin to wane, we will look increasingly to the alternatives, only to find that they cannot possibly fill the ever-widening gap between supply and demand. So what does a world of decreasing energy mean? Simply put, if growing energy production resulted in continuous expansion, then declining energy production will result in continuous contraction. As energy supplies dwindle, many aspects of modern society will become increasingly dysfunctional, while some will collapse entirely. Again, depending on who one listens to, the problem might be just another great challenge of our time, or spell the collapse of human civilization entirely.

I believe that peak oil will reverse the trends of the Industrial Revolution and globalization, meaning that the least industrialized, global-trade-dependent countries will be the best off. We in North America will be particularly hard hit by the energy crisis because we've long abandoned a great deal of the vernacular knowledge that is particular to the ecology of this land. A while ago, a friend and I were musing that we didn't know how to grow corn, steer a horse, or store food without electricity. We've traded in millennia of practical wisdom for microwave meals, six-lane highways, and iPods. Furthermore, I believe we North Americans will be so mired in misunderstanding the real issue of depletion that we'll waste a good deal of crucial time and energy on false starts—things like large-scale biofuel production, or hydrogen car manufacturing. This Presidential election epitomizes this deep misunderstanding with all of its talk of lifting gas taxes, increasing offshore drilling, opening ANWR, and nailing U.S. oil majors for their windfall profits. However, cautionary these measures may be, none come close to providing a real long-term solution.

The bottom line of peak oil is that almost everyone, everywhere, will have to use less: we will no longer be able to function at the level of social and technological complexity to which we are accustomed. For me, it is from here that the hardest questions emerge: What will this do to our world? How will we be able to feed ourselves? Where will our water come from? How will we make sure everyone gets what they need? Can everyone get what they need? How will we

Continued on page 52
Thriving in Community

Surviving Peak Oil and Climate Change
by Megan Quinn Bachman

Five years ago, when Community Solutions first began researching and teaching about peak oil and climate change, these problems could more easily be ignored. The disconnect between the pictures we were presenting of dangerous and destructive fossil fuel dependence and people's daily lives could be maintained. Perhaps the crisis seemed too far off in distance and time to matter here and now and, as a Brethren we know said about his religious order, "We found ourselves caught up in the pleasure of our affluence, making it easy to turn from the simplicity of our beliefs."

Today, the illusion that this comfortable life can go on forever has disappeared. The Chinese curse, "May you live in interesting times," is an understatement. Oil and food prices are skyrocketing as the age of cheap, abundant fossil fuels comes to an end. A global financial system that is based upon infinite growth on a finite planet is teetering, and inequity is now higher than during the Great Depression. News of water and soil depletion, deforestation, species extinction, and catastrophic climate change gets worse every day.

As the global situation deteriorates, it becomes clear that living a simple life is no longer just about living in a sustainable manner; it is about survival. It's about taking a hard look at the lifestyle to which we have become accustomed. We need to ask ourselves if we can, in good conscience, retain this extractive, industrial society that continues to exploit the Earth's natural resources and plunder the developing world.

We need to ask what kinds of solutions not only address peak oil and climate change, but create a society that is more equitable and ecologically regenerative. The solutions that address the deeper issues of global survivability and inequity are very much in line with Quaker testimonies, and they are sorely needed today.

Clearly, our over-consumptive, high energy, competitive way of life needs to become more frugal, cooperative, and low energy. We at Community Solutions have begun using the word "curtailment" to describe the first steps toward survivability. Curtailment means the dramatic reduction in our fossil fuel use and CO₂ generation required to avoid the worst consequences of peak oil and climate change. In contrast with sustainability, curtailment recognizes that a lifestyle cannot be sustainable if it depends on a finite resource.

Fossil fuels feed us, shelter us, warm us, clothe us, transport us, and provide almost everything else we use to survive in our modern world. Consider that one gallon of gasoline is equivalent to six weeks of human labor. Daily oil use in the United States is equivalent to 20 million years of human labor. With this energy we wield a tremendously destructive power, and destroy we have—slowly, over the years—with seemingly trivial decisions about how to provide for our needs and fulfill our desires. Curtailment is about reviewing our consumption, determining what we really need, and cutting the rest.

How far do we need to curtail? By 2050, with a global population projected to be about nine to ten billion, we must keep annual CO₂ emissions at or below ten billion tonnes a year to curb rising temperatures. This means we will only be able to emit a maximum of one tonne of CO₂ per person per year. Currently in the United States we emit 20 tonnes per person annually: in Europe the figure is ten tonnes, and the world average is four tonnes. So the United States must reduce its fossil fuel use by 80 to 90 percent for a decline in CO₂ emissions to be shared equitably. That's four to five percent per year, every year. We will not accomplish this just by changing our light bulbs or driving a hybrid car—we need a deep and ongoing transformation in the way we live.

Although such a transition is a necessity, thankfully it can also be an improvement over our current way of life. Despite the incredible hardships associated with a 90 percent reduction in energy use, our lives may be happier, healthier, and more fulfilling. We'll replace consumerism with community, manufactured food with locally grown and processed food, driving with more walking and biking, and competition with cooperation. In a community, we fill our lives with valued relationships rather than valued possessions.

Living in a community is about finding a more viable and sustainable way to provide for our needs as the fossil-fuel-fed global industrial system crumbles. We have to redevelop resilience, or the ability of our communities to withstand outside shocks, by meeting our most essential needs closer to home. In terms of our finances, we can no longer put our money into the global growth system as it undermines its own ability to continue, and thus provide returns to us. Instead, we need to invest our resources locally in the people, businesses, and technologies that directly sustain us and will sustain generations to come. This includes partic-
ipating in such ventures as community-supported agriculture, community-owned renewable energy systems, and small business incubators, as well as building social capital, so that “when things get hard,” as deep ecologist Joanna Macy recently said, “we won’t, in fear, turn on each other.”

Arthur Morgan, a Quaker who founded Community Solutions nearly 70 years ago, talked about the most important kind of community as small and local. Small refers to a more realistic scale of human habitation, which is less centralized and operates more as a web of interconnections among people, allowing more meaningful relationships to develop. Our species has lived in small, decentralized groups of a few dozen to a few hundred people for 99.5 percent of its existence, so this is a way of living for which we are well suited. Local refers to living close to those with whom we have economic relations.

Part of the reason we allow our daily economic decisions to contribute to the ecological devastation of the planet and the growing misery of the world’s poor is that we are separated from this other reality by distance. Everything and everyone who provides us with what we need to survive is an abstraction. We consume brand names, disconnected from the resources and people involved in creating the products. If we could see the abused workers toiling on industrial farms and in sweatshops, and the falling forests and scarred landscapes, we could not morally continue to treat them with such disregard, nor continue to consume as we do.

By redeveloping local, face-to-face economic relationships, we will come to have more respect for and interest in those who provide our necessities. In turn, they will make sure that our health and safety are provided for. This mutual relationship will serve to improve everyone’s well-being, and that of our planet, as people who depend upon local production become more aware that they depend on the health and balance of the natural world. Quakers have a long history of standing up for fair wages and safe working conditions, and a return to local production for local consumption could give new life to Quaker beliefs and actions.

Community—and life—is about intimate interdependence. The more we separate things—production from consumption and producers from consumers—and the more we hide the reality of the consequences of our decisions from our everyday life, the more we create an illusory world. When we forget the connections and presume they’re not there, it is more difficult to come back to the real world. At its root, community is about reconnecting with each other and with nature, and relearning the relationships that sustain us, physically and spiritually.

What does decentralization mean practically? By small, local community, Arthur Morgan meant small towns to be sure, but urban neighborhoods can also function as small communities. Many people point out that urban areas are denser so that less transportation is needed and mass transit is more practical. But this very same density means that urban areas are without access to sufficient land to grow the food people living there need, so food and other resources must be brought in from elsewhere. There is also a problem of disposing such a quantity of concentrated wastes elsewhere. In today’s world, rural areas face long-distance transportation problems. However, there is land for food, water, and energy procurement, as well as waste recycling. Due to these factors, and the increasing amount of labor needed for sustainable agriculture and other land-based economic activities as fossil fuels decline, re-ruralization around small towns with a high degree of regional interdependency will be the most likely form of development during this century. The small towns of today may be the future economic powerhouses and vibrant cultural centers for an agrarian revival.

Community is about sharing, conserving, and living with our local resources—which we acknowledge as scarce—rather than competing over, consuming, and destroying seemingly abundant global resources. But the values of community transmitted through interdependent living are critical in helping us through the coming challenges—values such as cooperation, moderation, frugality, charity, mutual aid, confidence, trust, courtesy, integrity, and loyalty. In community living, risks and opportunities are shared, relationships are the highest priority, and there is intimate personal acquaintance.

In contrast, think of some of the non-community values prevalent today, and their role in creating or exacerbating the crisis at hand—individualism, selfishness, comfort, convenience, and indulgence. Wealth accumulation is the highest priority, not relationships. We have less intimacy or intimacy with fewer people. A study done in the United States showed that from 1980 to 2004 the typical number of “close confidants” people reported had dropped from three to two and the number of people without any close confidants had more than doubled.

Author and farmer Wendell Berry calls the dominant system the “global economic party,” and he contrasts it with what he calls the “community party.” He

How far do we need to curtail our consumption of oil?

Continued on page 54
The Oil Depletion Protocol

How Alternative Fuels Can End Our Wars

by David W. Pilbrow

Access to petroleum has been mentioned again and again as the primary reason for our nation's current military engagement in Iraq. However, little discussion or emphasis on oil has been a part of our nation's negotiating position, other than requiring the Iraqi government to approve extremely favorable terms, tantamount to expropriation, in an oil agreement for the long-term development and management of Iraqi oil resources by the major international oil companies. This is a position that the Iraqi government has rejected as an inequitable arrangement.

In 2003, at the beginning of the Iraq war, it occurred to me as well as to many others that sufficient energy supplies, as alternatives to oil, would reduce the perceived need for applying military force to ensure continued access to oil. That's when I began to study alternatives to oil.

The central issue is peacefully and justly resolving the conflict over oil.

At first it seemed that the development of alternatives, like wind and solar, would be sufficient to replace oil for transportation if clean, renewable electrical energy could be stored as hydrogen, which could be burned in vehicle engines. I quickly came to the view that fuel cells would be too expensive, too long in development, and thus impractical. But initially it seemed that burning liquid hydrogen in converted internal combustion engines could be a solution. After reading technical papers on the subject, this solution also seemed impractical due to the volatility of hydrogen and the fact that it takes more energy to produce hydrogen than hydrogen yields. Biofuels seemed to hold promise, but further investigation indicated that corn ethanol requires huge amounts of fossil fuels, yielding only a 10 to 20 percent return on energy invested. Both corn ethanol and biodiesel also require vast amounts of crop acreage and thus compete with food crops, which is a moral issue as food prices rise and the less affluent suffer.

Then in 2005, a paper produced by a research team at the Science Applications International Corporation (SAIC), under contract to the U.S. Department of Energy, convinced me that the one-time phenomenon known as global “peak oil” would change everything. A peak and then decline in global oil production, according to SAIC, will shrink economic activity globally and severely impact our way of life in the United States, where virtually all economic activity depends on cheap oil.

The SAIC paper predicted that there is no combination of energy alternatives that can mitigate the shortfall in petroleum, unless a massive energy mitigation investment initiative had been started 20 years in advance of the eventual peak. The paper further estimated that if the start of the mitigation effort is delayed until peak oil production is reached, then the United States will begin experiencing a shortfall in transportation energy, reaching 30 percent 20 years beyond peak. Development of coal liquefaction would mitigate the effect by 25 percent, but it would more than double CO₂ greenhouse gas emissions on a gallon-for-gallon equivalent compared with gasoline unless CO₂ could be sequestered, a theoretical but yet unproven technology.

A subsequent 2007 update by the lead researcher of the SAIC report projected that every 1 percent decline in oil production will produce a 1 percent decline in U.S. economic activity. Many geologists and energy analysts have predicted a 2 to 5 percent annual decline in global oil production following peak.

Already, as this was written in February 2008, economists were attributing rapidly rising gasoline prices to increased demand for petroleum that is outstripping global supply. But exports to the United States from key producers are also a problem. For example, Mexico is the second-largest foreign provider of oil to the United States, and the giant Cantarell oil field in Mexico is in decline. As Mexico continues to satisfy increasing domestic consumption, The New York Times, on December 9, 2007, reported that within five years Mexico is projected to cease exporting oil.
Since our administration currently considers access to oil from the Middle East a matter of some concern. But these issues only compound the need to develop local continuities among nations that compete for the world's remaining oil reserves. Given the tremendous and escalating stress among nations that competition for the remaining oil will produce, the Oil Depletion Protocol offers a hopeful basis for the start of international negotiations that would encompass settlement of the Iraq war but also serve to defuse future warfare that could spread far beyond Iraq.

Beyond negotiation over the remaining oil reserves is the issue of the global impact of peak oil, which in a November 2007 survey of oil analysts was pegged to occur between 2008 and 2010 with a 95 percent confidence level. What this indicates is the need to develop local contingency plans based on the study of a broad array of issues at the community level in order to make a transition to a far lower level of consumption of both energy and manufactured products and to ensure food security as well. Adequate supplies of food will be under stress from less fertilizer, higher transportation costs, higher manufacturing costs for prepared and packaged foods, and the dearth of farmers' markets serving local growers and consumers. But these issues only compound the central issue of peacefully and justly resolving the continuing conflict and cost in lives and material conflicts over oil.

My hope is that Friends in every yearly meeting and at the FCNL will devote serious study to the support of the Oil Depletion Protocol as an integral part of our nation's negotiating position to help bring the Iraq war, and all war, to an end. 

The Oil Depletion Protocol: A Plan to Avoid Oil Wars, Terrorism, and Economic Collapse

Whereas the passage of history has recorded an increasing pace of change, such that the demand for energy has grown rapidly in parallel with the world population over the past 200 years since the Industrial Revolution;

Whereas the energy supply required by the population has come mainly from coal and petroleum, having been formed but rarely in the geological past, such resources being inevitably subject to depletion;

Whereas oil provides 90 percent of transport fuel, essential to trade, and plays a critical role in agriculture, needed to feed the expanding population;

Whereas oil is unevenly distributed on the planet for well-understood geological reasons, with much being concentrated in five countries, bordering the Persian Gulf;

Whereas all the major productive provinces of the world have been identified with the help of advanced technology and growing geological knowledge, it being now evident that discovery reached a peak in the 1960s, despite technological progress, and a diligent search;

Whereas the past peak of discovery inevitably leads to a corresponding peak in production during the first decade of the 21st century, assuming no radical decline in demand;

Whereas the onset of the decline of this critical resource affects all aspects of modern life, such having grave political and geopolitical implications;

Whereas it is expedient to plan an orderly transition to the new world environment of reduced energy supply, making early provisions to avoid the waste of energy, stimulate the entry of substitute energies, and extend the life of the remaining oil;

Whereas it is desirable to meet the challenges so arising in a cooperative and equitable manner, such to address related climate change concerns, economic and financial stability and the threats of conflicts for access to critical resources.

Now it is proposed that

1. A convention of nations shall be called to consider the issue with a view to agreeing to an Accord with the following objectives:
   a. to avoid profiteering from shortage, such that oil prices may remain in reasonable relationship with production cost;
   b. to allow poor countries to afford their imports;
   c. to avoid destabilising financial flows arising from excessive oil prices;
   d. to encourage consumers to avoid waste;
   e. to stimulate the development of alternative energies.

2. Such an Accord shall have the following outline provisions:
   a. No country shall produce oil at above its current Depletion Rate, such being defined as annual production as a percentage of the estimated amount left to produce;
   b. Each importing country shall reduce its imports to match the current World Depletion Rate, deducting any indigenous production.

3. Detailed provisions shall cover the definition of the several categories of oil, exemptions and qualifications, and the scientific procedures for the estimation of Depletion Rate.

4. The signatory countries shall cooperate in providing information on their reserves, allowing full technical audit, such that the Depletion Rate may be accurately determined.

5. The signatory countries shall have the right to appeal their assessed Depletion Rate in the event of changed circumstances.

(Note: the Oil Depletion Protocol has elsewhere been published as "The Rimini Protocol" and "The Uppala Protocol." All of these documents are essentially identical.) This plan has been endorsed by the North Meadow Circle of Friends, Ohio Valley Yearly Meeting.

FRIENDS JOURNAL October 2008
Petroleum and food prices are linked like never before. Heat or eat—I know a few people making that decision now. Changing what we eat and where we buy our food is undoubtedly affected by rising energy prices. My daughter, radicalized—educated, rather—by her peers in Young Friends, insisted that we become vegetarian. She dropped meat instantly when she learned of the barbaric way cattle are grown and processed in this country. Joining her in solidarity—then having watched food prices rise dramatically as ethanol production sucked up corn harvests and transportation prices got tacked on too—I am doubly glad to have meat off the table. Does it make sense to all have to save more energy. Besides the obvious benefit of lower heating and electric costs, there are tangible benefits in the comfort and durability of our homes when we go a few steps further. My goal is to have a home that saves me money, contributes to our country’s energy independence, and helps bring our troops home from the Middle East (by no longer using Persian Gulf oil). A thoughtful approach to energy use can achieve all of these goals and more, if we all participate.

Below is a compendium from “top ten” lists I have gathered from recently attended seminars and articles. These are measures that work. The families with the biggest homes and the most energy use can make the biggest impact on overall energy use and the environment. Downsizing takes on a whole new meaning now.

Slow down on the highway—65 mph gets us there fast enough and saves a lot of gas.

Become a vegetarian, or at least be an omnivore who eats less meat and more whole foods. Shop with farmers in your local equivalent of our County Food Shed Alliance—naturally grown produce, fruits, chicken, meat, and cheeses: <www.Buckscountyfoodshedalliance.org> or <Snipesfarm.com>. Every county has a similar organization.

Do you have kids? Get them involved in tracking your energy usage and making appropriate inroads. (It was Lady Bird Johnson’s Keep America Beautiful campaign in 1964 that first made me environmentally aware.) Check out <www.EnergyStar.gov> and its Home Energy Yardstick to

October 2008 FRIENDS JOURNAL
track your energy bills and compare them to other similarly sized homes.

**Have an energy audit.** This should include a blower door test and infrared camera diagnosis. The energy audit will pinpoint the deficiencies in the house's envelope and offer suggestions for remediation.

**Add insulation to the attic** to achieve a rating of at least R-38 and preferably R-50. ("R" stands for resistance to heat flow—the higher the rating, the better.) It is crucial that any and all gaps or holes that allow air from the lower floors into the attic be sealed—expanding foam works well. Sealing air leaks throughout the house is the number one thing to do to reduce energy loss and increase indoor comfort. Keep heating and air conditioning ducts in the conditioned parts of the house or insulate them if they are in an unconditioned space. Look at <www.essnrg.com> for attic stairs or hatch covers that have an R-30 rating and are easy to install.

**Keep the furnace maintenance up to date.** If you need a new furnace or can afford to get rid of the oil-fired furnace, have a heat pump installed. Heat pump technology is much advanced and can save you a lot of money—especially because fuel oil prices will continue to rise as worldwide demand increases and supplies decrease. Look at <www.gotohallowell.com> for all-climate heat pumps.

The most energy-efficient light bulb is one that is off. Short of that, switch to LED and fluorescent as much as possible. Set back or turn off your thermostat—in our home we only run the furnace eight hours a day, i.e. only when we are actually at home, and the same with the air conditioner. We can do this because our house is air-leak-sealed and well insulated, and because we have come to accept a wider range of cooler/warmer indoor air temperatures.

**Repair dripping faucets,** especially hot water faucets. Insulate your hot water heater. The jury is out on whether a continuous-flow hot water heater is more cost-effective than a hot water tank. Solar hot water is really cost-effective. Use very-low-flow showerheads.

**Shut off the TV, VCR, and everything else that draws phantom energy.** Put exterior flood lights on a motion detector. Use high-energy appliances such as the dryer during off-peak hours. (In our area, off-peak is Monday through Thursday 9 PM to 8 AM, Friday 4 PM through Monday 8 AM, and holidays.) Better yet: use a clothes line.

**Buy Energy Star appliances.** If your refrigerator is circa 1993 or older, get rid of it. Consider a front-loading washer.

**Tubular skylights** are one of the best green products because they bring natural light into darker parts of the home. They save energy and increase ambiance. Brand names include Solar Tubes and Sun Tunnels.

**Dual flush toilets** are popular now. See <www.toolbase.org> for information on that and a whole lot more.

**Use wireless lighting** if you need to add a fixture somewhere and don't want to run the wires to it.

**Reuse, Reduce, Recycle.** Cardboard, newspapers, plastic bags, all metal—make a commitment to finding places to recycle these items. These are natural resources—just not in their original form. As a society, we have to stop thinking that something we no longer want is waste (or trash). The whole concept of waste will become an anachronism in our children's generation as products begin to be manufactured with reuse or recycle in mind (this is called Cradle to Cradle and is already common in Europe).

**Use green building products**—there are lots out there for just about any home improvement project. Especially prevalent are: flooring, paints and wall coatings, countertops, carpeting, furniture, lumber, and wood. The energy audit will determine if your house is tight enough to require an Energy Recovery Ventilator—go to <Panasonic.com>, <Fantech.net>, or <Nutone.com> for more information.

**Insulate uninsulated walls.** Spray foam is fantastic for open walls that will be covered with drywall, although it is subject to oil price increases. Dense-pack cellulose (made from recycled paper) is excellent for filling wall cavities. Insulation problems occur especially in/at split-level homes, knee-walls, cantilevers, porch connections, and any "McMansion" built by the big-name builders we all know.

There are three E's associated with greening our homes and lifestyle: Economy, Environment, and (social) Equity. Quakers have been leaders in these separate movements for decades. Friends Center in Philadelphia and Friends Committee on National Legislation in Washington, D.C., have gathered international attention by greening their office buildings. Now is a good time for individuals to do everything they can to embody the three E's. Talk about what you are doing within your circle of influence—we need to move towards a tipping point.

Ultimately, though, this is about reflecting and acting on one's own priorities and values. We know that it is the individual who can effect the most change. As world citizens, we know that even our smallest actions have repercussions around the world. Small steps do add up. Nothing happens without taking personal responsibility.
Life During the Decline of Oil

by Ted Inoue

What is happening in this crazy world? We pay almost $100 to fill our gas tanks and thousands of dollars to heat our homes. Food prices are increasing at alarming rates, and there have even been rice shortages in Asia. People of all walks of life are affected, with the middle class being pushed closer to the poverty line.

What is causing this abrupt change in world economies? One word: oil.

In 1949, Dr. M. King Hubbert predicted that the era of fossil fuels would be short-lived. In 1956, he calculated that the United States' oil supply output would peak in the 1970s. His predictions, unfortunately, were accurate—domestic oil production has steadily dropped from a peak of close to ten million barrels per day (MBPD) in 1970 down to approximately five million today.

Country after country has succumbed to the inevitability of “peak oil.” The United Kingdom peaked in 1999. Mexico, Brazil, and China peaked in the last decade. Yet the world keeps increasing its consumption, our economies dependent upon more than 85 million barrels of oil every day, with the United States responsible for consuming 25 percent of the entire world oil output.

In 2007 and 2008, the world experienced oil shocks, driving prices up to historic levels. The growing economies of China and India have led to an increase in consumption, as their populations now desire the standard of living that people in the United States have enjoyed for decades. Cars, televisions, air conditioners, and refrigerators: the comforts we take for granted are enjoyed by a small fraction of the population in developing nations. As their wealth increases, they join us in profligate energy use.

Combined with a stagnant oil production capacity, the world now runs at an oil deficit. That is, we use more oil than we take out of the ground. According to the British Petroleum Statistical Review of World Energy in 2008, total petroleum consumption was 85.1 MBPD while oil production dropped to 81.5 MBPD. It further reports that oil demand has exceeded production since 1997. This is unsustainable; we must reduce our energy use and find alternative energy sources.

The Path to Energy Independence

Today’s problems are the result of our cumulative actions. As a society, we take it for granted that the lights will come on when we flip a switch; that our house will warm up when we turn up the thermostat; that our food will stay cold in our refrigerator; and that any time we want anything, we can get into our car and drive to the local store.

Each of these luxuries requires energy. With 300 million people living in the United States in over 100 million households, even the smallest uses, multiplied by numbers this large, add up to tremendous energy consumption.

For example, a humble electric clock-radio that draws ten watts in every household requires a one-gigawatt (one billion watts) power plant. One gallon of gas every day, for each household, consumes 5 million barrels of oil per day. Seemingly trivial choices make a difference when accumulated across the population of an entire nation.

All of us are responsible for the energy consumption of our country. Therefore, each of us needs to reduce personal consumption in order to help make a difference. One light bulb? Ten coal-fired power plants. Ten gallons of gas saved per year? Fifty-two million barrels of oil. We can practice conscious consumption, understanding that every choice is meaningful.

