The Religious Society of Friends
Pacific Yearly Meeting
At the University of Redlands, Redlands, California
July 31 – August 5, 2006.

Minutes and Reports
Preface

This document is the formal record of Pacific Yearly Meeting’s annual session of 2006; it is subtitled this year as “Minutes and Reports”, but has been long known familiarly as “The Packet”. It is divided into three parts. The first consists of the minutes of the PYM’s nine plenary sessions, plus a list of the Action Minutes approved during those sessions. The second part includes those reports and other documents supporting them, which were presented at the plenaries. These sections are keyed to the plenary session in which they were first presented. Finally, there are several reports relevant to PYM, but not formally presented at any of the plenaries. Notable among these is the last one, the list of attenders at PYM. [which is deleted here in the electronic format]

This document is being sent to Clerks (or their designees) of Monthly Meetings, Worship Groups and Preparatory Meetings as well as to PYM’s officers and committee clerks. Many will receive it in electronic form, via email; others, at their request will receive it on paper, via postal mail. In either event, the contents can be printed or copied, completely or in part, to be made available to Friends throughout PYM as needed and desired. In addition, most of the report will be posted on the PYM website at www.pacificyearlymeeting.org

This document is the product of many hours of work by many people, the authors of the reports, our Recording Clerks and Presiding Clerk, Jim Anderson. Jim, in particular, has a sharp eye for detail and accuracy, and has put a lot of effort into improving this record of the 2006 PYM.

Ultimately though, your editor has responsibility for the final result, the document having passed through his hands last. So, if you find errors, please inform me.

Respectfully submitted,

Jim Eusebio, PYM Secretariat.
## Pacific Yearly Meeting, 2006: Plenaries and Reports

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PLENARY I

The 60th gathering of Pacific Yearly Meeting of the Religious Society of Friends (Quakers) opened with worship on 7th Month 31, 2006, at 6:45 P.M., in Orton Hall at the University of Redlands in Redlands, California.

The epistle from North Carolina Yearly Meeting (Conservative) and excerpts from the Ireland Yearly Meeting epistle were read by Reading Clerk Kitty Bergel. “Faith must rewrite our lives, not our lives rewrite our faith.”

Clerk Jim Anderson welcomed Friends to our 60th annual session. He introduced Assistant to the Clerk Bob Runyan and our Recording Clerks Sandy Farley and Jamie Newton.

Roll Call
Assistant to the Clerk Bob Runyan read the list of monthly meetings, preparative meetings and worship groups. Friends from the following meetings were present:

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Introductions
Clerk Jim Anderson asked visitors from other yearly meetings to introduce themselves. We welcomed:

Dorene Mercer, North Pacific Yearly Meeting,
Nancy Yarnall, North Pacific Yearly Meeting and Friends World Committee for Consultation,
Loida Fernandez, Ciudad Victoria Friends Church, México and Reunión General de México, and Friends World Committee for Consultation,
Lonnie Valentine, Ohio Valley Yearly Meeting and Earlham School of Religion,
John Neale,
Andrew Secrest, Berkeley Friends Church, and Western Association of Friends.
Welcome
John Walsh, Professor of Religious Studies and Chaplain of the University of Redlands, welcomed us to the campus. He noted that the University is celebrating its centennial this fall and also is entering into a period of discernment.

Theme
Jim Anderson spoke to our theme of Sabbath, Jubilee and discernment, and invited everyone to read the materials provided in our packets. Worship and business meetings suggest different directions. “Open time” on the agenda will mean an ongoing worshipful discernment process.

Arrangements
Jan Tappan, Arrangements Clerk, reminded us of the local rules such as “no tape on walls.” She gave useful information.

Children’s program
Chris Mohr, Children’s Program Committee Clerk, identified and thanked teachers. “It takes a meeting to raise a Quaker.” Everything is in Hunsaker Center.

Registrar
Kate Newlin and Roena Oesting, Co-Registrars, thanked their helpers, and thanked all of us for patience in adjusting to new surroundings.

Junior Yearly Meeting
Peter Arnold, Convenor of Junior Yearly Meeting Committee, called JYM officers Elena Anderson-Williams, Gabe Martinez and Zoe Rodine, who spoke about their program.

Joe Franko, Rebecca Sullivan and Hank Coshnear gave opening thoughts on community and boundaries. Respect and act with care with each other. We can set safe boundaries. [See attached report, “Young Friends’ Presentation on Boundaries”.

Secretariat
Jim Eusebio, Convenor of the Secretariat Committee, spoke about the Daily Miracle and other services of the Secretariat for our Yearly Meeting sessions.

Worship Sharing
Steve Smith of Ministry and Oversight Committee told us where to find our group listings and locations.

Clerk Jim Anderson invited us to enter into a period of worship for sharing our hopes for our Yearly Meeting as we enter this discernment year. Many Friends responded in the open time.

Minutes were read and approved.

Closing Worship

Faithfully submitted,

Sandra Farley, Recording Clerk

James Anderson, Presiding Clerk
Joe Franko, Clerk of the Ministry and Oversight Committee, opened this session with a reflection on leadings. When we are called, we take our first steps without knowing where the opening way will ultimately lead. The Ministry and Oversight Committee has responded to a leading to invite Friends of Pacific Yearly Meeting to a process of discernment, without a specific agenda. We ask each other, in the words of George Fox, “What canst thou say?” We wonder: can we embrace our traditions and our cherished language, while interpreting them in ways that are appropriate and responsive to contemporary realities? We will begin our process of discernment today, and at the end of our sessions, we will seek to comprehend and integrate the fruits of our contemplations and dialogues.

Zachary Moon introduced Trish and Tony Prete, members of Philadelphia Yearly Meeting, whom we have invited to help us move into our time of Sabbath/Jubilee/discernment.

Invited address by Tony Prete

Tony Prete spoke to us from the context of a worshipful silence, drawing on fifteen years of study of the Hebrew Scriptures, called by Christians the Old Testament. In the invitation to address PYM, Tony recognized two points of view: first, a focus on Jubilee, the biblical idea that in each fiftieth year the Israelites would allow all to return to its rightful place in good order, and second, the desire for a process of discernment of what it means to be a Friend, and more specifically, a Friend of Pacific Yearly Meeting. He chose to respond to both themes.

The term Sabbath originated from the verb shabat, which is a form of conscious, active stopping of activity, with discernment. It is discernment that provides the essence of Sabbath, making Sabbath more than a holiday. Jubilee, the year that follows seven seven-year Sabbath cycles, is a kind of super-Sabbath.

Tony reminded us of the Fourth Commandment, to observe the Sabbath, as given in the books of Exodus and Deuteronomy. We heard a call to rest for all, to gratitude and to humility, and to discernment. The two accounts, respectively, emphasize these two complementary, co-equal aspects of Sabbath. The sequence of the scriptures moves from creation, in Exodus, to liberation, in Deuteronomy. The texts show that the Jubilee includes freeing the slaves – people who had lost everything and therefore hired themselves out to the more affluent as servants.

Exodus tells us that God finished the work of creation on the seventh day, when God’s final act was to bless and hallow the seventh day – to bless and hallow time. We learn that time is not our enemy. Time is God’s gift, to cherish and use wisely. Unless the rhythm of creation is honored, with a balance of work and rest, creation is incomplete. To keep the Sabbath is to participate in the plan and the hope of creation.

God did not create, then walk away. God remained to nourish and enjoy communion with humanity and the world. For humanity, care of the world is not merely practical – it involves honoring creation in the spirit of God’s blessing, or authentication, of creation.

Deuteronomy’s emphasis is on God the Deliverer. The discernment we face is to recognize and address the many forms of slavery of our modern world, at all levels, from the brutality of destitution to compulsive consumption.

The two versions of Sabbath – Exodus and Deuteronomy – agree that the Sabbath means to rest on the seventh day, which was a bold challenge in a time when survival depended on relentless
work. It is a challenge today as well. When the text reached its final form, the Israelites were controlled by the Persian Empire, which taxed them heavily. To rest on the Sabbath made compliance more difficult and challenged the oppressive status quo. Sabbath – a stop to all work – extended to everyone and everything, including servants. It demanded a stop to all activities that required the work of others as well as one’s own work.

Both texts require that the Sabbath be kept “holy,” a term that refers not to righteousness or morality but to orientation toward God. The verb, shabat, connotes intention – a conscious process of discernment, with desire and determination.

A call to discernment forces us to reconsider how we treat work – our own and that of others – in our hierarchy of values, and how far we are willing to go as we challenge cultural practices and the demands of authorities.

Exodus and Deuteronomy also differ. Exodus begins with “remember the Sabbath,” Deuteronomy with “observe the Sabbath.” The term remember is complex, with many meanings, in sharp contrast to forgetting, neglecting. It includes action, and a reciprocal relationship between God and humanity.

The term used in Deuteronomy, observe, implies caring for, protecting, and preserving the Sabbath.

A final difference between Exodus and Deuteronomy is found in the last verse of each. Deuteronomy reminds the Israelites that God delivered them from Egypt, a powerful reminder of the exodus, of being brought out of slavery. A wounding memory is revived, then soothed with the balm of the memory of deliverance by God from slavery into freedom.

The connection between Sabbath and discernment is the crucial word remember, which in the biblical sense is a form of discernment.

We Friends are a community of faith with a history. Discernment can join re-experiencing the past with understanding the present and envisioning a future that can be.

