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Quaker
Thought
and
Life
Today



Special Issue

Energy,
Climate,
&
Building
Community



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■ AMONG FRIENDS

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 have 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: *curtailment* (conservation) of resources by retrofitting houses and buildings 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, not just urban ones, focused on light rail, buses, carpools, and systems like the Smart Jitney 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 very 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, 2003; see also http://www.youtube.com/watch?v=ux0EbsNMc_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 net-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.

S.C.-F

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© Andy Singer



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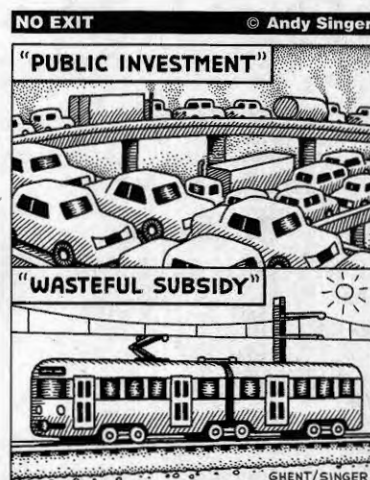
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The effect of combat

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 thrashes 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 came to 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 Storrs (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 Morse
Storrs, 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 denunciation 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 declaring 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 is 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 pushed out of context and rest on the assumption that any inconsistency 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 conflate the agenda of these Friends to reach that of God in everyone as justifiably 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 *FJ* 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" (*FJ* 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 Delo (*FJ* Aug.) to be profoundly offensive. Both attempt 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 Delo needs to reflect on how the term "racist" has been systematically abused. More worrisome is the interview with Lee Thomas (Susan Corson-Finnerty, "How I Became a Pacifist: An Interview with Lee Thomas," *FJ* 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 crutch 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 protester's call for justice in Santa Fe

I have just read the letter "War protesters were silenced" (*FJ* 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?" (*FJ* Aug.) with some interest. While I don't disagree with his comparisons between Quakers and Amish, I'm 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 "Gravity. 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 it's part and parcel of understanding this existence we find ourselves in. In Andrew Harvey's foreword to

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Finding the Prophetic Voice for Our Time



Henrik N.

by Lizz Roe

Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. —1 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 movement of change—George

Lizz Roe is the off-site coordinator at Woodbrooke Quaker Study Centre in Britain. A member of Hereford and mid Wales Area Quaker Meeting, she worships in the tiny meeting of Newtown (tucked away in Montgomeryshire in rural mid-Wales). She was previously the tutor in practical theology at Woodbrooke and has been living out a concern for sustainability and simplicity over the last 25 years. Part of this has involved gradually reducing her carbon footprint to majority world levels in addition to finding ways to communicate the liberation possible through simplicity with grace, joy, and good humor. This is an edited version of an address given at the Friends World Committee for Consultation Triennial in Dublin, Ireland, in August 2007.

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 countersign 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

When I endeavor to go my own way, I struggle; when I go God's way that struggle ceases.

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, guilts 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-

ence answers the question, "What are Quakers for?" Just as early Friends were, so are we still all called to be ministers, priests, and prophets, answering the call to heal the world. We might tell when we are getting it right by testing ourselves against the fruits of the Spirit, as listed in Gal. 5:22.

If our prophetic life is grounded in God, then these fruits will be present: love, joy, patience, kindness, generosity, faithfulness, gentleness, and self-control. Paul obviously thought hard about this; he talks about it too in Col. 3:12, and there he speaks of compassion, humility, meekness, patience, and something that is so important: forgiveness.

To me, living a prophetic life means not just being able to see the future and what it holds, it means being willing to see what is right here, right now, and to see what is required to answer the needs of the present.

In listening for God's call, in answering the needs of now, I have been challenged and I have been changed. My experience of endeavoring to live up to the Light I have is that more has been given to me. I say that with humility, with gratitude, and also with a clear understanding that I might just as easily have stopped my ears and my heart and gone on a different path. The word obedience comes from the Latin, which means "to hear." It has been a willingness to listen that has been crucial for me in finding and expressing a prophetic voice.

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.



I do believe that we are all called to listen through the prophetic voice within ourselves and to mediate God's love to the world; that together we are called to be a countersign to what is happening in our world—perhaps out of compassion for the planet, an understanding of the human condition, or maybe an urgent sense of willingness to act on God's call.

There are many different ways of doing this: some of us are called to speak out, to build or demonstrate the alternative, to celebrate, pray, and praise, to take symbolic or practical action, or to hold to a vision of the kingdom come.

I have realized my kind of prophetic voice is one that is lived, danced, and expressed with tenderness through action rather than through words. I am neither driven by fury at evil times nor forced on by anger or fear. Love has overcome these things. I have been angry and fear has whispered in my ears, it has closed my eyes and held me rooted to the spot. But I say again, love has overcome these things.

I have a short rule to live by; it is adapted from Micah, 6:8: to act justly, to love tenderly, to walk humbly, and to live joyfully. This is how I am led to be in the world, my form of testimony, how I let my life speak.

Our testimony, our own form of prophetic voice, will vary because we are each different, unique, precious, a child of God. What we feel led to witness about will be different too. What matters is that we pay attention to God's call and that we answer it.

We live, dear Friends, in an extraordinary time. We are greatly blessed to have an opportunity before us to listen

to the ministry of both people and the planet. We have the chance to hear God's will for us and to live truly as though the kingdom of heaven were already here.

Across the globe, communities, individuals, and ecologies are all in crisis. We have the opportunity to acknowledge our place and our current role in this crisis and to respond. We are all invited to listen to God's will for us, to respond in love and to reconnect to ourselves, to one another, and to the Earth, which is our home.

The threats posed by climate change are not a future theoretical possibility; for millions of people, for many people here, they are already a lived reality. Drought, food scarcity, violent conflict over dwindling resources, floods, forced migration and displacement, changes in weather patterns, altered biological relationships: all these are just some of the effects experienced now.

In the future, we will see a global rise in temperature, increased sea level rise, intensified loss of species diversity, and mass population movements. Consequently, there will also be increased levels of violent conflict over materials, territory, and resources.

There are a number of responses open to us—ones I encounter amongst Friends include grief, despair, hopelessness, and sometimes apathy and denial, or a sense that it is now too late to make the necessary changes in our own lives to have any meaningful impact on levels of carbon emissions.

In the latter part of the 20th century, Friends were moved to witness against nuclear weapons. In many ways this was simpler to tackle. We petitioned governments, or people out there, to act.

Climate change is different. The science is complex, there is a wealth of misleading and inaccurate information and propaganda, and we are all implicated, responsible, and required to change. In the rich northern hemisphere, we are in the midst of living out an entitlement theology that has developed strongly over the last 100 years. Many of us seem to worship in shopping malls, and many of us regard what we buy and consume as a primary source of status, happiness, self-expression, identity, and fulfillment.

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

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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 *belongings* 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

A spiritual community is a place where we are challenged to grow past our fears.

this situation as the opportunity to take a solution-focused approach. Ask the doomsdayers 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 traditional 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.

Peak Oil

The End of the Fossil Fuel Era

by Matthew Corson-Finnerty

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-

We've traded in
millennia of practical
wisdom for microwave
meals, six-lane
highways, and iPods.

ing and depletion of all hydrocarbon fossil fuels. To "peak" means that an apex of production has occurred, from which point output levels begin an ultimately irreversible and terminal decline. This phenomenon of peaking, of obtaining less and less, is widely misunderstood and yet crucial, particularly in regard to fossil fuels.

As a measure of fossil fuel's capacity, consider that before the fossil-fuel-laden Green Revolution in agriculture of the

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

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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 with 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 per-

cent 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.

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



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

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 conciliatory 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

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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 picture 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 we in the United States 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-

Megan Quinn Bachman is the outreach director of Community Solutions, a nonprofit organization based in Yellow Springs, Ohio, which provides knowledge and practices to support low-energy lifestyles. Its new book, Plan C: Community Survival Strategies for Peak Oil and Climate Change, and more information on its programs are available at <www.communitysolution.org>. This article is edited from a presentation to the International Conference on Peak Oil and Climate Change, Grand Rapids, Mich., June 1, 2008.

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

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

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



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

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

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.

David W. Pilbrow is clerk of the Peace and Social Concerns Committee of North Meadow Circle of Friends in Indianapolis, Ind. He began educating himself about alternatives to oil at the beginning of the Iraq War. For the past three years he has served as a lobbyist for the Indiana Friends Committee on Legislation with a primary focus on an array of issues to support energy conservation, localized agriculture, and sustainable living. He retired from the Indiana State Department of Health in 2003 where he was editor of employee newsletters.

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.



Olga Koldin

oil supplies increases, the moral issue of using military might to secure oil at gunpoint may become ever more apparent. Since our administration currently considers access to oil from the Middle East a national security imperative, the pressure to use military force is likely to increase unless a countervailing alternative is promoted. Currently, there appears to be none publicly visible.

But there is an alternative. It is the Oil Depletion Protocol. My own Friends meeting has endorsed it, as has the local Indianapolis Peace and Justice Center, and it is circulating nationally and internationally. It was developed by the Association for the Study of Peak Oil (ASPO) several years ago. To me and to many Friends, the Oil Depletion Protocol offers a thoughtful, rational, and loving context for negotiating the equitable division of 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

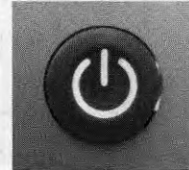
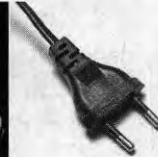
the threats of conflicts for access to critical resources.

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 Uppsala Protocol." All of these documents are essentially identical.) This plan has been endorsed by the North Meadow Circle of Friends, Ohio Valley Yearly Meeting.

A Quaker Family (Yours) Saves Energy



by Thomas G. Wells

People in the United States, and Quakers in particular, are at a confluence of social, economic, and environmental events like none we have seen for decades. The rapid rise in gasoline and heating oil prices (\$4.00 a gallon for gas, \$4.65 for No. 2 heating oil as of June 1) over the last few months has finally gotten our attention in a way that global warming and the Iraq War could not. There is an immediacy in filling up the tank at \$80 to \$100 and knowing that fuel oil for the house will cost as much as real estate taxes this year. Call it "forced simplicity," but most of us are thinking about how to conserve our cash by conserving energy, looking at our purchases on a need—not want—basis, and focusing on our part of the stewardship question. The values that *Faith and Practice* espouse are actually becoming more mainstream.

The social implications of high energy costs and the resulting higher food costs are profound. Lower-income people and those on fixed incomes are especially at risk of losing their homes because their bills will be too high. Inner-city residents whose homes are particularly energy inefficient (lots of air infiltration, low insulation values, maintenance needs) will suffer this winter. Middle class families as well are wondering if the 3,000+ square foot tract home with the 18-foot-tall foyer and gigantic kitchen/family room will siphon away money from vacation, college, and retirement savings. Will anyone be able to afford homes like this if oil goes to \$200 per barrel? Who will want to?

Tom Wells, a green remodeler in Yardley, Pa., attends Fallsington (Pa.) Meeting.

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 effected 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



harvest lettuce in California and drive it 3,000 miles to my local grocery store? Buying local is a mantra everyone is humming now. Supporting local farmers makes more sense than ever—it also indicates a sub-theme: we are all looking for answers in our community, rather than worldwide.

Many Quakers already live more simply than the average person, but there are good reasons to go beyond that now. We

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

Gaston Thawin

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).

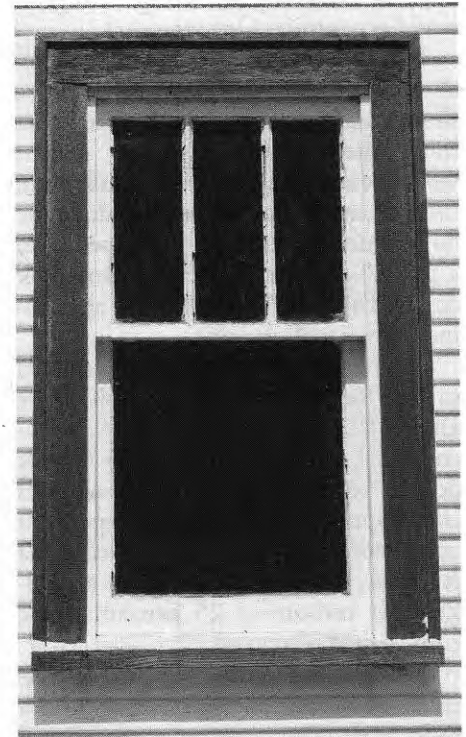
Use green building products—there are lots out there for just about any home improvement project. Especially prevalent are: flooring, paints and wall coatings, countertops, carpeting, furniture, lumber, and wood. The energy audit will determine if your house is tight enough to require an Energy Recovery 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. □

Ryan von Schwedler

Renaude Hasedakis

Life During the Decline of Oil



by Ted Inoué

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 economics? 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,

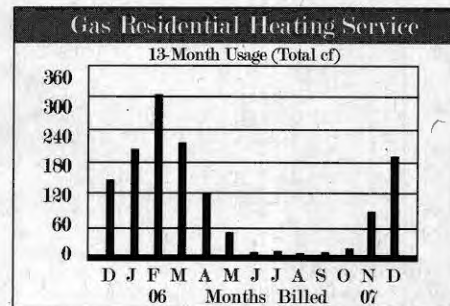
each of us needs to reduce personal consumption in order to help make a difference. One light bulb? Ten coal-fired power plants. Ten gallons of gas saved per year? Fifty-two million barrels of oil. We can practice *conscious consumption*, understanding that every choice is meaningful.