Conserving Energy in Our Own Homes

As an energy efficiency consultant, I work with homeowners and small businesses to reduce their utility bills. While my suggestions vary depending upon the specifics of the home in question, they fall into a small number of categories that are easily applied to many homes.

The first step is an energy audit. At the simplest level, this involves reviewing utility bills in order to observe usage patterns. This simple step reveals a great deal about a home and its occupants.

For example, my local utility, PECO, provides a gas bill that includes a yearly summary graph such as the one shown here. This example shows a typical usage pattern—high consumption in the winter and very low consumption in the summer.

The winter use is for space heating, while the summer use shows “baseline” usage for other things such as cooking and water heating. A quick glance shows whether there is a serious consumption problem. For example, if the summer usage was high, it might indicate a leak or a problem with the water heater.
Reviewing the electric bill is also telling. For example, the graph of this bill shows an extremely high winter electric usage—three to six times the normal summer consumption, which is normally high due to air conditioner use. Why did this happen?

The house in this example uses an electric heat pump. These heat the home very efficiently with electricity, so it was surprising to see such a high usage. After some investigation, we determined that the heat pump was configured to use the emergency backup heat any time the temperature dropped below 40 degrees. In eastern Pennsylvania, much of the winter is below this temperature, so the emergency heat was running almost constantly. Simply changing the heat pump configuration to lock out emergency heat until the temperature is below 30 degrees could reduce winter heating bills by half.

The electric bill also helps one determine if there are unusual power draws wasting electricity. A useful exercise is to compare your average daily usage to typical values. The table below provides some reference figures.

During the summer, when air conditioning use is high, it is common to see daily usage skyrocket from 25 kWh up to 75 kWh. Likewise, if you have a pool, running the pump 12 hours per day increases your consumption substantially. In this example, it is increased by 50 to 100 percent.

Reviewing heating bills also shows how efficient a home is compared to others. This simple process computes how much energy is required to heat the home per square foot, adjusting for the temperatures experienced during the billing period.

Another critical part of a home energy audit is the blower door infiltration test. Using a large fan mounted in a doorway, the air in the house is blown out, causing air to enter wherever there is a leak. When combined with an infrared scan, this test pinpoints leakage throughout the home and provides a quantitative measure of the amount of air infiltration.

An infrared picture called a "thermogram" represents temperatures as colors or shades. The darker the image, the colder the surface. For example, the corner of a window might exhibit considerable cold air leaking in, or dark streaks show where the wind blows in, cooling the window.

In addition, the thermogram clearly shows areas missing insulation. Such areas are important because they cause a disproportionate amount of energy loss compared with a properly insulated area. This is especially important in ceilings separating the living space from a hot attic. A single patch of missing insulation can lose as much energy as an entire ceiling that is properly insulated.

Sealing air leaks and ensuring adequate, uniformly installed insulation are two primary areas for energy conservation in any home. Savings of 20 percent on heating and cooling costs are attainable for many homes. For more details, see the Energy Star website <http://www.energystar.gov/index.cfm?c=home_sealing.hm_improvement_sealing>.

### Lighting

As noted in the table above, lighting is responsible for a significant portion of one's energy consumption. Ideally, one would replace all incandescent lights in the home with high efficiency electronic or fluorescent lamps. However, in some cases, this is neither practical nor cost-effective. There are some areas ideally suited for lighting upgrades. Outdoor lighting, especially floodlights left on for many hours per night, each cost about $50 per year to run, while the fluorescent equivalent costs only $15 for the same amount of usage and light output. Adding timers to minimize the amount of time the lights are on reduces consumption further. Note that fluorescent bulbs are not appropriate for fixtures using motion sensors because of their long warm-up time and diminished lifetime when switched on and off frequently.

Children's playrooms represent another excellent use of fluorescent lights. These lights are often left on all day, consuming hundreds of watts every day. It is reasonable to expect such lighting to be responsible for 10 to 20 percent of your entire electric bill. In several cases, I have seen electric usage reduced to less than half by replacing high-use lights with fluorescents. Small changes can add up to big reductions.

### Heating and Cooling

The United States Energy Information Administration (EIA) lists heating, ventilation, and cooling as the largest consumers of energy in most households, representing 31 percent of all household electric use in 2001. In the northeast United States, where much of the heating is provided by oil, the cost of heating one's home has increased by over 100 percent in the last two years. Clearly, heating and cooling represent great opportunities for energy savings.

A recent study conducted by Kevin Deeny, director of Virescent Communities of Levittown, Pennsylvania, showed that the total energy use of a 1950s home was reduced by over 40 percent through the implementation of insulation, air sealing, and window/door improvements combined with high efficiency lighting replacements. An additional 20 percent was saved on the total energy use by replacing the existing oil-burning boiler with an efficient heat pump. Such savings prove that existing housing stock can be improved profoundly.

With current oil prices, the economics of switching from oil and propane to other forms of heating are becoming increasingly favorable. For example, at $4.85 per gallon, a home now using 750 gallons of heating oil in eastern Pennsylvania costs $3,638 to heat. That same home, heated

---

**Table: Usage in Kilowatt hours**

<table>
<thead>
<tr>
<th>Item</th>
<th>Usage in Kilowatt hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total household electric usage</td>
<td>15-30 kWh per day</td>
</tr>
<tr>
<td>Air conditioner / heat pump</td>
<td>3-5 kWh per hour of use</td>
</tr>
<tr>
<td>Electric space heater</td>
<td>1-2 kWh per hour of use</td>
</tr>
<tr>
<td>Electric water heater</td>
<td>5-10 kWh per day</td>
</tr>
<tr>
<td>Lighting (Ten 75w bulbs, 12 hours per day)</td>
<td>9 kWh per day</td>
</tr>
<tr>
<td>1.5 HP pool / spa pump, 12 hours per day</td>
<td>18 kWh per day</td>
</tr>
</tbody>
</table>

Continued on page 56
Building a Low-Energy House

by Don Laughlin

Our family lived in an old farmhouse for nearly 50 years. We spent many dollars and a lot of work insulating and tightening it up over the years. In spite of this, it continued to take a lot of propane to heat. I think it is possible to tighten up an old house, but it is not easy.

Lois and I are getting older and decided a smaller place would be better for us. Our son is an architect and contractor, and we had a 120-year-old house as a rental property in Iowa City on an ideal lot, so it seemed that all the elements for a change were in order. An enterprising young couple demolished the old house, stick by stick, in two months. Much of it—the old dimension lumber, the sheathing, and the foundation stones—was recycled.

I was intensely interested in the concept of the zero-energy house (ZEH) and had been gradually formulating a lot of ideas about the details. The U.S. Department of Energy (see <www.eere.energy.gov/buildings/building_america/pdfs/3585>) notes that “residential buildings use more than 20 percent of the energy consumed annually in the United States.” I also had 20 years of experience with solar heating equipment, having built many installations. So the opportunity to build a house where the solar systems could be fully utilized and some good data collected seemed intriguing.

I strongly believe that many of the roots of war are in our energy policies. I am a great believer in models. We need models of many kinds: spiritual models, social models, educational models, environmental models, and on and on. This seemed like a good opportunity to build a house to show that people can live comfortably in a cold climate and keep their carbon footprint small. My concern for saving energy and developing a model has resulted in a home rated Five Stars Plus under the Federal Government’s Energy Star program. It is predicted to prevent about 17,000 pounds of CO₂ per year from entering the environment, compared to a similar house of standard construction and insulation.

In the design of our new house, one of the biggest unknowns was how many solar panels it would take to heat our water and the house. Experience in domestic hot water (DHW) systems told me what I would need for that, but space heating was a different problem. There is good data from the Florida Solar Energy Center for the output of many commercial collectors available, based on Florida sunshine, but no data based on Iowa sunshine. In the end, the area of the solar panels was determined by available space and cost considerations.

Since we moved into our new efficient house, we have had many visitors and open house events. One of the comments we have heard several times, as people visited the “plumber’s heaven” in the lower level (the space where the pipes, pumps, valves and controls for the heating systems are) is, “This is not a house that just any-
The evolution of transportation is a similar reality. As long as we keep petroleum in the tank and watch a minimum set of gauges for advance warning of a problem, we ride in heated or air-conditioned comfort at high speed with little knowledge of how this can happen.

So, what am I getting at? We don't all have to become mechanical or electrical engineers, although it is important, and

Some Specifications for Our House

- The two-story house is super-insulated, super-tight, and solar heated.
- The poured concrete foundation (walls for the lower story) has R-30 insulation on the outside. Walls for the upper level are Structurally Insulated Panels with R-40 insulation. The ceiling has one inch of foam and enough blown fiberglass above to give R-60 insulation.
- Fourteen thermal solar panels on the roof provide Domestic Hot Water (DHW) and space heat—96 square feet for DHW and 240 square feet for space heating.
- Both floors are heated with radiant floor heating systems.
- Two 40-gallon, natural gas, 40,000 Btu/hr water heaters furnish backup for several continuous days without sunshine.
- Two tanks, built into the lower level and heavily insulated, store hot water from the collectors—a 160-gallon for DHW and a 1,600-gallon for space heating.
- Three ceiling fans provide most of the cooling, supplemented occasionally with a 9,000 Btu/hr ductless air conditioner.
- Clothes drying is done with a linear solar fabric dehydrator in the backyard.
- An 80 percent efficient air-to-air heat exchanger provides fresh air when needed.
- Total energy costs for the past 12 months (July 2007 through June 2008) have been $429 for natural gas and $306 for electricity. We cook with gas.
- The expense for super insulation was about $14,000 above standard insulation.
- The expense for solar equipment was about $6,000, including refurbishing used panels and installation.

Friends Journal October 2008
Friends and the Consumption and Generation of Electricity

by Gordon Thompson

My perception is that present discussion and advocacy among Friends concerning generating electricity has not matured into a robust discernment process. I hope to demystify some aspects of this topic, so that Friends who believe they lack the technical expertise to participate in this discussion will see they have a critically important role to play. For me, the discernment process consists of two elements: 1) fact-gathering, and 2) ethical discernment related to the gathered facts—something at which most Friends excel. Many Friends have commented that they stand aside from this issue because they lack a ready comprehension of electrical generation technology, or are confused by the many conflicting opinions and positions on the subject adopted by others.

Anyone who has ridden a bicycle equipped with a wheel-mounted electrical generator and headlight is already familiar with the essential facts underpinning the generation of our electrical supply. Virtually all of the electricity we rely on daily is the product of a rotating mechanical assembly (like the bicycle wheel) turning magnets in a housing (a generator). This action produces electricity that is conveyed over wires to illuminate the headlight (the "load"). That is really all there is to it.

Nonrenewable as well as most renewable means of generating electricity use exactly the same principle on a larger scale. The rotating bicycle wheel is replaced by a rotating mechanism similar in design to a large fan blade. This is called a turbine. In the case of hydroelectric installations, the turbine is turned by moving water. Wind turbines, as the name suggests, are turned by moving air. In the case of fossil-fueled and nuclear power stations, the turbines are turned by high-pressure steam. At this level of description, the only difference between fossil and nuclear generation of electricity is the source of the heat that produces the steam.

With the bicycle generator, the light illuminates only when the wheel is turning, and the same situation applies to large generation facilities. Whether they are powered by water, wind, fossil fuels, or nuclear reactors, if the turbines do not turn, no power is produced. For the sake of simplicity I have intentionally omitted mention of solar and other technologies such as biomass, geothermal, etc.—not because they are not important, but because the preceding describes the basics underlying over 90 percent of electrical power generated and consumed.

In my experience, many Friends want to become engaged in this discussion, correctly perceiving it as a key element of global warming, but feel overwhelmed or confused by conflicting opinions and information regarding electricity production. I suggest that we recast the discussion and ground it in real-life personal examples. We can commence our own personal investigation of the available information relevant to our own circumstances, and create our own local case study. Thus we can gain valuable understanding of our personal electrical generating situation, and more importantly, we gain methods and knowledge of how to work with this information.

The Latin root of the verb "to discern" means "to sift." Our objective is to critically examine our existing beliefs, to take all that we know or believe and thoroughly sift out what is true from what is not. In addition to establishing agreed-upon facts, we must address the ethical issues that arise from and pertain to those facts. Oddly, these issues seem to be absent from much present discussion on the topic. The addition of this essential aspect is necessary if our process is to be complete.

I believe discernment on this issue should be a series of sequential exercises. We need to be in agreement with regard to how much electricity is actually required, if we are to be able to later agree on the best ways in which this electricity should be provided. The first step involves getting in touch with our local electricity providers and gathering basic information on the amount of electricity typically consumed in our local jurisdiction (state or regional level), and how this electricity is generated. Most utilities have informative websites giving this information, although it may take some digging. Do not hesitate to ask for assistance. Also, do not be intimidated by acronyms, technical terms, or large volumes of information. A lot of it makes for fascinating and informative reading!

**Discernment process step one is the assessment of the actual present generation capabilities and, where possible, the forecast consumption requirements for electricity of your local utility.**

Completion of this step will provide facts and information. How do these facts relate to our own day-to-day behavior regarding electricity consumption? What have we learned about policies and pro-
Discernment process step two is the consideration of the ethics that attend reductions in electrical consumption through conservation measures and other load reduction methods.

Much of the discussion of this topic among Friends concerns the perceived generating power. It revolves around perceptions of the degree to which conservation measures and conscientious choices may reduce consumption of electrical power. We need to examine the basis of these perceptions and ensure that we agree on how much conservation measures can achieve reduction in consumption—and under what terms. Our determination of load reduction through conservation needs to be realistic and quantifiable. We need to be clear that the means employed to achieve conservation do not inadvertently create harm.

In Ontario, residential electrical meters are now being replaced with “time of use” meters. These new meters automatically apply premium rates to most electricity consumed during peak demand hours. The lowest rates are charged between 10 PM and 7 AM. This change was promoted to the consumers as a means to help them conserve electricity by shifting high demand appliance use (including electric stoves and water heaters) to low-demand periods. A modicum of electrical power (750 kW per summer month to be exact) is allowed at the lower rate at any time to provide some rate relief to those on fixed incomes. This measure notwithstanding, it is clear that the less fortunate among society (disabled, low-income, and fixed-income individuals, like pensioners) are put to a distinct disadvantage. Those able to pay the increased cost of following their normal daytime routines will continue to do so. Those struggling with rising living costs, however, may need to forego choices significant to their well-being. Elderly individuals, for example, have little choice about when their residences become dangerously overheated and will need peak summertime air conditioning. Note that the application of the “conservation” measure in this case is involuntary. It is, in effect, a thinly disguised form of rationing applied preferentially against those least able to accommodate the consequences. Is this ethical?

This is one example of the kinds of questions we need to reflect upon when we work towards a realistic, quantified determination of electrical demand. The question, broadly stated, is this: what kinds of social behavior regarding electrical consumption are acceptable? Additional considerations include: are all forms and quantities of electrical consumption acceptable, or should some regulatory limitations apply so there is adequate supply for everyone? Should citizens have a right to purchase a certain amount of electricity at a low rate? Should manufacturers be required to indicate the amount of electricity consumed in the fabrication of their products so we can better assess the consequences to our “electrical footprint” when considering the purchase of disposable or unnecessary material goods? Should we insist on additional electrical generation, even if by less desirable means, so there is enough for everyone at all times?

We now know approximately how much power our local jurisdiction needs to meet present and future demand. We also know which technologies our supplier is using to provide that power. Now we need to do the following:

Discernment process step three is the assessment of the ability of respective electrical providers to satisfy the present and forecast requirements developed through steps one and two.

One thing will become immediately apparent when we review the existing and planned electrical power generation capability in more than one geographical locale: there is no single electrical generation technology or solution that is equally available to meet the needs of each and every location. Saint John’s, the capital city of the province of Newfoundland, Canada, for example, holds the enviable record for the most days of fog: 121 days in a typical year. Clearly, this is not a locale that is going to derive a lot of electricity from solar panels, compared to New Mexico or Arizona. Nor do the probabilities of tidal power supplying a lot of electricity to Idaho or Utah look particularly good! Our choices of electrical generation technologies will vary by location. In order to understand what we should advocate for, we need to have some understanding of the viability and availability of the respective generation options at the local level. It may become apparent that some of our preferred methods of electrical power generation are either not available or not in sufficient degree to meet local area needs. We will be obliged to entertain second choices. How do we know which technologies are the least harmful of the remaining available options?

Our ranking of energy technologies must be both ethically and empirically sound.

Discernment process step four is the realistic evaluation of the benefits and harms of each available technology for generating electricity and a ranking of the available technologies from “most favorable” to “least favorable.”

There are no forms of electrical generation that are without any environmental impact, and there are some that are extremely harmful to the environment. A matrix with the attributes of each technology — both positive and negative — would allow a simple ranking of these technologies.

This last step, however, presents the greatest challenge; our ranking of technologies must, as far as we are capable, be both ethically and empirically sound and carried out with absolute objectivity and thoroughness. Failure of Friends to do so will leave us unable to discern a clear path forward capable of bearing close scrutiny. This evaluation and ranking of technologies can be a group exercise, and it could yield an extremely useful written guide, something that Friends could unite around as the basis of informed, well discerned advocacy with implications far beyond the local meeting and the local jurisdiction. The process could be formalized under the oversight of yearly meetings or, by extension, co-coordinated by a committee of Friends World Committee for Consultation. Given the urgency now attending issues related to climate change, I believe discernment on the issues surrounding electrical generation and consumption requires this degree of diligence.
Easing your Workplace into Sustainable Practices

by Bonnie Ehri

One Monday morning, red wigglers greeted my co-worker from the coffee machine. And the sink. And the refrigerator door. Worms had even made a mad, wiggling dash toward Accounting.

Although the episode did not end the vermicomposting or vermin-composting experiment at my former employer’s office, it was successful in polarizing the staff. When the worm colony died later that year, some co-workers felt guilty while others expressed quiet relief or vocal joy. We’d been trying to “green” our office too fast, and were selecting the most ambitious projects (let’s have worms eat our paper, coffee grounds, and food scraps) before creating a foundation for a shared office culture change.

I’ve learned that not every company is ready to pay surcharges for wind power, purchase carbon offsets for business travel, turn down the air conditioning or thermostat, buy nontoxic paint and cleaners, cater office parties with local produce, or maintain worm bins.

Offices are difficult places to align with values of Earth stewardship. Whether or not you choose to share the Quaker beliefs underpinning your environmental ministry with your workplace community, it is important to emphasize the quality-of-life and financial benefits of implementing sustainable practices.

The following are some ways that you—whatever your position or role within your company—can ease your office onto a sustainable path without causing frustration or “green fatigue” among your bosses, co-workers, or employees. These might work in ways that quoting Al Gore during the staff meeting—or posting your fantastically small carbon footprint on your cubicle—simply won’t.

If you spend your days outside of an office, I hope that you’ll be inspired to think of creative, tactful ways to incorporate energy conservation and reduced consumption into your own workplace. Here are some possibilities:

Be the person who stands up to the excessive memo generators. Every organization seems to have one. Can e-mail be an alternative? Or face-to-face interaction?

Focus on absurd wastes of money and resources first, to achieve some early, easy wins. Here is an example: Does your company contract with a houseplant maintenance company? I’ve observed companies where the plant minders came in and doused the plants with fertilizers and pesticides, then switched plants out every couple of months on a schedule. If there are gardeners among your staff, it is a less expensive alternative to have one or two of them “adopt” the plants and use a small budget to care for them so that plant turnover and chemical use are reduced.

Make it inconvenient to harm the environment. If your company recycles, encourage the purchase of recycling bins that are larger than the trash bins. Make sure that there are recycling bins everywhere paper is utilized, and in closer reach than the trash bins. Another example: if the company stocks the kitchen with shade-grown, fairly traded coffee, it will be easier for your co-workers to consume than to go outside the office to find other coffee.

If your company is located near mass transit, talk to your employer about introducing a commuter benefit. The company saves on payroll taxes, you’ll contribute less tax money to the war budget, and there will be an added incentive for your co-workers to ride the rails (or bus or ferry).

Audit your paper use for a week. Does that draft really need to be printed out? Can the margins on internal documents be narrowed? Would it be better to store that document electronically on a computer server rather than in a paper file? How many reams are you consuming in a week?

Bring bicycle culture into your company’s mainstream. Choose a bicycle courier rather than an express mail vendor for deliveries. Think about solutions for making bicycle commutes feasible for yourself and your co-workers. Encourage your company’s building manager to build an outdoor rack and/or to allow bicycles into the office. Is there a freight elevator that can allow bikes to be taken to upper floors? Is there a shower facility in the office or at a nearby gym?

Take advantage of the free online posting sites called Freecycle and Craigslist to give away all of those cardboard boxes after a large delivery to your office. Try using a catchy subject like “Moving? We Have Free Boxes!” in your posting, and you’ll have a response within the hour.

Make the kitchen area more inviting. When we rush out to have lunch, often we drive short distances to restaurants or takeout shops, where lunch comes in non-recyclable packaging with plastic utensils and piles of napkins. Hide the pizza delivery menu, pull down the cheesy corporate

Bonnie Ehri lives in Philadelphia, Pa. She is a self-employed bookkeeper and a graduate student in Education. She volunteers at Greengrow Farm and occasionally at FRIENDS JOURNAL.

Continued on page 57
The Earth is full of systems that continually increase the possibilities for life. Yet, we humans in the environmental movement hold up sustainability as a primary goal. A friend recently said, “What would you think if someone described their marriage as ‘sustainable’?” We might respond, “Is that all?” Our goal may be to try to return to balances that we imagine existed, but such efforts fail to understand how the planet continually shifts its balances to new arrangements where more life is possible. An educator named Paul Krafel made a DVD called The Upward Spiral that illustrates many forms of life creating life. Consider a rock that grows lichen, which then allows moss to grow. The moss will turn to biomass and dirt that allows plants to grow. These make more dirt that provides “surface area” for insects, larger plants, and animals. Life transforms a bald, rocky planet into one that has vastly more options, niches, and ecosystems. There can be no foreknowledge of what new life forms will emerge when new surface area is created, but we can be sure that these new forms will in turn provide space for even more! I see many parallels in meeting for worship where one message provides the foundation and possibility for further messages. But the initial speaker may have no sense of where messages could lead.

Interestingly, the field of biology usually teaches succession and competition—one species fighting for the place and resources of another. I now much prefer the wider (and more Quakerly?) view that succession is not about competition, but rather it is about a universe where the urge to make more room for new species and greater diversity is predominant. It is not a fight for limited resources, but rather the creation of more resources. Of course this movement appreciates balances, but rather than focus on the specific balance existing at one moment in time (sustainability), we would do well to understand that there is such a thing as shifting, moving, and changing balance.

Our role is to embed energy. In our nascent Quaker Intentional Village, we have been talking quite a bit about ways and means of putting energy and life force into this land on which we are gathering. There are many visions of how this can happen and has happened in other parts of the world. Think about images of mountainside rice paddies in Asia. Generations of villagers have built and maintained the walls and structures that hold the water, which allows the new generations the possibility of using their energy for other things. Here in our area, rock walls along fields are a similar example in which the embedded energy of one generation helps increase the energy available to future generations using those fields or tending animals. We want to make land more fertile and create buildings that have multiple purposes and make more energy—physical and psychic—than they take to maintain. (I think this is only possible if local materials and technologies are used, and much of modern building, no matter how LEEDS-certified, will never meet this standard.)

Embedding energy also happens at a cultural and relationship level. We want to create governance structures that empower and enthuse. The effort placed into practicing the art of Quaker meeting for business, for instance, creates a structure that has lasting positive impact. In these ways, too, can we look towards giving back more to the planet than we take from it?

The current language of sustainability has value. For instance, in it the concept of “waste” is altered—nothing leaves the system, so one species’ discard is another’s nourishment and all “byproducts,” of necessity, are taken into account. This is a concept of stasis; what comes out goes back in. But, in another sense, this language of sustainability is inadequate. What if we aspire to the moving balances of flows, of cycles, of waves—the dances of nature where creative energy generates a planet of abundance? In another example, we talk of wealth and too often take the limited language of a money system for granted. New language would help us internalize that money wealth is only one version of wealth, and a paltry one at that.
There is true wealth, and there is mere guarantee of true wealth, and the evidence Intentional wealth can work together, but money is no wealth and well-being, but we don’t usually think of them as part of being wealthy, “rich,” or “upper-class.” Good health, stimulating and nurturing family life, plenty of free time, a sense of being needed, an ability to create beauty, and a spiritual connection to our Creator—these are all elements of true wealth that money can’t buy. For right living on the Earth, we need new language; once words are internalized so are the ideas contained in them.

We need to begin asking a whole different set of questions.

The more clearly we verbalize the fallacy that wealth is only financial well-being, the more we lift up those many things unobtainable with money that are most important to the human experience. There is true wealth, and there is mere money. This is an old lesson contained in all world religions, but we need to speak new life into this knowledge. Money and wealth can work together, but money is no guarantee of true wealth, and the evidence of its corruptive influence suggests money has little role, if any, in “saving the planet.” Let our language reflect this truth.