Tony Prete proposed that we recognize the past that we can draw on to clarify the present and imagine the future -- not just the history of the Religious Society of Friends, but also the Judeo-Christian history we share with the people of Israel and the early church. Tony closed with a review of Sabbath’s two elements – rest and restoration. Rest, with reflection on our lives, and on our relationship to God and to the demands and enticements of empire. And restoration, encompassing commitment to social justice and renewal of the covenant relationship that unites us among ourselves and with God. He put before us penetrating questions on many aspects of our faith and practice, exhorting us to assess the consequences of inward self-examination versus attention to the wider world. In strong, blunt language, Tony declared his fear that we live in a nation that is under the judgment of God. Violence, injustice, tragic inequities, and ruthlessly destructive practices of many kinds pervade the present. How will we answer the question, Which side are you on? It is a question to be answered with the courage to be a community committed to imagining what might be, to remembering, to renewal, to transformation. [The complete text of this address is attached, and is also available on the PYM Web site.]
Responses from worship following Tony Prete’s address

From a worshipful silence, a Friend reminded us of John Woolman’s practice of calling on slave owners to consider the meaning of their actions in light of their faith. This Friend has never thought of God as taking sides. He recalled Abraham Lincoln’s rejoinder to a belligerent Congressman: “Do I not destroy my enemy when I make him my friend?”

Another Friend noted that in farming, the soil will be exhausted unless it is allowed to lie fallow at intervals. Science seems to be showing us that God does punish us for disregard of creation, as when the planet heats up because we have returned too much carbon dioxide to the air. It seems that God does take sides. It’s tempting to despair. Let us labor with these issues.

We heard gratitude for the questions that have been put before us, so that we can grapple with them collectively and attempt to join the many pages among us to form a larger, unified page. This Friend was eager to slow down, to give the time needed to find unity.

We were told that both Exodus and Deuteronomy convey another truth: God tells us what we are ready and able to receive. Perhaps this can help us to be sensitive to one another, to refrain from laying on others what they (or we, collectively) may not be ready to receive.

One Friend was troubled by the Judeo-Christian focus of the session. Although ready to confront hard questions and to evaluate her own practices, this Friend called us to awareness of the many sources of insight and guidance we can see in other religious and cultural traditions.

A Friend with many years of experience attempting to inform Friends on ecological perils acknowledged the barriers of fear that can block our attention to God’s voice. When we confront our fears, we can find ways to act with promise.

Basic virtues – including courage in the face of adversity, honesty, appreciation of the strengths of others, friendship, and more – are recognized by people of many faiths, and by people with none. In a time of pervasive violence and suffering, we do have a common bond and purpose: to love and help one another, and to oppose the practices of the powerful – with vision, and not merely opposition.

Jim Anderson, Presiding Clerk, closed the session at 11:45 A.M. with worship, encouraging us to continue this reflection in worship-sharing and in this evening’s plenary session on unity with nature. A former Clerk of PYM rose to express appreciation to our Friend Tony Prete for coming from Philadelphia to bring us this different way of approaching the task we have set for ourselves this week.

These minutes were approved as read during Plenary III.

Faithfully submitted,

Jamie Newton, Recording Clerk

James Anderson, Presiding Clerk
Plenary III

At 1:35 P.M. Friends gathered in quiet waiting.

Reading Clerk Kitty Bergel shared with us the epistle of France Yearly Meeting, 2005. They are reaching out to many individual seekers who may not yet know they are Friends.

Clerk Jim Anderson opened our session by inviting newly arrived visitors to introduce themselves. We welcomed:

- Giri Sequoya from Australia Yearly Meeting,
- Shan Cretin and Alan Lessik, Regional Directors, American Friends Service Committee,
- Anthony Manousos, Editor of Friends Bulletin.

Clerk Jim Anderson spoke about plans for evening plenaries and encouraged children to attend, or for parents to arrange shared childcare.

Recording Clerk Jamie Newton read the minutes of the morning session.

The minutes were approved as read.

Naming Committee

The Naming Committee is asked to bring names to fill the Nominating Committee. Jim Eusebio, Convenor of the Naming Committee, reported. They have been asked to name three Friends for terms ending in 2009, one for a term ending in 2008, and to select a Clerk for the coming year. The Committee’s recommendations, thus far, with terms indicated, are:

- Martha Hunkins, Humboldt, 2009,
- Trudy Freidel, Inland Valley, 2009,

Darcy Stanley is recommended to serve as Clerk with Elaine Emily as Assistant Clerk. These recommendations will be seasoned until Plenary VIII, when the committee will report for a second time.

American Friends Service Committee

Shan Cretin and Alan Lessik are the two regional directors of AFSC in our area: Shan in the south and Alan in the north. They thanked us for our strong financial support and volunteer hours. They are meeting with monthly meetings to keep connections open and look to them for program input and support. They are hoping for two-way communication through monthly meeting liaisons. They need volunteers for committee work, and for various projects, including a response to immigration. They are trying to make valuable use of volunteer hours. The bookstore is moving onto the Internet with the help of Steve Gibson. They need a part-time bookstore manager. Shan invited friends to visit their new location on Spring Street in Los Angeles. [The AFSC report is attached.]

Site Committee

Carol Mosher, Co-Clerk of Site Committee, reported that Site Committee is looking for 2008 and 2009 locations. Returning to Mt. Madonna is a possibility. Walker Creek Ranch, along the north Marin coast, is being looked at again. The dining hall there has expanded since 1993. Comments and suggestions are solicited. [The Site Committee Report is attached.]
Junior Yearly Meeting
Peter Arnold, Convenor of Junior Yearly Meeting Committee, reported that 31 teen-age participants are joining in the discernment process this year, and we will see them at many of the plenary sessions.

Children’s Program Committee
Chris Mohr, Clerk of Children’s Program Committee, said that there are 10 pre-school, 12 lower-elementary and 17 upper-elementary and middle-school children. They are looking for volunteers. The pre-school room is available for shared babysitting during evening events. They need storage space in Southern California between Yearly Meetings for several large covered plastic bins of toys and supplies.

Minutes were read and approved with changes.

Friends Bulletin
Anthony Manousos, editor of Friends Bulletin, reported that the book project with Earth Light is moving along well. They will publish an anthology of some of the best writing on spirituality and ecology, mostly previously published in Earth Light magazine. They received a $5,000 grant to support this effort.

He also expressed thanks to writers for Friends Bulletin over the years and asked them to stand. He announced some video opportunities.

Open Time
How will the work of Yearly Meeting get done if we spend a year in discernment?
How can we better manage our meeting arrangements in order to use less fossil fuel? Would breaking into smaller regional groups help?

One Friend expressed gratitude for the biblical scholarship we experienced this morning. Let us not get into a we/they mind set. We need to communicate our message to folks with different beliefs — we must listen also, for we are all like blind men describing the elephant.

We must not go into this Jubilee Year lightly. Committees will have to meet more often and longer. We are putting ourselves in good order with divine rule. We cannot simply turn inward. We must still be doing our work in the world. We must invest in our Quakerism. I yearn to know you in that which is eternal.

Friends 350 years ago lived in a time when communication was simpler and better. We were raised as Friends and our children stayed within a closed society. We were better trained in worship. We worshipped more frequently. Our modern search for truth is part of a different society. It is difficult to devote eight hours a week to worship. We have a chance only through God’s grace to understand. We are scattered. Yearly Meeting needs to be a time of renewal and growth. We need humbly to give ourselves over to God.

Pacific Friends Outreach Society isn’t on the schedule. There may still be potential for development of Quaker Oaks Farm. Can this be part of the new vision of the yearly meeting?
We are a family of iconoclasts, yet we talk about corporate worship and religious community.
How am I furthering our community? Where am I called? How can I be the hands that the Spirit directs? We are seeking unity, not with each other, but with the divine will.

Minutes were approved as read.

There were announcements and the meeting closed in worship.

Faithfully submitted,

Sandy Farley, Recording Clerk  
James Anderson, Presiding Clerk
Presiding Clerk Jim Anderson opened the fourth plenary session at 6:50 P.M.. Members of the Epistle Committee were recognized:

- Walter Sullivan, Santa Cruz Meeting,
- Kylin Navarro, Santa Cruz Meeting,
- David Barrows, San Diego Meeting.

Arthur Carpenter and Xavier Manalo, Co-Clerks of Young Friends, invited anyone interested in talking with Young Friends to visit them in the basement of Melrose Hall.

Unity with Nature Committee

This plenary session on Unity with Nature began with worship. Kristina Perry, Clerk of the Unity with Nature Committee (and a member of Humboldt Meeting, soon to be sojourning in Richmond, Indiana), spoke as the sole member of the Unity with Nature Committee who is present at this gathering of Pacific Yearly Meeting. This session’s purpose was to continue our exploration of issues of Sabbath and Jubilee, and to consider a proposal brought by the Unity with Nature Committee. Kristina read a letter the Unity with Nature Committee presented to the Representative Committee in March of this year. [Attached as “Half-yearly Report from Unity with Nature Committee”]

Living in community – Koinonia – for the past week, Kristina and four others who will present tonight, considered economic injustice, rest, and restoration, “tumbling together until our hearts were polished and shone like mirrors.”