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.

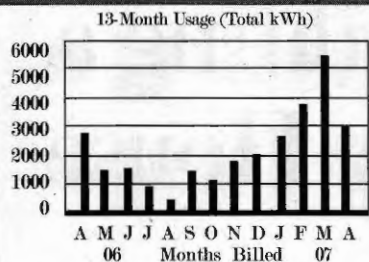
For example, my local utility, PECO, provides a gas bill that includes a yearly summary graph such as the one shown here. This example shows a typical usage pattern—high consumption in the winter and very low consumption in the summer.



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.

Ted Inoué, who lives in New Hope, Pa., is a Certified Sustainable Building Advisor working as an energy efficiency consultant. He is a founding member of Virescent Communities, a nonprofit organization that is creating a blueprint for the national reduction of the carbon footprint of existing homes. When not analyzing houses, Ted enjoys riding his bicycle around the farmland of Pennsylvania and New Jersey.

Electric Residential Heating Service



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

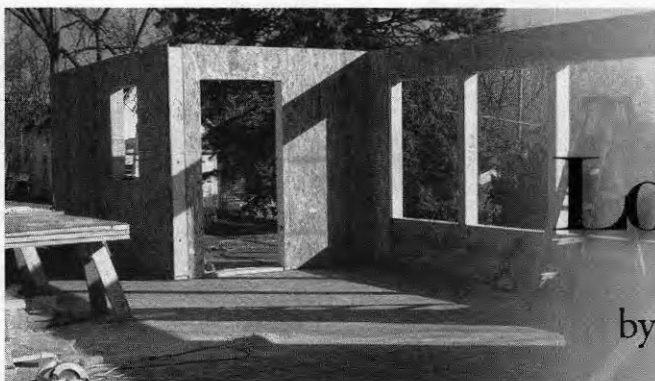
The United States Energy Information Administration (EIA) lists heating, ventilation, and cooling as the largest consumers of energy in most households, representing 31 percent of all household electric use in 2001. In the northeast United States, where much of the heating is provided by oil, the cost 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

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

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Building a Low-Energy House

by Don Laughlin

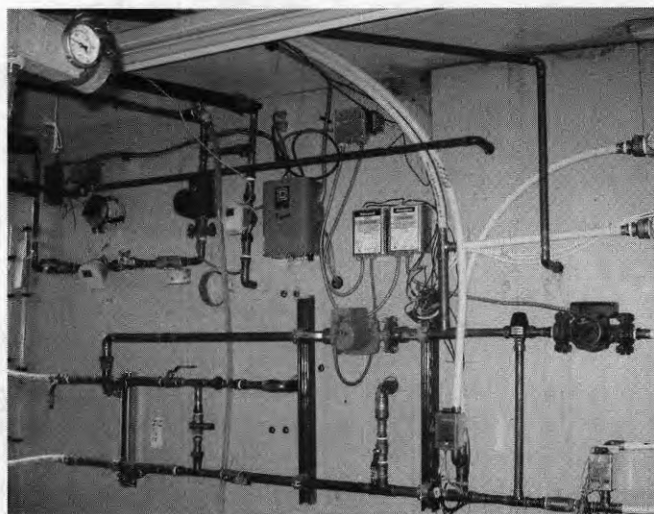
Our family lived in an old farmhouse for nearly 50 years. We spent many dollars and a lot of work insulating and tightening it up over the years. In spite of this, it continued to take a lot of propane to heat. I think it is possible to tighten up an old house, but it is not easy.

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



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-

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

Don Laughlin is a member of West Branch (Iowa) Meeting. After release from Civilian Public Service in the 1940s, he and his wife, Lois, joined the staff of Scattergood Friends School for ten years. He also worked as a biomedical engineer at University of Iowa hospitals for 30 years. Now, his great concern is the environment and people’s individual attitudes and actions. He is currently part of a co-op that makes biodiesel fuel from used cooking oil.

I've thought about that remark often, because I know it is true, and it makes me wonder what the problem is. Is the technology actually too complex for intelligent people? Or have our abilities to manage systems atrophied to the point that we are frightened by something unfamiliar?

The nature of our current advanced energy technology lends itself to very easy control by automatic, nonhuman devices. Any good engineer can make electricity perform tasks for our comfort and safety that remove us from the responsibility of taking care of ourselves. We don't have to watch for sparks from the fireplace or trim the wicks on the lamps. We merely flip a switch and energy instantly comes from miles away to heat and light our rooms.

Gas technology, used to heat millions of homes throughout the world, is safe, convenient, available (for now), and fairly cheap. Control technology has allowed us to completely remove ourselves from the

portable. We merely adjust a thermostat.

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

holders will have to learn a few basic principles of plumbing and electrical systems, and be willing to spend a bit more time and pay a bit more attention to our comfort and maintenance than we're used to doing. This increased responsibility will be necessary to keep our lives in order. In a sustainable society, we will have to be more conscious of where our energy comes from, how we use it, and whether or not to use it. It is helpful for me always to keep in mind that burning one gallon of gasoline puts 20 pounds of CO₂ into the atmosphere; burning one therm of

natural gas puts 11.6 pounds of CO₂ into the atmosphere; and the use of one kilowatt-hour of electricity puts two pounds of CO₂ into the atmosphere. This kind of awareness and attention has to become a spiritual value.

Leo Tolstoy got it right when he wrote in his essay *My Religion*, "Faith is not about obedience to church dogma, and it is not about submission to established authority. A people's religion is the principles by which they live." If we are to establish a sustainable society on Earth, the principles by which we live must change

Photos courtesy of Don Laughlin

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.



to encompass a vastly reduced dependence on carbon fuels to carry out our necessary life processes. We must make a spiritual commitment to recognize and accept the great gifts and also the limitations of this planet. It might make us healthier and more content. □

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 be-

cause 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 gener-

ating 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-



Robert (Monty) Montgomery

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grams offered by our suppliers that might influence our use of power?

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 need, or lack of perceived need, for existing or additional nonrenewable means of 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 unenviable 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?

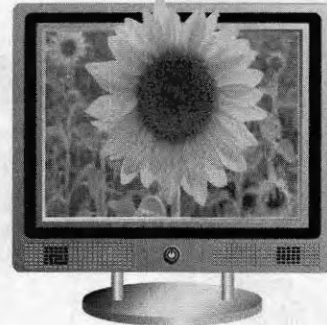
Our ranking of energy technologies must be both ethically and empirically sound.

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. □

Earthcare from the Cubicle



Easing your Workplace into Sustainable Practices

by Bonnie Ehri

One Monday morning, red wiggler worms 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 that 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 take-out 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



Barbara Benton

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Rethinking Sustainability

by Jens Braun

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 more 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

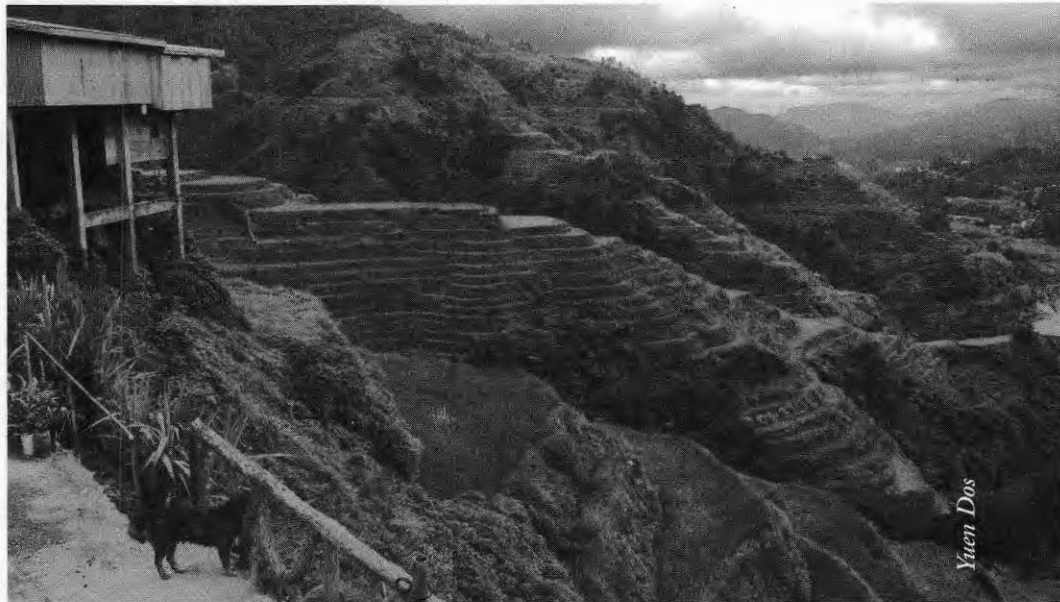
rather than focus on the specific balance existing at one moment in time (sustainability), we would do well to understand that there is such a thing as shifting, moving, and changing balance.

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

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



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

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.

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

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

which in turn provides space for abundant wealth. In community, paths cross, meeting places form, experience widens, and relationships have a chance to flourish at levels of great depth and in multiple contexts. This kind of wealth does not merely solve problems; it transforms them into a positive force. What was "waste" becomes nutrition for another life form. Yet, the "American way" increasingly seems to try to use technology, innovation, individual inspiration, and money to "solve" our problems. "If only we could get every individual to recycle, turn off lights, eat local foods, drive less . . ."—I doubt that these efforts are sufficient to solve any of our problems, environmental or social. Where sustainability might say "we have waste, let's solve the problem by making less of it or finding a use for it," transformational living redefines the fundamentals of what is being produced.

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

solutions, but the structure encourages full-perspective solutions. I have often lamented how some modern products are practical, but ugly; others are beautiful but ungainly 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, but 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. □



Visiting college students help increase soil fertility at Quaker Intentional Village Project, Canaan, New York.

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

sus-tain

tr.v. sus-tained, sus-tain-ing, sus-tains adj. sustainable

1 To keep in existence; maintain

2 To supply with necessities or nourishment; provide for

ver-nac-u-lar

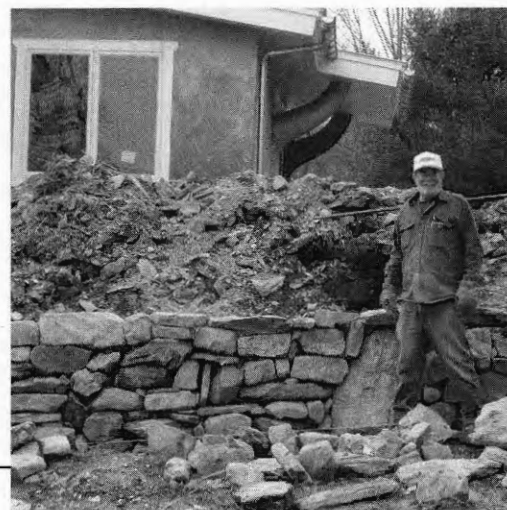
adj. Of or being an indigenous building style using local materials and traditional methods of construction and ornament, especially as distinguished from academic or historical architectural styles

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's house in the Quaker Intentional Village in Canaan, N.Y.

with very few of us consuming anywhere near what our one Earth can support on an ongoing basis. That our organic, "green," and "sustainable" products still



Photos by Spee Braun

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 non-profit 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 QIV-C can build energy- and resource-efficient homes while still keeping much of the land open.

In the summer of 2003 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 the 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-C can be sent to <qiv-c@qivp.org>. □

require more inputs than our "share" of the planet's productive capacity means we have much more work to do. Consider the idea of transgenerational energy, a concept where our work becomes energy stored for future generations. Examples are buildings designed to be useful for hundreds of years and built accordingly, or fields where the fertility is increased after each crop is harvested. We are con-

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.

vinced that it is possible not only to not draw down our planetary capital, but to actually increase it to the benefit of all.

The issue before many of us in the Canaan community now, however, is the use of materials for construction. In the years we have been (re-)building the old farmhouse into a structure that will also serve as a common house, we have increasingly found that as with food, building materials are called "green" or even advertised as "sustainably made." Most of these products, though they may be less toxic or may be made of more recycled materials than the usual, still have a substantial footprint when manufacture, delivery, and installation are considered.



Left: Helping a newborn lamb keep warm. Below: Visiting high schoolers help with heat production. These photos and the one on page 27 are from Quaker Intentional Village Project, Canaan, New York.

in the winter once heated, and the house is quite cool this late hot muggy spring as the

The problem is that a modern house built efficiently "to code" depends on technologies that are toxic (glues, wood preservatives, insulation), that require much energy for manufacture and transport, and require high levels of energy inputs to function. All of these raise their environmental footprint far beyond what the planet can sustain.

In fact, as the building of the farmhouse has progressed we have had to notice how many "systems" in a house are built to either supply other systems or solve the problems caused by other systems. For example, gutters have to be installed because roof systems shed too much water where it is not desired. Houses are built tight to reduce heat loss in the winter, but then need to have automated ventilation systems to circulate air. Bathrooms use a system to heat water, then another to get rid of the steam. The heating system that produces heat with one fuel uses another fuel (electricity) to run its motors and controls. Dryers produce much heat, which is most often vented to the outside, even in winter.

It is possible that we need to begin considering industrially manufactured "green" materials as an oxymoron. We might instead begin to resuscitate 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 quite warm

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 Javasicas

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,

Peter Javasicas, a member of Germantown Meeting in Philadelphia, Pa., heads Pennsylvanians for Transportation Solutions, Inc. (PenTrans), <www.pentrans.org>, a statewide advocacy group that works for adequate public transportation in Pennsylvania.