Community is integral to creating

Aggregations of individuals certainly have impact in their actions; we can make less pollution as a nation of people who drive less. But will driving less end pollution as a problem? I feel the solutions to problems come from communities, which are organisms in and of themselves. Cells can function as individuals, but when configured as a liver or heart, they have many more possibilities; a group of organs is amazing when configured as a body. It is in the recognition of being part of a larger organism that the fully functional independent component becomes something more than itself and capable of much greater things. This recognition goes against the individualism of which people in the United States are so proud, but I think a failure to grasp it is a large part of why we are destroying the planet.

In community the lenses through which we observe each other, our families, and the holiness of creation are prismatic and full of colors. These are not the lenses of only one context (work, children’s soccer, school, business relationship), but the joined experience of many. When problems arise, not only are there multiple wisdoms available for finding solutions, but the structure encourages full-perspective solutions. I have often lamented how some modern products are pratical, but ugly; others are beautiful but unguity or too expensive; still others strong, but energy inefficient. Too many modern products and concepts offer one-sided solutions. For example, we have suburbia where people live but don’t work or shop or go to school; inefficient modes of transportation; a technically proficient but expensive healthcare system; a democracy that counts votes but does not respond to the people; and cheap, widely available, unhealthy food. In contrast, small-scale but deep community is a powerful step toward integrating quality, health, beauty, affordability, spirituality, and other measures of true wealth.

Things are changing fast. We tend to look to what we know, but the rising cost of gas will not allow life as we know it to continue. Nor will climate change. The solution is not to go back to perceived balances of the past. And I doubt that technology will provide new balances for the future. The historical evidence shows that pretty much every new technology of the last 200 years has created unforeseen and undesirable consequences in addition to what the machines were designed to do.

Sustainability tends to look for technologies that allow stasis. We need to stop looking for a machine or technology that will solve our problems and look instead to behavioral and non-mechanical technologies (in this sense, Quaker meeting for business can be seen as a technology) that demand a skill and experience level developed through time. This approach does not attempt to solve the problems with the same thinking that created them, but rather, looks to open up creative new alternatives that increase the abundance of life while transforming the root causes of the problems. We need to begin asking a whole different set of questions for example, the question posed by the Iroquois, “What might a representative from seven generations in the future say to us?” We are at a time in history where radical changes on their way are now visible. Only if we enter a worldview where wealth is abundant, where our lives create new and more surface areas, where our tools—such as community and Quakerism—are transformational, will we alter the course of our relationships in ways that are truly beautiful and lasting.
Green, Sustainable, or Vernacular?
by Jens Braun

Green
A supporter of a social and political movement that espouses global environmental protection, bioregionalism, social responsibility, and nonviolence

sustain
tr.v. sustained, sustaining, sustains adj.
sustainable
1 To keep in existence; maintain
2 To supply with necessities or nourishment; provide for

vernacular
adj. Of or being an indigenous building style using local materials and traditional methods of construction and ornament, especially as distinguished from academic or historical architectural styles

Have you ever bought organic lettuce or fruit juice or bananas that claim a level of purity and implied righteousness, only to have to throw away the plastic in which the product was wrapped for its transcontinental trip? Though such products may be better for us than their conventional alternatives, the energy used for producing and transporting these to our tables exceeds substantially the energy with which they supply us.

People now talk of environmental footprints (see <www.myfootprint.org>)

Jens Braun is a member of Old Chatham (N.Y.) Meeting. He currently spends his time farming and slow-building his family house in the Quaker Intentional Village in Canaan, N.Y.

The Quaker Intentional Village Project

The Quaker Intentional Village Project is a venture of Quakers and others who are interested in creating and living in a new kind of community. QIVP is a nonprofit organization, but the member communities are separate entities and do not share that nonprofit status.

The first QIVP member community is in Canaan, New York, between Albany and the Berkshires of Massachusetts. We are currently embedding energy into our 135 acres of land and its buildings, working on the organizational and legal structure we'll need to make the community happen, and hoping to connect with like-minded people (Quaker and otherwise) who are interested in joining us as either eventual residents (members) or friends and supporters.

Originally we had hoped to build a cohousing-style community, keeping our houses close together and preserving the vast majority of our land as open space. Because this is not allowed in our local zoning regulations, in 2005 we submitted a request for a five-lot subdivision to our town Planning Board, which was approved. Within the constraints of this subdivision, each of the families currently involved in QIVP can build energy- and resource-efficient homes while still keeping much of the land open.

In the summer of 2005 we cut and raised the timber frame for the farmhouse we are rebuilding as a common space. The main roof went on before winter. In the fall of 2004, with the help of many friends and neighbors, we completed the clay and woodchip walls. In 2005 we plastered the walls, finished the lower roofs, and began work on the interior, which has taken us a long time. As of mid-2008, the building is finished except for a few details.

We believe community can be a means to advance the following five objectives:

1. To increase the mindfulness, spiritual focus, and God-centeredness of our lives by finding and living near others who share these goals and thus will reinforce, on a daily basis, our desire to live in worship.

2. To strengthen our family life by creating a "village" setting in which to raise children and care for elders. This includes an emphasis on leaving behind cultural obstacles that interfere with providing the time and energy that a healthy family life requires.

3. To examine carefully our participation in the national/international consumer economy and begin to build critical mass necessary for viable business networks and sources of goods and services more appropriate to our Quaker testimonies.

4. To focus on a lifestyle that is environmentally sound and that attempts to give back to our planet as much as is taken from it.

5. To include a good measure of joy, fun, outreach, and service in our lives as we strive to meet the first four objectives.

We believe that our communities' success in achieving these five objectives will be aided by memberships diverse in race, age, ethnicity, sexual preference, and economic situations, and therefore it is our aim to gather communities whose members are diverse in these ways as well as others.

For more information (including photographs) go to <www.qivp.org/QIVC/moreaboutqivc.html>. Questions about QIV can be sent to <qiv-c@qivp.org>.
We are convinced it is possible not only to not draw down our planetary capital, but to actually increase it to the benefit of all.

Vincent Cotton

It is possible that we need to begin considering industrially manufactured "green" materials as an oxymoron. We might instead begin to reexamine the concept of "vernacular." If we are ever to return to an environmental footprint where we do not consume more of the Earth than is replenished naturally, we must begin with construction that is of local materials, is made for local conditions, and does not create layers of systems to solve problems posed by other systems.

One example of this is our wood-chip-and-clay wall system, which seems to be a very good insulator and yet allows water vapor to pass through. Rather than purchase insulation, the farmhouse is kept warm through having wood chips glued together with a clay slip inside the plastered walls. Wood chips and clay are both very local resources. The house stays cool in the winter once heated, and the house is quite cool this late hot muggy spring as the clay draws out the interior moisture.

Most areas of the world once had a vernacular architecture. Can we begin by returning there and then using current technologies and understandings to improve and evolve the vernacular further? Can we formulate new vernacular construction systems right for where we each live? The tendency in this country has been to find building structures that work from California to Minnesota to Virginia. Just as most fast food restaurants in a chain look identical, so do many of our houses. If we used local materials this would not be the case, and the houses we feel, would more readily be transformed into homes—for there are subtle but important differences between a house and someone's home—and they could, in fact, have a much reduced environmental impact. We know and have experienced that building codes love uniformity and discourage what they do not know, but we feel it is worth pushing, as with any environmental change, for the wisdom of Earth-friendly to be understood.

We often semi-joke about our farmhouse being built for a 700-year lifespan. Perhaps if we take this time challenge, we might use slightly more energy in construction than our footprints would dictate, with the idea that the additional embedded energy in the building will substantially reduce the footprints of generations to come. This thinking has spread to our farming as well. As we plan our gardens and fields, can we engineer them to increase the energy outputs of which they are capable, rather than view them as dirt that needs constant human-made energy inputs to ensure productivity?

It does look as though we are entering the period of decline in cheap energy. Our challenge is perhaps not to use as little of it as possible, but rather to redirect what remains to create systems that gather, store, and multiply the available energy, a task best done at the local level.
Public Transportation in the Future

by Peter Javics

Several years ago, my wife and I paid a visit to the Women's Suffrage Museum in Seneca Falls, N.Y. As soon as we walked in, we saw a map of the New York State train system in 1848. Back then, the train not only went to Seneca Falls, but to most important towns and cities in the area. Seneca Falls was home to some of the suffrage leaders—it was an important east-west railway hub. In 1848, a proper woman could not ride a horse from town to town, or even drive a carriage without an escort. But a woman could travel alone on a train. For the first time in history, women had mobility independent of men. Mobility gave them freedom to meet and organize with other women, to become a group with shared values and a political agenda.

By the time women got the vote in 1920, cars had already begun to compete with public transportation. Now progress has eliminated rail service to western New York. So what's the problem? For a long time there didn't seem to be any. We had unlimited ability to manufacture cars, and apparently a limitless supply of oil for gasoline. Business was good.

By the 1960s, we had reconfigured our built environment so that most people had no choice but to use cars for essential travel. It is not practical or efficient now to use public transportation, except for those who live close to major metropolitan areas. Cars even serve as expressions of our social status, and getting a driver's license is a rite of passage into adulthood.

Under the Testimony of Simplicity,

Friends seek to live within our means—not just limiting dollars spent, but limiting material complications in our lives. Under our concern for stewardship of the Earth, we now confront a catastrophe. Cars and trucks worldwide—and especially in the United States—exacerbate global warming and oil scarcity. With corn-based ethanol and transportation expenses driving up the cost of food worldwide, all humanitarian efforts are overwhelmed, and farmers in poor countries are motivated to cut down forests and use marginal lands to produce more food. The result: more greenhouse gases, more global warming, and further degradation of the environment.

To reduce air pollution, global warming, highway gridlock, 42,000 U.S. traffic fatalities a year, and many related problems, a public transportation renaissance should be under way right now in the United States. In some regions (New York City, Portland, Seattle, Miami, and Washington, D.C.) there are signs of progress. And nationally, several organizations and experts—environmentalists, commuters, political leaders, municipalities, and businesses—are calling for something we have never had before: a national transportation policy. The Brookings Institution, the Surface Transportation Policy Project, the National Governors Association, National Surface Transportation Policy and Revenue Commission, and Building America's Future are among the key groups urgently calling for transformational changes.

Specifics include a focus on the nation's 100 major metropolitan regions, a national infrastructure bank, and a semi-independent entity like the Federal Reserve that would allocate infrastructure spending.

To greatly increase access to more frequent commuter trains, light rail, and buses to buy back railroad rights of way and to establish new ones; to build new transportation hubs—all these necessary steps require massive investments of capital and enormous political and popular support.

Yet revitalizing our public transportation systems, locally and even nationally, is not an impossible task. We have historical precedents of projects just as big. The building of the interstate highway system is an apt, if ironic, example. It was a massive effort over many years, involving the coordination of federal, state, and local government with private industry, and a huge investment of public monies. Few would deny that our interstate highway system is, in general, a good thing. We wouldn't want to give it up.

Another example of large-scale industrial mobilization is the home front effort in World War II. Industries retooled at a level of magnitude and speed never seen before. Business leaders donated their expertise—“Dollar-A-Year Men.” The U.S. economy boomed, and the era of Depression and unemployment was ended. Millions—yes, millions—of jobs were created; women and African Americans gained job opportunities they had never had before. Many citizens remember the era with nostalgia.

Revitalizing our public transportation systems is not an impossible task. We have historical precedents of projects just as big.
We must currently address.

"Cost-conscious" freight than ever before is moving access to one another. Many observers at the same time that more or considered quaint tourist attractions. Even freight train lines have been abandoned— at the same time that more freight than ever before is moving by train.

By revitalizing public transportation alternatives such as light rail, bus service, and trains, we could be getting the best of both worlds: long distance, flexible movement of people and goods over the interstate highways, and quicker and more convenient mobility in the long-haul freight and commuter train markets.

Not to be ignored are the less tangible benefits we could gain: the facilitation of access to one another. Many observers today decry the lack of community and cultural interchange imposed by the loss of sidewalks, front porches, and the neighborhood enterprises that were once the social glue of our communities.

It seems reasonable to suppose that we would have changes in society and culture at least as profound as those of the 19th century in gas and oil industries.

According to the Intelligent Transportation Society, itself a pro-highway lobby group, "traffic congestion costs the American people an estimated $100 billion each year in the form of lost productivity. In 1993, traffic accidents claimed 40,115 lives and injured an additional three million people." The ITS continues: "Vehicle emissions are a major cause of air pollution. Trucks, buses, and automobiles idling in traffic emit tons of pollutants each year and waste billions of gallons of fuel."

Donald Camph, a noted West Coast transportation consultant, says, "Public transportation returns $4 to $5 to the American economy for every $1 invested." Camph also points out: "By reducing

Continued on page 58
by Hollister Knowlton

Many Friends have become increasingly concerned that our current economic system is not sustainable. Clearly, a perpetual growth economy is not possible within the limits of Earth’s biosphere. As one who has long carried this concern, I was captured some years ago by the inspiring model of Gaviotas, a sustainable community in Colombia. When circumstances provided an extraordinary opportunity to visit the community in June 2005, the dynamic Gunter Pauli turned out to be our guide. Gunter’s work with Zero Emissions Research and Initiatives (ZERI), provides a shining light—an example of an entirely different way to do business.

Turning Waste into Revenue for the Poor

Gunter Pauli founded ZERI on the idea that principles of the natural world can be applied to human manufacturing and waste removal practices, transforming those wastes from an expensive and sometimes toxic nuisance into a benign and revenue-producing resource. Since its founding in 1994, ZERI has put into practice more than 80 demonstration projects worldwide that turn waste into jobs for the impoverished.

Born in Belgium and fluent in seven languages, Gunter Pauli is a man of vision, passion, and literally bursting with remarkable energy. In his 20s, determined to get Earth-friendly detergents onto mainline supermarket shelves, he founded Ecover, which manufactures eco-detergents from tropical vegetable oils in a facility that was an early model of green design.

Yet, in the midst of this financial success, he says he “hit a brick wall” when he realized that although his “green” cleaning products were certainly much less environmentally damaging than traditional ones, he was actually utilizing less than 5 percent of the total plant material from which they were derived. The rest—95 percent—was being discarded as waste.

With that came the realization that he needed to take responsibility for the massive amounts of waste his production process was creating.

Five Design Principles

By the age of 38, Gunter had figured out a way to become a part of the solution. At United Nations University in Tokyo, in 1994, he founded ZERI to demonstrate that there is another way for humans to interact with the Earth’s natural resources. Inspired by the work of Lynn Margulis and the harmonious and interdependent relationships among the five kingdoms of nature (plant, animal, fungus, algae, and bacteria), Pauli identified what he calls the “five design principles”:

1) Whatever is waste for one species is a nutrient or food for another species belonging to another kingdom;
2) What is a toxin for one organism is a nutrient or neutral for another belonging to another kingdom;
3) Whenever highly complex ecosystems operate, viruses will become inactive and even disappear without causing harm once passing through at least two other kingdoms;
4) The more local and the more diverse a system, the more productive and the more resilient; and
5) Whenever species of five different kingdoms live and interact in an autopoietic system, they can integrate and separate all matter at ambient temperature and pressure.

In its first four years, ZERI established teams in Japan, South Pacific, Latin America, and Africa. Using the five design principles, the teams created pilot projects where waste was put to productive use and/or where the combination of kingdoms was creating a synergy that led to much greater production.
Coffee Waste in Manizales, Colombia

The morning ritual of pouring boiling water through finely ground roasted coffee beans results in a rich, dark liquid that starts the day for untold millions. Yet, how many realize that this liquid we sip represents a mere 0.2 percent of the original coffee berries harvested on our behalf? The remaining 99.8 percent is currently discarded as waste.

In Manizales, Colombia, we visited a ZERI demonstration project that provides an income for formerly abused women who use a small portion of one coffee facility's waste—shredded hulls of the coffee berries from which the beans are extracted, and the residue of the instant coffee manufacturing process—to grow economically priced oyster mushrooms (Pleurotus).

The women mix the waste with water in a huge vat, heat the slurry, drain and cool it, then stuff the resulting substrate into plastic bags, which they inject with spores of the oyster mushroom through the sides of the bags. After several weeks in darkness, the mushrooms grow out through the holes in the plastic and are easily harvested. The bags are then returned to darkness for another two additional growing cycles, until the lignin and cellulose in the substrate is digested by enzymes produced by the mushrooms. The digested substrate is a nutritious feed for chickens and pigs. Thus, formerly discarded waste has been transformed into two revenue streams.

Beer Waste in Fiji

George Chan, an advocate of integrated farming with 40 years of experience, proposed an early ZERI project in Fiji. He devised a way to use sludge from a local brewery to create revenue-generating products—mushrooms, pigs, chickens, fish, vegetables, fruit, and fuel for electric power.

The site for his experiment was Montfort Boys Town, a school for disadvantaged boys, who had traditionally raised food and money by farming fish in ponds. ZERI chose Fiji both because it is poor and because its one main industry—sugar—was in decline.

The brewery provides the waste of spent grains for free. Farmers tried using the waste for feed, but it was difficult for animals to digest. Once dried and mixed with rice straw, newspaper, or sawdust, the waste is an excellent substrate for mushrooms, which are grown on shelves in a traditional, one-room thatched hut constructed by the boys. Chan had hoped to use native mushrooms, but as none were readily available when the experiment was launched, he selected three kinds based on the climate and conditions—shiitake (Lentinus), oyster (Pleurotus), and straw (Volvariella), each of which grow well by digesting the spent grain.

In traditional mushroom farms, the digested substrate is dumped on fields, where it can overwhelm planted crops. At Montfort, the boys shoveled it into pails and carry it to a nearby wooden shack where, thanks to the work of the mushroom enzymes, it is now nutritious and digestible feed for a second revenue-generating product—chickens and pigs.

A mushroom grower with bags of coffee waste

Every couple of days, the waste from these animals is flushed with water into a closed concrete and metal drum called a "digester." Anaerobic bacteria break down the animal waste, giving off methane gas—a third product—which is piped off and collected in bottles. The gas is used to power the school's lights and to steam the mushroom substrate.

The solid waste is further digested as it travels through several compartments where 60 percent of its biological and chemical oxygen demand is removed. Then the substrate is gravity-fed into a series of three algae ponds in which bacteria, plankton, and other micro-savengers aerobically consume the remaining unwanted parts. The original animal waste has then been converted into algae, which is harvested and used as high-quality compost for the vegetable and fruit crops—a fourth product—that grow on the dykes surrounding the fish ponds, as well as for fish food.

Chan's fish ponds—the fifth product—have seven kinds of fish, from top feeders to mud carp and scavengers, creating an ecology of their own that eliminates the antibiotics and frequent cleanings needed on traditional fish farms.

In addition to the flowers, strawberries, and other vegetables grown around the ponds, additional crops are grown on top of the pond, hydroponically, again providing food, income, and experience for the Montfort students.

Due to the success of the project, Montfort Boys Town has now created a center for sustainable development from its former vocational training school. Its students are steeped in a curriculum of hope, graduating with experience and knowledge of how systems can be designed to create abundance from waste while simultaneously enhancing the environment.

Fish Ponds in Namibia

Impressed by the early results of Chan's work, a commercial brewery in Tsumeb, Namibia, relocated its facilities to farmland that provided space next to the brewery for two fish ponds, a pen for livestock, and a biodigester to process the animal waste. The 3,500 square-meter ponds produced 10 tons of fish per hectare (one hectare equals 2.47 acres).

Water is not abundant in Namibia, so, normally, there would be little to spare for fish farming. However, breweries discharge large quantities of wastewater (typically seven quarts are used to produce one quart of beer), providing ample supply for the ponds.

The methane from the company's biodigester provides fuel for cooking and heating for 80 percent of the town population, which would otherwise come from wood. And the brewery no longer has to pay for the disposal of its spent grain, which is formed into blocks called "beer cakes." Each 1.8 tons of beer cake now produces one ton of fish. In contrast, when beer cake is used as cattle feed it takes seven tons to produce a ton of beef—due to its poor digestibility for that species. As in Fiji, the fish waste, after it is steam heated using more of the waste methane gas, becomes substrate for mushrooms.
**ZERI's Work in Gaviotas, Colombia**

In 1970 the dream of Gaviotas founder, Paolo Lugari, was to build a sustainable community that would provide jobs for the impoverished in the inhospitable, acidic soil of Colombia's llanos. He knew that if he could do it there—on wide expanses of savanna-like country where virtually nothing grew except along the rivers—it could be done anywhere.

By the time Gunter Pauli first visited Gaviotas in 1982, the community had developed wind and solar power and had designed a manual pump that enabled them to bring clean drinking water from 30 to 50 meters below the surface. Paolo had shared the pump technology with indigenous peoples, bringing them a reliable supply of potable water for the first time.

But the dream of a forest had eluded them until, as we understood from Gunter, he introduced the idea of adding a fungus when planting the Caribbean pine seedlings to form a mycorrhiza, a nitrogen-fixing mat among the roots of the trees, essentially a self-fertilizing system. (Since this article was first published, Paolo indicated during a May 2008 visit to Philadelphia that it was he who had discerned the relationship when he observed fungus living in close association with the Carribean pine of Central American forests.) The trees flourished and reached maturity in ten years. Now, the distilled resin from the trees provides Gaviotans with two products—turpentine and colofonia, which is used to make glossy paper coatings and paint pigments. Continual planting increased the forest, which has provided more than the resin. In the shade of the pines more than 250 species of Amazonian rainforest plants have sprouted, including fruit trees whose juice is now bottled, and the decomposition of tree and shrub debris has created more than half a foot of topsoil and raised the pH from 4.0 to 6.0. By the time I traveled to Gaviotas in June 2005, a 20,000-acre rainforest surrounded the community.

The Colombian Air Force was so impressed with the jobs created in Gaviotas that they hired ZERI to assist in creating what Gunter calls "Gaviotas II" and the Air Force calls "The Project for Life." The Air Force has donated 100,000 acres of military land in the northwest corner of Vichada (close to the Venezuelan border) to be reforested and farmed using Chan's integrated system to provide home and livelihood for 10,000 people. Their military base at Marandua will host a Center for Sustainability, where former military personnel and impoverished people from Bogota will be among those to be trained in ZERI's systems design philosophy.

**Downsizing and Upsizing**

In our current economic system, productivity is achieved through downsizing—finding ways to produce more using fewer employees. Raising productivity this way increases wealth for shareholders at the expense of those who lose their jobs.

Further, our utilities and manufacturing processes employ and emit toxic chemicals that are accumulating in our soils, water, and bodies and leading to increases in allergies, cancers, and other illnesses. While businesses in industrialized countries have incrementally improved their environmental performance, their movement is very slow, and even the cleaner production is still very dirty.

"Creating wealth for a few, while perpetuating poverty and misery for many," says Pauli, "is neither ethical nor productive." He advocates a different system that he calls, by contrast, "upsizing."

Companies that embrace upsizing, which employs the Zero Emissions Concept and concentrates on optimizing the productivity of the raw materials, can generate more value, more income, and more jobs. At the same time they can eliminate waste from their processes. Called by some the industrial model of the future, upsizing examines the potentially harmful effects of emissions, effluents, and other byproducts and finds ways to reuse them that eliminate adverse impacts. If industries that can utilize one another's waste products are geographically clustered, the cost of transporting waste is eliminated, which reduces demands on fossil fuels. By finding productive uses for formerly discarded wastes, upsizing creates jobs while increasing productivity, which turns old thinking upside down. Of course, natural processes have been using the upsizing principle all along. Think of a tree, discarding thousands of leaves and excess seeds each year. That could be a real waste problem, except that around that tree live the squirrels, birds, and millions of insects, bacteria, and fungi that transform those "emissions" into jobs and food.

By the time Pauli described the Namibia project and others in his book, *Upsizing: The Road to Zero Emissions—More Jobs, More Income, and No Pollution*, his work had attracted the attention of Guinness, as well as breweries in Japan and Colombia. Pauli's newest book, *Out of the Box ZERI Management Stories*, presents case studies of companies that have tapped ZERI's consulting advice and transformed their industries via this system approach. As early as 1998, DuPont USA had made a public commitment to reaching the target of zero waste.

Gunter Pauli chides us for being so oblivious to the problems we have creat-

*Continued on page 60*
MOUNTAINTOP REMOVAL

On a rickety front porch of a one-hundred-year-old house, I sit proud of my heritage. These mountains are not short; because they are naive; they are short and old and wise.

Coal divides the rich and the poor in an equation of greed. Coal sends poverty moving in the regions where it is mined, if the people live at all. Nothing is as ugly as a dead mountain.

In Appalachia the culture is rich. In the city, in the country—The heart and soul of the nation somehow remains on these moist covers and ridges. But Appalachian people are conflicted.

We want to eat, but the coal company prices our land. It seems the only way to survive is to sell out or move away. Appalachia was here long before you turned on the light.

Appalachia was here long before you paid the electric bill. God will not damn you for killing me, my heart, my land. You are the one who turned my sacred land into this hell on Earth.