Why Sabbath? We are in the midst of an ecological crisis that demands that we live completely differently. How do we make this change? We can change our story, the theology that links us to creation. The dominant theology justifies exploitation, consumption, and “affluenza.”. But there is a new theology of balance, relationship, healing and wholeness. We are still stuck in the old theology, but there is a tradition that points us toward ways into the new theology – Sabbath and Jubilee. Kristina read the description from Leviticus of the seventh Sabbath year of rest for all – for the earth, humans, and animals – and of the fiftieth Jubilee year when all should return to their land and remember that the land is God’s, and all slaves should be freed to return to their ancestral lands. Several themes emerged. Of these, the most fundamental is relationship, with willingness to be transformed. Others include opening eyes to see beyond our fears to the truth, restoration and balance, and releasing debtors from debt, which is necessary to realize community. The theme of freeing the captives means release from slavery and incarceration, and more – release of the wealthy from the bonds of dominance and addiction to excess.

There is a special meaning to the Sabbath concept of rest – the injunction to stop. We cannot save the world by saving it. We must slow down. When water flows fast downhill, it robs the soil of nutrients. When water flows slowly, it seeps in and nourishes the soil. With our lives excessively busy, we are never ready to hear God’s call. We just have to stop.

Kristina explained that the proposal she brought was not seasoned by the Committee, but was rather a sense of the Committee, which she prepared as Clerk. She proposed that PYM lay down our Unity with Nature Committee for this year of discernment at least, and perhaps longer – long enough to consider well whether this is the right way to live out our concern for creation. The Unity with Nature Committee, Kristina told us, has become a form without meaning. In retreats, Committee members concluded that our concerns for unity with nature and social justice are inseparable. The powers and resources involved are the same.
Social justice is Earth justice. Unity with Nature Committee members have felt determined to bring this ministry to Friends.

The form of the Unity with Nature Committee does not match the rhythm of our lives. What then, will allow us to bring our prophetic vision to the world? How can we find our way to confront difficult questions, and support each other in our search for answers? We are in chaos – a great place to be! How can we find our way from chaos through enigma to eureka and, finally, to order?

Responses to the Unity with Nature Committee, from worship

From a Friend who served on the Unity with Nature Committee for seven years and clerked the Committee for much of that time, we heard the hope that we all feel shocked by the proposal that we lay down the Unity with Nature Committee. The proposal reflects the Unity with Nature Committee’s long condition as a small, isolated group of “dedicated tree-huggers” left by the rest of PYM to carry on the Yearly Meeting’s unity with nature concerns. The Committee found it hard to meet and to carry on its work. This is work that is hard to do; it is work that we all must be.

We were told that many committees have felt the sense of marginalization, of not mattering, that the Unity with Nature Committee has felt. The Friends Committee on Legislation develops policies that serve as a basis for specific decisions to support, oppose, or take no position on legislation. Can PYM offer statements to the world, and to ourselves, to guide our actions?

A Friend whose meeting has just named him its representative to the Unity with Nature Committee, told us that he shares many of the views Kristina Perry expressed, but they lead him to a different conclusion: the Unity with Nature Committee should be made a standing committee. Threats to ecological viability will continue and will become more extreme. Our Unity with Nature Committee is needed, now more than ever, and its mission should expand.

A Friend reminded us of the smallness of our planet in God’s huge universe, and of the modest place of our species on our planet. Our worst failure would be of little consequence. God has given us an opportunity, with forgiveness and chances to try again if we fail. Our task is to save our own souls, and thereby to do a better job of saving the Earth. We cherish our traditions, but how much do we do from habit, just because we’re used to it? We need a time of reflection, to appraise all we do. God knows what could happen after that!

A Friend asked if it may be too soon to make this decision. Should it be take up at the end of this year of discernment? But who should do this discernment? If those who feel the fire of this concern are not among us to lead this discernment, how do we insure that these issues are discerned? Are our structures and our processes, including the energy and transportation we require to meet, appropriate for the tasks of discernment we have before us?

Speaking from deep personal experiences, several Friends affirmed their awareness of the serious condition of our planet, their deep concern and their yearning for continuation of our search for the path that God wants us to follow.

It was pointed out that, because this proposal came from an individual rather than from a committee, it might not be appropriate for the Yearly Meeting to act on it.
Although the time allotted for this plenary session elapsed, Friends continued in worship, aware that we had not found unity on the proposal before us. A Friend spoke of her confusion, of a sense of chaos, as several threads of ministry and deliberation gave an impression of several meetings proceeding simultaneously. She called for plain speaking.

Our Presiding Clerk reminded us that we have come a long way in the first 24 hours of this gathering of PYM. We have reached exceptional depths. The question of whether to lay down the Unity with Nature Committee is part of our discernment process. We have not reached unity on that issue, and we can return to it in our remaining sessions.

These minutes were approved.

The meeting closed with worship.

Faithfully submitted,

Jamie Newton, Recording Clerk

James Anderson, Presiding Clerk
PLENARY V

The fifth plenary session of Pacific Yearly Meeting opened at 1:30 P.M. with worship.

Reading Clerk Kitty Bergel read from the 2006 epistle of Lake Erie Yearly Meeting, and from the 2005 epistle of Ohio Valley Yearly Meeting.

Presiding Clerk Jim Anderson invited visitors to introduce themselves. Vanessa Julye of Central Philadelphia Meeting, representing Friends General Conference, greeted us and was welcomed.

Naming Committee
Jim Eusebio, Convenor of the Naming Committee, returned to bring one more name to complete the slate for the Nominating Committee. The names of the three Friends to serve three-year terms on the Nominating Committee are:

- Martha Hunkins, Humboldt Monthly Meeting,
- Trudy Friedel, Inland Valley Monthly Meeting,
- Chuck Orr, La Jolla Monthly Meeting.

And, to serve a two-year term on the Nominating Committee:
- Stratton Jaquette, Palo Alto Monthly Meeting.

As previously recommended, Darcy Stanley is named to serve as Committee Clerk for one year, and Elaine Emily as Assistant Clerk. Both are from Strawberry Creek Meeting.

Visitor from Friends General Conference
Vanessa Julye, visiting PYM on behalf of Friends General Conference, described her work with the FGC’s Committee for Ministry on Racism, inviting Friends to talk with her and to read brochures which she has available.

Friends World Committee for Consultation
Donna Smith, Sara Wolcott, Ann Boone, and Roena Oesting, four of PYM’s five representatives to FWCC, were joined in their report by FWCC Section of the Americas staff members Loida Fernandez and Nancy Yarnall. Nancy Yarnall described the work of FWCC and its Section of the Americas, and her own work as a staff member. Loida Fernandez informed us of the presence of Friends in many Latin American countries, as well as the meetings in Guatemala and Mexico City that are associated with PYM. She encouraged Friends to get acquainted with Latin American Friends who have come from Latin America and established Friends Churches in the United States. Three of our PYM representatives shared highlights of their experiences at the FWCC gathering this year in Guatemala, with deep worship and fellowship that transcended differences of language, specific religious beliefs, and practices. We were invited to learn more about Friends throughout the Americas, and to let our representatives know how we would like PYM to relate to FWCC. The next annual meeting of the Section of the Americas will be held in mid-March, 2007, in Providence, Rhode Island, and the 2008 meeting may possibly be held in Honduras.

We were reminded that PYM’s *Faith and Practice* has been translated into Spanish as *Fe y Práctica*. Friends who made this translation possible, and thus helped to introduce PYM to Spanish-speaking Friends, were thanked for this good work. We were told that Southwest Yearly Meeting also has published a Spanish edition of its book of faith and practice.
Representative to Evangelical Friends Church Southwest

Emelyn Buskirk, our Representative to Evangelical Friends Church Southwest (formerly Southwest Yearly Meeting), reported on her visit to the annual gathering on June 23-24 of this year, and to a worship service of West Community Friends Church in Corona last Sunday, July 30. [Attached as “Liaison to Evangelical Friends Church, Southwest”] While acknowledging differences, Emelyn found many commonalities of perspective and practice shared by Friends of PYM and Friends of EFCSW.

World Gathering of Young Friends

Kate Newlin and Darcy Stanley, our representatives to the World Gathering of Young Friends, told us that eight Young Friends of PYM attended the August 2005 World Gathering in Lancaster, England. Darcy Stanley read the epistle of the World Gathering. [Attached below, under “World Gathering of Young Friends”] Friends were invited to talk with World Gathering attenders, each of whom experienced the World Gathering in a unique and individual way. We learned that over $18,000 was raised within PYM to support participation in the World Gathering by our Young Friends, and that more than half of this sum was used to support attendance by Young Friends from less affluent countries. Kate Newlin described some of the activities provided by the World Gathering to help participants become more familiar with the historical roots of Quakerism, as well as some of the experiences that were especially important to her – giving other Young Friends copies of Fe y Práctica and Faith and Practice, and exploring her beliefs in relation to those of Young Friends from other branches of the world Quaker family. From Darcy Stanley, we heard that the nine days of the August 2005 gathering have extended to become a continuing part of her life since. She was startled to discover that Friends who share our familiar practices are a minority within world Quakerism. Early anxieties and stereotypes faded as awareness of fundamental unity grew. There were also aspects of the structure of the World Gathering of Young Friends that seemed to her to interfere with the development of authentic relationships. There, as within PYM, there is a need to consider how form can be a barrier to spirit. [The written report by Kate Newlin and Darcy Stanley is attached below, under “World Gathering of Young Friends.”]