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

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

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.

the car grew in part out of that booming World War II economy. But now, aggravated by today's much larger population and suburban sprawl, our automobile addiction has helped create the problems that we must currently address.

Meanwhile, the public transportation infrastructure has been allowed to atrophy. "Cost-conscious" cuts are made in bus and train service. Fares are increased and ridership dwindles. Most trolleys are gone 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

and the interstate highway system already provide excellent access for most of us, but only at an increasingly insupportable cost to the public.

What about cost? Could revitalizing public transportation be cost-effective? Not if we look narrowly at, say, the operating costs of a commuter train line versus its revenues from ridership. However, we must put into the equation the huge price we each pay through government subsidies directly and indirectly to highway construction and maintenance, to the automobile industry, the trucking industry, and to oil companies. By subsidizing highway construction and maintenance, our government rewards highway use and all the attendant problems it causes.

Manufacturing and maintaining many more cars than we want on the roads uses up gargantuan amounts of steel, aluminum, rubber, plastic, and other petroleum based products as well as massive amounts of energy created by fossil fuel consumption. These same materials can be used more efficiently in support of public transportation. A car typically depreciates into a junk heap in a few years; light rail, buses, trains, trackage, and related infrastructure can last 20 years or longer, and add far more value to the economy.

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

Steps toward Revitalizing Public Transportation

- Focus reform on the nation's metro regions
- Encourage municipal zoning reform through tax incentives and grants
- Educate public on the benefits of land use policies that lead to transit-oriented development and walkable, bikeable communities
- Design a truly intermodal, high-tech transportation system inclusive of buses, trolleys, trains, trucks, planes, and cars
- Show car makers and other multinational corporations how diversification in response to transportation reform can lead to benefits from new income streams
- Highlight increased opportunities for service industries and retail businesses related to train, bus, and trolley activity and locations
- Phase in gasoline taxes and user fees commensurate with those in other industrialized nations
- Gradually transfer more highway fees and gasoline tax dollars to mass transit
- Offer tax credit incentives to allow for passenger service on freight rights of way
- Build inter-city high-speed rail on new, modern rights of way separate from freight
- Stress the greater convenience and financial benefits of commuting by public transportation

Continued on page 58

ZERI:



A Philosophy and Methodology to Reinvent the World

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.



Oyster mushrooms are grown on coffee waste.

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

We can apply certain principles of the natural world to waste removal in human manufacturing.

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.

Hollister Knowlton is a member of Chestnut Hill Meeting, active in Philadelphia Yearly Meeting's Earthcare Working Group and Friends Traveling for Peace, Justice, and an Earth Restored; a member of the Policy Committee of FCNL; and clerk of Quaker Earthcare Witness (formerly Friends Committee on Unity with Nature). She gave up her car and became a vegan in 1994 for environmental, social, and animal justice reasons and took early retirement at the end of 2003 to devote her life to furthering ecological sustainability and healing our human-Earth relationship. This is an edited version of an article that appeared in the November-December 2007 issue of Quaker Eco-Bulletin.

photos from Gaviotas, courtesy of Hollister Knowlton

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 prized 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 shovel 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-scavengers 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 Boy's 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 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 savannah-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 Caribbean pine of Central American forests.) The trees flourished and reached maturity in ten years. Now, the distilled resin from the trees provides Gaviotas 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



The ZERI pavilion at Gaviotas

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."

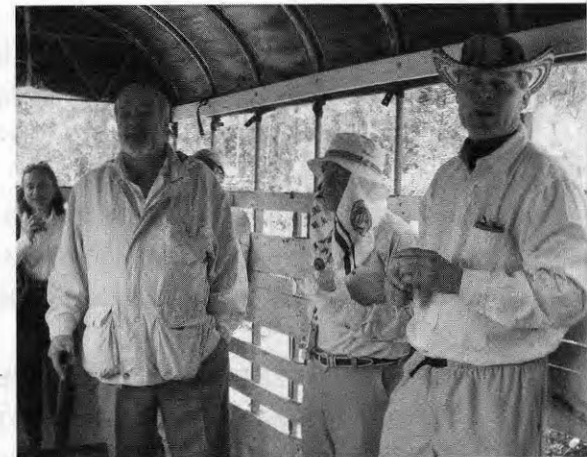
Companies that embrace upsizing, which employs the Zero Emissions Concept and concentrates on optimizing the productivity of the raw materials, can generate more value, more income, and more jobs. At the same time they can eliminate waste from their processes. Called by some the industrial model of the future, upsizing examines the potentially harmful effects from 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 systems 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-



Gunter and Paolo interpret for guests at Gaviotas.

ed, calling us "*Homo non sapiens*." But he sees possibility where others see nuisance and persistently asks why we continue to do things the way we do, especially in light of the planet's growing population with its soaring demands for food, water, jobs, and material goods. For example:

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 naïve; 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

Maggie Hess lives in Abingdon, Va..

THE REALIZATION

I have marveled at a rainbow in an oil patch, dark and slick
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

Melissa Marx lives in Ft. Washington, Pa.

PRIMAL SCREAM

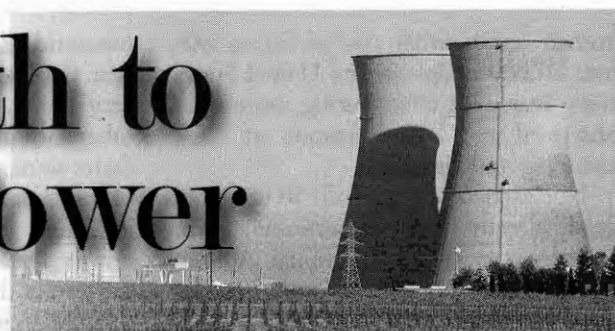
Chain saws groan incessantly,
Sunk deep in hardwood,
Squeal joyously in soft pine,
Occasionally halt, stalled under pressure.
I hear them as the cutters work
A neighbor's woodlot.
Silence.
Crack!
Slow, tearing, fibers rending,
Felled timber embraces earth.
Trees scream when they die.
I hear them.

—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, not 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?)

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 groups 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>>.

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 govern-

mental 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 tested over time. Within the scientific, technical, and policy com-

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

munities 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

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

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 downwind, 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.

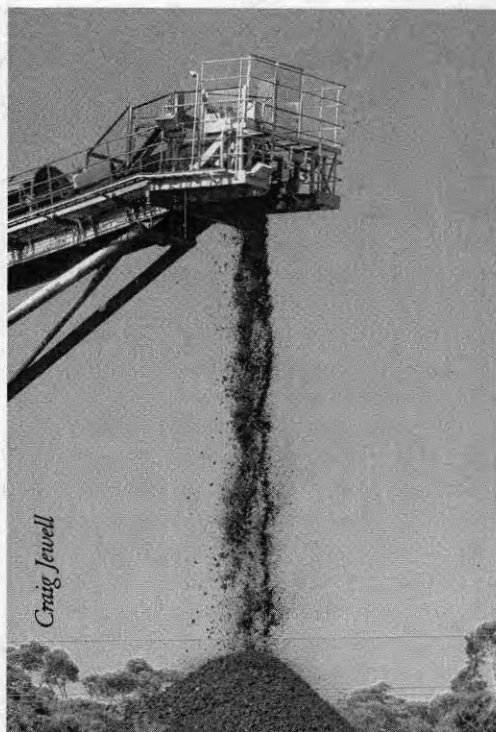
Studying climate change soon expand-

ed 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 shelled 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, flooding, 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-



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



Craig Jewell

Mining photos:
(page 36) a coal conveyer,
2007; (adjacent) a strip mine in
South Africa

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 ecosystems—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 that 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.

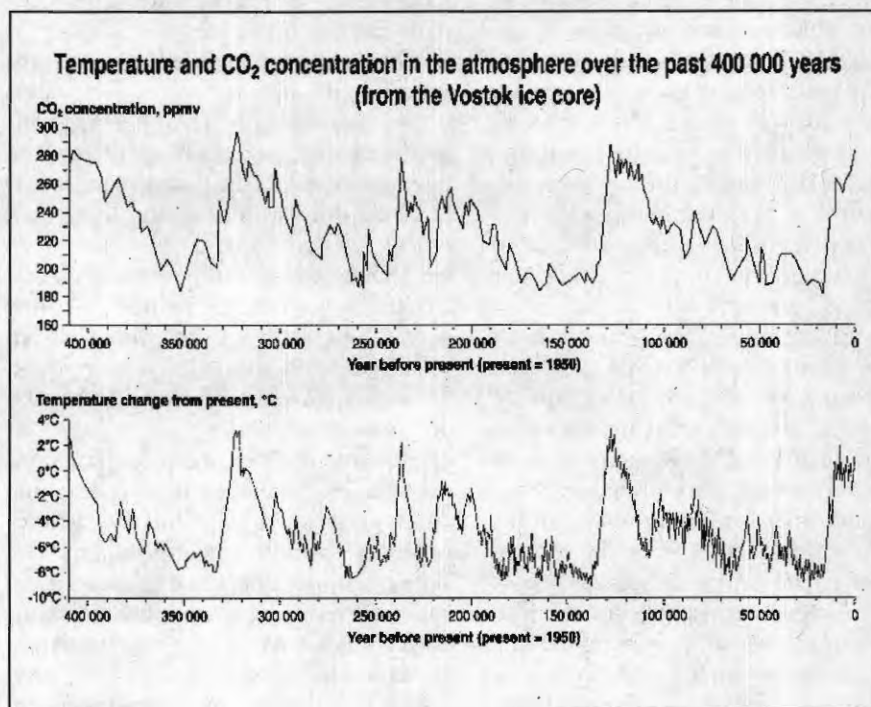
Hollister Knowlton, a member of Chestnut Hill Meeting in Philadelphia, Pa., is clerk of Quaker Earthcare Witness of the Americas and clerk of Philadelphia Yearly Meeting's Earthcare Working Group.

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.

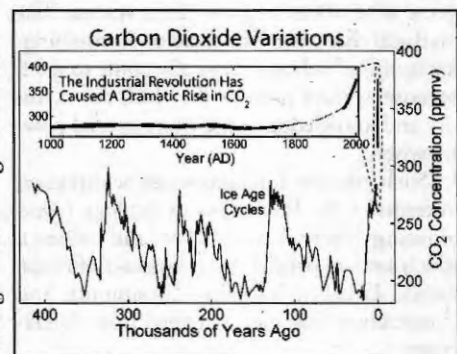
I knew from college chemistry that all fossil fuels (oil, coal, gasoline, natural gas) are composed of carbon and hydrogen. When cleanly burned, the end products of such organic materials are simply CO₂ and water. Of course, CO₂ isn't bad in itself (as a greenhouse gas, its blanket effect in our atmosphere 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



www.grida.no/climate/vital02.htm

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 $\frac{3}{4}$ 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 $\frac{1}{2}$ 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—teaching 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 feedlot animals endured, but I was never sure how to go about it. Then it began to sink

My life slowed down and became more intentional. I liked it!

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 for the planet.

It was two years later, when kayaking with a friend, that I shared my long and as 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," said she.

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.

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■ 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.

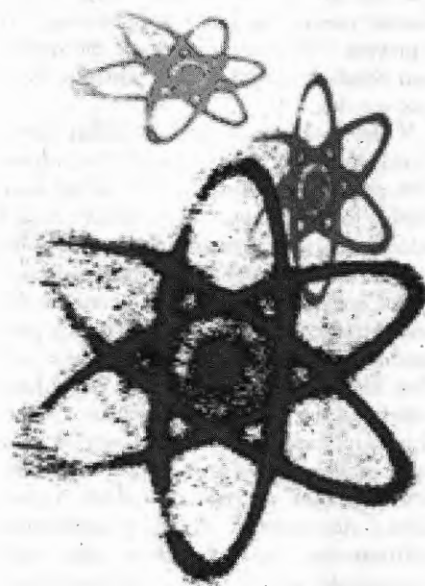
Why, then, were large government subsidies provided in the '50s, '60s, and '70s to rapidly disperse scores of experimental nuclear fission plants and their associated fuel processing systems among a trusting population? One explanation is that the United States, as

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 sur-



mounted, 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-

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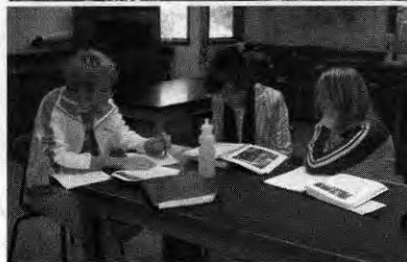
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sibility issues that are not close to being resolved. Also, the current pricing does not account for many externalized costs, from unrestored mining and processing sites to the high expense of providing proper security for nuclear plants and waste 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 co-evolved on this planet over billions of years and into 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.