In my mountain, there I have a favorite place, to watch the seasons. I will welcome you to my porch, invite you in for beans and biscuits. There is a willow tree that hangs over the creek. The world has not fallen to pieces here, yet. But Appalachia knows that time is long, and lives are short. Appalachia knows that trees do not grow back the way they were ever. There is always a give and take in nature. But here, my mountains give, and you take. When will it end? Which will sing last, the bird or the saw, or the toxic pollution that takes over our world in the poorest places so that no one looks until it is too late. I have a vision of myself, years from now, but not that far away.

Laying down my life before my mountains. Because they are the one thing that I would die for. So that if I have to be buried, at least I will lie in the right place.

—Maggie Hess

THE REALIZATION

I have marveled at a rainbow in an oil patch, dark and sick Felt the pain from my enjoyment like a darting needle’s prick Is it wrong to see the beauty in a world abused and sick? Who can know? Can we try? Time will tell.

I have seen the gentle shorelines of my childhood strewn with trash Feeling, then, my hope desert me—now the needle’s left a gash And the sadness builds within me like the waves that crest and crash I can no longer lie, “All is well.”

I have wandered through the shopping mall, found nothing I could trust Sipped my favorite brand-name coffee, then recoiled in quick disgust As the guilt that’s always rising snarls “Your way of life’s unjust. For you know You will buy What they sell.”

—Melissa Marx


PRIMAL SCREAM

Chain saws groan incessantly, Sunk deep in hardwood, Squeal joyously in soft pine, Occasionally halt, stalled under pressure. I hear them as the cutters work A neighbor’s woodlot. Silence. Crack! Slow, tearing, fibers rending, Felled timber embraces earth. Trees scream when they die. I hear them.

—Jonas Mather

Jonas Mather, who lived in Levittown, Pa., died on June 28, 2008.
A Friend’s Path to Nuclear Power

by Karen Street

Over a decade ago, I held opinions about nuclear energy similar to those of many Friends. I worked against nuclear weapons, but made a distinction between weapons and nuclear power plants—with the latter being a lighter concern. Later, after Three Mile Island, I became more aware of nuclear power risks. In the early days, however, I saw no reason to believe nuclear energy was any better or worse than other sources of electricity, including coal power. I knew from newspapers at the time that 2,000 miners died every year, mostly from black lung disease, and I assumed the dangers of nuclear waste were about equally bad.

Then, in 1995, for a class at University of California Extension, I chose to write a paper comparing coal and nuclear power. My training in math and physics led me to notice that all the authors who shared my initial position on the dangers of nuclear power got the physics and/or numbers wrong. Those who challenged my assumptions—arguing that nuclear energy is far less harmful to human health and the environment than coal power—checked out as reliable and compelling. (One antinuclear writer, Amory Lovins, argued, among other things, that nuclear waste was dangerous, but that nuclear power costs a tad more than coal power. He did not speak to my concern: which source of energy costs the most in human lives?)

I searched without success for scientifically reliable sources to support claims that nuclear energy was too dangerous to be worth the risk. Rather, the story of coal—and the myriad ways it kills—began to look like the real disaster we were visiting on ourselves and our children, while the story of nuclear energy—the improved ventilation of mines beginning in 1959 that removed the major cause of miner death, the comparatively far lower risk of radiation from nuclear waste than was generally understood, the absence of air pollution—began to sound like a far safer energy source than coal could ever be.

I had two options at this point: maintain my beliefs without justification, or give them up.

For me, as a Friend, the Testimony on Integrity—to be honest and truthful in word and deed—pointed the way then, as it does today. Initially, I looked at all sorts of books, articles, and websites, from believable to bizarre. I wanted to base my ministry only on those sources I found to be the most scrupulous and knowledgeable. Did their numbers compute? Was the evidence they cited traceable to verifiable sources? Did the evidence support the conclusions drawn? Was the work reviewed by independent experts in the field? Even the best-documented and most sensible reports may someday prove wrong, and no system is totally immune to pressure. Peer review, however, such as that used in high-quality journals like Science and Nature, or in selecting papers for academic journals and conferences, is a formal process in which experts who do not have conflicts of interest are selected to review research or other work to determine whether it merits publication. Unaffected by those who stand to benefit from findings or recommendations, this process also rules out unfounded speculation. In this sense, the technical review performed by the Nuclear Regulatory Commission or by national labs and governmental or intergovernmental agencies, can be seen as a type of independent peer review.

The facts, theories, models, projections, and the like found in these sources continue to be restated over time. Within the scientific, technical, and policy communities that produce and rely on this information, although scandals are not unknown, those who fudge data are discredited and errors are acknowledged and corrected. Though all knowledge is fallible, the ideas and information subjected to this kind of scrutiny are, not surprisingly, more reliable.

In my ministry, governed by the Testimony on Integrity, I try to pass on only information that has been subjected to this kind of review. This approach protects me from rumors and exaggerations, like the claim that we are running out of uranium, or that greenhouse gas emissions from nuclear energy are comparable to those from natural gas—two assertions offered by antinuclear activists that are incompatible with reports appearing in peer-reviewed publications.

As I began to consider advocating nuclear energy to replace coal power, I examined the issues through the lens of the Testimony on Equality. If there is that of God in people, don’t kill them. I could not find sources I trusted that told me that radioactivity from nuclear waste—even less so from a normally operating plant—would significantly jeopardize

Karen Street, a member of Berkeley (Calif.) Meeting, began working on energy and environmental issues in 1995, with an early focus on climate change. Her interest group and weekend retreats cover a range of issues: understanding the science and impacts of climate change, examining our own greenhouse gas emissions and motivations for change, energy policy and technology updates, nuclear power, corporate response to climate change, and informed activism. For references and footnotes for this article, go to Karen’s blog: <http://pathsoflight.us/musing>.

FRIENDS JOURNAL October 2008

I had two options at this point: maintain my beliefs without justification, or give them up.
human health, while coal pollution kills over 20,000 people in the United States every year, plus contributing more than one-third of U.S. emissions of CO₂ changing our climate.

Nuclear accidents do kill: 50 to 60 are dead already from Chernobyl, and, according to the International Atomic Energy Agency, up to 4,000 more may die from the initial exposure. Although a Chernobyl could not happen in the West because we use containment systems and other safety features not used in that plant, fatal accidents can happen anywhere. But what does this mean? I hear antinuclear activists who appear to accept hundreds dead in plane crashes, 43,000 Americans dead every year in automobile accidents, and many more coal miners dead in the area around Chernobyl since the late 1980s than are expected ever to die from Chernobyl. We seem able to accept these accidental (though predictable) deaths, yet some would insist that nuclear power—which has an impressive track record for safety in Western countries—must never have a single fatality.

After five decades of predictions of nuclear meltdown, it hasn't happened. I try to imagine a nuclear power accident where many people die, and I ask how that might compare to the costs of not using nuclear energy. Besides the thousands in the United States who die each year from coal particulates, hundreds of thousands die from coal in China every year. Coal pollution kills preferentially the very young, the very old, and those with other health problems. In the United States alone, coal deaths are the equivalent of more than six Chernobyls a year, and in China, they equal nearly 100 Chernobyls a year, including infant deaths in the tens of thousands. (Solar power is not a viable option for the Chinese so long as pollution blocks the sun.)

At one time, arguments warning against a possible Chernobyl, or demanding that no one should ever die from nuclear waste, might have felt persuasive. But I carry in my heart a picture of the people or the species I am trying to help. In the first year of my ministry, I carried over 26,000 deaths in the United States from coal pollution and mining. The number dead here from coal has grown to 350,000 since then.

But already by 1995, when I was learning the horrors of coal energy, those numbers were considered insignificant. Among scientists, saving those lives had already become only "another benefit" of reducing fossil fuel use—a more urgent goal. The dominating fear then, growing bigger every year, was climate change. While the burning of coal and other fossil fuels is most immediately harmful to people downdwind, climate change harms everyone—disproportionately those who do not benefit from the energy produced—and endangers species in every part of the planet.

At the time, I had my favorite problems and my favorite solutions. I did not want climate change to matter. Too much was demanded of me, not just changing my mind, but also changing how I lived. But it became obvious that our Peace Testimony was involved: living in the Light that takes away the occasion for war. Conflicts over the environment—over water and food and land above sea level—will continue to escalate. According to the Intergovernmental Panel on Climate Change, Working Group 2, by the 2050s the number of people without water year-round due to climate change may grow to two billion or more. Bangladeshis are already moving because of saltwater incursion into freshwater supplies, and the Not Welcome signs have appeared in nearby areas. When tens or hundreds of millions lose access to water and food, conflict is unavoidable.

Studying climate change soon expanded my concern for the environment, as well. As I began to see where people lack food and water, I came to understand what we must be doing to other species. Scientific studies proliferated; along with other alpine and polar species that will go extinct in coming decades, two-thirds of polar bears will be gone by mid-century. All shellfish organisms in the ocean are at risk, including coral reefs crucial to at least a quarter of marine species, on which significant numbers of the world's poor depend exclusively for protein. A combination of warming and earlier spring is increasing the number and duration of large fires in the Northern Rockies as well as California and Oregon, adding to other ecosystem threats. Even bacteria species are expected to go extinct in large numbers, let alone our primate cousins. And the circle closes—what we do to the least of these our brethren, we are doing to ourselves.

From the beginning, the testimonies have framed and supported my ethical and rational understanding. But I am also filled with sadness and grief.

I hear people talk in abstractions about the benefits of not depending on corporations for our electricity—as if BP and other corporations are not involved in solar power, or that only nuclear energy of all electricity sources is produced by corporations. I hear claims that nuclear power costs a fraction of a cent more than coal power per unit of energy. (This is true in coal-rich nations; in other nations, nuclear power is often cheaper than coal, even without carbon capture and storage. Coal will be more expensive than nuclear power everywhere if we use technology to sequester carbon.) I could understand arguments against doubling the price of electricity, but when people talk about fractions of a cent, I think of the 170,000 deaths attributable to climate change in 2000 alone, from heat waves, floods, drought, and disease. And I grieve.

I hear compelling pleas that we should live with less. Indeed, in my presentations, I help people look at personal greenhouse gas emissions, how we make choices, and what we value. But I am reminded of entomologist and human population growth critic Paul R. Ehrlich's recommendation that the world's population stabilize to between one and two billion. Since then, it has grown from 3.7 to 6.6 billion. We can work toward reduced demand, but we cannot base policy on wish-
ful thinking. Policy experts are looking for solutions that won't roast us, whatever the world's population, whatever the levels of consumption to which we hold ourselves. During the time Friends have been asking me why people in charge of policy don't consider voluntary changes in behavior, world greenhouse gas emissions have grown faster than even the highest estimates.

Marianne Lepmann, a beloved Berkeley Friend who lived to age 90, left Germany with her family in 1933 after she woke up with a vision of the Holocaust. Those in her family who stayed behind all died. “The price of indecision was death,” she said. Similarly, I hear Friends say they intend to work on climate change tomorrow, or that we should wait to see if renewables and efficiency will be enough before we expand nuclear power plants. Then I wake to more reports of my state, California, suffering a big increase in forest fires, which scientists say is due to climate change. By century's end, all predictions are that the snow pack will be gone, or nearly so, with great harm to agriculture and ecosystems. I read about the gradual replacement of Amazon rainforest by savanna. I hear the Ganges River, a spiritual wellspring as well as a source of water, will run dry during part of the year within a generation. And I grieve.

I hear arguments about the role of nuclear subsidies—for research and development and for extra regulatory costs of new plants. Many are unaware that subsidies for solar R&D have exceeded those for nuclear power since 1976, and that these and other subsidies must continue to be high for decades given the costs of developing and deploying solar technology. If we argue against subsidy-intensive solutions, solar would be among the first to go. Instead, we all hope for more solar subsidies, even though solar is expected to provide less than half a percent of the world's energy in 2030 unless better technologies are discovered.

I hear people fantasizing that we can meet all of our energy needs with so-called renewables, by which we mean fuel sources that do not run out. Contrary to popular view, windmills and solar collectors require more resources to build and replace than nuclear plants for an equivalent amount of energy, because the energy source is so much more diffuse. And to my sorrow, current reliable estimates continue to suggest that neither renewables alone nor together with nuclear energy will come close to meeting expected increases in demand, much less cutting into current levels of fossil fuel use. Meanwhile, I learn that food productivity in parts of Africa will decline by half by 2020, and up to 30 percent in South and Central Asia by mid-century, due to climate change. And I grieve.

Others idealize so-called “non-technological solutions,” by which they mean non-nuclear, though they support national labs' use of nanotechnology that will be essential to make solar power economically viable. And who does not depend on our society's advanced technologies, from telephones and computers to airplanes? Inarguably, we need all the non-fossil fuel sources of energy we can muster—from solar and wind to nuclear energy—and technology of many kinds will be basic to any solution we find.

But truly non-technological solutions are also important, such as redesigning cities to make driving inconvenient in order to promote walking, biking, and public transportation; taxing air travel to make it a less attractive option; and mandating higher summer temperatures in public buildings. Along with such non-technological solutions, we can focus on safer technologies. But instead, I read of Germany replacing nuclear plants with coal plants—without carbon-sequestering technology. And I grieve.

Analyses from International Energy Agency and others accepted for inclusion in Intergovernmental Panel on Climate Change offer no way to keep global temperature increase below 2°C, and few see any way to keep increases below 2.4°C. Instead of finding additional solutions such as carrots and sticks to change our behavior, I hear Friends opposing one of the largest solutions. And I grieve.

Some want only those solutions that are decentralized, small-scale, natural, or whatever the current appeal to our longing for a simpler world. But why only those solutions? Following these arguments, we may, within a decade, have policies in place that assure a precipitous melting of the Greenland ice sheets and the creation of a world where many will find adaptation impossible, guaranteeing conflict for decades or centuries.

Scientists see species extinction dominating: species magnificent in their own right—whales and bees and hummingbirds—or prosaic and indispensable as fungi; species beneficial to humans and ecosystem—the mangrove forests that buffer coasts from storms and harbor fish, or species whose benefit may not be apparent: species that have withstood climate change for millions of years. I allow myself to acknowledge these losses, and I grieve.

I know my own resistance to change, so I share sympathy with others who are digging in heels and locking knees to protect old beliefs. But there is comfort in knowing that when called, I have followed. When challenged, I have responded. Friends' testimonies ask no less of me.
Climate Change, Quakerism, and a Transformed Life

by Hollister Knowlton

It was a blind date with a rising executive with General Motors that did it. It was the late 1980s and I’d been hearing about global warming. I didn’t quite have the science straight, but I knew our dependence on automobiles was part of the problem, and that the huge advertising budgets of the car companies had helped that happen. I didn’t know enough to articulate clearly to this person sitting across the dinner table from me the basis for my concern. I did know, however, that his enthusiasm for the automobile industry was dreadfully at odds with my passion for the Earth and all its species.

By then, I’d been teaching children at a natural science museum for several years and, with a degree in biology, had a solid grounding in basic ecology. Coupled with my love of the natural world and deep concern at what our society was doing to threaten it, I had long had a passion to teach others a sense of respect for and awe at the complexities and fragility of our biosphere.

But I didn’t know the economic and policy aspects of the issue, and I was horrified at my inability to speak about this looming crisis with some sort of authority. It was that evening I knew it was time to move from basic science education into the area of policy and advocacy. It was there that the decisions were being made about our country’s current and future directions.

Transformation—Step 1

Not long after, I found a position at an environmental advocacy organization that focused on land use and its connection to transportation and air quality.

Eagerly studying and learning, I saw, with dismay, what we had done. In the 50 years since World War II, our country had replaced the village—with its sense of community, and pedestrian accessibility to libraries, schools, shops, and workplace—with a new concept: the suburban housing development, intentionally separated from all community services. This new design guaranteed total dependence upon the car: zoning laws made it illegal to build stores, schools, or offices in a residential area. Lives spent driving instead of walking managed to erode a sense of neighborhood while dramatically increasing the use of fossil fuels.

Average housing size had also increased as a part of this new American dream—from just under 1000 sq. ft. in 1950, to 1400 sq. ft in 1970, and to 2521 sq. ft in 2007, and demand for appliances and “gadgetry” to equip larger houses and tend expansive lawns demanded still more fuel.

And it was this cumulative burning of fossil fuel—essentially the energy embedded in “fossil” plants and animals that had decomposed under pressure—that was leading to global warming.

I knew from college chemistry that all fossil fuels (oil, coal, gasoline, natural gas) are composed of carbon and hydrogen. When cleanly burned, the end products of such organic materials are simply CO₂ and water. Of course, CO₂ isn’t bad in itself (as a greenhouse gas, its blanket effect in our atmosphere is what holds in enough of the sun’s warmth to buffer the planet’s temperatures, allowing life to exist.) The problem was that, over the 150 years since we had begun tapping that “ancient sunlight” (think Industrial Revolution), we have pumped so much CO₂ into the atmosphere that levels have gone from 280 parts per million (ppm) to the current 387 ppm. Looking at a graph of CO₂ levels and...
temperature over the last 400,000 years (below) one sees immediately that the two are directly related: CO₂ levels and temperature have gone up and down repeatedly due to natural fluctuations, and always in tandem; that is, until the last 100 years, over which CO₂ levels rose dramatically (see below). So far, thanks to the ability of the planet’s oceans and forests to absorb excess CO₂, the global temperature has only increased by 1 degree Centigrade (1.8 degrees Fahrenheit). However, pondering that graph, one has to wonder, “how long can Earth’s buffers hold?”

As I dug further, I was stunned to read that for every gallon of gasoline burned, a car emits 20 lbs. of CO₂. Again relying on what I remembered of college chemistry, I figured out the equation that explained the amounts and verified it with a chemist from Sun Oil Co. Given that information, I could see that my car, which got about 32 miles to the gallon, was emitting almost ¾ lb. of CO₂ for each mile I drove, while a 20-mpg car would release 1 lb. per mile.

It was clear now that the global warming I’d been worried about had its source in our very lifestyles.

Part of my job at this environmental advocacy group was helping implement part of the Clean Air Act—getting employers to help reduce their employees’ car trips. And that led me to more revelations: the sprawling nature of the suburban communities we’d created had led not only to dependence on the car for the smallest errand, but to longer and longer commutes to work. And the lack of density of these communities meant that there was almost no chance of a bus or train within walking distance.

At the same time, the average fuel efficiency of the U.S. auto fleet—mandated at 28 mpg in the late ‘80s—had been seriously eroded by the invention of the SUV. Categorized as “light trucks,” and therefore exempt from the required average, these heavier, gas-hungry vehicles were advertised as “safer.” The U.S., public embraced them with enthusiasm, not knowing that at 15 mpg they were spewing 1.5 lbs. of CO₂ into the atmosphere with every mile. Given a 10,000-mile-per-year average, that meant 7 ½ to 10 tons emitted per car! Contrast that with an intercity bus at 0.18 lbs of CO₂ per mile, or commuter rail at 0.35 lbs per mile. (See <www.nativeenergy.com>.)

I was increasingly uncomfortable with a growing contradiction in my life—reaching the merits of a return to walkable communities and a renewed reliance on transit while I still owned a car. I did live on the outskirts of an old, walkable community, so I walked to the train to commute to work, but I still drove a fair amount. I resolved to find a house so convenient to shopping and transit that I could give up my car.

Transformation—Step 2

The small row house I found was a block from the main commercial street of Chestnut Hill, an historic Philadelphia neighborhood with grocery store, library, shops, banks, restaurants, and train and bus service all within a few blocks of my door. Faced with renovating my little house, however, I found myself dragging my feet on selling my car. It was needed, I justified, for all those trips to the lumber yard and big box hardware stores.

Then, six months later, leaving a community association meeting, I found an empty parking place where I had left my car. It had been stolen! My reaction surprised me. I remember looking up at the sky and saying, “That’s right, I did promise to get rid of my car, didn’t I?” Clearly, it seemed to me, some higher power was helping me on this path toward living in a new way.

And what a transformation this turned out to be. I discovered the joys of our marvelous local hardware store (two blocks away) where friendly staff could locate anything you needed somewhere in its recesses and where you could purchase a single screw or washer if needed—no excess packaging here! I paid more for my groceries at the family market, but I learned the workers’ names and bought only what I needed. I also began to take advantage of farmers’ markets a train ride away. It took more thought and planning to get where I needed to go, but I had the joy of reading or napping along the way. It slowed down my life and made it more intentional. I liked it!

My work had also brought me face-to-face with the environmental impact of the foods we eat. I had long thought about being a vegetarian because of the pain and suffering I was sure those feed-lot animals endured, but I was never sure how to go about it. Then it began to sink in that our meat-based diet is unsustainable. For example, I learned that it takes 20 gallons of water to produce a pound of vegetables versus 2,000 gallons to produce a pound of beef. Worse, our factory farming methods are now so energy intensive that it takes as much as 20 calories of fossil fuel energy (fertilizers, pesticides, farm machinery, etc.) to produce each calorie of food we eat.

Transformation—Step 3

Into my life came an attractive friend, who just happened to be a gourmet cook and a vegan. What delicious meals I was served! A little hesitant at first, I soon became happily converted to this new way of eating that was healthier for me and the planet.

It was two years later, when kayaking with a friend, that I shared my long and yet unrewarded search for a faith community that lived the values they espoused. My friend, an Episcopalian, replied, “Why, Hollister, I think you are a Quaker!”

“What’s a Quaker?” I replied. “What about them makes you think I’d fit?”

“Because, they live their principles,” she said.

By then, I’d lived in Philadelphia for 19 years, knew a few people who were Quakers and liked them, but knew nothing of their beliefs. I did know of course that they believed in peace and that they sat in silence, but the latter hadn’t appealed to me particularly. Still I was intrigued.

Continued on page 62
Keeping your copies for reading, reflection, and referral. FRIENDS JOURNAL is a major forum for Quaker thought and Quaker life in the 21st Century. It's a helpful reference for conversation and contemplation. Don't wait. Subscribe today to the journal that tells you what Quakers are thinking and saying.

☐ I'll take 12 monthly issues for $39, please. ☐ Lock in my rate for 2 years—24 issues—for just $76. Overseas subscribers please add $12 per year for postage.

☐ Check enclosed ☐ Please bill me ☐ Charge my MasterCard or Visa

Name: ____________________________
Address: ____________________________
City/State/Zip: _______________________

For fastest service, log on to <www.friendsjournal.org> or call (800) 471-6865 during regular business hours. Offer expires 12/31/08.

EARTHCARE
Putting the Nuclear Genie Back in the Lamp
by Louis Cox

We are warned through folk tales and other kinds of traditional wisdom of the folly of seeking superhuman powers. For example, Aladdin encounters a genie who offers to grant three wishes. The mythical characters who yield to "something-for-nothing" schemes typically come to grief, because as mere mortals they lack the maturity and knowledge to use those special powers wisely.

Such inherent limitations can be expressed in terms of the Four Laws of Ecology (paraphrasing Barry Commoner and others), which seem to parallel the testimonies of Peace, Justice, Equality, Integrity, Community, and Cooperation that have emerged from Quakerism:

Everything in the world is interconnected. Therefore no action can be safely pursued without considering what is good for the whole. Its corollary is the Precautionary Principle, which advises that if we lack adequate understanding of what is good for the whole, we have no business tampering with it.

So it is with the post-World-War-II wish for "peaceful atomic power," granted more than a half century ago without much forethought about possible negative side effects. Interestingly, nuclear fission was considered at that time to be a much more expensive and difficult way to create steam for electricity generation than other energy sources. Fossil fuels were cheap and abundant, and there was so little scientific concern about global warming in those days that virtually no one was advocating commercial nuclear fission primarily as an alternative to burning fossil fuels.

Why, then, were large government subsidies provided in the '50s, '60s, and '70s to rapidly disperse scores of experimental nuclear fission plants and their associated fuel processing systems among a trusting population? One explanation is that the United States, as

Louis Cox, a member of Burlington (Vt.) Meeting, is publications coordinator for Quaker Earthcare Witness.
the only country that had used the atomic bomb, needed at the height of the Cold War to show a less threatening face to other countries that didn't have such weapons.

Current justifications for nuclear fission look just as dubious in light of the remaining three laws of ecology:

*There is no such place as "away."* For any system to be considered ecologically defensible it must eventually break down its wastes into natural components that can be readily reused by the Earth's basic cycles of energy and nutrients. Highly radioactive wastes can never be reintegrated in this sense, and no practical and affordable method of fuel reprocessing has been devised. It is also important to realize that "spent" fuel rods and other byproducts of nuclear fission are actually much more hazardous and difficult to isolate from the biosphere than the original enriched uranium. Even if the daunting technical challenges to extremely long-term "disposal" could be surmounted, we are still confronted by the sheer criminality of obligating future generations to the endless cost of guarding and monitoring nuclear waste repositories, without their having received any of the benefits from the energy originally generated. In other words, "We play, they pay."