Responding to these reports, a Friend rose to ask whether the time has come for PYM to reconsider our independent character, and to affiliate with Friends General Conference. The Presiding Clerk informed us that a review of PYM’s relationship to Friends organizations is under way as part of our year of discernment. Friends may wish to express their views to our Ministry and Oversight Committee.

Treasurer’s Report

Treasurer Gary Wolff spoke to us of his first year of experience in this role, learning the rationale for our many accounts and the use of our forms. Meeting representatives were asked to fill in a form for purposes of reimbursement for travel. Gary Wolff reviewed the Financial Year 2005 Final Report and Current Year 2006 through July 31, 2006. [The Treasurer’s Report is attached.] Pages one and two report revenues and expenses. Pages three and four summarize assets and liabilities. We were told that the East-West Relations Committee, which is under PYM’s care, has its own checking account, the status of which is reported on page four. On page three, the column labeled Adjustments (Note 10) refers to corrections Gary Wolff has made in order to reconcile discrepancies among records he received when he became our Treasurer. Page
five of the report sets out the finances of this year’s sessions, and concludes with an overall balance sheet. The Treasurer told us that we are likely to be over budget for expenses of the 2006 sessions. Our attention was drawn to adjustments the Treasurer made when his term began, on Oct. 1, 2005. These are shown on page five. A Friend from Los Angeles Monthly Meeting informed us that Los Angeles Meeting has not paid its assessment to PYM since 2002. He stated that Los Angeles Meeting is required by PYM to pay $900 per year for liability insurance, although Los Angeles Meeting has only 8-10 members. The Presiding Clerk told us that the Ministry and Oversight Committee has this concern under review. The Presiding Clerk thanked the Treasurer for his report.

Finance Committee

Stratton Jaquette, Clerk of the Finance Committee, commented on the Committee’s report, which was included in the packet that Friends received upon arrival. [This report is also attached, below, as the Finance Committee Report.] He described the steps the Finance Committee and the Treasurer are taking to resolve discrepancies in past accounts. For the past three years, the Finance Committee has been working toward simplification of our business practices.

Stratton Jaquette brought us several recommended policy changes, which are explained in the report beginning on page four. These recommendations will come to Friends for approval in our plenary session VIII, when the Finance Committee will give its final report. Friends with input for the Finance Committee were invited to meet with the Committee at its open session on August 3rd.

The Finance Committee is concerned by a growing trend toward under-use of budgeted funds by PYM committees. The Finance Committee infers that this means that the committees are not doing some of the work PYM has asked them to do.

The Presiding Clerk thanked the Clerk of Finance Committee for this report.

Nominating Committee

Sharon Gates, Clerk of the Nominating Committee, directed our attention to the two documents that the Nominating Committee included in the packet Friends received upon arrival. She explained the Nominating Committee’s recommended changes in our procedure for naming the Presiding Clerk [See the attachment titled “Naming the Presiding Clerk.”], and referred to the Ministry and Oversight Committee’s “Request for a Year of Discernment.” [Attached, below]. These proposals will come before us to consider for approval in plenary session VIII. The Nominating Committee’s initial report was distributed. Names in bold were presented today for the first time. Several additions were announced. This report was for Friends’ information. A final report will be brought to consider for approval in plenary session VIII. [Final report is attached.]

These minutes were approved.

Faithfully submitted,

Jamie Newton, Recording Clerk

James Anderson, Presiding Clerk
The Youth Plenary, Plenary VI, convened on Wednesday evening at 6:45 P.M..

As Friends gathered they found a circle of chairs in front of the Clerk’s table where some Friends – three adults and two teens -- were in worship. Meeting entered into silence. Children clustered near the front with toys and drawing materials.

Presiding Clerk Jim Anderson greeted us and a few announcements were made. He shared reflections: what is the place of chaos and of good order? Let us stay available to the deep search for this week. Don’t fear.

Diego Navarro, Santa Cruz Meeting, recalled growing up in PYM. Tonight is our Youth Plenary. We are of the same tribe. Yearly Meeting fills and meets needs especially for the youth. Tonight’s program may run longer. The clock is not real important. The Spirit goes beyond the clock. It’s a little messy but it will be OK. Quakerism is a visceral religion. Bring the kids to meetings so they can feel the depth of spirit. The Koinonia community has come to seed this meeting. It is they who are seated in the circle: Darcy Stanley, Hank Coshnear, Rebecca Sullivan, Joe Franko, Paul Harris and Kristina Perry. We should recall how the Spirit moved early Friends. Members of the Koinonia community then spoke:

Rebecca Sullivan
God, sit with us and tell what our truth is, let us be present here with everyone. Let us have open minds and let our youth be heard.

I’ve been with community for over a week now. We survived waterfalls together. We chose a circle, for this represents our daily “check-in.” You need a tight-knit family to go out into the world the way we did and feel safe.

I feel I have come a long way this year. I struggled, being fearful, but this year I have let God into my life. If everyone opened themselves to God, we could go a long ways. Even the kids, but we’d need to provide a safety net for them.

Hank Coshnear
It is important to experience the spirit in the transparency of community. I felt the Light as energy because of the community. We were attuned to each other and when it was needed, we held a meeting for healing. A community of trust can share the energy of the Light.

Darcy Stanley
I’m feeling vulnerable and visible, so I’ll sit. I learned last week that I could say that. Relationship is more important than topic. We held each other accountable, shared our fears, and cried. Going to the Catholic soup kitchen in Skid Row, we walked from the Metro. I’d never seen poverty like this. I’ve been in poor countries in West Africa, but this was worse. They were sick and the density was so great. I felt breathtaking discomfort. I wanted to run away. I was sticking out in my affluence. At the Catholic Worker house, we were welcomed and given work to do. I made eye contact with each person I served. We ate with the people and then cleaned up. After 5 hours, we walked back, and I wasn’t afraid any more. We were in relationship. Paying attention to the fear is as important as the transformation. We were willing to be afraid together. Therefore, we allowed ourselves to be transformed. We experienced pain together and became tender to each other. Trust grows upon small trust experiences. We needed
to share our fear and hand it over to each other. We can’t hold onto our fear if we are to be transformed.

Diego then opened the worship to the sharing of all of us. In a rich and extended period of worship and sharing, Friends spoke of their longing for community, their experience of the yearly meeting, their fears and hopes. At 10:00 P.M., Rebecca Sullivan asked for a reading of the minutes, which were read, corrected, and approved. The record of this period of sharing is included here:

Make fear your friend. Ask what am I afraid of? What am I to learn from my fear in this situation?

Will PYM become another Young Friends New Years Gathering? Relationship was more important than anything we might do together. Unresolved conflicts were not tolerated. We met in love together, and held business as long as it took. I wish we didn’t have so many barriers as we do now.

This past year I studied some Quaker history and every day was a revelation. George Fox and James Naylor were young. They would be Young Friends now. It scares me that this power might pass us by without our using it to change the world. The opportunity is now while we are young and closely related to that power. The Yearly Meeting is my family, my home. I need help to discern how to use that spiritual strength. How did you find your calling?

This past holiday season I got to experience some Quakers outside of Meeting where they were not so serious. I can’t be afraid of them anymore.

This [banana] is a Quaker pistol. You can aim it at your enemy and then feed them with it.

I’m moved to sound like an old person. I am envious of Quaker youth. I lost a lot of time being a failed Episcopalian. PREPARE and PERSEVERE. The heart and core of this faith is the future — in spite of the rest of the culture trying to peel us away from it. It really does work if we really hang in there. Stick close to God, close to Jesus, stay on the path.

The Friends saved me when I was a junior Friend. I learned that there is an abundance of love. I learned of strong women and tender men. Sleep is not always necessary, you can be held up by spirit. I like PYM having a break from trying — just come together existing, being still. Jesus said, “You are my friends.” He probably meant those folks in downtown L.A., too. You laid a good foundation for us to minister from.

I want to talk about being at the other end. Earlier this year I was involved in a production of one of my plays. It was done at the college in Claremont, by the students. I worked with them for about two months. One of the students said he always stayed away from people who were disabled. At the end we had a party, that guy came by and said goodbye, and I looked him in the eyes, he was a new guy, a changed person. Do not be afraid to try new things.

The last week has been a wonderful experience for a man who lives alone with his dog. It was great to experience the courage of these young people who walked though the most dangerous parts of LA, smiling at people, they talked to people on the bus. They talked to people as if the people were their friends. “Gee, Joe, L.A. is such a friendly town.”

I’m at the awkward age, not in JYM anymore. I opened up a lot in JYM last year. There were
two people I could talk to, but they aren’t here this year. I fear that I don’t have a community.

No one understands me in terms of my faith and won’t judge me about it. [Darcy and Rebecca went to her and brought her into the center circle.]

I’m a young Friend, 27, getting to the upper age range. At the World Gathering of Young Friends, a woman spoke about working with women in prison. “I didn’t go in there to save them but to love them.” That line gave me the power to go into service work. I don’t need anyone to SAVE me but I need many folks to LOVE. I’m sorry I didn’t love JYMers more. It was a safe place for me, but I’m not sure it is so now. Thank you, my peers, for caring for me.

Quakerism brings clarity and community. I’ve recently come to love meeting for worship, though I can’t come every week. Camp, Yearly Meeting, and monthly meeting have brought so much into my life. I’ve delayed making a decision about Quakerism because I don’t know enough yet. I want to learn more.

I’m a little scared. It’s been one eye-opener after another, discovering Friends through JYM.