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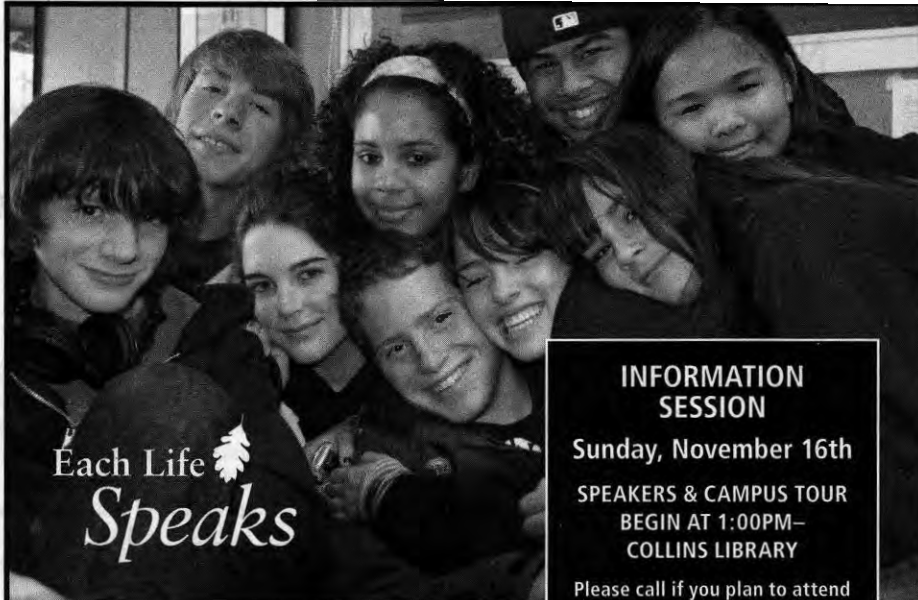
- And, of course, we believe that experts know best, that all good outcomes require conscious rational planning by centrally coordinated elites of narrowly trained specialists.

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 need to 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. □



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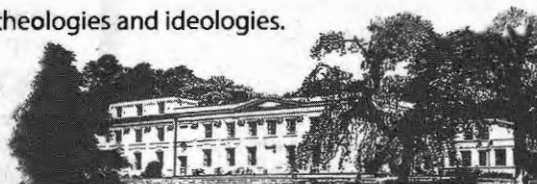
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WITNESS

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.

Joelle Maruniak is interning with Friends Committee on National Legislation. She is a member of the Unitarian Universalist Church of Columbia, Mo.

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

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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 sustains them 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. □

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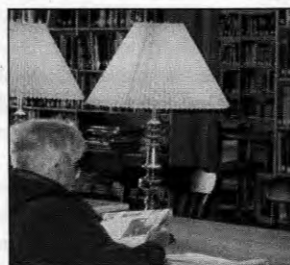
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BOOKS

Consider the Blackbird: Reflections on Spirituality and Language

By Harvey Gillman, *Quaker Books*,
2007, 131 pages. £12/paperback.

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 trust also that if you are allowed to speak and are listened to, you will discover your truth within your experience. These propositions go on beyond individualism to seek what is common for all people—from each to every, from the particular to the universal.

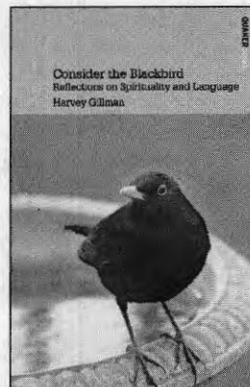
Not every reader will feel comfortable with Gillman's style. Some readers may prefer the leaner, more heavily accented prose of Martin Lynn's *Encountering the Light*, which is presented in a more axiomatic style. Other readers may prefer Gillman's more rippling poetic language. Friends who are interested 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

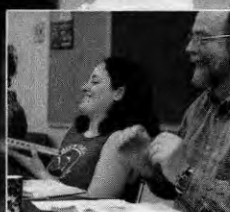
By Michael Robertson. *Pendle Hill Pamphlet #395*, 2008.
36 pages. \$4/pamphlet.

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 revelation of the famous (and infamous) long poem "Song of Myself." Modern Friends will recognize the distinctly 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 ourselves, 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, Oreg.



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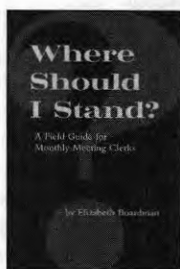
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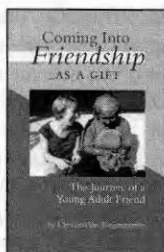


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NEWS

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 in 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) 443-4298 or e-mail <gdesnoye@berkshire.rr.com>.

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continued from page 9

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 warn-
ing, 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 unsus-
tainable 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, Integ-
rity, 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 strug-
gle 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 trans-
formed. 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 communi-
ties. It is more sustainable personally, too,
though it is particular to my context liv-
ing in Britain.

My testimony to the integrity of cre-
ation 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 veg-
etarian when I was 14, I gave up dairy and
eggs five years ago, and I now use no ani-
mal 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 recy-
cle 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 well 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.

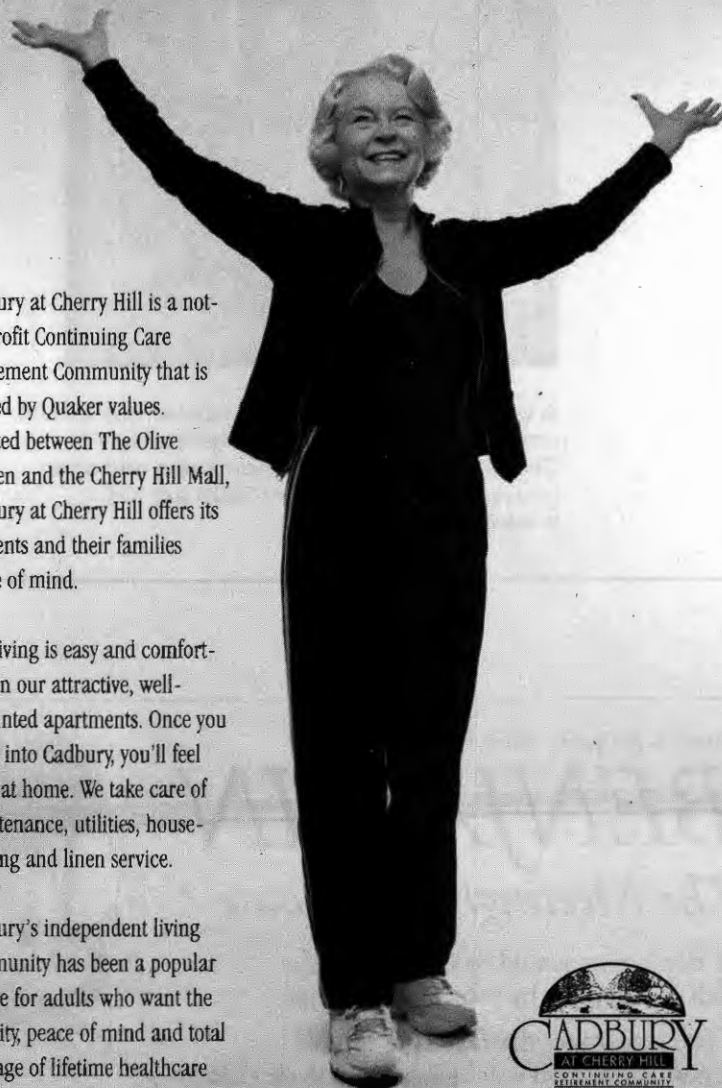
We can learn to be the change we wish to see in the world. These things can help sustain us when grief, gracelessness, and the hard grind threaten to overwhelm us.

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. □

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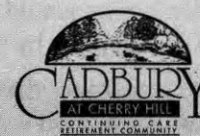
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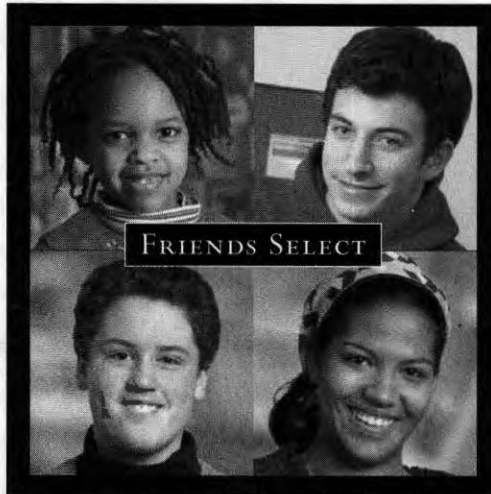
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Peak Oil

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-

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ular. Many of my friends have worked through the organization known as WWOOF (Worldwide Opportunities on Organic Farms) to study agricultural practices in places such as Japan and New Zealand. Personally, I believe this is the zeitgeist, the "spirit of the times." Just like the green craze going on in corporate headquarters around the world, I believe there is a collective unconscious understanding beginning to form that the time for change has come.

I've struggled in my own life with how to address this issue, and it hasn't been easy. There is a great deal of cultural inertia to keep things exactly as they are. As a product of that culture, I've had difficulty resisting some of its more enticing trappings. Though I am embarrassed to admit it, I love driving. When I was 16, I got my first car and I drove it everywhere. I was enraptured by my newfound freedom, by the quickness and ease with which I could



get to wherever I wanted to be. This love affair continued right up until the invasion of Iraq, at which point I decided I could no longer drive my car in good conscience. For nearly a year I made a practice of walking as much as I possibly could, mostly to and from high school. It was in those months that I realized the total impracticality of being car-less in a car-centered environment.

Several years later, without fully understanding the ramifications of perpetuating car-centrism, I made what I believed to be a good compromise between my perceived need for a car and my unwillingness to support Big Oil: I bought an old Mercedes to run on biodiesel. However, as I learned more about peak oil I came to understand that trying to maintain a car-centered lifestyle, even an alternative one, was really the wrong way to go. My Mercedes is now garaged, waiting to be sold, as I focus again on living a car-less life. So for the last year and a half I have found creative, resource-light ways to live within walking distance of my workplace; everything from couch-surfing to sleeping in the woods to building a hay-insulated nest in a garden shed.

While these nontraditional living arrangements have been instructive experiments in simplicity and resource efficiency, I still struggle with the bigger picture of what to do with the awareness of this issue. I've heard it said that one cannot plan for something as large as peak oil or global warming. There are too many variables, some say, to be able to make any significant headway in advance. While I agree that we cannot know exactly how this perfect storm will play out, I believe there are some fundamental truths that will apply to us all. We can all have a hand in producing our food, and joining a CSA (Community Supported Agriculture) farm is a great way to learn invaluable skills, while simultaneously developing community and local economic interdependency. Every one of us can reevaluate our material and energy usage to find ways to live with less. We can all spend more time developing relationships with our friends, families, and neighbors. Most importantly, we can all trust in Spirit, for there is nothing that God won't lead us through if we are willing to be led. □

Darwin's Cathedral

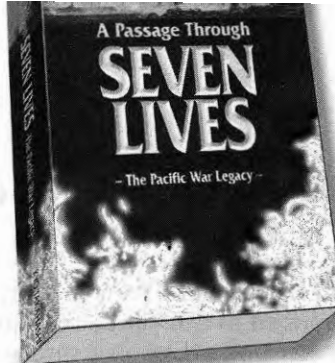
(title from the book by David Sloan Wilson, 2002)

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, termites 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.



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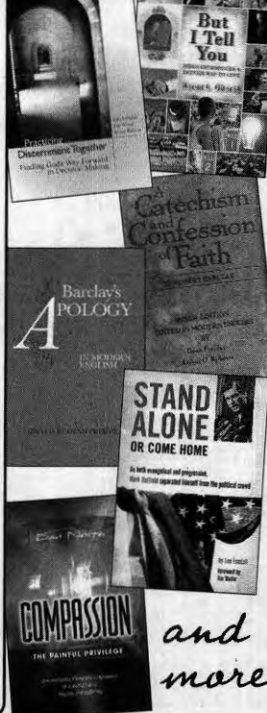
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and more

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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 well-being. Cuba is proof that we can live well with less, but it will require a greater degree of sharing and co-operation.

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. □



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THE CLARENCE AND LILLY PICKETT ENDOWMENT SUPPORTS THESE EMERGING LEADERS: 2008 PICKET ENDOWMENT GRANTEES



Micah Bales: Heartland Friends Meeting, Wichita, KS. Nominated by Stephanie Crumley-Effinger. Micah's project involves a vision to create and strengthen connections among Friends, especially Young Friends, across cultural, regional, and theological back-

grounds. Toward that end Micah visited a number of Yearly Meeting sessions this past summer.



Sarah Mandolang: 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.

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



Emily Higgs: 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.



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.



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

Wess Daniels: Barberton 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: Wilmer Tjossem (Clerk), Mike Moyer (Coordinator), Gretchen Castle, Bridget Moix, Doris Jean Newlin, Tom Hoopes, Allen Bowman, Sandy Laber, 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 641-673-1085.



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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

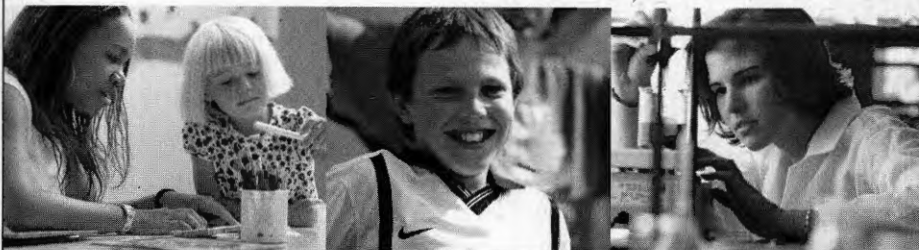
We have seen the peak of the fossil fuel era and are now suffering the consequences of our overdependence on this nonrenewable energy source. Increasing the efficiency of our homes and vehicles will greatly reduce the impact of high oil prices. But efficiency and conservation are only one step in the 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. □

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Earthcare from the Cubicle

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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 workday. 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 sire 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>.

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We expect fees to be between \$175–230



photograph by Emily Stewart



photograph by Julia Isaacs

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



Public Transportation in the Future

continued from page 30

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 underpriced. 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. □

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History. African History surveys before 1800 and since 1800 and special topics on Africa and the Diaspora. Contact: Sarah Malino. Deadline: November 1, 2008.