*There is no such thing as a free lunch.* This law is closely related to what in today's language is known as the Law of Unintended Consequences, the tendency for hastily adopted technologies to end up having troublesome downsides. In the case of nuclear fission, those making glowing promises of endless cheap, clean, and safe energy have tended to sidestep a number of serious safety and economic fea-
A Ministry of Prayer and Learning devoted to the

School of the Spirit

and compassionate citizenship.

environment and to our graduates to thrive in a educational experience

Quaker House
Front-Line Peace Witness
Since 1969

Your Support Helps Soldiers of Conscience

Quaker House
223 Hillese Avenue
Fayetteville NC 28301
quakerhouse.org
Chuck Fager, Director

On Being a Spiritual Nurturer,
a two-year program of prayer and learning.
Next class begins Sept. 2009, application required.
Interested? Come meet the teachers and test your leading.

Testing the Waters Retreats
First Friends Meeting, Greensboro, NC: February 7, 2009
Alexandria Monthly Meeting, VA: March 28, 2009

Contemplative Retreats, co-sponsored with Powell House, NY
January 16-19 and June 19-22, 2009

sosministry@mindspring.com (919) 929-2339 sosministry.quaker.org

A Ministry under the care of the Worship and Care Standing Committee of Philadelphia Yearly Meeting

At the Woolman Semester,
students study peace, social justice and environmental sustainability. We invite students who are seeking leadership skills, greater challenges, and relevance in their education to take a personal look at global issues.
The experience of a semester of education away from home prepares our graduates to thrive in a college environment and to engage in critical and compassionate citizenship.

Find out more at www.woolman.org.

Quaker House
Fayetteville/Fort Bragg NC
Front-Line Peace Witness
Since 1969

Your Support Helps Soldiers of Conscience

Quaker House
223 Hillese Avenue
Fayetteville NC 28301
quakerhouse.org
Chuck Fager, Director

Plymouth Meeting Friends School
Pre-K through 6th Grade
Admissions Open Houses:
Oct. 2, Nov. 8, Jan. 21, April 8
2159 Buder Pike, Plymouth Meeting, PA 19462
(610) 828-2288 • www.pmfs1780.org

sosministry@mindspring.com (919) 929-2339 sosministry.quaker.org

A Ministry under the care of the Worship and Care Standing Committee of Philadelphia Yearly Meeting

October 2008 FRIENDS JOURNAL

Question assumptions.
Explore your own viewpoints.
Understand the ideas of others.
Act on your beliefs.

ibility issues that are not close to being resolved. Also, the current pricing does not account for many externalized costs, from unreported mining and processing sites to the high expense of providing proper security for nuclear plants and waste handling systems; from the full cost of nuclear fuel enrichment to the industry's astonishing exemption, through the Price-Anderson Act, from full legal and financial liability.

Nature knows best. There is no long-term substitute for the natural systems that have evolved on this planet over billions of years and in which the community of life is fully integrated. According to this law, the best outcomes happen when healthy people live under decentralized governance in healthy communities, where they have mutually enhancing relationships with a healthy land and function in harmony with natural processes that require minimal human intervention. Nuclear power, in contrast, relies on intensive, centralized, and artificial mechanisms that require constant monitoring and human intervention to prevent critical components of the system from breaking down, with potentially disastrous impacts.

If the very idea of nuclear fission seems absurd from an ecological perspective, why is there currently a heated public debate over whether our national energy policy should include subsidies for additional nuclear power plants that most utilities and financial institutions today are generally reluctant to be involved with? The short answer is that proponents of commercial nuclear power and other high-tech systems by and large don't understand the world in terms of the ecological principles outlined above. (I suppose that would include any of us who are willing customers for the outputs of nuclear power plants.) Accustomed to highly engineered environments, most modern urbanized humans hold some degree of a "technological" worldview that is basically the opposite of an ecological worldview. A "technological worldview" means that:

- We are more problem-oriented than system-oriented. We tend to pursue short-term solutions to problems, which in turn are often the side-effects of previous "solutions" to earlier problems, and so forth. We fail to perceive this endless chain of problems and attempted solutions as a sign that the larger system is out of balance—and that our "solutions" may be keeping it out of balance.

- Dealing with the world in a compartmentalized way, we make waste disposal, social disruptions, and other byproducts of their operations go "away" simply by claiming those responsibilities are not part of our particular job descriptions.

The price of nuclear power includes many such hidden costs—costs that are not covered by the official price for electricity. Nuclear power producers are shielded from the full cost of their operations through the Price-Anderson Act, from full legal and financial liability.

There is no long-term substitute for the natural systems that have evolved on this planet over billions of years and in which the community of life is fully integrated. According to this law, the best outcomes happen when healthy people live under decentralized governance in healthy communities, where they have mutually enhancing relationships with a healthy land and function in harmony with natural processes that require minimal human intervention. Nuclear power, in contrast, relies on intensive, centralized, and artificial mechanisms that require constant monitoring and human intervention to prevent critical components of the system from breaking down, with potentially disastrous impacts.
We do believe in a “free lunch,” the ultimate independence from nature, leading to unlimited luxury and power. Unforeseen side effects are viewed only as relatively unimportant ‘dip-ups’ that will eventually be eliminated through further research and engineering.

And, of course, we believe that experts know best, that all good outcomes require conscious rational planning by centrally coordinated elites of narrowly trained specialists.

There are three important things to note about these contrasting, and seemingly mutually exclusive, worldviews:

• They are both self-consistent, self-confirming articles of faith that cannot be overturned by rational arguments. I believe, however, that the ecological worldview will prevail, because it is consistent with the practices of successful human societies over tens of thousands of years. The modern technological worldview, on the other hand, has few if any historical precedents to suggest that it has long-term viability.

• In talking with other people who still are more technologically oriented than ecologically oriented, we may find frame our deep reservations about nuclear power in more conventional terms. Without coming across as anti-technology, we need to point out, for example, that when the complete fuel cycle is taken into account, nuclear power is still responsible for significant levels of carbon dioxide, and because nuclear power plants are so expensive to build, they are unlikely to replace existing coal-fired plants or prevent new ones from being built. Even if additional nuclear power plants could greatly reduce greenhouse gas emissions, there wouldn’t be time to get enough of them into operation before a fatal climate “tipping point” is reached. The same level of financial investment in alternative renewable energy systems could yield much better and faster results.

• Modern technology has allowed millions of people to wield unprecedented levels of power, far beyond even the dreams of monarchs of previous eras. Unfortunately many of the alternate energy schemes being promoted today are holding out the false promise that various technological breakthroughs will allow us miraculously to continue our wasteful lifestyles. We must answer these claims with the truth, even if it is unpopular. Simplicity and other traditional values can play a major role in reducing our ecological footprints, so that we can travel together peacefully on the ecological road to well-being and fulfillment for all of creation.

Each Life Speaks

Oakwood Friends School, guided by Quaker principles, educates and strengthens young people for lives of conscience, compassion and accomplishment. Discover Oakwood... and find your own voice.

College Preparatory Program • Quaker Values • Grades 6-12 • Boarding & Day • Coeducational

Good Lives... don’t have to cost the earth

Thinking of a trip to the UK? Make it a good trip by combining it with a stimulating weekend at Woodbrooke. Good Lives courses, spread over three years, are a creative opportunity for Friends and others to bring head, heart and spirit together as we look towards the future of our lives, the planet, and humanity. Taking in many aspects, from theology and spirituality to science, technology, economics and politics, we will look at ways to understand, act upon, and transform our present situation.

Good Lives – because everyone’s worth it
Fri 6 – Sun 8 March 2009

The first course in the new series looks at how our values and beliefs can be transformed into positive and effective changes in our lives.

Good Lives – because we’re all in this together
Fri 26 – Sun 28 June 2009

The second course focuses on the Spirit within and between us.

Good Lives – because we need to walk humbly as well as cheerfully
Fri 9 – Sun 11 Oct 2009

The third course focuses on our theologies and ideologies.

To book call +44 (0)121 472 5171
www.woodbrooke.org.uk
1046 Bristol Rd, Birmingham, UK

Friends Journal October 2008
Compromising on Climate Change

by Joelle Maruniak

Once, before I ever imagined working for a Quaker lobby on Capitol Hill, a longtime friend of mine who works for a U.S. Senator told me that I was highly idealistic. "That is a huge part of your personality, Joelle," she said. "If you were in Washington, you'd realize that there are political realities to consider in addition to your own beliefs."

I was taken aback. Aren't idealists people who are so devoted to a belief that they aren't very practical or well-grounded? I did not like to think of myself in those terms, and this comment stuck with me.

Since I've come to Washington to intern with Friends Committee on National Legislation in the Climate, Energy, and Human Security Program, I've been trying to assess the validity of my friend's statement. As I've become more familiar with the issue of climate change and the politics that surround it, I see what she was trying to say. She meant that in politics there is always an element of compromise, and that no legislation could ever pass without it. No two members of Congress share the exact same views, so legislators must be prepared to find common ground with each other in order to achieve their goals. That means that when working to influence the U.S. legislative process, even people who are unwaveringly dedicated to their beliefs must be prepared to listen to many perspectives and to work with people who don't agree with them about everything.

Even equipped with my new understanding of the importance of compromise and considering the needs and values of other parties, I remain puzzled by one thing: what should be done in a case such as climate change when the future of the entire planet is at stake and compromised half-measures will accomplish very little? What is the role of compromise in the solutions for climate change?

For me, the key to answering these questions is recognizing that there is more than one "reality" at play in the climate change debate. For simplicity's sake, I'm going to lump these complex realities into two groups.

One of them deals with the Earth. The other has to do with the politics of which my friend warned me. The tension between these two realities encapsulates some of the major challenges of advocating for climate change legislation that I have witnessed at FCNL.

The first reality is not unique to Capitol Hill, but pertains to the entire world, including all of the people who inhabit it. This reality is climate change. Global temperatures are rising, ice sheets and sea ice are melting, sea levels are rising, floods are taking lives, bringing disease, destroying crops, and obliterating buildings and infrastructure. Drought is causing significant drops in crop yield. Wildfires are wiping out homes and ecosystems. Intense storms take lives and devastate crops and communities.

To best address the Earth’s reality—the environmental crisis at hand—the United States must enact strong national legislation that reduces greenhouse gas emissions. This can be accomplished through energy conservation, energy efficiency, and renewable energy. In doing so, a host of new jobs would be created, and individuals and businesses would have lower energy costs. The United States should also assist developing countries that have contributed least to the problem of climate change to leapfrog over a heavy-emissions phase of development and to adapt to the impacts of climate change that many are already experiencing.

However, as my friend warned, I’m learning that there is another reality at play: U.S. political reality. Among the many members of Congress there seems to be little agreement about how to handle climate change. Some legislators do not believe that human actions cause climate change, while others are working diligently to enact strong climate change legislation that accomplishes everything that the experts advise. Many members of Congress want to reverse the course of climate change but are concerned about how certain legislation might affect the economy. Others believe inaction would have far worse economic consequences. Still others argue that solving climate change is impossible without technologies like nuclear power and “clean” coal. Some legislators are reluctant for the United States to commit to reducing greenhouse gas emissions without similar action.
from developing countries, particularly China and India.

It is extraordinarily difficult for Congress to reach a solution that reflects this broad gamut of perspectives. As a result, most of the climate change legislation in Congress today is an obvious product of compromise; it has some good elements but doesn’t do enough to solve the crisis equitably.

It may seem patently apparent to those who have been familiar with the challenges of climate change for much longer than I have, but I now realize that in order to protect the planet and all of its inhabitants, political and environmental realities must be reconciled. People with visions of an equitable, sustainable future have a role in the reconciliation process; we can be politically relevant by engaging in the compromises being made. I don’t mean we should capitulate. I mean we should participate. We can be well-informed, we can provide helpful information to our representatives, and we can raise our concerns. In doing so, we become part of political reality. If I want to see strong national action on climate change now, I should be prepared to act now, even if the bills moving through Congress aren’t perfect. If there is a chance to be influential now, to tell our elected representatives how important it is to act today to build a healthy world for future generations, then we should seize the opportunity. Our members of Congress are elected to represent us, and they have a responsibility to listen to us. Likewise, we have a responsibility to voice our concerns to them.

After nine months on Capitol Hill, I understand that political compromises will always occur to some extent. However, in the face of the greatest problem on Earth today, the world desperately needs climate change idealists who dream not only of a distant, sustainable future, but also of the work needed to reach the end goals. These are people whose vision of what could someday be sustained while they implement the practical changes needed to attain that vision. They are fortified by imagination, certainly, but they know that it is just as important to reach out to people today who don’t yet share their vision, in order to bring the solutions for climate change to the mainstream. We need idealists to make this happen, but working on climate change as a defined problem that has clear solutions is far from impractical. Climate change idealism—hope for and dedication to fostering a way of life that leaves a thriving planet for future generations, a course that experts say is scientifically and technologically possible—is not only logical, responsible, and compassionate, but also the only realistic option that we have.

“George School students have a creative energy, a sense of purpose, and a sense of humor that make them an absolute pleasure to teach. They don’t pose and they don’t compete with one another in the classroom. As a result, discussions can be wonderfully dynamic, filled with revelations for me no less than for them.

“Every year I meet students unlike any I’ve ever taught, hear insights I’ve never heard before, and read essays that surprise me intellectually. I am never bored.”

This quote from longtime English teacher Terry Culleton gives you a sense of the vitality of a George School education. Find out more by visiting George School at www.georgeschool.org.

“Sometimes I feel as if we have our own life-time learning establishment.”

-A Foxdale Resident

Opportunities for growth abound at Foxdale Village, a community where each resident is encouraged to live fully and compassionately, with respect and care for each other. Three levels of care contribute to a graceful life at Foxdale: residential living in ground-floor garden apartments, assisted living, and skilled nursing.

- Front-door public transportation to theatres, museums, sporting events, and shopping
- Cultural and educational opportunities at nearby Penn State’s campus
- Reasonable fees include lifetime medical care and pharmacy

It is the policy of Foxdale Village to be fully inclusive and not to discriminate on the basis of race, color, national origin, familial status, ancestry, gender, sexual orientation, religion, handicap, or disability.

For more information call (814) 238-3322 or (800) 253-4951
Consider the Blackbird: Reflections on Spirituality and Language


Throughout his life and ministry among Friends, Harvey Gillman has been on a journey to meaning. In this book, his approach is to explore basic questions through the multiplicity of language, the way in which it contradicts itself, negates itself, creates and re-creates itself into action as we listen and hold the words in the silence. “The silence... shapes behaviour, for it gives time for experience to come together at a level deeper than the conscious speculating mind. It gives time for the Spirit to work. And listening is a way of respecting this process.”

Gillman would have us explore our meanings and our models of reality, belief, vocabulary, and practice in community, thereby enriching ourselves and others by listening to and creatively interacting with the truths of others:

What are required are the trust to speak and the confidence to listen. There needs to be a willingness to share the same space and to seek meaning together. The truth that emerges is the truth of each of the participants, and the truth also that if you are allowed to speak and are listened to, you will discover your truth within your experience. These propositions go beyond individualism to seek what is common for all people—from each to every, from the particular to the universal.

Not every reader will feel comfortable with Gillman’s style. Some readers may prefer the leaner, more heavily accented prose of Martin Lynn’s Encountering the Light, which is presented in a more axiomatic style. Other readers may prefer Gillman’s more rippling poetic language. Friends who are interested in theopoetics may be particularly enticed by Consider the Blackbird. It is encouraging, however, that Quakers can embrace many ways of exploring meaning. As Gillman says: “Accepting the language of the story, even if it is not the language one would use oneself, allows the soul to come forth. Real listening allows the soul to sing. We need others to hear our stories and to care.”

Gillman is proposing ways for Friends to come to greater understanding of multiplicity and distance in the world as we know it and as it exists among Friends. Such searching, he believes, may lead us to a greater understanding of commitment and membership, “responsibility and accountability.”

Gillman brings together the historical and the immediate, the complex and the simple, the personal and the universal, while he uses language to sing the Spirit, as the blackbird does, so that others may hear.

—Sharon Hoover

Sharon Hoover is a member of Alfred (N.Y.) Meeting.

Walt Whitman’s Spiritual Epic


When Walt Whitman’s masterpiece Leaves of Grass first appeared, many of his contemporaries recognized that it was not just “an aesthetic experiment” and “a political manifesto,” but also a prophetic gospel, “an ecstatic proclamation of spiritual good news” uniquely appropriate to the spirit of America. Michael Robertson conveys the religious gusto of Whitman’s work and brings us intimately close to its essential power and beauty. This pamphlet is an investigation of “the nature of the religion outlined in Leaves of Grass”—discussing influences on Whitman from Quakerism, deism, and transcendentalism, but emphasizing the originality of the poet’s vigorously democratic spiritual vision and voluptuously sensual imagery. Robertson illuminates these and other elements of Whitman’s art through a section-by-section rendition of the famous (and infamous) long poem “Song of Myself.” Modern Friends will recognize the distinctively Quaker qualities in Whitman—the Light Within shines brightly here. And some of the expressions of exuberant physicality, individuality, and grandiose celebration that were contrary to 19th-century Friends’ faith and practice might not necessarily seem so today. In fact, Robertson demonstrates just how pertinent Whitman’s prophetic poetry is to our modern world. This pamphlet invites us to open Leaves of Grass with fresh enthusiasm, to read its message—or shout it, or sing it—and find inspiration for the work of our own mystical, magnificent, and ultimately significant ordinary lives, remembering that “a mouse is miracle enough to stagger sextillions of infidels.”

—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Ore.
Perhaps the most neglected of our Advices is that we should live adventurously — Gerald Priestland

Where Should I Stand? A Field Guide for Monthly Meeting Clerks
BY ELIZABETH BORDMAN
The author draws on her four years as a monthly meeting clerk and the wisdom of fifteen other experienced clerks to answer questions, simple and profound.

Faith & Play: Quaker Stories for Friends Trained in the Godly Play® Method
Godly Play®—created by Jerome Berryman—opened the way for Friends to teach stories of the bible using a method that embodies the Quaker idea of continuing revelation, supports multiple perspectives on a story, encourages silence as a tool within storytelling and honors the diversity of ways the spirit works within each person. This 43 page loose leaf publication uses the full range of these techniques to help Friends tell stories of Quaker Faith and Practice.

Coming into Friendship as a Gift: The Journey of a Young Adult Friend
BY CHRISTINA VAN REGENMORTER
This pamphlet offers a resource for young adult Friends and meetings striving to welcome, support and nurture the young people in their midst.

Quaker Press of FGC, 2008, 128 pp., paperback $12.50
Quaker Press of FGC, 2008, 32 pp., paperback $6.00
Quaker Books of FGC
1216 Arch Street, 2B, Philadelphia, PA 19107
1-800-966-4556 / www.QuakerBooks.org / bookstore@fgcquaker.org
A boarding and day high school where... personal transformations take place... each person seeks to live with full integrity... distinct ways of learning are honored.

The Meeting School

COME TO PENDLE HILL

OCTOBER 24-26
DESIGNING YOUR CREATIVE FUTURE
with Kendall Dudley

WALT WHITMAN'S
DEMOCRATIC SPIRITUALITY
with Michael Robertson

OCTOBER 31-NOVEMBER 2
INquirERS' WEEKEND:
Introduction to Quakerism
with Helen Garay Toppings and Thomas Swan

CALLED TO LEAD:
The Servant-Leadership Model
with Rubyé Howard Brayé

Pendle Hill
A Quaker Center for Study and Contemplation
338 Plush Mill Road • Wallingford, PA 19086
www.pendlehill.org

Display Ad Deadlines
Reservations are required for display ads in FRIENDS JOURNAL.

December issue: Reserve space by October 6.
Ads must be received by October 9.

January issue: Reserve space by November 3.
Ads must be received by November 6.

Ad rate is $40 per column inch.
Call (215) 563-8629 now with your reservation or questions.
E-mail: adsales@friendsjournal.org

NEWS

Wilton (Conn.) Meeting is supporting one of its members in a personal ministry to end violence between youth gangs in Norwalk, a city with a diverse population of 85,000, about 10 miles from Wilton. Judy Meikle, a single mother of 15-year-old twin daughters, reduced her work schedule as administrator for admissions at Connecticut Friends School to a part-time position in order to follow her leading to promote nonviolence among Norwalk youth gangs. A Friend by conviction, Judy works with Help Increase the Peace Program (HIPP) Project. She conducts workshops on weekends at an alternative high school in Norwalk. Lasting from 15 to 18 hours, the workshops emphasize faith, trust, communication, personal skills, and relationships in building community.

"We emphasize the core Quaker belief that there is good in everybody," Judy said. She plans to write about the transformation nonviolence brings to the lives of young people. To support Judy in her personal leading, the Peace and Service Committee of Wilton Meeting recommended authorization of up to $3,000 from a special fund. This was approved by Wilton Meeting in September 2007. Community organizations have been asked, through HIPP, to assist with co-sponsorship of the workshops. "The personal leading of Judy has brought us all together. Now, there is community interest and support, and a coming together of her and the meeting in this outreach program," Diane Keefe, clerk of the Peace and Service Committee, said. "Wilton Meeting has been very supportive of HIPP and the workshops," Judy Meikle said. "The Peace and Service Committee has provided guidance as well as support. I could not do all of this myself; build such relationships by myself." Meanwhile, another concern Judy is experiencing is a need to work with men released from prison and both support and encourage them as they return to their homes. —Wilton Meeting newsletter; telephone conversations with Judy Meikle and Diane Keefe

An article in Business Week praised FCNL's "model eco-friendly building." While climate change and greenhouse gases are currently garnering a great deal of attention in the media, with cars and planes often targeted as the primary offenders, fewer people know that buildings give off almost half of all greenhouse gases in the U.S. each year. Friends have been among the first to act on this knowledge, and now the national media are taking notice. An article appearing August 1 on the Business Week website featured Friends Committee on National Legislation's headquarters on Capitol Hill. The building appeared in an article listing ten structures...
that meet the standards of Architecture 2030, a nonprofit group urging the building industry to achieve carbon neutrality by the year 2030. FCNL's headquarters, the first green building on Capitol Hill, is LEED (Leadership in Energy and Environmental Design) level Silver (the four levels are Certified, Silver, Gold, and Platinum). Its features include a green roof, geothermal heating and cooling, and bamboo floors. The building dates back to the Civil War era; two years of renovation made it the environmentally conscious structure it is today. It is entirely powered by wind. —Melissa Marx

BULLETIN BOARD

- November—Guatemala Holiness Friends Yearly Meeting
- November—Honduras Yearly Meeting
- November 10-11—Japan Yearly Meeting
- November 17-19—Mexico General Reunion
- November 21-26—Congo Yearly Meeting

Opportunities

- October 3-5—Sustaining Our Spirit Led Service: A Consultation for Young Adult Quaker Professionals at William Penn House in Washington, D.C. This event is for Friends aged 18 to 35 and working for Quaker organizations. Cost is $30. For more information contact Faith Kelly at <faith@williampennhouse.org>.

- October 17-18—Join Quakers and Unitarians in New York at a workcamp organized by Youth Service Opportunities Project for a service opportunity to prepare and serve meals at soup kitchens; provide recreational activities and companionship to young, formerly homeless children; and distribute food and supplies at food pantries. For more information contact Kimberly Tomaszewski at <ktomaszewski@ysop.org>.

- October 18—How to Prevent War on Iran and on the U.S. Constitution, a conference organized by the Global Issues Resource Organization of Berkshire Community College in Pittsfield, Mass., Berkshire Citizens for Peace and Justice, and Bethlehem Neighbors for Peace. For more information call (413) 443-4258 or e-mail <gidesnoye@berkshire.rr.com>.

Friends World Committee for Consultation
Section of the Americas
March 19-22, 2009
Canby, Oregon (near Portland)
Save the date!
we can have the hope and happiness sucked out of us. We don’t have time to recognize or celebrate what we already have and who we already are.

We in the rich countries also export our addictive attitudes and behaviors around the world without a health warning, a warning that this kind of behavior promotes no happiness at personal, local, or global levels.

We think we have it all, but what it has turned out to be is an addiction to unsustainable and unhappy lifestyles. As we consume we should be under no illusion: we are consumed by a world that is full of fakery and falsity.

When we recall our Testimonies: Peace, Equality, Truth, Simplicity, Justice, Integrity, and Community, when we use these as the touchstone for our activities and our lives; when we inhabit these so that we become them and they are not merely abstract concepts, then we may live truly in the promise of God’s love.

When I endeavor to go my own way, I struggle; when I go God’s way that struggle ceases. Over the last 25 years I have paid attention to different aspects of my life that contribute to climate change, and with God’s help my life has been transformed. I have been led to a place where I have committed myself to living a more sustainable life: more sustainable for the planet, more sustainable for communities. It is more sustainable personally, too, though it is particular to my context living in Britain.

My testimony to the integrity of creation means not driving a car. I never learned. I gave up flying six years ago. It meant I had to change jobs and the work that I could do, and that there are some parts of my family across the globe I may never see again in person. I became a vegetarian when I was 14, I gave up dairy and eggs five years ago, and I now use no animal products at all. I have moved this year to be close to work so that I no longer have to commute by train and bus. This has meant letting go of the worshipping community that I love. I use renewable electricity in my home. Overall I use very little energy or water. I compost and recycle 99 percent of my garbage. You can’t throw away; there is no such place as away. I grow some of my own food, and I cook from scratch. I do lots of knitting and
sewing; I make some of my own clothes. I don't own a television, or a mobile phone or a microwave, and I don't use the Internet at home.