My experience as a young Quaker has been that it was the FAPs (Friendly Adult Presences) who pulled me into the group. Quakers have made deliberate actions to include me. You feel wanted by everyone. I keep trying to include people, as I was included.

The summer camps at Ben Lomond Quaker Center were run and managed by young people this year. Older adults hung back and let the young people do it. Walter made himself head cook so that he could be out of the way and let the camp be run by the young people it was for.

I’m trying to be truthful, I feel that there is something here I’ve been missing. Sometimes I feel lost. I know I will have this family with me to help me learn.

This is the first time I’ve been spiritually moved this week. I feel that we don’t have community in JYM, and I get lost. I don’t feel welcomed. I need just one person to reach out. I don’t feel I have anyone to talk to and trust.

I see things this year that aren’t working. I saw a Worship Sharing group deteriorate into a conversation, and I couldn’t stop it. Either we don’t know how, or we don’t care.

I was surprised because I didn’t feel as welcomed as I had in the past. We need to build trust and relationships in community. I feel I’ve lost the connection and I fear I won’t have enough time this week to build community.

This year I was shocked by the lack of community I felt. I was frustrated by how things weren’t coming together. Last year was especially good, but this year we feel lost.

I have a lot of fear of the “other” Quakers, fear of labeling. I don’t know where it came from. There is a fear of sharing God-filled experiences. You’re never too cool to talk about God. It just takes a while to get to the point where we can share. How do we come into community and address that fear right away? We need to be ready to be in community anytime the opportunity presents itself.

JYM is smaller this year, in a black hole without the power.

[Each young person who spoke his or her pain was brought into the circle.]

I came because I felt I belonged. This year we were feeling spirit-led. We’ve been working on
community. Tonight is the first time I’ve felt community.

I bring my daughter to PYM and she disappears for a week. She’s our daughter. The children belong to all of us. I beg the adults to work with kids’ programs.

I feel an extreme unease. I wish I was creating the community that we want to have. I resist change. I’m feeling connected now. There’s still time.

In JYM we had this thing about blogging and I couldn’t think of any way to respond. I needed to hear what others here had to say.

I have a lot of things I’m scared of. That my spirituality won’t be taken seriously. I’m scared because some dear Quaker Friends are moving away and I fear I will lose community with them.

We need to invite JYM into the process on discernment. We need to support youth work with some financial investment. We need to give more support to Quaker education.

It touches my heart to hear you tonight. You are awesome. I am afraid of the world. I went into high tech. By God, save the world, it needs it; I can’t do it.

PYM is only one week. You can’t live your whole life waiting for one week of the year. After Yearly Meeting, people can talk about spiritual things for a week or two. We have to build the relationships in between. I took my kids to Quaker Heritage Day. I was challenged to see that gray-haired folks can be vibrant Quakers.

PYM is a spiritual retreat and a way to meet my Friends who live up North. This year the fire seems to have died down, until this plenary.

I was young once, and you haven’t been old yet. I had a mystical experience at age 12. I was raised atheist, so I had no context to put it in. I am happy that young people here have people to share their mystical experiences with.

In the beginning, the earth was without form and void. And God said, “Let there be light.” The dark is important. You can’t have a light without a dark.

I don’t consider myself to be religious. Last year I felt more acceptance. I wasn’t reaching out this year. I was hiding, because I’m afraid I’m not ready for a spiritual experience. I was afraid of sharing myself. We can see the result of our lack of being present to each other.

[Gradually more people joined the circle in front.]

I’m glad to see you guys coming together.

I want to put something into our collective hopper of discernment — I was never a Boy Scout — I was a Girl Scout, we sewed. Boys taught me about building fires. You need the right structure for air and the right amount of kindling. The blank lines on the committees for children and youth are a great source of sadness. Perhaps that lack of community felt by many is a result of the lack of enough pieces of wood to fuel the fire. The focus and intention of all of us helped to break through. We need all of us to make it work.

Listen, listen, listen to my heart’s song. I will never forget you; I will never forsake you [--sung]. I have the sense that where we are now is where we needed to be to start creating the space that we can all join in. We are going into the center of God’s heart. We’re all part of the inner circle. We lay things down to see what needs to be resurrected.
It is unfortunate that it takes so much darkness to bring out light.

A few minutes before 10 P.M., Rebecca Sullivan asked that the minutes be read.

The record was read back and approved. The following comments were offered afterward:

I see a large barrier, half the group up front, half scattered out there.

[All remaining in the hall came up to the front.]

Youth were reluctant to speak at first. Discernment by the microphone holders and encouragement from youth leaders were necessary for youth voices to be heard.

We have to go into the breathtaking discomfort of our own passage into adulthood to serve in leadership for youth. It is not easy.

Faithfully submitted,

Sandy Farley, Recording Clerk       James Anderson, Presiding Clerk
Plenary VII, Memorials

Members of Ministry and Oversight Committee coordinated our meeting to commemorate the lives of Friends who have died since our last Yearly Meeting session. The committee read the names of 33 deceased Friends. The names were read in six groups and remembrances were offered out of the silence.

Steve Smith read from the Hebrew Union prayer book:

In the rising of the sun and in its going down, we remember them.
In the blowing of the wind and in the chill of the water, we remember them.
In the opening buds and the rebirth of spring, we remember them.
In the blueness of the sky and in the warmth of summer, we remember them.
In the rustling of the leaves and in the beauty of the autumn, we remember them.
In the beginning of the year and when it ends, we remember them.
When we are weary and in need of strength, we remember them.
When we are lost and sick at heart, we remember them.
When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us as we remember them.

We remembered the lives and gifts of:

Marian Crites Alexander  Santa Cruz
Dave Beadle  Orange Grove
Tanisse Brown  Claremont
Lyman Carney  Claremont
Elizabeth “Betty” Duveneck  Monterey Peninsula
Nicola Geiger  Santa Cruz
Jim Goodwin  Marloma Long Beach
Priscilla Hickman  Ojai
Lois Crozier-Hogle  Palo Alto
Stephanie Kennedy  Strawberry Creek
Ruth Kloepfer  Orange Grove
Ken Knight  Los Angeles (added from the floor)
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<td>Herb Zimmerman</td>
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Steve Smith repeated several lines of the opening poem on remembering.
Meeting closed by singing Swing Low Sweet Chariot.

These minutes were not approved

Faithfully Submitted,

Sandy Farley, Recording Clerk  
James Anderson, Presiding Clerk
PLENARY VIII

The eighth plenary session of Pacific Yearly Meeting opened at 1:30 P.M. with worship.

Reading Clerk Kitty Bergel read the 2005 epistle of Britain Yearly Meeting.

Presiding Clerk Jim Anderson reminded us that meeting for worship and meeting for business are of a piece, inviting us to practice the special discipline of our spirit-led search for unity as we deal with matters of business this afternoon.

The Discipline Committee has advised us that our inventory of *Fe y Práctica* is running low.

PYM 2006-01  Pacific Yearly Meeting approved authorization to publish 500 additional copies of *Fe y Práctica*.

On behalf of AFSC’s Pacific Southwest Regional Office, which holds our inventory of *Faith and Practice* in all languages, Shan Cretin asked Friends to consider whether their monthly meetings can assume responsibility for some copies of *Fe y Práctica*, in order to reduce the demands on AFSC’s limited space. Brian Vura-Weis, a member of our Discipline Committee, made us aware that help from monthly meetings is needed to increase distribution of English-language copies of *Faith and Practice* as well.

Reunión General de Los Amigos de México

DJ Bloom, PYM’s representative to the Reunión General de Los Amigos de México, reported on the gathering in fourth month, 2006, in San Nicolás de la Garza, where about 50 of Mexico’s 500-600 Friends were present. [His report is attached below.] The next Reunión General will be held in the eleventh month of 2007, in Ciudad Victoria, México. DJ Bloom read the statement he presented at the gathering, entitled “What Does Love Require of Me Today”, which describes his personal journey as a Friend. [Attached below]

PYM 2006-02  Pacific Yearly Meeting appointed DJ Bloom as our representative to the October, 2006 celebration, in Mexico City, of the fiftieth anniversary of the founding of the Casa de los Amigos.

Naming Committee

Naming Committee Convenor Jim Eusebio brought a second reading of the Naming Committee’s nominees for service on the Nominating Committee.

PYM 2006-03  Pacific Yearly Meeting approved the following Friends to serve on our Nominating Committee for the terms specified:

**Three-year terms, 2006-2009:**
- Martha Hunkins, Humboldt Monthly Meeting,
- Trudy Friedel, Inland Valley Monthly Meeting,
- Chuck Orr, La Jolla Monthly Meeting.

**Two-year term, 2006-2008:**
- Stratton Jaquette, Palo Alto Monthly Meeting,

We also approved Darcy Stanley of Strawberry Creek Meeting for the position of Clerk of the Nominating Committee for 2006-07, and Elaine Emily of Strawberry Creek Meeting for the position of Assistant Clerk for the 2006-07 term.
Nominating Committee

Sharon Gates, Clerk of the Nominating Committee, thanked Friends who have agreed to serve on our committees and in other roles, asking that others consider offering their service for positions that remain to be filled.