Mathematics. Pre-calculus, elementary statistics, mathematics for teachers, and mathematics for the liberal arts, and upper-level courses for mathematics majors. Please note if you will attend the Joint Mathematics Meetings in January 2009. Contact: Rudy Gordh. Review begins December 1, 2008.

Spanish. Transatlantic specialists in the interconnection of Latin America and Spain to build an evening minor for adult students. Contact: Sylvia Trelles. Deadline: November 15, 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.

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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

a new axiom, "evolution through interdependence and cooperation."

2. 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." □

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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:

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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 footprinting; 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-



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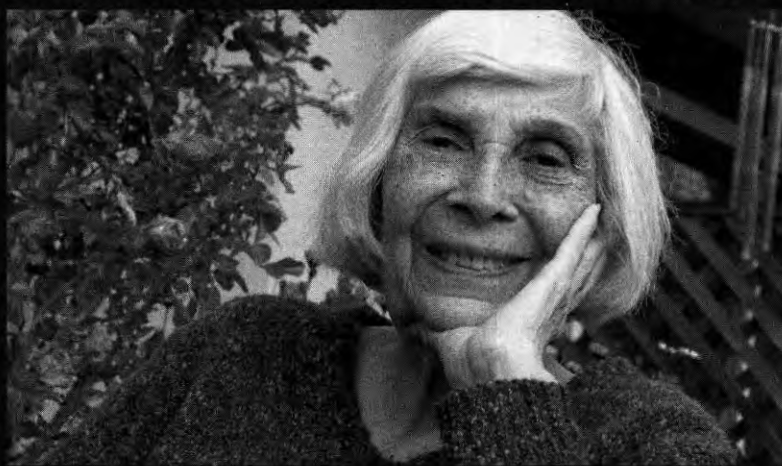
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conomic, and ecological inequities and crises of our times.

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. □

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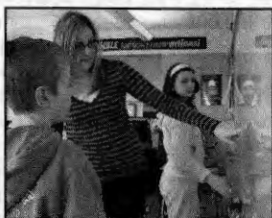
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■ MILESTONES

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, Oreg. All Multnomah and Bridge City Friends were invited to a potluck-style celebration.

Deaths

Blackburn—Claradene 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 Hain, members of University Meeting in Wichita. After she married Roger Blackburn, it was geographically difficult for her to attend meeting 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, a clerk for a trucking company, and 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 her husband, Roger. She is survived by her three children, David Blackburn, Sam Blackburn, and Beverly Blackburn; four grandchildren; four great-grandchildren; and a niece, Vicki Hain Poorman.

Earnhart—Alton A. Earnhart, 84, on March 24, in Porter, Ind. Alton was born on December 29, 1923, in Oregonia, Ohio, to Rachel Sheehan and Alvin H. Earnhart. His mother and grandmother took part in local Quaker activities, and he grew up as a Methodist. He attended Cedarsville 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 Ohio 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, Ellida Ryan, on a 1960 peace walk in Chicago, and they were married in 1961. He worked for Retarded Children's Aid at Hull House in 1961 and 1962 before going to Bethlehem Steel in 1966, where he remained until 1985. Alton and Ellida held Quaker meetings in their home, this group later becoming the Duneland Meeting in Valparaiso, Ind. They also hosted the 1976 Continental Peace Walk. Alton was active in the Bailly Alliance, a local anti-nuclear group, and helped to organize local recycling efforts. He was an avid gardener. He participated in the Brethren Mennonite Council for Lesbian, Gay, Bisexual, and Transgender Interests and the Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns. He often returned to visit and work on the family farm in Oregonia. Alton was preceded in death by his wife, Ellida Earnhart, and his brother, LaMar Earnhart. He is survived by his daughter, Ruth Earnhart; his son,

Ryan Earnhart; his brother, Earl Earnhart; and his granddaughter, Rachel Earnhart.

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. Tying 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, Borge, 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 Stony Brook University in Long Island 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 Manhasset (N.Y.) Meeting and served for a time as clerk. He transferred his membership to Santa Cruz (Calif.) Meeting when he and Peggy moved there in 1974, she 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 visitation 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 Pesso method of psycho-motor therapy 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 cooperative leadership 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, Alysse Mastrude.

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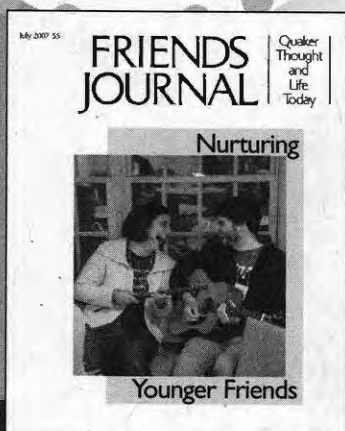
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Forum

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 or source 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.”

Jan 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 beuefir of an



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introduction to Anabaptist Spirituality by Max and his company in visiting the community. One of the many ways in which the Amish community taught us as Friends was in their understanding and practice of Communion. The service of Communion occurs for the Amish every six months. As preparation for Communion each member of the community assesses alone and with the help of an elder whether or not they are in right relationship with all the other members of the community. Was there some grievance to be understood and forgiven? Was there forgiveness to be sought for an action of my own?

As Friends we often equate our weekly worship with Communion, but am I truly prepared for that Communion? When I gather on First Day, am I in human communion so that we all might be covered by God's grace? In living in my very human Friends meeting, do I address my differences with others as they arise? If our meetings are not covered, then what is it about my relationship with others that may need my attention?

Living in the peaceable kingdom requires passing through the humbling and sometimes painful act of forgiveness, as we were taught last year by the response of the Amish to the West Nickel Mines School tragedy. On the topic I recommend John Ruth's small book that arose from this tragedy: *Forgiveness: A Legacy of the West Nickel Mines Amish School*.

So to the other aspects of Amish life by which we might be taught—Identity, Community, and Boundary Markers—I would add to Max's list Forgiveness. I am reminded of the old Quaker advice, "Friends are advised to maintain love and unity, to avoid tale-bearing and detraction, and to settle differences promptly and in a manner free from resentment and all forms of inward violence."

Michael Green
Chapel Hill, N.C.

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

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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 Trilateral 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 rake 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.

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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," *FJ* Aug.). 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 own 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 trustworthiness 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.

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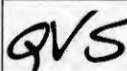
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Contact Friends World Committee for Consultation Section of the Americas for information about planned gift opportunities ranging from life income gifts (such as charitable gift annuities) to language for including FWCC in your estate plans. Louise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



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



Call to Service: Quaker Volunteer Service supports volunteers to follow their leadings in full-time work for peace, justice and community, grounded in Quaker spirituality. For information: <www.57thStreetMeeting.org/Call.pdf>.

Consider a special gift this year to the **Pickett Quaker Leadership Endowment**. Outstanding nominations for recognition and financial grants far exceed investment earnings. Can we afford to leave any behind? Contact Mike Moyer, Endowment Coordinator, Wm Penn Univ., Oskaloosa IA 52577, or e-mail <moyerm@mahaska.org>. website: <www.pickettendowment.quaker.org>.

Travel in rural Venezuela with friendly musicians Traditional Venezuelan Harp Music

Sustainable Agriculture, Wildlife, Environment, farms, ranches
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John Lozier, <jl@harpingforharmony.org>
<www.harpingforharmony.org>

Events at Pendle Hill

October 19-23: **Just North of Slavery: The African American Experience in Southeast Pennsylvania**, with Christopher Densmore, Nancy V. Webster, Emma Lapsansky-Werner, and Amanda Kemp
October 24-26: **Designing Your Creative Future**, with Kendall Dudley; and **Walt Whitman's Democratic Spirituality**, with Michael Robertson
October 31-November 2: **Inquirers' Weekend: Introduction to Quakerism**, with Helen Garay Toppins and Thomas Swain; and **Called to Lead: Servant-Leadership Model**, with Ruby Howard Braye
November 7-9: **Joyful, Quakerly, and Carbon Neutral**, with Patricia McBee



November 9-13: **Photography in the Digital Age**, with Sharon Gunther; and **Envisioning a Moral Economy**, with Tom Head
Contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6023. (800) 742-3150, extension 3. <www.pendlehill.org>.

Looking for a sunny and sustainable Quaker community? **Friends Southwest Center** is an intentional Quaker Founded community located on a 68 acre land trust in high mountain desert grassland of Southeastern Arizona. Enjoy wetlands, world class birding and hiking opportunities. Our well draws on a plentiful and clean aquifer. We welcome families and energetic individuals. Public Schools nearby. Cochise Worship Group meets in FSC community center. Guest facilities and RV sites are available. Build your Green home on one of several building sites.

Visit our blog site <friendsswcenter.blogspot.com> or e-mail us at <friendsswc@gmail.com>, or call (520) 642-0011.

Personals

QuakerSingles.org

Connect with like-minded Friends.
Forums, Photos, Private Messaging, and more
It's Friendly, It's Free, It's Fabulous
Contact: <peer@quakersingles.org> (336)-669-7164

Concerned Singles

Concerned Singles links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/International. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>.

Positions Vacant

Quaker pastor sought by Mt. Airy Friends Meeting (NC). Part-time employment now with expectations of growing to full-time. For more information call: 336-786-5929.

Centre Monthly Meeting in Northern DE is looking for a **First Day School Education Coordinator**. Experience with children and teaching preferred. Please call or email Dela Bryan 302-475-2189 or <Dela@delacoach.com>.

Real Estate

Quaker Commercial Realtor specializing in income property sales and 1031 replacements nationally. Call Allen Stockbridge, JD, CCIM at (877) 658-3666.

Sandy Spring Village, Maryland, 3 BR, 2.5 BATH for sale 3 blocks from historic Sandy Spring Friends Meeting. For details, e-mail <bronna.zlochiver@gmail.com> or call (301) 996-0320.

CANADA: NOVA SCOTIA. Two home sites, three acres each, for sale near Annapolis Valley town. 45 minutes Halifax airport. Lots approved, cleared, water service, require septic, views, solar possible. Quaker Meeting nearby. Call (902) 798-5658 or <carolbrad@eastlink.ca>.

Rentals & Retreats

Blueberry Cottage on organic lavender, blueberry, and dairy goat farm in the mountains of N. Carolina. Pond, mountain views, protected river. Sleeps 8+. Family farm visit or romantic getaway. Near Celo Friends Meeting. By week or day. <www.mountainfarm.net> or (866) 212-2100.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, April through October. Contact Melanie Douty: (215) 736-0948.

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-\$2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr> or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.

Cape May, N.J. Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

Italy. For writers, artists, musicians or families, a peaceful cottage in the woods on an Umbrian hillside: large living room, kitchen/diningroom, one bathroom, two bedrooms (sleeps maximum 6). Non-smoking. Contact: Allison Jablonko, Via della Ginestra, 12, 06069 Tuoro sul Trasimeno (PG), Italy. Email: <jablonko@tin.it>.

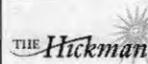
Chincoteague Island VA. Choice of adjacent, 1920s, equipped vacation homes sleeping 8-10. Protected Assateague Island nearby (ponies, ocean beaches, birds...). September until June; approx. \$250/weekend, \$500/wk. Polite pets OK. (703) 448-8678, <markvanraden@yahoo.com>.

Cottage on Quaker family mountain property. Secluded, simple living. Two double, 2 single futon beds. Woodstove, bathroom, fire pit. Forest, stream, peace, quiet. Bedford county, PA, 2.5 hrs. from Pittsburgh/Harrisburg, 3 hrs. from D.C./Baltimore. Reasonable rates. Holly and Gene Coia (814) 842-9327, <hgcoia@embarqmail.com>.

Palm Springs, CA. 2 Bedroom, 2 Bath Condo with patio. Sunny, convenient, quiet. Pool on property. Internet. Monthly rental. Website: <www.bestpalmsspringscondo.com>. E-mail: <info@bestpalmsspringscondo.com>. Call (951) 312-6836.

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> (931) 277-3518.



The Hickman, a nonprofit, Quaker-sponsored retirement community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit our brand-new website <www.thehickman.org>.



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity. <www.friends-homes.org>.



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

Continuing care retirement communities:

Kendal at Longwood; Crosslands - Kennett Square, Pa.
Kendal at Hanover - Hanover, N.H.
Kendal at Oberlin - Oberlin, Ohio
Kendal at Ithaca - Ithaca, N.Y.

Kendal at Lexington - Lexington, Va.

Kendal on Hudson - Sleepy Hollow, N.Y.

Kendal at Granville - Granville, Ohio

Independent living with residential services:

Coniston and Cartmel - Kennett Square, Pa.
The Lathrop Communities - Northampton and Easthampton, Mass.

Nursing care, residential and assisted living:

Barclay Friends - West Chester, Pa.

Advocacy/education programs:

Untie the Elderly - Pa. Restraint Reduction Initiative

Kendal Outreach, LLC

Collage, Assessment Tool for Well Elderly

For information, contact: Doris Lambert, The Kendal Corporation, 1107 E. Baltimore Pike, Kennett Square, PA 19348. (610) 335-1200.

E-mail <info@kcorp.kendal.org>.



MEDFORD LEAS

A Quaker-related community
for those age 55+

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- o Wide choice of garden-style home & apartment designs
- o Dynamic, resident-driven community life
- o Ideal locations for culture & recreation
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For details on our community and our many programs open to the public call us at (800) 331-4302 or visit our website <www.medfordleas.org>.

Home of the Lewis W. Barton Arboretum & Nature Preserve Member, Greater Philadelphia Gardens

Schools

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after-school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.org>.