I am involved in my local community. My local Member of Parliament sometimes comes to tea, and we correspond regularly. He says he has transformed the movement in the United States that said, "What would Jesus do?" into "What would Quakers do?" I have worked at both the grassroots and at national policy level seeking truth with power and with love.

I want to say again that it has taken me 25 years to be able to live God's will for me as I am able. I continue to learn both obedience and joy.

There are times of feeling truly that I am living as I am called to live, answering the design of my creation, and I don't do any of this with a heavy heart; I do it with hope. I don't do it with a frown on my face, but with joy. I don't wear a hair shirt. I see my life as an experiment in faith, of really endeavoring to live faith fully, and that means for the most part it is a life that is filled with grace and gratitude for what I have and where I am led.

All of the small things I do are about demonstrating what it is possible to do; they are practical, they mean I have a small carbon footprint—tiny by Western standards—but it is also a symbolic life. It is a life I have been led to, a life freely answering God. It is such liberty.

It is not something I talk about a lot. This is probably the first time I have put it all together. In my head and in my heart I hear a prophetic song, and it is this to which I dance my life.

We can learn to be the change we wish to see in the world. These things can help sustain us when grief, gracelessness, and the hard grind threaten to overwhelm us.

The prophetic life, dear Friends, is one that can have a profound impact on the world and those around us. Living like this will change us for the better, too. I believe we have hands, hearts, and voices to speak of the continuing creation of the world. We have the capacity and the potential to be a prophetic song for this time. All we need to do is open ourselves to the prophetic call and then give voice to it joyfully.
A Vibrant City.
A Close Community.
A Culture of Learning.

Friends Select
A college preparatory, coed, Quaker day school, pre-k through 12, at 17th on The Parkway in Center City Philadelphia. Admission and open house information: 215.561.5900 ext 104.
www.friends-select.org

FRIENDS JOURNAL offers the classic book

BENJAMIN
The Meetinghouse Mouse

by Benjamin, as told to Clifford Pfeil, with illustrations by John D. Gummere

If you remember the Benjamin stories in past issues, you will be happy to share them—now in book form—with your children, grandchildren, and Friends!

Look for Benjamin in Friends bookstores or order directly from FRIENDS JOURNAL:

Please send me copies of Benjamin @ $6.00 each, plus $2.00 shipping and handling ($3.50 for shipping and handling outside U.S., Canada, and Mexico). My check is enclosed.

Name ____________________________
Address __________________________
City State ZIP ______________________
Country, if other than U.S. __________

Please mail to Friends Journal, 1216 Arch Street, 2a, Philadelphia, PA 19107-2835.
If any questions please call (215) 563-8629.

Peak Oil continued from page 11

function moving forward into the future? What kind of work will there be for people to do? What will happen in population centers? Will there be riots? Will there be war? How will our government respond? To what extent can we trust our elected officials? Could we end up like Hitler's Germany? How can we love our neighbors as ourselves to make sure that would never happen? What will the role of Friends be in this difficult phase of history? How am I called as a Friend?

Over the last three years I've had the good fortune to be able to live and work with a group of Friends building an intentional community in upstate New York. Although the group was not formed specifically with the concern for living in the post-fossil-fuel era, its spiritual practice has led it, I believe not coincidentally, to live as such. The environment is ripe with opportunities for human contact, such as common meals, group work projects, and ride-sharing. The community's beautiful common house acts as a giant magnet for socializing and provides an excellent venue for a wide range of activities. These Friends have been called both collectively and individually to live closer to the land, adopting practices that will prove invaluable in a world of less. Scattered around the community are organic gardens, not yet enough for a full supply but very close. Every structure on the land is built with energy efficiency and world resource use in mind. Many homes will be built with solar hot water systems and, eventually, there are plans for photovoltaic panels for collective electrical generation.

In my various travels, I often bring up the peak oil issue with my peers; however, most 20-somethings can only handle 30 seconds or less of fossil fuel talk. Past the 30-second threshold their eyes glaze over, and it's clear they're somewhere else; they don't really want to discuss the problem. However, if you go straight to solutions, they are totally captivated and right there with you. My friends love to talk about organic farming, renewable energy systems, straw-bale building, and intentional communities.

Four or five years ago no one I knew was thinking about traveling the world to learn how to farm organically, but in the last two to three years, it's become very pop-
Darwin's Cathedral

(title from the book by David Sloan Wilson, 2002)

I have never understood how foot soldiers at Gettysburg, or in Flanders or Attica, could trample crops in a field, uproot another man's fences. They, of all men, would comprehend the labor lost.

We make the world we live in, as birds form their nests, termite their tunnels and hills. Even the realm of God and sin and goodness and song is ours. We build like coral on the efforts of our ancestors. What we destroy is a breach in the honeycomb.

—Gale Swiontkowski

Gale Swiontkowski is a member of Amawalk (N.Y.) Meeting.

FRIENDS JOURNAL October 2008
Give one year ... as a Quaker Volunteer

**Call to Service:** With support grounded in Quaker spirituality, Quaker Volunteers live simply and follow their leadings in fulltime work for peace, justice and community.

QVS is currently recruiting. Please see our detailed [Call to Service](http://www.57thStreetMeeting.org/Call.pdf) for further information:

QVSC@57thStreetMeeting.org
312-480-0252

---

says that the global party is self-aware, highly organized, small in number, and increasingly powerful. The community party is just becoming aware of itself. Although it's small and weak, it is potentially numerous and latently powerful. Instead of lamenting the power the global economic party has, let's spend our precious time and energy developing the community party's potential.

Our potential is best exemplified in models of what's possible. We need models at every scale, in every community. One important model is Cuba. While consuming one-eighth the energy of the average person in the United States, Cubans have the same lifespan, a lower infant mortality rate, a higher literacy rate, and more teachers and doctors per capita. In 2006, the World Wildlife Fund identified Cuba as the only sustainable nation in the world because of its low resource use combined with a high level of wellbeing. Cuba is proof that we can live well with less, but it will require a greater degree of sharing and cooperation.

We all need to step forward in this time of global crisis, creating and disseminating models of local, low-energy living. It begins first in our own lives—in our personal and household energy consumption. Underscoring this universal argument is the inscription on the tomb of an Anglican Bishop in Westminster Abbey from the year 1100 C.E. It says:

*When I was young and free and my imagination had no limits, I dreamed of changing the world. As I grew older and wiser, I discovered the world would not change, so I shortened my sights somewhat and decided to change only my country.*

*But it, too, seemed immovable.*

*As I grew into my twilight years, in one last desperate attempt, I settled for changing only my family, those closest to me, but alas, they would have none of it.*

*And now, as I lie on my deathbed, I suddenly realize: If I had only changed myself first, then by example I would have changed my family. From their inspiration and encouragement, I would then have been able to better my country, and who knows, I may have even changed the world.*
Delve into the deeper meanings of resistance, conflict, compassion, reconciliation and justice.

be peace wage peace

Join the dialogue with courses and fieldwork in:
History and Politics of Social Change
Theory and Practice of Peacemaking
The Arts in Peacemaking
Engaged Learning

www.naropa.edu
Major in Peace Studies
Bachelor of Arts

The Clarence and Lilly Pickett Endowment Supports These Emerging Leaders: 2008 Pickett Endowment Grantees

Micah Bales: Heartland Friends Meeting, Wichita, KS. Nominated by Stephanie Cramley-Effinger. Micah's project involves a vision to create and strengthen connections among Friends, especially Young Friends, across cultural, regional, and theological backgrounds. Toward that end Micah visited a number of Yearly Meeting sessions this past summer.

Sarah Cushman: Portland Maine Monthly Meeting. Nominated by Dee Kelsey. Sarah's project involves facilitating the development of Portland Green Streets, a Greater Portland conservation organization, which she serves as a volunteer.

Sarah Mandisquag: Alfred Monthly Meeting, Alfred, NY. Nominated by Pamela Haines. Sarah's project included involvement with three groups in Rwanda and Uganda: Friendly Folk Dancers, Alternatives to Violence, and African Great Lakes Initiative— all with the goal of promoting peace and nonviolence.

Sarah Mandisquag: Alfred Monthly Meeting, Alfred, NY. Nominated by Pamela Haines. Sarah's project included involvement with three groups in Rwanda and Uganda: Friendly Folk Dancers, Alternatives to Violence, and African Great Lakes Initiative—all with the goal of promoting peace and nonviolence.

Jamara Knight: Bear Creek Meeting, Iowa Yearly Meeting (Conservative). Nominated by Richard Johnson. Jamara's project involves photography workshops with Tanzanian children orphaned by the HIV/AIDS epidemic. Through these workshops Jamara hopes to help these children develop a greater sense of self and independence so they can make changes to better their lives.

Wess Daniels: Barberson Friends, Ohio. Nominated by Ben Pink Dandelion. Wess' project involved leading a workshop at the annual Friends Association of Higher Education meeting held this past June at the Woodbrooke Study Center, Birmingham, England. The topic of his session was "Convergent Friends."

Emily Higges: Haverford Friends Meeting. Nominated by Helene Pollock. Emily's project involves facilitation of nonviolent conflict resolution and reconciliation workshops in Rwanda with Friends Peace House.

Marcy Summers: Vashon Worship Group, Vashon Island, WA. Nominated by Suzanna Leigh. Marcy's project involves leadership of a community based conservation effort in Tompeoa, Indonesia, where she trains and teaches participants how to reach their goals.

Wess Daniels: Barberson Friends, Ohio. Nominated by Ben Pink Dandelion. Wess' project involved leading a workshop at the annual Friends Association of Higher Education meeting held this past June at the Woodbrooke Study Center, Birmingham, England. The topic of his session was "Convergent Friends."

Trustees: William Tissien (Clerk), Mike Moyer (Coordinator), Gretchen Castle, Bridget Mox, Doris Jean Newlin, Tom Hoopes, Allen Bowman, Sandy Labor, Carolyn Pickett Miller (Emeritus).

Grants generally range from $500-$3000. The Pickett Endowment is now seeking nominations for 2009 grants. Any individual, Friends meeting, or organization may serve as nominator. The nomination form may be accessed via our website at www.quaker.org/pickettendowment. Nominations should be received by December 1. For further information contact Coordinator Mike Moyer: moyerm@wmpenn.edu or 614-673-1085.
Life During the Decline of Oil
continued from page 19
with an efficient electric heat pump, costs $750 to heat. This drops to $440 with a geothermal heat pump. Oil and propane are no longer financially viable sources of energy for home heating.

Long overlooked, heat pumps have evolved considerably in the last decade. When sized and installed appropriately, a heat pump supplies comfortable and extremely efficient heating and cooling for homes. There is even a heat pump designed for cold climates, which operates well below freezing without any auxiliary heating system. Such advances allow virtually any home to replace fossil-fuel-burning heaters with clean, efficient heat pumps.

The Future

We have seen the peak of the fossil fuel era and are now suffering the consequences of our overdependence on this nonrenewable energy source. Increasing the efficiency of our homes and vehicles will greatly reduce the impact of high oil prices. But efficiency and conservation are only one step in the right direction. Going forward, we must shift the way we think about our energy use and do things differently.

There are millennia-old building methods that reduce the heating and cooling loads of homes to negligible levels. Through passive solar design, appropriate placement, and natural ventilation, we can produce homes that are extremely energy efficient, filled with natural light, and healthier to occupy. With the addition of modern technology, we need give up none of our standard of living.

While many resist change, the current energy and environmental crisis represent tremendous opportunities. Financial pressures force change upon those who would otherwise keep us heading down a self-destructive path. Nations are now motivated to develop renewable, nonpolluting energy sources—ones that will be with us as long as the wind blows and the sun shines. We stand at the threshold of a great era: a time when we think for the long term and live for future generations as well as ourselves; a time when we finally understand that we cannot keep taking from the land, but instead must live in harmony with it.
Earthcare from the Cubicle
continued from page 24

posters, clear out the clutter on the table, and encourage everyone to give the in-office lunch a try more often.

Use videoconferencing and online collaboration tools, which are now a viable alternative to air and car travel for many types of meetings. Test out your camera and conferencing tools with an off-site relative or friend before using them professionally so that you feel more comfortable.

Take an ax to the current workload. For some companies “flextime” is a taboo term, but some employers are shifting away from the 9-to-5 paradigm. For employees, working 40 hours over four days rather than five means avoiding rush-hour traffic, using less gasoline, and having time for personal appointments, family, and volunteering. If flextime might work at your company, talk to your boss and human resources.

Help the office manager or procurement professional rather than criticize current office supply purchases. Increase awareness of greener alternatives by doing the legwork for yourself. Review the Center for a New American Dream’s procurement site and get quotes and catalogs that include recycled, recyclable, and nontoxic products. Offer to be a point person for an energy audit or e-waste disposal, and offer to help review products when appliance and technology purchases are planned. Respect the budgetary pressures that the purchaser may be under from the boss, but be persistent.

Bring the outside in with more plants and sunlight. You may be stuck in a basement, your building positioned away from the sun, or have glare that drives one of your co-workers crazy, but try to open the blinds and turn the overhead lighting down every chance you get.

This piece was inspired by my recent experience working with the “greenest” workplace of my career to date, RecycleBank, LLC. RecycleBank works with municipalities and haulers around the country to increase recycling rates by offering residents and businesses incentives for recycling. The decorations around the office were made of bark and recycled materials; we spent Earth Day outside on volunteering projects; and, mercifully, there were no worm bins. To learn more about bringing the RecycleBank program to your city or town, visit <www.recyclebank.com>.

Friends Journal October 2008
Weaving Sacred Holiness

This intergenerational conference will explore our diversity—in all of its forms—and ways we can use that diversity as our strength.

Some of the conference goals include:
- Sharing our stories and feeling we are heard.
- Building our relationships so our ongoing conversations on diversity remain open and alive.
- Retaining the vitality of our mystical tradition.

March 6–8, 2009 / Penn Center on St Helena Island, SC

For more information please contact Vanessa Julye at VanessaJ@fgcquaker.org

We expect fees to be between $175–230

This conference is a collaboration between the Committee for Ministry on Racism and the Youth Ministries Committee of Friends General Conference.

Weaving Sacred Holiness continued from page 50

Public Transportation in the Future

congestion, commuter rail saves the truck and freight industry $300 million to $450 million per year.”

Add to these factors the enormous health costs from respiratory disease and pollution-caused illnesses directly related to automobile emissions. In fact, driving in the United States is severely under-priced. When one looks at the cost picture in this way, public transportation shows up as a clear winner in the cost-effectiveness contest.

This is not to argue that we can suddenly eliminate cars. But we need a better way to get quickly and conveniently to and from work, the daycare center, and the shopping mall. We need a better mode of transportation for the elderly, people with disabilities, children, teenagers too young to drive, and perhaps most critically, people who are too poor to drive but need to get to their jobs, education, and social services. Our current situation forces the poor into immobility and second-class citizenship.

Change can, and must, be brought about gradually enough to allow U.S. industry to diversify and to create new income streams by doing what they used to do—by building rail passenger cars, trolleys, buses, train stations, dedicated trolley lines and other transportation facilities. Many business opportunities also exist for computerization and other high-tech operations in ticketing, scheduling, safety, communications, and other areas of transportation management.

Congress is well aware of these public transportation problems and opportunities, and in 1991 it began to respond by enacting the Intermodal Surface Transportation Effectiveness Act (ISTEA) to address them. National interest also requires that Congress address the issues of dependence on foreign oil and the continuing balance of payments problem. With our dismal performance on global warming and per-capita consumption of energy and raw materials, U.S. world leadership is continually called into question.

The question is, will the U.S. public, our elected representatives, and corporate stakeholders finally get behind what is clearly in the national interest? If ever there was a time, this is it.
At Kendal, wellness is a way of life. The beautiful new fitness center and dining venue are integral parts of a resident-directed lifestyle and an environment of continued learning. A full continuum of lifetime health care with quality services is provided on site. Choose from a variety of floor plans in cottage and apartment options. Call now to schedule a tour.

Alex Stene and Charlotte Sibold are waiting to greet you. Call 540.464.2601 or 800.976.8303.

KENDAL®
at Lexington
A Continuing Care Retirement Community
Lexington, Virginia • www.kalex.kendal.org

Guilford COLLEGE

Founded in 1837 by members of the Society of Friends (Quakers), Guilford College seeks applicants for the following tenure track positions available fall 2009. Terminal degree in appropriate field required. ABD's considered.


Economics. Microeconomic principles, macroeconomic principles, intermediate microeconomics, labor economics, health policy, and/or regional/urban. Send draft syllabus for upper level course. Contact: Robert G. Williams. Deadline: November 5, 2008.


Applications encouraged representing diversity based on age, race, gender, sexual orientation, disabilities, ethnicity, religion, national origin, career and life experiences, socio-economic background, geographical roots, as well as members of the Society of Friends. EOE/AA To apply, send letter of interest; teaching philosophy and research/professional growth interests; current vita, official graduate transcripts; and three letters of recommendation under separate cover to the contact listed for above for each position c/o Fred Devine, Director of Human Resources, Guilford College, 5800 W. Friendly Ave., Greensboro, NC 27410.

For more information visit www.guilford.edu.
Learning for Life, Learning with Joy

Call 610-642-0354 for more information, or visit our website.
FSH • 851 Buck Lane • Haverford, PA 19041 • www.friendshaverford.org

Kendal-Crosslands offers affordable studio, small one-bedroom, and one-bedroom floor plans that come with spacious community grounds, choice of dining areas, and a wellness center staffed by professionals. Full residential services and lifetime, restraint-free health care.

Linear vs. Circular or Systems Thinking

Gunter Pauli contrasts the linear thinking and sense of time of Western societies with the more circular concept of time of Oriental and Pacific indigenous cultures. Western thinking, he says, leads us to the desire to accumulate wealth during our lifetime, consuming nature's wealth in the process. By contrast, the Eastern belief in reincarnation leads to a longer view that may include many lifetimes. Pacific understanding of humans as just one part of the ecosystem generates a more integrated human-Earth relationship. Pauli posits that two commonly held axioms of science are a product of, and have contributed to, our linear thinking and destructive ways:

1. Evolution's "survival of the fittest" axiom is certainly true for the individual within a species, but applied too broadly it leads us to forget that all species are interdependent and that their survival depends upon collaboration. Indeed, any species that removes itself from the integrated ecosystem within which it exists risks extinction over time and will cause the extinction of others. The abundance of nature is a result of diversity. Pauli proposes we replace survival of the fittest with
such as Thomas Berry and society for what Macy calls a state of order to one of disorder. This is true for a new axiom, "evolution through interdependence and cooperation."

The Second Law of Thermodynamics states that all things move from a state of order to one of disorder. This is true for linear thinking, where it is believed that all things are born and then die, and all things disintegrate over time. But in natural systems, the death of one thing is food for another. And as long as our sun continues to burn and plants continue to convert that solar energy to chemical energy, which other beings can use, the law by which we operate is one of regeneration, not degeneration.

Pauli calls for a new paradigm that reverses our current linear thinking that the universe is a mechanical system made up of many separate parts; that humans are above and outside of nature; and that our life is a competitive struggle for potentially unlimited material progress that can be attained through perpetual growth of our economy and of technology. Along with other ecological thinkers such as Thomas Berry and Joanna Macy, he warns that this current paradigm cannot continue. Our new paradigm must view the world as an integrated whole, see all as interdependent, and recognize that all humans are totally dependent upon the cyclical processes of nature. This new thinking will naturally lead us to what Berry refers to as "a mutually enhancing human-Earth relationship," and enable us to exchange our industrial growth society for what Macy calls a "life-sustaining society."

Opportunities with ZERI

ZERI offers a one-year master's program in Systems Design in cooperation with Politecnico di Torino in Torino, Italy <systemdesign.polito.it>. ZERI trainings occasionally take place in the U.S.; contact <info@zeri.org>. For resources to help make your community a Zero Waste Community, see <crra.com/gc/articles/zwc.html>.

Vice President for College Advancement

Wilmington College, located half-way between Columbus and Cincinnati in Wilmington, Ohio, seeks a knowledgeable and energetic development leader to serve as its next Vice President for College Advancement (VPCA). Founded in 1870 by members of the Religious Society of Friends (Quakers), Wilmington College enrolls approximately 1,200 undergraduates on the attractive 65 acre Wilmington campus, and an additional 500 students at five external program sites. Wilmington College has a strong commitment to integrating the liberal arts, career preparation, and its Quaker values. Quaker values are encouraged by emphasizing peace and social justice, service, international awareness, and ethical and moral issues in the curricular and co-curricular experiences.

As the chief advancement officer for the College, the VPCA reports directly to the President, works closely with the Board of Trustees, and is responsible for leading a comprehensive advancement program and helping the College realize its agenda for expanding philanthropy. The Office of Advancement, with a staff of 13, is organized into four teams (Development, Alumni Relations, Advancement Services and Public Relations); each team is led by a director reporting directly to the VPCA.

The successful candidate will have proven leadership experience in strengthening comprehensive development programs, planning and managing comprehensive fundraising campaigns, working with major donors, expanding donor bases, extending outreach programs to alumni, parents, students and friends and strengthening communications. Desired qualifications include a bachelor's degree and at least five years of progressive experience in an educational or nonprofit institution, strong written and oral communication skills and the ability to relate effectively to diverse constituencies and in a wide variety of settings.

For a complete list of qualifications and additional information about Wilmington College see: www.academic-search.com and www2.wilmington.edu

Nominations and expressions of interest may be submitted electronically in total confidence. Applications and nominations will be reviewed beginning October 1, 2008 but will be open until the position is filled. Application materials should include: a letter of interest, a resume, and the names, addresses, telephone numbers and e-mail addresses of five references. References will not be contacted without first securing the permission of the candidate. Application materials should be submitted electronically (MS Word format) to: WilmingtonVPCA@academic-search.com

Assisting the search committee is:

Judith Ward, Senior Consultant
Academic Search, Inc.
Judith.Ward@academic-search.com or 202/215-8519

Wilmington College is an Equal Opportunity Employer and encourages applications from people of all backgrounds.
A Transformed Life
continued from page 39

Transformation—Step 4

Two months later, I made the 20-minute walk to the closest Friends meeting, and entered a world that was to transform my life still further. With the sun streaming through open windows, birds chirping outside, and a warm and welcoming silence, I was filled with a sense of peace and of having come home. As happens to many convinced Friends, I remember clearly the several messages of that morning. It was mysterious to me why these people were standing up and talking, yet each of them spoke in a way that affected me strongly. I didn’t know what was going on, but knew I wanted to come back again, and again.

I’d only been attending for a few weeks when someone announced a request for a contact to serve as a liaison with the yearly meeting’s Environmental Working Group. My heart leapt with joy. Was this perhaps why I had come here?

Transformation—Step 5

At last I’d found a faith community that was consistent with my core values, my work, and my passion (leading was not a term I’d heard yet), and as time went on I experienced a sense of having found my place in the world.

The 12 years since first walking into Chestnut Hill Meeting have been ones of ever deepening involvement in my faith and in my leading to care for the Earth and to share with others my vision of a transformed human-Earth relationship.

Today, thanks to way opening, I am far from that young woman who didn’t know how to engage her auto industry date in a meaningful discussion on global climate change and the damage his work was doing. Now, I am pretty well versed in policy matters and legislation related to energy policy, climate change, and other aspects of our impact on the biosphere. I serve on the Policy Committee of Friends Committee on National Legislation; speak regularly to faith-based and secular groups about climate change and ecological and carbon foot-printing; lead Awakening the Dreamer, Changing the Dream symposia; and keep asking how we are called to change our lives in response to the social, eco-
nomic, and ecological inequities and crises of our times.

I still don’t own a car and eat a vegan diet (organic and local as much as possible), and I work hard to lower my ecological footprint. At the end of 2003 a way opened for me to give up my paid employment and devote my life to the work of seeking peace and justice on an Earth restored.

In the fall of 2007, I became clerk of both my yearly meeting’s Earthcare Working Group and of Quaker Earthcare Witness of the Americas, the international network of Friends who share a deep concern for this precious, sacred planet and all the species that comprise God’s creation.

Today, there are big questions that face us as Friends:

Is there a way that we—such a small group, but one that has had great influence on matters of social and economic justice—can play a role in awakening our society to the need to drastically and rapidly reduce our carbon footprints and bring to fruition the admonition to “live simply so that others may simply live”?

Is there a way that we can help address the needs of the vulnerable—humans and other species—in the face of the catastrophic results of climate change? It is too late to avoid the impact of our nation’s profligate ways, but might Friends testimonies and history of service enable us to be a beacon of light and service to others?

I believe the answer to both of these questions is yes.