The Nominating Committee requested approval of its proposal for a new procedure for naming the Presiding Clerk, which was provided to Friends upon arrival at this gathering. [Attached below, under Plenary V] Under the proposed procedure, a Preparative Clerk named for a one-year term would work with the current Presiding Clerk in the Presiding Clerk’s final year of service, after which the Preparative Clerk would serve a two-year term as Presiding Clerk. Two former Clerks of PYM, describing their experience in the role of Clerk as “transformative,” urged Friends to retain our current procedure – to name a Presiding Clerk for a one-year term, with the expectation that the Presiding Clerk will be retained for two additional one-year terms. Recognizing that Friends’ views on this matter seem to have changed since this proposal was developed, the Clerk of the Nominating Committee suggested that we continue to assess the current procedure and alternatives to it. The Presiding Clerk did not sense unity on the proposed procedure, but did hear from Friends a need to continue to seek ways to support preparation of our Presiding Clerks for their responsibilities.

PYM 2006-04 Upon the recommendation of the Nominating Committee, Pacific Yearly Meeting approved extending the term of our representative to Friends General Conference to three years.

The Nominating Committee informed us that this change would allow our representative to serve on subcommittees of FGC.

The Nominating Committee distributed its final report. [Attached below] Names in bold were brought to us for the first time in plenary session V. Names in bold and italics were brought to this session for the first time. This slate of nominees will be brought to us for approval in plenary session IX. Concerns were raised about the relationship between the Nominating Committee’s recommendations for service on the Ministry and Oversight Committee and cultivation of spiritual gifts among less experienced Friends. Both the Presiding Clerk and members of the Nominating Committee encouraged Friends with views on this matter to express them to the Nominating Committee.

Statistical Co-Clerks

The report was presented by the Statistical Co-Clerks Gary Wolff and Lee Knutsen. [Attached below] Friends were asked carefully to provide accurate information from their monthly meetings, and to update monthly meeting records, so that PYM assessments can accurately reflect their memberships. We were told that Mexico City Monthly Meeting needs Quaker literature, financial assistance, and support as they strengthen their Friendly practices. Friends who wish to contribute funds to Mexico City Meeting or to the Casa de los Amigos may send contributions to Orange Grove Monthly Meeting. Some corrections to the statistical report were offered.
Finance Committee

Stratton Jaquette, Clerk of the Finance Committee, brought us one new action item and requested approval of recommendations that were previously explained in our plenary session V. These recommendations and the proposed budget for fiscal year 2007 are included in the Finance Committee’s report. [Attached below, under Plenary V]

PYM 2006-05 Pacific Yearly Meeting approved augmenting the budget of the Nominating Committee by $400 for fiscal year 2006.

PYM 2006-06 Pacific Yearly Meeting approved changing its travel reimbursement rate to $0.25 per mile.

PYM 2006-07 Pacific Yearly Meeting approved the Finance Committee’s proposed budget for fiscal year 2007.

PYM 2006-08 Pacific Yearly Meeting approved the Finance Committee’s recommendation that the fiscal year 2007 assessment level for member meetings be reduced from $36 to $34 per member, keeping the assessment for Mexico City Monthly Meeting at $10 per member.

Stratton Jaquette explained the procedures involved in site selection which have resulted in some confusion about our costs for this gathering at the University of Redlands. He hopes that with anticipated changes in procedure, we will avoid similar confusion and higher-than-expected costs in the future.

PYM Epistle

From Epistle Committee members Walter Sullivan and David Barrows, we heard a draft of PYM’s 2006 epistle. (Epistle Committee member Kylin Navarro was unable to be present.)

Peace and Social Order Committee: Alternatives to Violence Project

Stephen Matchett briefly described the work of the Alternatives to Violence Project, and the remarkable opening that has enabled AVP to expand its work from three to eleven of the institutions of the newly renamed California Department of Corrections and Rehabilitation during the past year. Pat Hardy emphasized the importance of involving people from the communities in AVP’s work in prisons, and explained the increasingly cooperative relationships that AVP is developing with prison wardens, parole administrators and the California Correctional Officers Association that represents guards. Workshops with prison staff will begin soon. Ann Boone spoke of the rich experiences she has had as a trainer in institutional and community settings. John Helding, with more than ten years of experience in AVP, urged Friends to join in the expanding work of AVP. Even one or two weekends per year can help to promote fundamental changes in the California prison system and in the lives of prison inmates. This is a wonderful opportunity to do God’s work.

These minutes were approved.

Faithfully submitted,

Jamie Newton, Recording Clerk
James Anderson, Presiding Clerk
Plenary IX

Friends gathered for our last business session of this year.

Reading Clerk Kitty Bergel read from two epistles. From InterMountain Yearly Meeting 2006 epistle: “The ocean of darkness is at high tide.”, “Truth and love have a power of their own.”, “When we are the most powerless, we are the most open to the power of the Spirit.” She read from Netherlands Yearly Meeting’s epistle, where Friends envisioned a future 25 years hence. “Be open, honest and vulnerable.”

Jim Anderson, Presiding Clerk, welcomed us.

PYM 2006-09 We approved attaching to the minutes reports brought to Yearly Meeting by committees, but not read in sessions.

Peace and Social Order Committee

Stephen McNeil, Clerk of Peace and Social Order Committee, asked us to continue our support of the Health Care for All legislation (SB 840), which is pending in the California legislature.

FCNL has worked to end the war in Iraq. The Declaration of Peace has been supported by AFSC. Friends Meetings are called to public action against the continued war. [Report text attached below]

PYM 2006-10 We stand in support of the Declaration of Peace, the central text of which is:

“I join with the majority of U.S., citizens, the people of Iraq, and people around the world in calling for a comprehensive end to the U.S. war in Iraq.”

[More information about The Declaration is attached below.]

Stephen read a minute against all forms of torture. He offered a minute of support for the work of Humboldt Friends concerned for prisoners at the Guantanamo Bay detention center and who are opposing torture and illegal detention.

PYM 2006-11 We approved the following minute on torture and in support of Humboldt Friends and others;

Thirty years ago, the Friends World Committee for Consultation stated:

_Both tortured and torturer are victims of the evil from which no human being is immune. Friends, however, believe that the life and power of God are greater than evil, and in that life and power declare their opposition to all torture. The Society calls on all its members, as well as those of all religious and other organizations, to create a force of public opinion which will oblige those responsible to dismantle everywhere the administrative apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden._ (FWCC, 1976)

Pacific Yearly Meeting of the Religious Society of Friends was moved by the March, 2006 Santa Monica Monthly Meeting minute that notes that "our Quaker faith is based on the conviction that 'there is that of God in everyone.’ We are
therefore convinced that everyone is entitled to humane treatment and due process of law. We utterly oppose any form of torture and illegal detention, whether perpetrated by our government or by any other power or group."

We call on our elected representatives to hold the executive branch of the U.S. government accountable for any actions that violate the 1949 Geneva Conventions and their 1977 Protocols, or the 1987 United Nations Convention Against Torture, or any other treaties binding upon the United States.

Pacific Yearly Meeting, joining with Humboldt Friends, San Jose, and Palo Alto Meetings, supports the leadings of the six Humboldt Friends to travel with a concern for the condition of all who are involved in the conflict at the Guantanamo Bay Prison. Fred Adler, Andrea Armin-Hoiland, Carol Cruickshank, Margaret Kelso, Richard Ricklefs, and Karin Salzmann are called to journey to the prison to meet with and witness to both the prisoners and prison personnel. The concern for the well-being of both prisoners and military personnel at Guantanamo Bay is one shared by many Friends in our Yearly Meeting.

Further, we ask that members, monthly meetings, and worship groups familiarize themselves with the work of the Quaker Initiative to End Torture (www.quit-torture-now.org), considering both minutes of support and encouragement of participants in the next conference in June 2007 at Guilford College, North Carolina.

As people of faith, we believe that the United States must set a high moral and ethical standard in its treatment of its captives, whether foreign or domestic. As William Penn wrote: "A good end cannot sanctify evil means; nor must we ever do evil, that good might come of it."

**Nominating Committee**

Sharon Gates, Clerk of Nominating Committee, requested consideration of the report submitted yesterday; the only change was the naming of Joe Morris as convenor of the Unity with Nature Committee. [The Report is attached below, under Plenary VIII.]

**PYM 2006-12** We approved the Nominating Committee report.

The minutes were read, corrected, and approved.

**Ministry and Oversight**

Joe Franko, Clerk of Ministry and Oversight Committee, read a report from this committee about the year of discernment. [The report is attached.] He asked us to approve the revised policy statement for the use of the Yearly Meeting web site, www.pacificyearlymeeting.org. The revisions propose that Clerks posting to the website take responsibility for the accuracy of the posting and for addressing privacy concerns. Lacking a copy of the policy in hand, consideration of this matter was laid over to a later date.
Responses to M&O report:
I am distressed that the Brinton Visitor Program is being laid down by a committee when it was established by the Yearly Meeting as a whole.

Joe responded that the Brinton Visitor Program will no longer be a tri-Yearly Meeting group, but we can continue it within PYM. The program is currently dormant because of lack of participation by Intermountain Yearly Meeting, but we may wish to reconstruct it.

I am sensing the absence of several Friends this year; FGC had its effect. I hope we go back and tell people who didn’t come that we missed their spirit and wisdom.

My monthly meeting is my family, Quarterly Meeting is visiting my cousins, Yearly Meeting is my grandparents’ house where there is the wisdom of the elders. We are an inverted pyramid. The year of discernment will occur for we have prophets among us.

Representative Committee
We were informed Palo Alto Meeting will host the Representative Committee meeting next year.

Registrars
Roena Oesting and Kate Newlin reported that we had 339 attenders compared with 424 last year. [Registrars’ report is attached below.]