ARTHUR MORGAN SCHOOL. Boarding and day school for grades 7-9. Small academic classes, consensus decision making, outdoor and community service trips, daily work program. A small, caring community environment. For information about admissions or hiring: (828) 675-4262. <info@arthurmorganschool.org>. 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>.

center city, Northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. 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. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended-day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144. <gvare@stratfordfriends.org> <www.stratfordfriends.org>.



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<www.woolman.org>



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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 Beliefs* course 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 Axtell at <axtellsu@earleham.edu> or call 800-432-1377.

Services Offered



By phone on-the-go clearness for following your leadings. Quaker with 35 years' experience offering personal life coaching at a reduced rate for Friends. (FAQ at <www.coachfederation.org>) M.Ed. in Counseling, School of the Spirit graduate, CTI trained <www.thecoaches.com>. Call Susan Swanstrom at 406-529-6937. My leading is carbon neutrality-deep discount if this is yours as well!

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Contact: Penny Jackim: <ahimsa@earthlink.net> (410) 783-1972
Samples: <www.pennyjackim.calligraphicarts.org>

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Calligrapher(NEYM) creates individually designed marriage certificates, birth/naming documents for newborn or adopted children, and other one-of-a-kind documents. See samples of my work at <wynnelllewellyn.com>. Contact me to discuss your needs at (413) 634-5576 <wynne@wynnelllewellyn.com>.

Quaker Quality Meeting (with my minutes) tax escrow fund. Those interested in tax wisdom may wish to contact us through NYYM, 15 Rutherford Place, New York, NY 10003.



Consulting Services

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<meisterp@uah.edu> <cyranoconsulting.net>

Please mention **Cyrano Consulting Services** in your subject line. Call (256) 725-2053 or (256) 824-2347

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Summer Camps

CAMP CELO: A small farm home camp in the North Carolina mountains. Under Quaker leadership for over 50 years. Boys and girls ages 7-12. 3:1 camper/staff ratio. <www.campcelo.com>. (828) 675-4323.

Journey's End Farm Camp

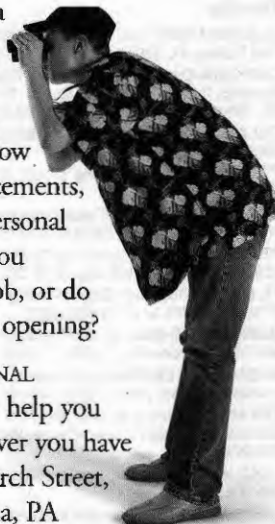
Farm animals, gardening, ceramics, wood shop, outdoor games. Program centered in the life of a Quaker farm family focuses on nonviolence, simplicity, reverence for nature. Sessions of two or three weeks for 34 boys and girls, ages 7-12. Apply early for financial aid. Welcome all races. One-week Family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

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A partial listing of Friends meetings in the United States and abroad.

♿ =Handicapped Accessible

Meeting Notice Rates: \$20 per line per year.

\$26 minimum. Payable a year in advance. No discount. New entries and changes: \$14 each.

Notice: A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

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 Bedford). <tmfrfriendshouse@hotmail.com>.

VANCOUVER—and area, worship 10:30, 1090 W 70th. (604) 263-5015.

MEXICO

MEXICO CITY—Paty (55) 5616-4426. <http://mexico.quaker.org>.

NICARAGUA

MANAGUA—Unprogrammed worship, 10:45 a.m. 1st & 3rd Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. <www.pronica.org>. (727) 821-2428, +011(505) 266-0984.

PALESTINE/ISRAEL

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.

FAIRHOPE—Discussion 9 a.m. Unprogrammed meeting 10 a.m. Sundays. Meetinghouse, 9261 Fairhope Ave., Write: P.O. Box 319, Fairhope, AL 36533. (251) 945-1130.

HUNTSVILLE—Unprogrammed meeting 10 a.m. Sundays. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE—Call for time and directions. (907) 277-6700.

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU—Unprogrammed, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school, 10 a.m. 402 S. Beaver, 86001 (928) 226-8785.

McNEAL—Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun., 11 a.m., except June. Sharing, 3rd Sun. 10 a.m. (520) 456-5967 or (520) 642-1029.

PHOENIX—Worship and First-day school, 10 a.m. 1702 E. Glendale, Phoenix, 85020. (602) 762-1975 or 955-1878.

TEMPE—Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.org>.

♿ **TUCSON**—Pima Friends Meeting (unprogrammed). First-day school and worship, 8:15 and 10 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 884-1776. <http://pima.quaker.org>.

Arkansas

FAYETTEVILLE—Unprogrammed worship 9 a.m. Sundays, 6 p.m. Wednesdays. 902 W. Maple. (479) 267-5822.

HOPE—(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m. in Texarkana, AR. For information call (870) 777-1809.

LITTLE ROCK—Unprogrammed meeting. Discussion, 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

TEXARKANA—Unprogrammed Meeting for worship, Saturdays, 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 826-1948.

BERKELEY—Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

First-day school, 10 a.m. At Berkeley Technology Academy, Martin Luther King Jr. Way and Derby Street.

OAKLAND WORSHIP GROUP-5 p.m. Sundays, at the home of Pamela Calvert and Helen Haug, 3708 Midvale Ave. For more information call (510) 336-9695.

CHICO-9:30-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 16th Street. (530) 345-3553.

& CLAREMONT-Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS-Meeting for worship First Days, 9:45 a.m. 345 L St. Visitors call (530) 758-8492.

FRESNO-Unprogrammed meeting, Sunday, 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

GRASS VALLEY-Meeting for worship, 9:45 a.m., discussion/sharing, 11 a.m. Sierra Friends Center campus, 13075 Woolman Ln. Phone: (530) 272-3736.

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

MARIN COUNTY-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

MARLONA LONG BEACH-10 A.M. 2935 Spaulding St. at Orizaba. (562) 594-0566.

MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

MODESTO-Unprogrammed worship 10 a.m. e-mail: <dermhaven@bigvalley.net>

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (831) 649-8615.

NAPA-SONOMA-Friends meeting, Sundays 10 a.m. Enter at rear: 1780 Third St. near Jefferson; Napa, Calif. Joe Wilcox, clerk, (707) 253-1505 or <nvcquaker@napanet.net>.

OJAI-Unprogrammed worship, First Day, 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <http://homepage.mac.com/deweyval/OjaiFriends/index.html>.

ORANGE COUNTY-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

PALO ALTO-Meeting for worship and First-day classes for children, 10:30 a.m. 957 Colorado. (650) 856-0744.

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (626) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting, 10 a.m. 4061 Mission Inn Ave., Riverside, CA 92501. (951) 682-5364 or (909) 882-4250.

SACRAMENTO-Meeting 10 a.m. 890 57th Street. Phone: (916) 457-3998.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 687-5474.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

SAN JOSE-Sunday Worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 246-0524.

SAN LUIS OBISPO-Call: (805) 543-2791.

SANTA BARBARA-2012 Chapala St., Sundays 10 a.m., children's program. (805) 687-0165.

SANTA CRUZ-Meeting 10:30 a.m., 225 Rooney St., Santa Cruz, CA 95065.

SANTA MONICA-Meeting for worship and First-day school, 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.

& SANTA ROSA-Redwood Forest Meeting, Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. Garzot Bldg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

STOCKTON-Delta Meeting, Unprogrammed, 10 a.m. 2nd First Day, 645 W. Harding Way (Complementary Medical Center). For info call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275.

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. First-day school and childcare available 10 a.m. 1825 Upland Avenue. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion, 9 a.m. Worship and First-day school, 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

& DURANGO-Unprogrammed worship, First-day school, and adult discussion, 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

FORT COLLINS-Meeting for worship and First-day school, 10 a.m. 2222 W. Vine. (970) 491-9717.

HARTFORD-Meeting and First-day school, 10 a.m. Discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: (860) 232-3631.

MIDDLETOWN-Worship and First-day school, 10 a.m. 51 Lawn Ave. Phone: (860) 347-8079.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398. <www.newhavenfriends.org>

NEW LONDON-Meeting for worship and First-day school, 10 a.m., discussion, 11 a.m. Friends Meetinghouse, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.

& NEW MILFORD-Housatonic Meeting, Worship and First-day school, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

STORRS-Meeting for worship 10 a.m. Corner North Eagleview and Hunting Lodge Rds. (860) 429-0087.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 634-9443 or (912) 638-7187.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in summer) First-day sch. 10 a.m., 2 mi. So. of Dover. 122 E. Cam-Wyo Ave., Camden. (302) 734-1279; (302) 698-3324.

CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

HOCKESSIN-Worship 10:45 a.m. First-day school 10 a.m. Sept.-May. Childcare provided year-round. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

LEWES-Friends Worship Group, 10 a.m. Sunday and 7 p.m. Wednesday. Call for directions, (302) 645-5288 or (302) 644-4454 or consult <www.delmarvaquakers.org>.

NEWARK-10-11 a.m. First-day school; 10-10:30 a.m. adult singing; 10:30-11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June-Aug.) we meet at historical London Britain Meeting House, worship 10:30 a.m. Call for directions.

ODESSA-Worship, first and third Sundays, 11 a.m., W. Main Street.

WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 652-4491.

District of Columbia

CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m. First Days.

Unprogrammed meetings for worship are regularly held at:

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 10:30 a.m., and 6 p.m. Sundays; also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

WASHINGTON-Friends Meeting of Washington, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310. (www.quaker.org/fmw).

Florida

CLEARWATER-Clerk: Peter Day, 8200 Tarsier Ave., New Port Richey, FL 34653-6559. (727) 372-6382.

DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094 or (386) 445-4788.

DELAND-Worship and First-day school 10 a.m. 217 N. Stone. Info: (386) 734-8914.

FT. LAUDERDALE-Meeting 11 a.m. Information line, (954) 566-5000.

FT. MYERS-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (863) 699-1276.

FT. MYERS-Worship group. 4272 Scott Ave., Fort Myers, FL 33905. 10:30 a.m. First Day. (239) 337-3743.

FT. PIERCE-Treasure Coast Worship Group, 10:30 a.m. (772) 460-8920 or (772) 569-5087.

GAINESVILLE-Meeting and First-day school, 11 a.m. 702 NW 38 St., Gainesville, FL 32607. (352) 372-1070.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648.

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

LAKE WALES-Worship group, (863) 676-2199 or (863) 635-9366.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

MELBOURNE-(321) 676-5077. For location and time, call or visit <www.seymmeetings.org/SpaceCoast/SC.html>.

MIAMI-CORAL GABLES-Meeting and First-day school, 10:30 a.m. 1185 Sunset Dr. (305) 661-7374. Co-clerks: Rustin Lenvenson, Warren Hoskins. <http://miamifriends.org>.

ORLANDO-Meeting and First-day school, 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting for worship and First-day school, 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m. 3139 57th St., Sarasota, FL. NW corner 57th St. and Lockwood Ridge Rd. (941) 558-5759.

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; midweek worship and Bible study. (850) 878-3620 or 421-6111.

TAMPA-Meeting and First-day school, 10 a.m. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244, <www.tampafriends.org>.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. On Poplar St. in the parsonage of Oconee St. Methodist Church. (706) 353-2856.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (404) 377-2474.

WINNETT-Preparative Meeting in Atlanta area. Unprogrammed worship. (678) 217-4098.

SAVANNAH-First Day, 11 a.m. Trinity Methodist Church, Telfair Square, 3rd floor. Use side door and look for our signs. Info: (912) 247-4903.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship and lunch at alternating locations. Call (808) 322-3116, 325-7323.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

MAUI-Friends Worship Group. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jfp@igc.org>.

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, (208) 263-4788.

Illinois

BLOOMINGTON-NORMAL-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (Exit I-355 at Maple Ave., East 3 blocks, turn right on Lomond) Phone: (630) 968-3861 or (630) 852-5812.

& EVANSTON-1010 Greenleaf St. (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m. First-day school (except July-Aug.) and childcare available. <http://evanston.quaker.org>.

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. 101 W. Old Elm Rd. (at Ridge Rd.). Mail: Box 95, Lake Forest, IL 60045. Phone: (847) 234-8410.

MENASHA-Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (815) 882-2214.

MONMOUTH-Spoon River Friends Meeting. 10 a.m. in homes. (309) 734-7759 for location.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m. (815) 964-7416.

& UPPER FOX VALLEY-Worship 10 a.m. (815) 385-8512.

URBANA-CHAMPAIGN-Meeting for worship 10:30 a.m., Sunday, 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853. <www.quakers.org/urbana>.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

FALL CREEK-Unprogrammed worship at 10 a.m., children's First-day School at 11 a.m. Conservative meeting for worship on the 1st First Day of each month at 1 p.m. Historic rural meeting, overnight guests welcome. 1794 E. SR 38. Contact P.O. Box 561, Pendleton, IN 46064; (765) 788-7143 or (765) 642-6182.

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed worship 10 a.m. Children welcome. (317) 926-7657.

INDIANAPOLIS-Valley Mills Meeting, 6739 W Thompson Rd. (317) 856-4368. <www.vmlfriends.org>

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

SOUTH BEND-Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 W. Lincolnway. (219) 926-7411.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sunday. 121 S. Maple. (515) 232-2763.

DECORAH-First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3699. Summer schedule varies.

DES MOINES-Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.

EARLHAM-Bear Creek Meeting-Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call (319) 351-2234.

PAULLINA-Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

WEST BRANCH-Unprogrammed worship at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.