My dream is that all Friends who share these concerns will come to see ourselves as Quaker Earthcare witnesses, and that, together, we will adopt a radical witness, modeling a new way of living—in right relationship with all creation.
**MILESTONES**

**Marriage**
Carter-Granshaw—Annette Carter and Frank Granshaw, on August 15, celebrated a renewal of their marriage of 21 years. The ceremony also signified that the marriage is now under the care of Multnomah Meeting in Portland, Ore. All Multnomah and Bridge City Friends were invited to a poódak-style celebration.

**Deaths**
Blackburn—Claraustine Blackburn, 78, on December 15, 2007, in Kansas City, Mo, of complications of Parkinson's disease. Claradene was born on April 20, 1929, in Wichita, Kansas, to Adah and Carl Hack, members of University Meeting in Wichita. After she married Roger Blackburn, it was geographically difficult for her to attend meetings on a regular basis, but throughout her life she attended meeting in Wichita when she went back to visit her mother. Claradene was co-owner of Blackburn Advertising and at various times worked as a switchboard operator. After returning to the United States, she worked at Fisk University on integrated housing, translating poetry as well, and conversations with local poets.

Claradene's mother transported her and her two sisters, David Blackburn Sr., and Beverly Blackburn, four grandchildren; four great-grandchildren; and a niece, Vicki Hain Poorman.

**Earnings—Alvin A. Earnings, 84, on March 24, in Potter, Ind. Alton was born on December 29, 1923, in Ohio, to Rachel Sheehan and Alvin H. Earnings. His mother and grandmother took part in local Quaker activities, and he grew up as a Methodist. He attended Cedarville College in Ohio on a scholarship in 1941-42. He was drafted into the U.S. Navy in 1944, and after the war, in 1949, he earned a BS in Agriculture from Oregon State University. He taught at Carlisle School in Carlisle, Ohio. In 1954 he joined Miami Meeting in Waynesville, Ohio, and later was a member of Evanston (Ill.) Meeting, where he served as secretary of the meeting from 1958 to 1960. He met his future wife, Ellis Ryan, on a 1960 peace walk in Chicago, and they were married in 1961. He worked for the American Red Cross as a war aid at Hull House in 1961 and 1962 before going to Bethelshem Steel in 1966, where he remained until 1985. Alton and Ellis had Quaker meetings in their home, this group later becoming the Duneland Meeting in Valparaiso, Ind. They also hosted the 1976 Centennial Peace Walk. Alton was active in the Quaker Alliance, a local anti-nuclear group, and helped to organize local networking efforts. He was an avid gardener. He participated in the Brethren Men contraceptive Council for Lesbian, Gay, Bisexual, and Transgender Interest and the Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concern, Jr., a clerk in a county assessor’s office.

Claradene spoke many times of Quakerism to her children, and often prayed with outward silence. She was a great cook, an attentive mother, and a devoted wife. Although she enjoyed playing bridge and being with people, she was comfortable being by herself and loved solitude. Claradene was preceded in death by his wife, Ellida Blackburn, his son, Ryan Earnings, his brother, Earl Earnhart, and his granddaughter, Rachel Earnings.

**Mastrude—Roger Mastrude, 90, on September 7, 2007, in Aptos, Calif. Roger was born on May 9, 1917, in Walla Walla, Wash. When he was a baby, his mother transported him and his two sisters, along with a piano and a cow, on a raft to join his father, Ludwig, who was building their little house in the woods near Allyn, Washington. Roger excelled in the one-room high school from which he graduated. Tyng for a Rhodes scholarship, he was sent instead on a fellowship to University of Budapest. He became fluent in German, Spanish, and French, and began translating poetry; particularly his favorites, Rilke, Borges, and Neruda. Roger married Margaret Sines. He enlisted in the Army and in World War II was appointed as communication officer under General Patton. Upon release from active duty, now a pacifist, he took a job as Regional Director of the newly forming United Nations Relief and Rehabilitation Agency (UNRRA), relocating the prisoners of war stranded in Europe. After returning to the United States, he worked at Fisk University on integrated housing, then as acting director of International House at Columbia University. In 1948, he became regional director then vice president of the Foreign Policy Association, helping to develop the Great Decisions Discussion Program. Then Roger trained as a psychotherapist at Stanford University in Los Angeles and at a psychiatric clinic in New York. His first marriage had ended in divorce, and he met and married Peggy Bryant Herring, a teacher focusing on educational media. Roger was a member of Marshfield (N.Y.) Meeting and served for a time as a clerk. He transferred his membership to Santa Cruz (Calif) Meeting where he and Peggy moved there in 1974, as master teacher, he as director of the Family Service Association of Santa Cruz. He initiated a Senior Outreach Program, which engaged active seniors in visiting and service with older, isolated Santa Cruz residents. During his five years as director and then in the following years in private practice as a psychotherapist, Roger wrote extensively; he also taught the Peace process psychotherapy to a group of local psychiatrists. In addition to offering individual psychotherapy, he led numerous therapy groups using journal writing and art therapy, sometimes in cooperation with Peggy. Roger established a nonprofit organization that provided individual therapy to low-income persons on a sliding fee scale. Following retirement in 1990, Roger and Peggy traveled abroad, forming friendships especially with their hosts in Japan and Spain. Roger continued translating poetry as well, and conversations with local friends were often deep and significant. Friends from Santa Cruz Meeting came to the Mastrude's home on occasion for a small silent worship meeting. In the last one, with Roger hardly speaking, they silently joined with him as he spoke from his heart: “and may there be peace on Earth.” Roger is survived by his wife, Peggy Mastrude; his sons, Jon, Rick, and Roger M. Mastrude; and his granddaughter, Alyssa Mastrude.
The Equity Partners of Friends Center
American Friends Service Committee
Central Philadelphia Monthly Meeting
Philadelphia Yearly Meeting

Celebrate

The Greening of Friends Center

- vegetated roof
- geothermal wells
- solar panels
- stormwater reuse

...witnessing to an earth restored

Quakers
simple radical contemporary

American Friends Service Committee
Central Philadelphia Monthly Meeting
Philadelphia Yearly Meeting of the Religious Society of Friends

Friends Center is the home of the American Friends Service Committee, Central Philadelphia Monthly Meeting, Friends World Committee for Consultation (Section of the Americas), Friends Council on Education, Philadelphia Yearly Meeting and a dozen other Quaker and non-Quaker groups.

Friends Center · 15th and Cherry Streets, Philadelphia, PA 19102-1403
These are difficult times in publishing, especially for small non-profits. At FRIENDS JOURNAL, income from subscriptions and advertising revenue covers only 52 percent of what it costs to produce the magazine. You can play a significant role in assuring the future of FRIENDS JOURNAL—and our goal of building readership among Friends of all ages—by contributing a planned gift that fits your needs. Such a gift allows even those of modest means to contribute significantly to the ministry of the written word found in FRIENDS JOURNAL, because such a gift can provide lifetime income and significant tax benefits for the donor.

For 52 years, the written words of Friends have informed, enriched, and nurtured our Quaker community. Your contribution to this ministry is critically important as it helps us to ensure a lasting, vital connection among Friends. And your gift—as simple as a line in your will—provides a legacy that can help sustain the publication of Quaker thought for decades to come. Gifts can be funded with cash, stock or other property.

Want to know more?

Please contact our development staff at:
1216 Arch Street, 2A
Philadelphia, PA 19107
advancement@friendsjournal.org
(800) 471-6863

FRIENDS JOURNAL

Forum continued from page 6

Hasidic Tales by Rabbi Rami Shapiro, he describes meeting an older Hasidic gentleman in Jerusalem. The man, Isaiah, described the origins and spiritual source of the Hasidic movement by identifying a "passionate, ecstatic, tender loving-kindness" that the Jewish mystics meant by hesed, a bliss-fire of Divine Love. The leaders of this movement practiced with all their hearts to reach and experience God. It's some of the same commitment I see in the Mormon missionary young people tramping the sidewalks or riding their bikes. They are literally giving a year or more of their lives for their faith. I'm not advocating for Quaker bike missionaries, but that kind of investment I think is one of the reasons for the growth of their movement.

The other characteristic simply develops from the first and is what shines in people's lives. I see some seriously religious folks who have so much fear, anger, and distress about the world around them. I don't think I'd like a big helping of that, thanks. We've been placed here in such an astonishing creation. We're surrounded by examples in nature where everything is reaching toward a perfection of its form. The creator of all this is also the creator of joy, love, strength, and whatever else we need. Recognizing and exercising that truth is how we can be "in the world but not of the world" and our very living would be a way to "Let your light so shine among men."

This is not a criticism of Quakerism to say that God's love and joy are often not evident in people's lives because I know that Quakers, like people everywhere, yearn for that closeness to the Divine if only they could reach it. It's only to reiterate that it can be experienced if we invest ourselves in a single-minded search. Isaiah evidenced a passion and abundance of joy that is characteristic of those who seek and find God in all faiths. Could we possibly reopen the fountain that early Quakers so obviously tapped? If Quakers rekindled a passionate search for God it would be evident in the lives we lead and we might indeed show that "a city set on a hill cannot be hid."

T Michael Stillwater, Okla.

Add forgiveness to the list

I thank Max Carter for his article "Yo! Are You Amish?" (FJ Aug.). As a teacher in the School of the Spirit Ministry's program "On Being a Spiritual Nurturer," I accompanied the current class on a trip to an Amish community in Yadkin County, North Carolina. We had the benefit of an
Socially Responsible Investing
Charitable Gift Annuities
Donor Advised Funds
Planned Giving Services

Preparing Students to Make a Living, Make a Life and Make a Difference

• Founded by the Religious Society of Friends in 1870
• Rooted in historic Quaker values of integrity, service, simplicity, equality, peace, social justice and respect for all persons
• 24 academic programs (most popular are education, business, agriculture, athletic training, sports management and criminal justice)
• Quaker Leader Scholars Program
• Peace Resource Center and Quaker Heritage Center
• Biology major with concentration in Environmental Studies
• Two “Eco” Houses for student living
• Campus-wide recycling program beginning this fall

Main Campus:
Wilmington, Ohio
800-341-9318, ext. 260
www2.wilmington.edu

Friends Fiduciary Corporation
A Quaker nonprofit corporation
supporting Friends meetings and organizations
with financial services guided by Friends Testimonies and Concerns since 1898

For information on FFC’s expertise
and services, please contact:
Friends Fiduciary Corporation
215-241-7272 or info@friendsfiduciary.org
or visit our website at www.friendsfiduciary.org
The oldest Quaker school in the world, William Penn Charter School embraces tradition and welcomes innovation.

Visit us on the web and learn more about our vigorous educational program and our stimulating and diverse community.

www.penncharter.com

~ Quaker Text ~

Let Your Life Speak.

The Amish as volunteers

Thanks to Max Carter for his article on the Amish ("Yo! Are You Amish?" FJ/Aug.). In the last three summers I worked shoulder to shoulder with Amish volunteers from the Amish Disaster Service. They came to Florida and Pass Christian, Mississippi to work with the Mennonite Disaster Service in hurricane rebuilding and renovation. I learned a couple of important differences with Quakers that go beyond dress and speech.

First and foremost, these Anabaptists respond more quickly and effectively to disaster than any other religious group. They are organized from the bottom up with the bottom being the local congregations having the capacity to respond quickly and then call in other volunteers from other regions of the U.S. and Canada as the situation warrants. They take being a good neighbor very seriously, and their young folk train and then sign up in advance for the "privilege" of working hard after tragedy strikes. I had seven volunteers that they employed very well for a month. Sadly they said they could not give me an entire month the next summer as they had too many of their own Amish and Mennonite volunteers who had been waiting eagerly to serve and they needed to honor their patient waiting.

Does this happen anywhere in Quakerism? Do we have young people trained and eager to clean up and then rebuild after disaster? How do we organize and tap that energy?

Secondly, I had to disabuse myself of my own Amish stereotypes. When we were doing timber and trash cleanup around a new house we were building in Florida, the Amish pulled from their big box of tools gas-powered chainsaws that they used very skillfully. I asked them about their aversion to the internal combustion engine and they grinned while explaining this was "God's work."

And it certainly is! The young Amish women go to the construction site in their long dresses and bonnets and then buckle leather tool belts around their waists and work the long hours of everyone else. The elderly women remain at the dorms and dining hall and make beautiful, stunning quilts that are then given as a housewarming gift to every family when they move into their new or renovated house.

This is just a part of a house dedication service attended by all the volunteers filled with gorgeous choral music and not a few tears of gratitude.

I love my Quaker silence and it rates up there with the ringing of the Amish hammers and singing of their chainsaws as they demonstrate the fruits of their worship in "God's work" for any and all of their neighbors struck by disaster. Would that Friends could be such good practical neighbors.

Harold Confer
Washington, D.C.

Continued on page 70

October 2008 FRIENDS JOURNAL
Need Help On Senior Care Options?

Call Friends Services for the Aging for information on all of the Quaker services available throughout the Delaware Valley and beyond.

Our Programs Include:

- Retirement Communities
- Nursing Care
- Acute Care
- Assisted Living
- Life Care at Home
- Behavioral Health
- Affordable Senior Housing

Our values lead us to honor the life experiences of everyone, from all backgrounds, races and faith traditions.

or visit our website: www.fsainfo.org

MEDFORD LEAS

A Place for...

- celebrating the individual
- building community
- witnessing the Quaker testimonies of Peace, Non-Violence, Equality, Stewardship, Simplicity, and Integrity

MEDFORD LEAS

A nationally-accredited, Quaker-related, not-for-profit community offering residential living and superior health and wellness services for those age 55+, with campuses in Medford and Lumberton, NJ

RESIDENCY AND OPEN HOUSE INFORMATION
800.331.4302 OR WWW.MEDFORDLEAS.ORG
Was that worth it?

Regarding the (I'm sure well-intentioned) article "Sifting Through the Rubble: The 9/11 Controversies" (Steve Chase, FJ Aug.), I just want to thank you for using all of that time, ink, and paper to lay out the various "theories" regarding "what really happened" on September 11, 2001, for us to analyze.

With that in mind, I look forward to similar discussions in future editions about how Friends should respond to the "faked" Apollo moon landings, the Roswell incident, what's really going on at Area 51, alien abductions, the Bermuda Triangle, Sasquatch, the Loch Ness monster, mind control via fluoridated water, the One World Government being run by the Bilderburgers and the Tri lateral Commission, and the virtues of using common household aluminum foil to create little hats to prevent the government from reading our minds.

David Austin
Marlton, N.J.

Reparations for 9/11

Congratulations to FRIENDS JOURNAL for publishing Steve Chase's article on 9/11 ("Sifting through the Rubble: The 9/11 Controversies," FJ Aug.).

For me, 9/11 is an urgent issue. Every morning, as I show my photo ID to the Pinkerton guard at the door of my office building, I think about who blew up the World Trade Center and ushered me into the police state.

Before going to work today, I drove my son to the airport. I watched him take off his belt and shoes, unpack his laptop. I wonder if he really appreciates what rights people in the United States lost on September 11.

The earliest hint I had that 9/11 was an "inside job" came from a poem by Amiri Baraka written in October 2001 titled "Somebody Blue Up America."

Baraka's poem suggested that the "somebody who" conquered America and enslaved the Africans was the same "somebody who" bombed the World Trade Center. I shared Baraka's sentiments but did not take his poem as literally true until years later when I began to read some of the forensic material that Steve Chase cites in his article. It is plausible that members of the U.S. establishment conspired to blow up the World Trade Center to provoke war in the Middle East.

Friends are seriously discussing reparations for the conquest and slavery. But unlike the conquest and slavery, 9/11 is not yet history.

October 2008 FRIENDS JOURNAL
It is not even a cold crime. Meaningful reparations are still possible for 9/11.

There is some realistic possibility that the authoritarian and military regimes that were imposed on the United States in the wake of 9/11 can be reversed if we solve that crime during the next administration.

Friends concerned about the U.S. Constitution and our foreign and domestic policy should invest some time to study this issue. If the so-called conspiracy theories prove to be accurate, the payoff could be substantial.

Otherwise, to restore human rights and peace, we will have to wait for the pendulum to swing the other way. Ask black folk and Native Americans how long that might take.

Erick Williams
East Lansing, Mich.

Let's look more carefully

I want to thank Steve Chase for giving his attention to the 9/11 controversies and for providing references for further information ("Sifting Through the Rubble: The 9/11 Controversies," Aug. 1). I was as yet unaware of the Terror Timeline website and will definitely make use of it. I would like to join him in urging others to put their inquiring minds to work on this subject. My first inclination was not to believe that the administration or any administration would put their agenda so far ahead of the country's citizens that they would contribute to such an atrocity as 9/11. Now I'm not sure. I would like to recommend as further reading The Commission: The Uncensored History of the 9/11 Investigation by Philip Shenon, a respected journalist who has used his excellent investigative skills to look further into this topic. He has certainly brought many questions about the administration's truthfulness about 9/11 as well as about the thoroughness of the 9/11 Commission's investigation. Among his many revelations was the fact that Zelikow, the director of the staff of the Commission and through whom all findings had to go, had a role on George W. Bush's transition team in 2000. He was the author of its strategy paper justifying "preemptive war" and had close ties with Condoleezza Rice and Karl Rove. A truly independent investigation must be demanded.

Susan Colby
Princeton, N.J.

CLASSIFIED

Classified rates: $200 per word. Minimum charge is $25. Logo is additional $1. Add 10% if box, 15% discount for three consecutive insertions. 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

CLASSIFIED AD DEADLINES:
December issue, October 13
January issue, November 16

Submit your ad to:
Advertising Manager, Friends Journal
1216 Arch Street, 9th Fl.
Philadelphia, PA 19107-2835
For information call (215) 563-8829
Fax (215) 568-1377
E-mail: ads外交部@friendsjournal.org

Accommodations

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities, ideal for perusing traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1N 3JJ. Telephone: +44 (0) 20 7620-4711. Fax: +44 (0) 20 7636-5516. <www.penncsol.co.uk>


Beacon Hill Friends House: Quaker-sponsored residence of interest in community living, spiritual growth, peace, and social concern for those for whom. For information, application: BHFH, 5 Chester Street, Boston, MA 02116-3264, (617) 227-9119. Overnight and short-term accommodations also available — director@bhfhn.org.<www.bhfhn.org>

Looking for a creative living alternative in New York City? Pequinot Friends House might be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Chicago — Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term, Contact: Sofia Community, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637, (773) 289-0086.

Seattle Quaker House: University Friends Meeting has two travelers' rooms/shared bath near University of Washington. Microwave/refrigerator. Free parking. Close to Metro/shops 5-154, (206) 625-8963 or quakerhouse@uw.com.<www.quakerhouse.uw.edu>


William Penn House & Washington Quaker Workshops. Washington, D.C., Quaker Center on Capitol Hill offering hospitality, meeting space and worship. Offering workcamp opportunities for youth, peace studies seminars for educators, and more. Contact: House Manager. Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2069.


San Francisco — Charming, affordable adobe guest apartment with kitchenette at historic Caron Canyon Road meetinghouse. Convenient to galleries and downtown. More at <sera­fae.­quaker.­org>. Reservations <guardianapartment@yaho­o.com> or (510) 865-7341.

Mam's House, Marth's Vineyard, MA. Contemplative summer B&B. Informal, contemporary, crafts, natural light, sybaritic baths with well-tuned setting. Peaceful oasis for hectic lives. Bike to ferry, town, beach. For brochure/information/reservations: (508) 669-6198, <mam@marthsvillageway.net>, <www.mamishouse.com>

QUAKER HOUSE, Managua, Nicaragua. Simple hospitality, dorms, shared kitchen or catering, meeting space, internet, laundry, library. For individual travelers, volunteers and groups <managua@prominica.org>, <www.prominica.org>. (611) 506-206-3216, (727) 851-2628.

Traveling West? Visit the Ben Lomond Quaker Center. Personal retreats and our annual schedule of Quaker Programs. Among the redwoods, near Santa Cruz, Calif. (831) 396-6393. <www.quakercenter.org>

Books & Publications


Pendle Hill Penpals are timely essays on many facets of Quaker life, thought, and spirituality, readable at one sitting. Subscribe to receive six penpals/year for $25. (US) Also available: every pamphlet published previously by Pendle Hill. (800) 742-3150 ext. 2 or <bookstore@pendlehill.org>

www.vintagequakerbooks.com
RARE and out-of-print Quaker journals. History, religion. Vintage Books. 181 Hayden Rowe St, Hopkinton, MA 01748. E-mail: <vintage@gs.net>

New books from Friends United Press: A Brief Memoir of Elizabeth Fty , with Foreword by Max Carter. Order online at: <www.tum.org/shop> or call (800) 837-8830.

PENLE HILL BOOKSTORE

Over 2,000 items, including books on Quakers, religion, spirituality, peace, art, and social justice, children's books, CDs, videos. <www.pendlehill.org>

Call (800) 742-3150 or (810) 588-4507, ext. 2; e-mail: bookshop@pendlehill.org. Open M-F 9 a.m.-12:30 p.m., 1:30 p.m.-4:30 p.m. discuss weeken.

GENTLE READERS WANTED


Classical Guitar CD: Sit Life and Simple Dreams by JuliaNae trained Keith Cafine. A great gift. $12 includes shipping. 1770 Belmar Blvd, Wel, NJ, (973) 215-820-7050; <kcafeonline@yahoo.com>.

The Tract Association of Friends founded: 1816 Offers Friends calendars, pamphlets, and books on Quaker faith and practice. 1501 Cherry Street, Philadelphia, PA 19102-1403. <www.tractassociation.org>; phone: (215) 578-2752; e-mail: tractor@vernon.net.

Opportunities

THE PEACEABLE TABLE

A Free Online Journal for Quakers and Other People of Faith

<www.veganfriendsnets.net>

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: +506 (506) 645-4536; email: Apdo. 465, Monteverde, Costa Rica. <sarah@monteverde.co.cr> <www.costastudytours.org>; or call in the USA (937) 728-9857.

To consider mountain view retirement property in Arizona, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sedona, AZ 86351, Telephone: (928) 706-2667.

Quaker Writers and Artists

Join the Fellowship of Quaker Writers and Artists (QWA), an international network of over 800 members, and share your work with Friends in our exciting quarterly, *Types into Shadows: Seeking short fiction and nonfiction, poetry, drawings, B&W photos, and NEWS of Quak­er artists*. Help create a new chapter in Quaker history! Info: FOQA, c/o PV, 1515 Cherry St, Philadelphia, PA 19102. E-mail submissions OK. <qwa@quaker.org> <www.quaker.org>

Friends Journal October 2008 71
Concerned Singles

Do you care about the future of the Religious Society of Friends?
Support growing meetings and a spiritually vital Quakerism for the next generation with a gift to Friends General Conference (FGC), charitable gift annuity, or trust. For information, please contact Michael Wallis at FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107; (215) 561-1700; <mw@fgcquaker.org>.

Connecting Friends
Crossing Cultures
Changing Lives

Vincula a los Amigos
Soberpresa Barreiras Culturais

Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWC in your estate plans. Louise Salinas, Associate Secretary, 215-241-7251, <lewsalinas@wcamericana.org>.

Casa de los amigos, a Quaker peace and hospitality center in New Mexico City, seeks volunteers to serve 3-12 months. Fuller community, build peace, live simply. Accommodations provided, Spanish proficiency required. <www.casadelosamigos.org>, <amigos@casadelosamigos.org>.

A Gift to Service: Quaker Volunteer Service supports volunteers to follow their leading in full-time work for peace, justice, and spiritual growth. For information: <www.57thstreetmeeting.org>/Call for info.

Consider a special gift this year to the Plowmet Quaker Leadership Endowment. Outstanding nominations for recognition and financial grants for emerging leaders. Can you afford to leave any behind? Contact Mwya Moyer, Endowment Coordinator, WMU Penn, Univ. Cockaboosa IA 52577, or e-mail-cqmoyer@msn.com or go to <www.pickettendowment.quaker.org>.


Events at Pendle Hill
November 9-13: Photography in the Digital Age, with Sharon Gunther; and Envisioning and Writing a Sober Economy with Tom Head. Contact: Pendle Hill, 393 Plain Hill Rd, Wallingford, PA 19086-0223; (800) 742-3150, extension 3; <www.pendlehill.org>.

Looking for a sunny and sustainable Quaker community? Friends Meeting Center is an interfaith Quaker Founder community located on a 40 acre land trust in high mountain desert grassland of Southwestern Arizona. Enjoy warm weather, heady hiking and biking opportunities. Our home has 1407 square feet, sun filled and offers a full kitchen, living room, two bedrooms, a bathroom, and two bathrooms (sleeps maximum 6). Contact: Joni Jill Chapman, Joni Jill Chapman, <joni@4heaven.com>.


Positions Vacant

Quaker pastor sought by Mt. Airy Friends Meeting (NC): Part-time employment, 20 hour week, 3-4 days per month. For more information call: (704) 336-5930. 

Centre Monthly Meeting in Northern DE is looking for a First Day Meeting: Experience with children and teaching preferred. Please call or email Delta Bryan 302-475-2189 or <delatx@deltax.com>.

Real Estate

Quaker Commercial Realtor specializing in income property sales and 1031 replacement nationally. Call Allen Stock¬bridge, JD, CIM at (777) 693-3866.