Epistles
The Preschool Epistle was presented. [Attached Below]

The Lower-Elementary Epistle was presented. [Attached Below]

The Upper-Elementary and Middle-School Epistle was presented. [Attached Below]

JYM members ran into the room just at this moment. The Junior Yearly Meeting Epistle was presented. [Attached below] It was requested that we note the decision of JYM to forego trips during PYM, to save fuel and money and to make their own fun rather than purchasing commercial fun.

Junior Yearly Meeting informed us of the following minute, which they have approved:

Minute from JYM We strongly support the valuable work that Quaker Camps at Ben Lomond perform in developing leadership among Quaker young people in the Quarter and the Yearly Meeting. We would be in accord with PYM’s offering financial support to Quaker Camps.

We received our PYM Epistle to Friends everywhere; it was read by Walter Sullivan. [Text is Attached Below.] A Friend asked if we could add that we approved a minute on torture.

The Young Friends Epistle was read. [Attached below]

PYM 2006-13 We gratefully accepted all of the epistles.
The minutes were read, amended and approved.

Following announcements, the meeting closed in silence.

Faithfully submitted,

Sandy Farley, Recording Clerk

James Anderson, Presiding Clerk
Action Minutes Approved by PYM, 2006

Plenary VIII:

PYM 2006-01 Pacific Yearly Meeting approved authorization to publish 500 additional copies of *Fe y Práctica*.

PYM 2006-02 Pacific Yearly Meeting appointed DJ Bloom as our representative to the October, 2006 celebration in Mexico City of the fiftieth anniversary of the founding of the Casa de los Amigos.

PYM 2006-03 Pacific Yearly Meeting approved the following Friends to serve on our Nominating Committee for the terms specified:

**Three-year terms, 2006-2009:**
- Martha Hunkins Humboldt Monthly Meeting
- Trudy Friedel Inland Valley Monthly Meeting
- Chuck Orr La Jolla Monthly Meeting

**Two-year term, 2006-2008:**
- Stratton Jaquette Palo Alto Monthly Meeting,

and also approved Darcy Stanley of Strawberry Creek Meeting for the position of Clerk of the Nominating Committee for 2006-07, and Elaine Emily of Strawberry Creek Meeting for the position of Assistant Clerk for 2006-07.

PYM 2006-04 Upon the recommendation of the Nominating Committee, Pacific Yearly Meeting approved extending the term of our representative to Friends General Conference to three years.

PYM 2006-05 Pacific Yearly Meeting approved augmenting the budget of the Nominating Committee by $400 for fiscal year 2006.

PYM 2006-06 Pacific Yearly Meeting approved changing its travel reimbursement rate to $0.25 per mile.

PYM 2006-07 Pacific Yearly Meeting approved the Finance Committee’s proposed budget for fiscal year 2007.

PYM 2006-08 Pacific Yearly Meeting approved the Finance Committee’s recommendation that the fiscal year 2007 assessment level for member meetings be reduced from $36 to $34 per member, keeping the assessment for Mexico City Monthly Meeting at $10 per member.

Plenary IX:

PYM 2006-09 We approved attaching to the minutes reports brought to Yearly Meeting by committees, but not read in sessions.
PYM 2006-10 We stand in support of the Declaration of Peace, the central text of which is:

“I join with the majority of U.S. citizens, the people of Iraq, and people around the world in calling for a comprehensive end to the U.S. war in Iraq.”

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Thirty years ago, the Friends World Committee for Consultation stated:

*Both tortured and torturer are victims of the evil from which no human being is immune. Friends, however, believe that the life and power of God are greater than evil, and in that life and power declare their opposition to all torture. The Society calls on all its members, as well as those of all religious and other organizations, to create a force of public opinion which will oblige those responsible to dismantle everywhere the administrative apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden.* (FWCC, 1976)

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We call on our elected representatives to hold the executive branch of the U.S. government accountable for any actions that violate the 1949 Geneva Conventions and their 1977 Protocols, or the 1987 United Nations Convention Against Torture, or any other treaties binding upon the United States.

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Further, we ask that members, Monthly Meetings, and Worship Groups familiarize themselves with the work of the Quaker Initiative to End Torture ([www.quit-torture-now.org](http://www.quit-torture-now.org)), considering both minutes of support and encouragement of participants in the next conference in June 2007 at Guilford College, North Carolina.
As people of faith, we believe that the United States must set a high moral and ethical standard in its treatment of its captives, whether foreign or domestic. As William Penn wrote: "A good end cannot sanctify evil means; nor must we ever do evil, that good might come of it."

PYM 2006-12  We approved the Nominating Committee report.

PYM 2006-13 We gratefully accepted all of the epistles.

Minute from JYM  We strongly support the valuable work that Quaker Camps at Ben Lomond performs in developing leadership among Quaker young people in the Quarter and the Yearly Meeting. We would be in accord with PYM offering financial support to Quaker Camps.
Young Friends, On Boundaries

HANK: Welcome to Pacific Yearly Meeting Gathering, a time for renewal, a time for retreat, a time to focus on our lives as Friends. Try laying aside, for this week, your need to check email daily, your need for certainty and business as usual, and your need to structure your day as you would have it. Try instead to stay open to what Spirit is calling us to, as a community. Use this week to reconnect with our spiritual community. Have lunch with someone you don’t know. Engage in a conversation. Explore our testimonies. Pray together and alone. Share your fondest hopes and your terrible fears. This week will be what we make of it. Let’s expect miracles.

REBECCA: A Spirit will move us from solitude to community and back through solitude again. In solitude, let’s open ourselves to the boundless, but in community let’s remember that boundaries are important. My boundaries are not your boundaries. What I am comfortable with might make my friend feel unsafe. Where I might welcome a companion, you might be seeking out solitude. When I am seeking solitude, you might be seeking community. Let’s make this Gathering a safe and challenging place for everyone at all times. Let’s respect that we have different needs.

JOE: Let’s remember to respect each other and to act with integrity by asking, “Can I hug you?” “Do you want companionship now?” “Can we find time to talk together?” “Do you need someone to talk to, or do you want to be alone?” Let’s remember that “No” means “No,” and that our testimonies of equality and integrity mean respecting everyone’s boundaries. We are here as a faith community. We all need to feel physically, emotionally and spiritually safe, so that each of us can challenge ourselves. We can challenge ourselves because we know we can set safe boundaries, and others will respect those boundaries. Think of Gathering of a sacred dance. Some of use enjoy dancing, others enjoy watching, and all of us can enjoy being at this dance, knowing that it’s okay to say “No!” It’s also okay to say, “You bet, I’d love to dance!”
Soon after I accepted the invitation to address you in this plenary session, I learned that there were two points of view on the focus of this annual gathering and into the coming year. Some said the focus would be on Jubilee, the biblical idea that on every 50th year the Israelites would allow things to return to the way they ought to be: rest for the land, restoration of rights and dignity, everyone getting back what belonged to them.

The other point of view was that the PYM gathering and coming year should be devoted to discernment. As I understand it, some of this discernment has to do with the structure and function of PYM. But a lot of it also has to do with what it means to be a member of PYM -- or for that matter, of the Religious Society of Friends.

So I had two choices -- Jubilee or discernment. Well, like any good liberal unprogrammed Friend, I chose neither. Instead, I decided to choose both, and to do so by way of the Sabbath (the Fourth Commandment, the one everybody forgets). Let me explain. First, the Jubilee Year: I won’t go into much detail because you will be getting a thorough explanation of it in tonight’s plenary. For my purpose here, let me just mention that the Jubilee year comes after seven Sabbath Years. The Sabbath Year comes every seven years. And the Sabbath itself comes every seven days. The progression, then, is from Sabbath to Sabbath Year to Jubilee Year -- seven days, seven years, seven times seven years. The Sabbath Year and the Jubilee Year, then, are rooted in the weekly Sabbath; to talk about the Sabbath is to talk about the Sabbath Year and the Jubilee Year as well.

What about discernment? How is that related to Sabbath? The word Sabbath is Hebrew and comes from the verb shabat, which means "rest" only indirectly. Like most Hebrew words, its meaning is more concrete and specific. Shabat literally means "to cease, to desist, to come to a dead stop." Let me give you an example. Shabat as "rest" is like what you might do when you’re out driving and you come to a red light: -- enjoy a few moments of inactivity. Shabat as "dead stop" means: you pull into the driveway, turn off the key, open the door, get out of the car, and walk away.

Now, here is where the connection with discernment comes in. As we will see, the Sabbath deals with what you do after you walk away from the car, what you do after you have come to a dead stop. And what you do -- as the Bible explains it -- is to reflect on and renew your covenant relationship with God and your faith community. In other words, the essence of
Sabbath is not just that you rest or stop, but that you discern. Without discernment, Sabbath is just time off, a chance to sit around and do nothing, or maybe read a book, or cut the grass (Do you still have grass?) or go for a walk. These are all fine things to do. But, they are not Sabbath. Sabbath is discernment.

So, discernment is the substance of Sabbath, and Jubilee is a super-sized Sabbath. To talk about Sabbath then, is to talk about Jubilee and discernment. And to talk about Sabbath is to talk about the fourth of the Ten Commandments, the one that deals with the seventh day of the week.