MANHATTAN-Unprogrammed meeting. UFM Building, 1221 Thurston St., First Sundays, Sept.-May, 10 a.m. For other meetings and information call (785) 539-2046, 539-2636, or 565-1075; or write to Friends Meeting, c/o Conrow, 2371 Grandview Terrace, Manhattan, KS 66502.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 220-7676.

WICHITA-Heartland Meeting, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <http://heartland.quaker.org>

Kentucky

BEREA-Meeting Sunday, 10 a.m. 300 Harrison Road, Berea, KY. (859) 985-8950. <www.bereafriendsmeeting.org>

HENDERSON-Friends worship group. Call for meeting time and location: Cynthia Knudson (812) 471-7184.

LEXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: (502) 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Marshall Vidrine (225) 629-5362. <www.batonrougefriends.net>

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.

RUSTON-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

SHREVEPORT-(Caddo Four States) Unprogrammed worship, Saturdays, 10 a.m., in Texarkana, AR. For information call (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Unprogrammed worship and First-day school, 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-9695.

BELFAST AREA-Unprogrammed meeting for worship, 10 a.m. Telephone: (207) 338-3080.

BRUNSWICK-Unprogrammed worship 10 a.m. 56 Elm St. (Rt.24), Topsham. (207) 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 693-4361.

DURHAM-Friends Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.

FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. 227 Main St., Farmington. Telephone: (207) 778-3168 or (207) 778-2268.

MIDCOAST-Unprogrammed meeting for worship, 10 a.m. Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 371-2447.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 296-2926.

PORTLAND-Unprogrammed worship, First-day school, 10:30 a.m. and 5 p.m. except 1st Sundays, 1837 Forest Ave. (Rte. 302). Call for summer hours. (207) 797-4720.

SOUTHERN MAINE-Unprogrammed worship, Sundays a.m., FMI (207) 282-2717 or (207) 967-4451.

VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

WHITING-Cobscook Meeting, unprogrammed. Worship and childcare 10 a.m. (207) 733-2068.

WINTHROP CENTER-Friends Church. Winthrop Center Rd. (Rte 135 South). Unprogrammed worship 8:30 a.m. Programmed worship 10 a.m. (207) 395-4790, e-mail <winthropcenterfriends@hotmail.com>

Maryland

ADELPHI-Worship and First-day school 10 a.m. Nursery available. 2303 Metzert Rd., Adelphi. (301) 445-1114 or <http://adelphi.quaker.org>

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364. <www.quaker.org/annapolis>

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 10:30 a.m. year-round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: <homewoodfriends@verizon.net>

BALTIMORE/SPARKS-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.

BETHESDA-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C., metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafrinds.org>

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Phone (410) 778-2797.

DARLINGTON-Deer Creek Meeting. Worship 10 a.m. Clerk, Mara D. Walter, (410) 471-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. John Schreiner, clerk, (410) 745-6124 or (410) 822-0293.

ELLCOTT CITY-Patapsco Friends Meeting, Mt. Hebron House, 10:30 a.m. First-day school, weekly simple meal. (410) 465-6554. <www.patapscofriends.com>. Worship is held each week at: Hagerstown—South Mountain Friends Fellowship, Maryland Correctional Institute.

FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. Bobbie Siebens, clerk, (410) 877-3015.

FREDERICK-Sunday worship 10:30 a.m., First-day school 10:45 a.m. Wednesday 7 p.m. 723 N. Market St. (301) 631-1257.

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 749-9649.

SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays, 9:30 and 11 a.m. and Thursdays, 7:30 p.m. Classes Sundays, 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

SENECA VALLEY-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657, (410) 394-1233. <www.patuxentfrinds.org>

UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Minute Man Arc, 130 Baker Ave., Ext., Concord. (978) 263-8660.

AMESBURY-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188 or clerk (413) 256-1721.

ANDOVER-LAWRENCE-Worship: Sundays at 2 p.m.

Forest Street Union Church, 15 Forest Street, Methuen, Mass. (978) 470-3580.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: (617) 227-9118.

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State Rd. (Rt. 23). Phone: (413) 528-1230.

MARTHA'S VINEYARD-Unprogrammed 11 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 922-2513.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.

SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.

WORCESTER-Unprogrammed meeting for worship, child care, and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 754-3887 or <www.worcesterfriendsmeeting.org>

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ANN ARBOR-Unprogrammed worship 9 a.m. (except 3rd Sunday) and 11 a.m., 1420 Hill St., <www.annarborfrinds.org>, office: (734) 761-7435, clerk: (734) 662-6704; guestroom and residential community: (734) 846-6545 or <qhrc_apply@umich.edu>

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. Clerk: Geoff Brieger (248) 547-3073.

CADILLAC-Tustin Friends worship group. Unprogrammed worship, Wednesdays, 7 p.m. For additional information: <www.tustinfriends.org> or call (231) 829-3440, or (231) 829-3328.

DETROIT-First Day meeting 10:30 a.m. Call (313) 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING-Red Cedar Friends Meeting. Unprogrammed worship and First-day school, 12:30 p.m. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), at Everybody Reads bookstore, 2019 E. Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-1642.

KALAMAZOO-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: (269) 349-1754.

MT.PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St., (989) 772-2421 or (989) 631-6667 or <www.pineriverfrinds.org>

MINNESOTA

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 963-2976.

DULUTH-Superior Friends Meeting. 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>

MINNEAPOLIS-Laughing Waters Worship Group 4:30 to 6:30 p.m., childcare, <www.laughingwatersfrinds.org>, (612) 724-4956.

NORTHFIELD-Unprogrammed worship and First-day school, 10:30 a.m. Sundays, at 313 1/2 Division St. (upstairs). First Sunday of each month, in private homes. Information: Nancy Cantwell, (507) 645-4603 or <www.cannonvalleyfrinds.org>

ROCHESTER-Worship First Day 9:30 a.m., Allegro Dance Studio, 2342 Superior Dr. NW. (507) 287-8553. <www.rochesterfrinds.org>

& ST. PAUL-Prospect Hill Friends Meeting. Meets Sun. 4 p.m. Call (612) 379-7386 or (651) 645-7657 for current information.

& ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Adult Education, First-day school, and meeting for worship with attention to business (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Mississippi

OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed, e-mail: <n.n.johnson@gmail.com>.

Missouri

COLUMBIA-unprogrammed worship 10 a.m. 6408 East Locust Grove Dr. (573) 474-1827.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

& ST. LOUIS-Meeting 10 a.m. First Days. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting (unprogrammed). Worship and First-day school 11:30 a.m. each First Day. Call for location: (417) 860-1197.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.

GREAT FALLS-(406) 453-2714 or (406) 453-8989.

MISSOULA-Unprogrammed. Sundays, 11 a.m. winter; 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

& CENTRAL CITY-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.

KEARNEY-Unprogrammed worship group 4 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: (402) 488-4178.

OMAHA-Worship 9:45 a.m., discussion 11 a.m., First-day school available. (402) 553-2211, 391-4765 for directions.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.

& RENO-Unprogrammed worship. For information call: (775) 329-9400. website: <www.RenoFriends.org>.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship, 10:30 a.m. 141 Central Ave. Childcare available. Clerk, Jnana Hodson: (603) 742-2110, or write: 23 Hill St., Dover, NH 03820.

GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends meetinghouse, 43 Lebanon St. (next to high school). Clerk: Fritz Weiss, (802) 763-2474.

KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. Main Entrance, Keene Family YMCA, 38 Roxbury St., Keene, NH, Call (603) 357-4905.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

& PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffery line, rte. 202. Unprogrammed meeting for worship, First-day school and childcare 10:30 a.m. (603) 532-6203, 3 Davidson Rd., Jaffery, NH 03452. <www.monadnockfriends.org>.

WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 953-8921.

ATLANTIC CITY AREA-Worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (near intersection of Pitney and Jimmy Leads.)

BARNEGAT-Worship 10 a.m., 614 East Bay Ave. Visitors welcome. (609) 698-2058.

CINNAMINSON-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.

CROPWELL-Meeting for worship 10 a.m. Old Marlton Pike, one mile west of Marlton.

& CROSSWICKS-Intergenerational assembly 9:30 a.m. September/June. Meeting for worship and First-day school 10 a.m. September/June. Meeting for worship 9:30 a.m.

July/August. 15 Front St., Crosswicks. (609) 298-4362. Secretary in office Wednesday mornings.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-0651.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete St., Greenwich. (609) 451-8217.

HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

& MANASQUAN-Adult class 10 a.m., children's class and meeting 11 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 <medfordmeeting@aol.com>, <medfordfriendsmeeting.org>.

MICKLETON-Worship 10 a.m. Child Care. Kings Hwy. at Democrat Rd. (856) 845-7682.

MONTCLAIR-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.

MOORESTOWN-118 E. Main St. First Day worship 10 a.m. Adult RE 9 a.m. (Sept.-May). For info call (856) 235-1561. or e-mail <mrm1802@verizon.net>.

MOUNT HOLLY-Meeting for worship 10 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

MULLICA HILL-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.

& NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

NEWTON-Meeting for worship 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Chris Roberts (856) 966-1376.

PLAINFIELD-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 520, Quakertown 08868. (908) 735-0353.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <ce7janney@aol.com>.

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

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

SEAVILLE-Meeting for worship 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach, 9 a.m. Sundays, June/Sept.

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

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. 142 E. Hanover St. (609) 278-4551.

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

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (856) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

New Mexico

GALLUP-Worship Group. (505) 495-5663.

LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

SANTA FE-Meeting for worship, Sundays, 9 and 11 a.m. Friends Meetinghouse, 630 Canyon Rd. Phone: 983-7241.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. at the NW Corner of 7th and Arizona. (575) 388-3478 or 535-2856.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.

TAOS-Clearlight Worship Group. Sundays. 10:30 a.m. at the Peace House, 801 North Paseo del Pueblo. Contact Ana Pacheco (575) 779-0921 or Kevin McCourt (575) 779-2110.

New York

& ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: (518) 436-8812.

ALFRED-Worship 10:30 a.m., 6 West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 026123, Brooklyn, NY 11202.

BUFFALO-Worship 10:30 a.m. 1272 Delaware Avenue. (716) 892-8645 for further information.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 526-5202 or (607) 243-7077.

CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

CLINTON CORNERS-BULLS HEAD-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

CORNWALL-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

EASTON-Unprogrammed worship. Rte. 40, 20 miles N of Troy. (518) 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

FLUSHING-Unprogrammed meeting for worship, First Day, 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4518 or (716) 358-6419. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles W of Smyrna. Phone: Paul Buckingham, (315) 824-1382.

HUDSON-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.com.

ITHACA-Oct.-May: 11 a.m., Anabel Taylor Hall, Cornell. Last Sunday of May-Sept.: 10:30 a.m. 5066 Perry City Rd. (607) 273-5421. <www.ithacamonthlymeeting.org>.

LONG ISLAND QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James. July and August 9:30 a.m.

JERICHO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

ORIENT-Worship Group, Orient Congregational Church in Pastor's Conference Rm., 9 a.m. (631) 477-2235

PECONIC BAY E.M.-Wainscott Chapel, Wainscott, 10 a.m. (631) 259-3844

SHELTER ISLAND E. M.-10:30 a.m. May to October

WESTBURY M.M.

Contact us at <learnard@portjeff.net> or (631) 928-

2768. Our website is <www.nyym.org/ligm>.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Mannheim. (845) 255-5791.

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m.

and every Tuesday at 6:30 p.m.; **Fifteenth Street Meeting** at 15 Rutherford Place (15th Street), Manhattan:

unprogrammed worship every Sunday at 9:30 a.m. and 11:00 a.m.; **Flushing Meeting** at 137-16 Northern Blvd., Queens: unprogrammed worship every Sunday at 11:00 a.m.; **Manhattan Meeting** at 15 Rutherford Place (15th Street): programmed worship every 1st, 2nd, 3rd and 5th

Sundays at 9:30 a.m. in Room 1; **Morningside Meeting** at Riverside Church, 91 Claremont Ave., Manhattan (W. 120th Street): unprogrammed worship every Sunday at 11:00 a.m. in Rm. 12T; **Staten Island Meeting**: unprogrammed worship every Sunday at 10:00 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information. **Downtown Manhattan Allowed**

Meeting: outdoors in lower Manhattan, Thursdays 6-7 p.m. May - Sept. For exact location call (212) 787-3903.

& OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

ONEONTA/COOPERSTOWN-Butternuts Monthly Meeting. Phone (607) 547-5450 or (607) 435-9951.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102.

POTSDAM/CANTON-St. Lawrence Valley. Worship Sundays 4 p.m. followed by potluck, 24 Leroy St., Potsdam, N.Y. (315) 262-2952.

& POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (845) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting. Telephone: (914) 946-0206 (answering machine).

& ROCHESTER-84 Scio St. between East Avenue and E. Main St. Downtown. Sept.-May 9:45 Adult RE.

Unprogrammed worship and child care 11 a.m. (Jun.-Aug. 10 a.m.) Other weekly and monthly worship call for information (585) 325-7260. LGBT friendly.

& ROCKLAND-Meeting for worship and First-day school 11

a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

SARATOGA SPRINGS-Worship and First-day school 10 a.m. Phone: (518) 399-5013 or (518) 587-7477.

SCARSDALE-Meeting for worship: Sundays 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message.

SCHENECTADY-Meeting for worship and First-day school, 10 a.m. 930 Albany Street. (518) 374-2166.

STATEN ISLAND-Meeting for worship 2nd and 4th Sundays at 10 a.m. at 10 Lakewood Rd. Information: (718) 727-4535.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

& WESTBURY MM (L.I.)-Contact us at (631) 271-4672. Our website is <westburyquakers.org>.