Sandy Spring Village, Maryland, 3 BR, 2.5 BATH for sale 3 blocks from historic Sandy Spring Friends Meeting. For details, e-mail <svpencil@live.com> or call (401) 994-0320.

CANADA: NOVA SCOTIA. Two home sites, three acres each, for near city town, 45 min Halifax airport, lots approved, cleared, water service, require septic, views, solar possible. Quaker Meeting nearby. Call (902) 794-5609 or <carinda@sierra.net>.

Rentals & Retreats

Blueberry Cottage on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain view, protected view, peaceful. Bips & Family farm visit or romant¬ic getaway. Near Celco Friends Meeting. By week or P. <www.mountainfarm.net> or (866) 212-9020.

Pocono Manor: Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full bathrooms. Fish Rock. From back door. Weekends or by the week. April through October. Contact Melanie Dudy. (215) 736-0948.

Provence, France: Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 6-8), kitchen/dining room, spacious living room, mpb-darm bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round $1,200-$2,900/mo. <info@provencefrance.com> or info@provencefrance.com.


Italy: For writers, artists, musicians or families, a peaceful cottage in the woods, on an Umbrian hillside; large living room, kitchen/dining room, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allisson Jeffery, Via della Giuniera, 12, 06069 Turo sul Trasimeno (PG), Italy. Email: <jsiebker@tin.it>.

Chincoteague Island VA: Choice of adjacent, 1920s, secluded vacation homes sleeping 8-10. Protected Assateague Island nearby (pontoon, ocean beaches, birds...). September until June; approx. $250/weekend. $500/WK. Police pets OK. (703) 449-8678, <markvanvander@yahoo.com>.

Cottage on Quaker family mountain property. Spruced up vacation homes sleeping 8-10. Protected Assateague Island nearby (pontoon, ocean beaches, birds...). Contact: Joni Jill Chapman, Joni Jill Chapman, <joni@4heaven.com>.


Retirement Living

Living in Retirement: People who believe in peace and justice never retire, they just move to Uplands! An ecumenical community with UCC relationship. <www.uplandsvillage.com> 1-800-377-2315.

The Hickman

The Hickman, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been offering assisted living and independent living to older adults since 1987. Located in West Chester, Pennsylvania, the community is open to older adults of all faiths. For information, please call (610) 376-1414, or visit our website: <www.thehickman.org>.

Friends Homes, Inc., founded by North Caro¬lina Yearly Meeting of Friends, has been providing retirement options since 1988. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, con¬tinuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro and High Point, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding educational and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9052, or write Friends Homes West, E100 W. Friendly Avenue, Greens¬boro, NC 27410. Friends Homes, Inc. <www.indioandfriends.com>.

Kendal

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual. Continuing care retirement communities:

- Kendal at Youngwood: Crosslands - Kennett Square, PA
- Kendal at Havenside: South Miami, FL
- Kendal at Oberlin: Oberlin, OH
- Kendal at Ithaca: Ithaca, NY
- Kendal at Lexington: Virginia Beach, VA
- Kendal on Hudson: Sleepy Hollow, NY
- Kendal at Granville: Granville, OH
- Kendal at New England: Westborough, MA
- Kendal at Northampton: Northampton, MA

Nursing care, residential and assisted living:

- Kendal Crosslands - Kennett Square, PA
- Kendal at New England - Westborough, MA

Advocacy/education programs:

- Unite the Eldery - PA, Restraint Reduction Initiative - Kendal Outreach, U.J.
- Kendal Assessment Tool for Older Elders

For information, contact: Doni Lambert, The Kendal Corporation, 1107 E. Baltimore Ave, Kennett Square, PA 19348; (610) 335-1200; E-mail <info@kendallcorp.org>.

Mendford Lea

A Quaker-related community for those age 55+

Visit us and learn all about our:
- Two beautiful campuses in Mendford and Lumberton, NJ
- Over 20 acres across six shores
- Wide choice of garden-style home & apartment designs
- Dynamic, resident-driven community life
- Ideal locations for culture & recreation
- Superior health & wellness services

For details on our community and our many programs, stop by or call the public call at us at (800) 531-0320 or visit our website: <www.mendfordlea.org>.

Home of the Lewis A. Burton Arboretum & Nature Preserve Member, Greater Philadelphia Garden Club

Schools

Unidentified Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum. afterschool arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 530-1733.

Arthur Morgan School: coed; Grades 7-9; Small, academically rigorous,asher sense decision making, outdoor and community service time, daily work program; A small, caring community environment. For informa¬tion about admissions or hiring: (662) 675-4502. <info@arthurmorganhighschool.org>. 6480 Linda Road, Burnsville, NC 28714; <www.arthurmorganhighschool.org>.
School, Lansdowne Friends School

Lansdowne Friends School—A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, innovative teaching, conflict-resolution, Spanish, after-school care, summer programs. 1100 Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. We educate in Quaker values. We provide children with a quality education in a nurturing environment. Whole language, innovative teaching, conflict-resolution, Spanish, after-school care, summer programs. Information: Stratford Friends School, 5 Lincolndale Road, Ravenna, OH 44266. (330) 448-3144. <cyranoservices@cyranoservices.org> http://www.stratfordfriends.org

Summer Camps


Journey’s End Farm Camp

Farms animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker family focusing on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls. Ages 7-12. Apply early for financial aid. Welcome all ages. One-week Family Camp in August, Kristin Curtis, 364 Sterling Road, Newfoundland, PA 18445. (570) 689-3911. <www.journeysendfarm.org>

**Socially Responsible Investments**

Are your dollars supporting your values? We have been helping to create, manage, and transfer wealth for 163 years. You have a Friend in the business. <www.Since1845.com> (518) 220-4223.

---

**Services Offered**

- By phone on-the-go convenience for following your leadings. Quaker with 35 years' experience offering personal life coaching at a reduced rate for Friends. (FAQ on www.cutchefederation.org) M.Ed. in Counseling. School of the Spirit, graduate. www.woolman.org. (505) 295-9693. My leading is to help others find their way in life. <www.woolman.org>

**Quaker Ministry—Do you wonder what it means to be a public Friend? Have you studied Quaker history and literature to your satisfaction? Perhaps it's time to take an ESR course for credit or audit. Quaker studies courses will be offered as a two-week intensive course in Richmond, Indiana, January 5-16, 2009. Quaker Life will be offered on-line during Spring Semester. For information on Quaker Studies contact Sue Atik at <quakerstudies@earlham.edu> or call 800-432-1377.

---

**Attract Attention**

**Advertise here!**

Do you have a service to offer, a product to sell, or a talent to promote? How about announcements, messages, or personal requests? Are you looking for a job, or do you need a job opening?

**Friends Journal advertising can help you advance whatever you have to offer.** 1216 Arch Street, Philadelphia, PA 19107-2835 • (215) 563-8629

adsales@friendsjournal.org

---

**CANADA**

**Ottawa—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.
**

**TORONTO, ONTARIO—Worship 11 a.m. 60 Lowther Ave. (Bloor and Bloor), <tmfriendship@hetmail.com>**

**VANCOUVER—First day worship, 10:30, 1020 W 7th, (604) 233-5015.

**MEXICO**


**NICARAGUA**

**MANAGUA—Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de la Iglesia. APTO 5391, Managua, Nicaragua. <www.migod.com>. (777) 851-0286, (505) 266-0984.

**PALESTINE/ISRAEL**

**RAMALLAH—Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on man street in Ramallah. Contact: Jean Zaru, phone: 02-2952741.

**UNITED STATES**

**ALABAMA**

**BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. 4415 5th Ave. S., Birmingham, AL 35222. (205) 992-0579.
**

**FAIRHOPE—Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Fairhope, AL 36533. (251) 945-1130.
**

**HUNTSVILLE—Unprogrammed meeting 10 a.m. Sundays. Call (256) 377-6227 or write P.O. Box 330, Huntsville, AL 35810.

**ARKANSAS**

**FAYETTEVILLE—Unprogrammed meeting 10 a.m. Sundays. 1000 S. 1st & 3rd Sundays. Discussing the Quaker way.
**

**HOPE—(Caddo Parish, LA) Meeting for worship, 10:30 a.m. 1st & 3rd Sundays, 1000 S. 1st & 3rd Sundays. Discussing the Quaker way.
**

**TEXARKANA—Unprogrammed meeting 10 a.m. Sundays.
**

**UTTLE—Unprogrammed, 10 a.m. Sundays. 1000 S. 1st & 3rd Sundays. Discussing the Quaker way.

**PARKVILLE—Unprogrammed meeting 10 a.m. Sundays. 1000 S. 1st & 3rd Sundays. Discussing the Quaker way.

**JUNEAU—Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 869 W. 12th St. Contact: (907) 789-6883.

**ARIZONA**

**FLAGSTAFF—Unprogrammed meeting and first-day school, 10 a.m. P.O. Box 136, Flagstaff, AZ 86001. (928) 774-6060.
**

**MOBILE—Cochrane Friends worship group at Friends Center, 1801 D St. NE, 9 a.m. worship on the 1st and 3rd Sundays. Call (205) 777-3010.

**PHOENIX—Worship and First-day school, 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Fairhope, AL 36533. (251) 947-1130.

**TUCSON—Friends Meeting (unprogrammed). First day worship and First-day school, 10 a.m. 1st & 3rd Sundays, 1000 S. 1st & 3rd Sundays. Discussing the Quaker way.

**CALIFORNIA**

**ARCATA—11 a.m. Sundays. Meetinghouse, 11 a.m. 1st & 3rd Sundays. Discussing the Quaker way.
**

**BERKELEY—Unprogrammed worship, 9 a.m. and 11 a.m. 1st & 3rd Sundays, 1000 S. 1st & 3rd Sundays. Discussing the Quaker way.

---

**Friends Journal October 2008**
Sept.-Oct. 15 Front St., Crosswick. (609) 598-4362. Secretary in office Wednesday mornings.

DOVER—Unprogrammed worship 10:30 a.m. Sept.-Oct. 15 Front St., Crosswick. (609) 598-4362. Secretary in office Wednesday mornings.

GREENWICH—First church school 10:30 a.m., worship 11:30 a.m., 12th St. and Slocum Ave. (914) 693-6051.

HADDON—First church school follows, except summer. Baby-sitting provided during both church and Face Ave. and Lake St. Phone: 482-6426 or 482-5740.

MANASAUS—First church school 9:30 a.m., children’s class and meeting 11 a.m. Rte. 35 at Manasquan Circle.

Marlton—See CROPPWELL.

MEDFORD—Worship 10:00 a.m. First church school 9:30 a.m. Meetings for worship. Oct.-Jan. Phone: 999-6999.

MILLIKEN—Worship 10 a.m. ChildCare, Kings Hwy. at Democracy Blvd., Moore. (609) 208-0125.

MONCTAL—Worship and First church school 11 a.m., except July and Aug. To a.m. Park St. and Gordmane Ave. Phone: (973) 744-6220. Visitors welcome.

MOORESTOWN—111 E. Main St. First church school 10 a.m. Adult RE 9 a.m. (Sept.-May). For info call (609) 213-1561 or e-mail <mmilliken@verizon.net>.

MOUNT HOLLY—Meeting for worship 10 a.m. High and Garden Sts. Visitors welcome. Call: (609) 231-7575.

MULTICA—Main St. 1st—May—First church school 9:45 a.m., meeting for worship 11 a.m. Only, June, July, Aug., and 10 a.m.

NEW BRUNSWICK—Meeting and First church school 10:30 a.m. Sept.-Oct. 15 Front St., Crosswick. (609) 598-4362. Secretary in office Wednesday mornings.

NEWARK—Meeting for worship, Sundays, 9 and 11 a.m. (609) 964-8052. Call 845-9516 or (609) 537-6191 (voice mail). e-mail: br.newark@juno.com.

PLAINFIELD—Meeting and First church school 10:30 a.m.; Sunday School 9:30 a.m. Phone: 732-477-0400.

PRINCETON—Worship and First church school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 732-1741.

QUAKERTOWN—Worship and First church school 10:30 a.m. Box 520, Quakertown 18978. (609) 735-0535.

RANCOCAS—Worship 11 a.m. First church school 9:30 a.m. Summer: Rte. 138; 915-215-203. Main St., Rancocas (Village), NJ 08073. (609) 867-1265. e-mail: <jessie@jessie@jessie.com>.

RIDGEWOOD—Meeting for worship and First church school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM—Meeting for worship 10 a.m., First church school 9:30 a.m. East Broadway.

SEAVILLE—Meeting for worship, 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 634-1165. Beach meeting in Cape May-Grant St., Beach 8, Sundays, June/Sept.

SHREWSBURY—Meeting for worship and First church school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.

SUMMIT—Meeting for worship and First church school 11 a.m. Aug.-May. 156 South Bkt., Chatham Township. Visitors welcome.

TRENTON—Meeting for worship and primary First church school 10 a.m. 166, 2nd St., Trenton. (609) 395-3372.

TUCKERTON—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY—First church school 9 a.m. meeting for worship 11 a.m. 263 North Main St., Woodbury. (856) 455-8050. If no answer call 455-8051.

WOODSTOWN—First church school 9:15 a.m.; Meeting for worship 10 a.m. Rte. 30, Main St. (609) 769-9532.

New Mexico

GALLUP—Worship Group, (505) 496-5690.

LUNAS CRUCES—Meeting for unprogrammed worship 10 a.m. 622 N. Mesquita. Call: (505) 487-1292.

SANTA FE—Meeting for worship, Sundays 9 and 11 a.m. Friends meetinghouse, 422 Dona Ana Rd. Phone: 982-1924.

SILVER CITY AREA—Gila Friends Meeting, 10 a.m. at the NC Conver of 7a and 8th Ave. (575) 381-3478 or 385-2586.

SOUTHWESTERN—Meeting, 9 a.m.; fest, first, third Sundays. Call: (575) 313-0355 or 313-0361.

TAOS—Clearlight Worship Group. Sundays, 10 a.m. at the Peace House, 101 North Pecos del Pueblo. Contact: Ana Pacheco (575) 773-0952 or Kevin McCourt (575) 773-2110.

New York

ALBANY—Worship and First church school 11 a.m. 727 Madison Ave. Phone: (518) 436-6912.

ALPRED—Worship 10:30 a.m., 6 West University St. (518) 436-6912.

AMAWALK—Meeting for worship 9:30 a.m., First church school 11 a.m.; church school 9:30 a.m. Autumn 2008 FRIENDS JOURNAL
A BERLIN-Unprogrammed worship Sundays; 10:30 a.m.
Kendal at Oberlin and when Oberlin College is in session
10:30 a.m. (except summer) and 8:15 a.m. (except Sunday).

OXFORD-Unprogrammed worship and First-day school, 300
9:30 a.m., First-Day School at 10:00 a.m.
10:30 a.m., Kendal at Oberlin; Midweek worship
Aberdeen College. Kendal (440)
247-1807 or crandallbm@berkshire.net.

WILMINGTON-Continued at 12:30 p.m.
Unprogrammed worship and First-day school, 10:30 a.m.
and First-Day School at 1:30 p.m.

ALABASTER-South Mountain Friends Meeting, 503 S.

PORTLAND-Multnomah Meeting, 1325 S.
Worship for students 9:15 a.m. and 10:00 a.m.
and adults 9:45 a.m. and 10:30 a.m.
Phone: (503) 232-2332. See www.multnomahfriends.org

BRIDGE CITY-Friends Meeting, 1/2 block S.
Worship 8:30 a.m., First-Day School at 9:30 a.m.
and 10:00 a.m. Meeting starts 10:30 a.m.
Phone: (219) 794-2899.

FULLERTON-Worship 9:30 a.m. First-Day School
at 10:00 a.m., First-Day School at 11:00 a.m.
and adult worship 12:30 p.m.
Phone: (650) 372-4993.

TULSA-Green Country Friends Meeting, Unprogrammed
Worship 9:00 a.m. and First-Day School at 10:00 a.m.
Information (402) 372-8953.

JANESVILLE-Meeting, 212 Fifth Ave., 973-7615.
Worship 10:30 a.m., First-Day School at 1:00 p.m.
Phone: (608) 755-1455.

PORTLAND-Multnomah Meeting, 1325 S.
Worship for students 9:15 a.m. and 10:00 a.m.
and adults 9:45 a.m. and 10:30 a.m.
Phone: (503) 232-2332. See www.multnomahfriends.org

BRIDGE CITY-Friends Meeting, 1/2 block S.
Worship 8:30 a.m., First-Day School at 9:30 a.m.
and 10:00 a.m. Meeting starts 10:30 a.m.
Phone: (219) 794-2899.

FULLERTON-Worship 9:30 a.m. First-Day School
at 10:00 a.m., First-Day School at 11:00 a.m.
and adult worship 12:30 p.m.
Phone: (650) 372-4993.

TULSA-Green Country Friends Meeting, Unprogrammed
Worship 9:00 a.m. and First-Day School at 10:00 a.m.
Information (402) 372-8953.

JANESVILLE-Meeting, 212 Fifth Ave., 973-7615.
Worship 10:30 a.m., First-Day School at 1:00 p.m.
Phone: (608) 755-1455.
POCONOS-Meeting for worship, unprogrammed. Worship, care of North Branch (Williams-Barre) Meeting, (570) 689-2203 or (610) 765-7692.

QUAKERTOWN-Weekly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m. 

"RADIOMeeting for worship 10:30 a.m. year-round. First-day school 9 a.m., except summer. Coopers Corner and Spruol Roads (Rte. 320), Villanova. (610) 283-1135.

READING-First-day school 10 a.m., meeting 10:15 a.m. 106 North 5th Ave., 935-2545.

SHELBURNE-Baptist Meeting for worship, unprogrammed. Worship and First-day school 10 a.m. (413) 769-2210.

TOWANDA-Weekly worship meeting, 10 a.m. Church of God, 105 W. Main St., Easton. Phone: (570) 425-1911.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 694-0036.

Texas

ALPINE-Meeting for worship, Sundays, 10:30-11:30 a.m. in the home of George and Martha Flora. Call: (432) 837-4503.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 414th (W of Red River), Sundays 10 a.m. and First-day worship for young Friends: (512) 452-1841.

CORPUS CHRISTI-Coastal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 889-4194 for information.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 6248 W. St. (214) 821-8540. <www.dallasq.org>.

EL PASO-First-day school 10 a.m., first and third Sundays 3051 Hueco, Rex Strickland Road. Phone: (915) 548-5551. Please leave a message.

FORT WORTH-Unprogrammed worship 10:30 a.m. at Wesley Foundation, 2790 W. Lowden. Fellowship and other activities afterward. Call (817) 472-6770 for info.

HILL COUNTRY-Unprogrammed meeting 10 a.m. June to September 10 a.m., discussion 11 a.m. Unitarian Fellowship Bldg, 213 Loma Vista, Kerrville, Tex. Catherine Mathison (512) 857-5673.

HOUSTON-Joe Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7:30 p.m. meeting for worship 8-9:30 p.m. Childcare and First-day school are available. 1311 W. 26th St. (713) 862-6856.

IGRA VALLEDE-First-day school 10 a.m. 1500 Wyoming Ave., Fort Worth, 10 a.m. Sunday worship, 11 a.m. Summer vacation, phone: (602) 924-5130.

ILLIUS-Town First-day meeting 10 a.m. 2069 Goshen Rd. (at Warren Ave.), Newtown Square, Pa. 19073. Phone: (610) 358-7979.

JACKSONVILLE-Weekly worship meeting, 10 a.m. 413 Penn Park Road (536 Durham Road), Jacksonville, 1840 meeting for worship 10 a.m. Children’s First-day school 10:15 a.m. (904) 988-8984.

KANSAS CITY-Weekly worship 10 a.m. First-day school following meeting during winter months. North Main St.

KANSAS CITY-Unprogrammed meeting for worship, 11 a.m. Valley Brook Church, 9:30 a.m. 1320 W. Philadelphia St. (717) 845-3789.

Rhode Island

PROVIDENCE-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Jnny St. (401) 331-4218.


WESTERN-Weekly worship and First-day school 10:30 a.m. at 57 Elm St. (401) 348-7079.

WILMINGTON-Weekly Meeting for worship, unprogrammed 10 a.m. Smithfield Friends Meeting, 180 Smithfield Road, (Rte. 146-A). Worship for First Day at 10:30 a.m. (401) 792-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 722-5620, e-mail: <contact@charlestonmeeting.com> website: <http://www.charlestonmeeting.com>.

COLUMBIA-Meeting for worship and First-day school 10 a.m. Rte. 1130 a.m., Harmony School, 7277 Covenant Rd., (803) 252-2251. Visitors welcome.

GREENVILLE-Unprogrammed worship Sundays 11 a.m. For directions call (864) 248-6292.

FIVE RIVERS-Weekly Meeting for worship, Sun., 11:30 a.m. unprogrammed, Grace Glifford, inland. (843) 395-6654.

SUMTER-Salem Black River Meeting, First Day meeting for worship 11 a.m. Call (803) 496-8225 for directions.

South Dakota

SIOUX FALLS AREA FRIENDS-Occasional Sunday and monthly worship. Call for times, (605) 250-0030.

Tennessee

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Joe Parko, clerk, (931) 740-0050. Meetinghouse: (931) 484-0053.

JO HNSON-Weekly meeting for worship (unprogrammed) and First-day school, 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1900.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10:30 a.m. Adult sharing 11 a.m. on second and fourth Firstdays. 536 25th Ave. North, (615) 329-2846. Dick Houghton, clerk.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. at Wells, (304) 345-8509 or Mininger (304) 736-3033.

BUCKHANNON-Worship group, WV Wesleyan College campus. Second and third 10 a.m. Judy Seaman (304) 833-7121 or Grace Harris (304) 472-3057.

MORGANTOWN-Monongalia Friends Meeting, Every Sunday at 11 a.m. Friends’ Roberts Ct., (740) 283-2218.

PARKERSBURG-Mid Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

BELMONT-Unprogrammed worship 11 a.m. Sundays, 811 Clay St., Phone: (715) 363-5835.

EAU CLAIRE-Worship and FDS at 10:30 a.m. (930) June-Aug.) 416 Niagara St. Call (715) 833-1138 or 874-6545.

GREEN BAY AREA-Weekly meeting 10 a.m. and First-day school 9 a.m. Eau Claire Office, (920) 756-3586.

KICKAPOO VALLEY FRIENDS-Gay Mills Saturday Program 10 a.m. and FDS at 11 a.m. (608) 567-0390. E-mail: <helloworldquakers.org>.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 258-2295. <www.madisonquakers.org>. Program for worship Sunday 10 a.m. and First-day school 11 a.m., call for times.

MADISON-Tahosa Friends. Unprogrammed worship. Sunday 10 a.m. and First-day school 11 a.m., call for times.

MENOMONEE-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays, 1:00 p.m. Call (906) 271-4412.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. 10th St., Phone (414) 765-0878 or 265-2111.

MILWAUKEE-Meeting for worship 4 p.m. 419 Boyd St. (262) 333-1460.
We strive to build active and environmentally knowledgeable communities.

Through age appropriate activities we help our communities to:

- Appreciate the beauty and fascination of the natural world
- Learn the ecological processes that sustain all living things
- Learn the roles that all living things play in maintaining the health of the planet's ecosystems
- Learn how human behavior can lead to environmental problems

ENVIRONMENTAL EDUCATION IN FRIENDS SCHOOLS

- Learn how to live sustainably and in environmentally friendly ways
- Develop a sense of personal responsibility for the stewardship of our planet
- Work toward making school grounds and facilities more environmentally friendly

—Excerpted from the "Statement of Purpose" of the Friends Environmental Educators Network of Friends Council on Education


FriendsCouncil on Education

1507 Cherry Street
Philadelphia, PA 19102
(215) 241-7245
info@friendscouncil.org
Build a Future for...

Youth Leaders

Internships through the American Friends Service Committee provide extensive opportunities for young people to gain life experience, to investigate social justice and peace issues, to engage in peer education, and to serve their communities. From Gaza to New York City, from Mexican mountain villages to San Francisco, youth join AFSC programs as diverse as planting vegetable gardens to “peace camps” that cover nonviolence and conflict resolution.

Every year, bequests from AFSC supporters like you foster youth programs and the range of our other work around the world. We value all the bequests—large and small—that ensure the stability of our on-going witness for peace, justice, and human dignity.

By naming AFSC in your will or trust or as a beneficiary of your retirement account, you can reduce your family’s taxes and continue your commitment to Quaker service. Best of all, it’s quite easy!

“I had the opportunity to see policy changes in action—from the seeds of an idea shared during a congressional office visit through to hearings and the bill language that came as a direct result of our work.”

2007 Policy Fellow, AFSC’s Washington Office.

To learn more about including AFSC in your estate plan, call our Gift Planning Office toll free at 1-888-588-2372, ext. 3, write us at GiftPlanning@afsc.org or visit our website at: www.afsc.org/give/planning.htm.

American Friends Service Committee

1501 Cherry Street
Philadelphia, PA 19102
1.888.588.2372
www.afsc.org