

Susan Walton

Side 1:

[1/1] She was born in Holden, MA, outside Worcester. Brought up an Episcopalian, which was not a "fit" for her. She discovered Quakerism in college. She went to meetings. However, feeling the need for a community, she attended a "run of the mill" Baptist church. There was dissention in the church. She found herself in the middle so she quit.

[1/35] Through a flyer she learned about a Unitarian Church. When she attended she felt as though she was "coming home." Her older children weren't interested but she was and was sorry to learn the church had been close by for 15 years without her knowing it.

[1/58] In 1977 the family moved to Asheville, she was delighted to find a church here and joined shortly. She feels comfortable about attending and participating as she is able. She was able to spend time in Pendle Hill and considers herself a Uni-Quaker.

[1/83] She has felt the need for more spirituality in the church - a freer, warmer flexibility with less emphasis on the rational and more on emotion. [Bill Hammond, Janet Harvey, Lisa Holt, Naomi Pullman]

[1/110] A group was dissatisfied with the ability of the membership to have a voice in choosing the Board of Trustees. She spoke out at a meeting about her belief in the need for "fresh air - fresh ways of approach." She had been encouraged to address these views but during the meeting was told, "sit down, you've said enough." She feels this was a major trauma in the church but felt good about the fact that it was open - no one got mad or sulked and the by-laws were changed. [Josephine (Jo) Birdsell]

[1/190] William Hammond told the congregation that he would be leaving within a year. The difference between a minister and a pastor was discussed and, although she was called to be on the search committee, she was unable to serve. The group was ready for a "warm and cozy person." [William Hammond, James Brewer, Larry Holt]

[1/270] Jim Brewer met with the Social Concerns Group, which was her major interest, and while he was a little formal, he had worked in South Africa, and she was in favor of his being called as a minister. His wife was warm. When their daughter committed suicide, he carried on as if it hadn't happened. A barrier developed and, though she tried, she was unable to reach him. She feels that he never recovered and couldn't be the minister he would have been had it not been for the tragedy. [Jim Brewer, Harold and Margaret Johnson, Barbara Brewer]

[1/383] She got to know Kendrick who joined the church at the time Vietnam families were being brought to the country. He became instrumental in encouraging the church to adopt a family. Everyone worked together, finding a place for them to live, tutoring the children, etc. It worked well. Eventually they moved to another city. The group wanted to keep going but Kendrick left the city to get his doctorate and the individuals who had been involved became

busy with other activities. [Richard Kendrick, Naomi Pullman, Ellie Kincade, Augusta (Gus) Young]

[1/453] She was particularly involved in the issue of hunger awareness, feeling this was an underlying issue. [Ann and Robert MacPherson, Hiram (Hi) and Polly Cody, Lee and Marion Leiserson]

[1/490] She was not aware of any factions within the church, but people seemed relieved when Jim Brewer decided to leave. An interim minister came for a year to everyone's delight. [William Houff]

[1/552] She wanted the church to have a woman minister and feels that Maureen is mellow and accessible. She is drawing new families into the church, reaching out into the community and supports social concern issues. [Rev. Maureen Killoran]

[1/588] She is concerned about the growing population in the church and would rather see a new church starting than losing the feeling of closeness.

Side 2:

[2/5] She has had 6 children, and while she enjoyed activities with them felt the need to be involved in the community. She made one attempt at attending college but had to drop out when her oldest child was a freshman in Canada and her youngest in second grade.

[2/38] Because of back trouble, her husband, who was chairman of family practice at the University of MA Medical School, needed to move to a warmer climate. He didn't want to live in a University town like Chapel Hill so came to Asheville as Director of Family Practice Residency Program, co-sponsored by MAHEC and UNC Chapel Hill. She was ready to leave a bedroom community.

[2/49] She went back to school and got her certificate. The children went to an alternative school run by parents (she volunteered), St. Genevieve's and Asheville High. When the family moved to Alexander in 1980, two transferred to Erwin High.

[2/87] She feels that newcomers to the area can be offensive. They don't get to know their neighbors and raise cattle and farm at night as a tax write-off. She feels that as a northerner she will never be accepted.

[2/135] She has been a part in the social changes - active in the Amnesty International Art Show, the Hunger Awareness bread sale, the Central America Resource Center and the Human Rights Festival. However, she feels these groups call on the same people and looks forward to becoming involved with different groups such as Civitans and Toastmasters.

[2/172] She graduated as a psychology major and studied criminal justice at A-B Tech.

[2/191] She decided that she wanted to be self-supporting. Worked with the Magic Community Gardens but there were no funds so she took a year off and went to Haywood Tech and got a horticultural degree.

[2/200] Office space was donated by the Housing Authority but Magic ran out of money. She drew up a plan for the Housing Authority for a job-training program in Hillcrest. [David Jones]

[2/231] A one-year grant was obtained for job training and she worked in Hillcrest with about 25 women ages 30-40. Some were "street wise" and knew how to "work the system," however, some went on to A-B Tech and others went on to other programs. It was decided to teach skills that were helpful in day-to-day living (parenting and yoga) and a skill that could be used in employment (how to get a job and the skill of house painting). She had an apartment in Hillcrest, arrived at 7:30 to get coffee started. There was a "graduation" after the 1st and 2nd month. Some women were disruptive and not asked to continue. The rest went on field trips and had courses put on by outside people.

[2/407] She considers the housing developments little islands - several with closed entrances and exits which she feels were so designed for social control.

[2/430] The Housing Authority tries to convince people they will be supported if they turn in drug dealers. She does not feel this is realistic for some are family members and there is also fear of retribution.

[2/449] Her car, "battered and full of bumper stickers," became identified and accepted in Hillside. Until then, there was competition to sell her drugs - whites are only seen there when buying drugs.

[2/490] With the new "section 8" the Housing Authority purchases privately owned property, renting it back to families. In this way, the underprivileged can blend into a neighborhood.

[2/519] The PRIDE organization was formed in response to the news that on Hitler's birthday, there was going to be a "skin head" rally. A group gathered to pool information, work with the police and distribute literature. The rally did not take place. [Adolf Hitler, Bob Smith, Chief Clyde R. Beaver]

[2/580] There are more and more race-motivated events in the schools. Some superintendents deny this.