North Carolina

ASHEVILLE-Unprogrammed. Please call or check our website for times of meeting for worship and First-day school. 227 Edgewood Rd., 28804. (828) 258-0974. <www.ashevillefriends.org>.

BEAUFORT-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Tom (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. 137 Center Ave. Unprogrammed worship 9:30 a.m. (828) 669-0832.

BREARD-Unprogrammed meeting for worship, 11 a.m. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 70 Meeting House Lane, Burnsville, NC 28714. (828) 675-4456.

CHAPEL HILL-Meeting for worship 8:30 a.m. and 11 a.m. First-day school at 11 a.m., childcare starting 9:30 a.m. 531 Raleigh Rd. Clerk: Jennifer Leeman, (919) 929-9135. Meetinghouse, (919) 929-5377.

& CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. (704) 599-4999.

DAVIDSON-10 a.m., check <http://davidson.quaker.org> for meeting location, (704) 895-8404.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact clerk, (919) 419-4419.

FAYETTEVILLE-Unprogrammed worship, 5 p.m.; First Day discussion, 6 p.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 316-2262.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Sallie Clotfelter, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

GREENVILLE-Unprogrammed worship and First-day school. (252) 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C. (828) 328-3334.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 202 N. 5th Street at Chestnut, Call (910) 251-1953.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

Ohio

AKRON-Unprogrammed meeting, 10:30 a.m. Sunday. 2101 Front St., Suite 111, Cuyahoga Falls, OH 44221; (330) 336-7043.

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1717 Salem Ave. At Mack Memorial Church of the Brethren. Phone: (937) 253-3366.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 967-5227.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. Barb Warrington. Phone: (330) 342-3503.

MARIETTA-Mid-Ohio Valley Friends, Betsey Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. Phone: (740) 373-5248.

& OBERLIN-Unprogrammed worship Sundays, 10:30 a.m. Kendal at Oberlin and when Oberlin College is in session 10:30 a.m. A.J. Lewis Environmental Bldg., 122 Elm St., Oberlin. Other times 10:30 a.m., Kendal at Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Call (440) 774-6175 or <andcblm@juno.com>.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 897-5946, (513) 850-4235.

WILMINGTON-Campus Meeting (FUM/FGC), Wilmington College Quaker Heritage Center Meetinghouse, College St. Unprogrammed worship 10:30 a.m., year-round.

WOOSTER-Unprogrammed worship 10:45 a.m. 353 E Pine St. at SW corner College and Pine Sts. (330) 262-6004. <www.wooster.quaker.org>. E-mail: <grif@ssnet.com>.

& YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Cheryl Keen (937) 767-8486.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays. 1401 N.W. 25th, east entrance (Wesley United Meth.). (405) 632-7574.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

& ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave., (541) 482-0814. Silent meeting for worship 11 a.m. Sundays (9:30 a.m. June, July, August). Adult programs at 9:30 a.m. (11 a.m. summer). Childcare available. <www.smfriends.org>.

& BRIDGE CITY-Friends meeting, Portland, Ore. Singing followed by worship starting at 10 a.m. Sundays. (503) 230-7181. <www.bridgecitymeeting.org>.

& CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

& EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 997-4237.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10 a.m. Phone: (503) 232-2822. See <www.multnomahfriends.org> for worship groups in Beaverton and The Dalles.

SALEM-Meeting for worship 10 a.m., First-day school 10 a.m. 19th St. NE. Phone (503) 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202 and 263), Lahaska. (215) 794-7299. <www.buckinghamfriendsmeeting.org>.

CARLISLE-Bible Study 9 a.m. Meeting and First-day school 10 a.m. 252 A Street, 17013; (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda Drive. Telephone (717) 261-0736.

CHESTER-Meeting for worship 11 a.m., Sunday. 520 E. 24th St., Chester, PA 19013. (610) 874-5860. Map and other info at <www.pym.org/pym_rms/chesterpa_chq.php>.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.

DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

& DOYLESTOWN-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.

FALLS TOWNSHIP (BUCKS COUNTY)-Fallsington Friends Meeting Inc., 9300 New Falls Road, Meeting for Worship 11 a.m., 5 miles from Pennsbury Manor, reconstructed home of William Penn in Bucks County.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

& GWYNEDD-Worship 9:30 a.m. to 10:30 a.m. Adult FDS 10:45 a.m. Fellowship 11:45 a.m. to 12:15 p.m. Business meeting 3rd First Day of the month 10:30 a.m.

Sumneytown Pike and Rte. 202. (215) 699-3055. <gwyneddfrinds.org>.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. (717) 232-7282. <www.harrisburgfrinds.org>.

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 12:30 p.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.

& HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at St. Denis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4038.

INDIANA-Meeting 10:30 a.m., (724) 463-9827.

& KENDAL-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.

& KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.kennettfrinds.org>.

LANCASTER-Meeting 8 a.m. and 10 a.m. First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

LANDSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

LEWISBURG-Worship and First-day school 10:45 a.m. (570) 522-0231 or e-mail <dewisburgfrinds@yahoo.com>.

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

MAKEFIELD-Worship 10-10:30 a.m. First-day school 10:30-11:30. E of Dolington on Mt. Eyre Rd.

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) First-day school 9:30 a.m. (Sept.-May), 125 W. 3rd St. (610) 566-5657.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. First-day school 11:20 year round.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery Ave.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN AT LANGHORNE (BUCKS CO.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

& MILLVILLE-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.milvillefrinds.org>, (570) 441-8819.

& NEWTOWN-(Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655. <www.newtownfrindsmeeting.org>.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: (215) 234-8424.

PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. * indicates clerk's home phone.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. Meeting starts at 10 a.m. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 295-2888*. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Friends Meeting, 37 N. Whitehorse Road, Phoenixville, PA 19460. (610) 933-8984. Worship and First-day School 10 a.m.

& PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

& PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONOS-Sterling-Newfoundland Worship Group, under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m. & **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova. (610) 293-1153.

READING-First-day school 10 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan Rd., 2 miles NW of New Hope. (215) 297-5054.

SPRINGFIELD-Meeting 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.

STATE COLLEGE-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801. Phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

TOWANDA-Meeting for worship, unprogrammed. First Sundays at 10:30 a.m. Summer variable. For location, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.

UPPER DUBLIN-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-7402.

WEST CHESTER-Worship and First-day school 10:30 a.m. 425 N. High St. Elizabeth Abraham, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413 at Penns Park Road (535 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

YORK-Unprogrammed meeting for worship, 11 a.m. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

Rhode Island

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

SAYLESVILLE-Worship 10:30 a.m. Sundays. 374 Great Rd., Lincoln. <http://s-quakers.tripod.com/home>.

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays 10-11 a.m. For latest location, call: (843) 723-5820, e-mail: <contact@CharlestonMeeting.com>, website: <http://www.CharlestonMeeting.com>.

& **COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed worship Sundays 11 a.m. For directions call (864) 246-6292.

& **FIVE RIVERS**-Friends Meeting Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

SIoux FALLS AREA FRIENDS-occasional Sunday and mid-week worship. Call for time: (605) 256-0830.

Tennessee

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. 184 Hood Dr. Joe Parko, clerk: (931) 742-0030. Meetinghouse: (931) 484-9033.

& **JOHNSON CITY**-Foxfire Friends unprogrammed worship 11 a.m. (423) 283-4392 (Edie Patrick).

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10:30 a.m. Adult sharing 11:45 a.m. on second and fourth First Days. 530 26th Ave. North; (615) 329-2640. Dick Houghton, clerk.

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

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (432) 837-2930.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River). Supervised activities and First-day school 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) 888-4184 for information.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

& **EL PASO**-Meeting at 10:15 a.m. first and third Sunday. 3501 Hueco, Rex Strickland Room. Phone: (915) 546-5651. Please leave a message.

FORT WORTH-Unprogrammed worship 10:30 a.m. at Wesley Foundation, 2750 W. Lowden. Fellowship and other activities afterward. Call (817) 472-6770 for info.

HILL COUNTRY-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. Childcare and First-day school for children are available. 1318 W. 26th St. (713) 862-6885.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. <www.rgvquakers.org>. (956) 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 7052 N. Vandiver. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TEXARKANA-Unprogrammed meeting for worship, Saturdays 10 a.m. 3500 Texas Blvd. For information call (903) 794-5948.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Winter Center, 300 North and 400 East. Telephone: (435) 753-1299.

MOAB-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East. (435) 259-8664.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. Telephone: (801) 281-3518 or 582-0719.

Vermont

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

PUTNEY-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Shrewsbury Library, 98 Town Hill Road, Cuttingsville. Call Joyce Wilson, (802) 492-3542, or Malcolm Bell, (802) 824-6459.

Virginia

ABINGDON-worship, Sun. 10:30 a.m. in the Spirit House, Elderspirit Community (276) 698-3397 or (276) 628-8701.

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meetinghouse, 8 miles S of Alexandria, at Rte #1 and Woodlawn Rd., Call (703) 781-9185.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (434) 971-8859.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

HERNDON-Singing 10:15 a.m., Worship and First-day School 10:30 a.m., 660 Spring St. (703) 736-0592. <www.HerndonFriends.org>.

LEXINGTON-Maury River Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. Will meet at Sidwell Friends School, 3825 Wisconsin Ave. NW, Washington, D.C. during fall and winter of 2008-09 while meetinghouse is renovated. (703) 442-8394.

MIDLOTHIAN-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

NORFOLK-Worship and First-day school at 10 a.m. Phone (757) 624-1841 or (757) 627-6317 for information.

& **RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

ROANOKE-Worship 10:30 a.m. 541 Luck Ave., Rice Room at Jefferson Center, (540) 929-4975 or E-mail: <jenny@rev.net>. <www.roanokequakers.org>.

VIRGINIA BEACH-Unprogrammed meeting for worship, First Days, 10:30 a.m. 1537 Laskin Rd., Virginia Beach, VA 23451. Childcare and First-day school. (757) 428-9515.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sunday. 4214 Longhill Rd. P.O. Box 1034, Wmbs, VA 23187. (757) 887-3108. <www.williamsburgfriends.org>.

WINCHESTER-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <a.m.bacon@comcast.net>.

Washington

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komeda Rd. Info: (360) 697-4675.

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

BELLINGHAM-1701 Ellis St. Worship 10 a.m. Children's program. (360) 752-9223.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98512. Children's program. (360) 705-2986.

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

SOUTH SEATTLE PREPARATIVE MEETING-Worship 11 a.m. Sundays at Central Area Senior Center, 500 30th Ave. S., Seattle, WA 98144. Betsy Brown, clerk, (206) 709-7849.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

TACOMA-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 or Minger (304) 756-3033.

BUCKHANNON-Worship group. WV Wesleyan College campus. Second and Fourth First Days 10 a.m. Judy Seaman (304) 636-7712 or Grace Harris (304) 472-3097.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

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

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

& **EAU CLAIRE**-Worship and FDS at 10:30 a.m. (9:30 June-Aug.) 415 Niagara St. Call (715) 833-1138 or 874-6646.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. at the Ecumenical Center at the University of Wisconsin Green Bay campus. For directions or more information call (920) 863-8837.

KICKAPOO VALLEY FRIENDS-Gays Mills. Sunday Program 10 a.m. Worship and FDS 11 a.m. (608) 637-2060. E-mail: <chakoian@mailbag.com>.


MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. <www.madisonfriends.org>. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday, call for times. Children's classes at 11 a.m. Sunday.

MADISON-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. (608) 251-3375. Web: <www.quakernet.org/MonthlyMeetings/Yahara>.

MEMONIE-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.

& **MILWAUKEE**-Meeting for worship 10:15 a.m., 3224 N. Gordon Pl. Phone (414) 967-0898 or 263-2111.

OSHKOSH-Meeting for worship 4 p.m. 419 Boyd St. (920) 232-1460.



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

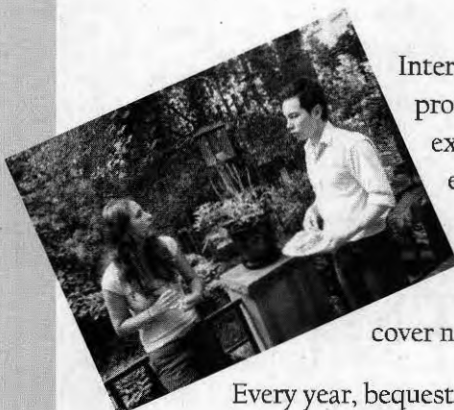
For more information about Friends Environmental Educators Network and Friends education, visit the Friends Council on Education website:
www.friendscouncil.org.

Friends Council on Education

1507 Cherry Street
Philadelphia, PA 19102
(215) 241-7245
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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.

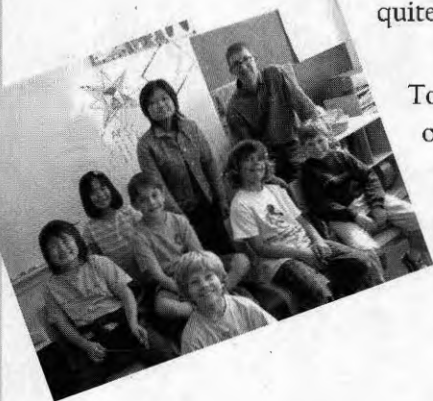
Every year, bequests from AFSC supporters like you foster youth programs and the range of our other work around the world. We value all the bequests—large and small—that ensure the stability of our on-going witness for peace, justice, and human dignity.



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2007 Policy Fellow, AFSC's Washington Office.



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