The Bible tells of the giving of the Ten Commandments in two places: the book of Exodus and the book of Deuteronomy. Though both books did not achieve their final form until some 1500 years after the stories they relate, Exodus seems to be based on earlier traditions than is Deuteronomy. We see this in the words of the Ten Commandments. Both texts are similar, but Deuteronomy makes significant changes, especially in the Fourth Commandment. These changes reflect a new perspective, evidence that the biblical text is not -- if you pardon the expression -- chiseled in stone. Just as Quakers speak of "continuing revelation," so the biblical text underwent reinterpretation and reformulation as time and circumstances changed.

Now, getting back to the Fourth Commandment. I said that it was significantly different in the book of Exodus and the book of Deuteronomy. The major difference -- and this relates directly to issues of discernment and Jubilee -- is the reason the text gives for maintaining Sabbath. In Exodus, the foundation of Sabbath lies in the creation account. It reads:

For in six days the Lord made heaven and earth, sea and all that is in them, but he rested on the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

This ties the Sabbath directly to the creation account that opens the book of Genesis. That account, I need to point out, is not about God creating something out of nothing; in the mind of the ancient writer, prior to creation there existed chaos. God’s creative action was to push back that chaos by establishing areas and boundaries -- thus bringing to the world a reassuring order and predictability. So the text in Exodus places the Sabbath orientation on God the Creator, and on the good -- indeed, very good -- elements of that creation. Jubilee focuses on that creation. Beginning with the rest for the land, on up through forgiveness of debts and restitution of property, and finally to setting slaves free, Jubilee works toward restoring creation to what God hopes it will be.

It would seem that the Sabbath rest is an imitation of the divine rest -- God rested on the seventh day, we rest too. But the text says much more, some of it is surprising -- or confusing. It begins by telling us that the heavens and the earth and sea and all that is in them were finished by the end of the sixth day. But creation was not finished. As the text says, "on the seventh day God finished the work that he had done." Only then did God rest. As for what that work was, we are told only that "God blessed the seventh day and hallowed it." The final act of creation, after all the material world is completed, is the blessing of a day -- the blessing of time.

So time is part of creation, and as such it shares the characteristics of creation: it’s there for us to cooperate with, to respect, to treat kindly. It is not our enemy. We act in uncreaturely
fashion when we abuse it. That has nothing to do with Sabbath per se, it just says that, like everything else in creation, time is God’s gift and we should use it wisely.

As a part of creation, time brings to creation a rhythm of working and resting, and creation will not be complete as long as that rhythm is not honored. Everyone, everything deserves rest -- a period of time when they can safely cease their activities, a time when the lamb can lie down with the lion -- and not wake up as lamb chops. That’s why, to quote Terence Fretheim, "Sabbath-keeping is an act of creation-keeping." The Sabbath year and the Jubilee expand this basic principle. They are a time of rest, not just for the Israelites but for subordinates, servants, foreigners, the animals, and the land itself. All deserve a rest -- a release from restlessness. That is the divine plan, the divine hope, and to keep the Sabbath is to participate in that plan and hope.

So we are called to rest as God did, but how does God rest? It is clear from the Genesis account that creation is not something that God did and then walked away from. Yes, God stops working, but God still hangs around. Why does God hang around? The scriptural answer is that God wants of to be continually present to creation, allowing it to be what it is, and enjoying the ongoing relationship that this mutual presence brings.

Sabbath thus requires that we view the world theologically, not just as "nature" but as belonging to God, having a relationship with God, and being blessed by God. By viewing the world in this manner, we recognize that it has a value far beyond its utilitarian purposes. To preserve and protect the earth means more than simply assuring that it functions as a natural resource. It means honoring the earth -- or as we would say today, a cosmos -- as a possession of the divine, a partner with the divine, and a creation authenticated by the divine.

In Deuteronomy, the foundation for Sabbath is no longer creation, but liberation. The text reads:

> Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

The emphasis here is on God the Deliverer. The discernment we all face -- and especially that PYM now faces -- is to figure out what kinds of slaveries are afflicting us and how our faith can set us free. Of course this is not peculiar to PYM. We see in the world around us all kinds of slaveries afflicting people at every level of society -- from the brutalities of poverty and hunger, to the subtleties of consumerism and affluence. To address these slaveries, none of us, I’m sure, would subscribe to a purely "religious" solution. But I think we would agree that attempted solutions, when they are devoid of any spiritual foundation, when they lack any recognition that our efforts to deliver ourselves and others from slavery are catalysts by which the divine Deliver intervenes, such solutions fumble and fade and eventually fail. Faith-grounded discernment, on the other hand, can lead us to ferret out the slaveries that afflict us and find ways to break free.

By applying the different foundations for Sabbath, creation and deliverance, we can understand why Jubilee and discernment are vital to Sabbath rest.

Despite those differences, the two versions substantially agree. Except for some small additions in Deuteronomy, the two texts agree that Sabbath means: work for six days, do not
work on the seventh day. This itself is a radical departure -- indeed, a bold challenge -- in the society of its time, and applies to discernment today. Everyone worked every day, it was the only way to survive. To forego working on any particular day, especially if that day recurred every week, was to jeopardize your livelihood and your life. This demanded a profound trust that God would hold true to God’s Word, keeping chaos from creeping back in by inviting goodness. It was indeed a radical departure from the commonsense approach to managing work in the ancient world. (Just as it is today.)

This Sabbath rest idea is especially important because, at the time this text reached its final form, the Israelites were under the thumb of the Persian empire. And like any conquered people, they were subject to the demands and expectations of their conqueror. Top on that list was tribute, generally paid in the form of produce and livestock. In short, lots of their livelihood -- some estimates put it at more than half -- disappeared in tribute -- and that came off the top, whether you had a good year or not. To not do everything in your power to meet those taxes -- for example, by not working every seventh day -- was to take a bold and daring stand. Not only did it mean you answer to a more powerful authority than the Persian overlords, it also meant that you challenged the very system by which they ruled -- their laws, their structures, their military. Thus, Sabbath rest was a radical departure from common sense, and a bold challenge -- a countercultural statement -- against the ruling class.

It made sense that the God of the Israelites would command the Israelites to rest -- crazy and counterintuitive though that may seem. Even more crazy was the idea that God would extend Sabbath rest to family, to indentured servants, to animals, and to foreigners (who generally hired themselves out to landowners as workers). I said earlier that the word Sabbath means not just "rest," but "stop, cease, come to a dead halt." And now this work stoppage is extended to everyone and everything involved in the work process. The Deuteronomy version, adds that this stoppage includes "your ox and your donkey," the beasts who bore the burden of hauling and transportation. Deuteronomy also adds that slaves have coming to them not just any rest, but exactly the same rest as each Israelite enjoys.

Sabbath rest, then, means not only do you not work yourself, but that you not require or endorse the work of those from whom you benefit. They all got the day off (It would be like refusing on Sunday to shop, to watch professional sports, to go to a restaurant -- to do anything that requires others to work. Hmmm, chew on that.) Then and now, not only is it crazy, but think of what a challenge it would be to the economic system.

We need to look at one other similarity in the two texts. Both of them say about the Sabbath day "keep it holy." What does that mean? First, "holy" in Hebrew has nothing directly to do with morality or even virtue. To call something "holy" does not necessarily mean that it is righteous or even good. Instead, the Hebrew idea of holy is that something is set apart, it is no longer part of the ordinary and the every day, or used in a common way. Instead, it is oriented toward God, focused on God, put in the service of God. And that’s why discernment -- at least the way Friends understand it -- is an appropriate Sabbath activity. When we discern, we open ourselves to God’s voice, we seek where God is leading us, we ask what God is expecting of us. And while we can do that at any time, doing it on Sabbath is especially appropriate. It is a way to keep Sabbath holy. Sabbath is discernment time.
Important nuances to this requirement arise from the form of the single Hebrew verb that is
translated here as "keep it holy." First, the form connotes activity, doing something. This is
part of the reason why rest is not sufficient for fulfilling the Sabbath. We are called to do
something with that rest. The verb form also involves intentionality. It’s not just that you do
something, but that you do it intentionally, on purpose, with desire and determination. That
too is part and parcel of discernment -- we engage in it actively, intentionally, determinately.

Let’s recap. As expressed in Exodus and Deuteronomy, the Fourth Commandment, in its call
for a work stoppage on every seventh day, is a challenge to the harsh practicalities of survival,
but also to the power that makes demands and sets up rules for those who are trying to survive.
In that alone, it is a call to Jubilee and to discernment. A call to Jubilee because it places a
premium on the dignity and the rights of all creatures. A call to discernment because it forces
a reconsidering of how we treat work -- our own and that of others -- in our hierarchy of
values, and how far we are willing to "go against the grain" when it comes to the practices of
our culture and the requirements of our authorities.

Having looked at the similarities, we need to look at one last difference.

The first thing to notice is that each one begins with a different word. Exodus begins with
"remember the Sabbath day"; Deuteronomy begins with "observe the Sabbath day." In
English, they don’t seem that different; in Hebrew each is a rich and unique term.

"Remember." It is hard to overstate the biblical importance of the verb that is translated
"remember." The word is zkr, and its meanings include: think about, meditate upon, pay
attention to; remember, recollect; mention, declare, invoke, commemorate. The word appears
288 times in the Bible. Its importance is reinforced by the frequent use of its opposite, “to
forget” (skh), which appears 122 times. (Note, by the way, that this tension between
remembering and forgetting, by the people as well as by God, is a major dynamic throughout
the Bible, especially in the Psalms.)

The Hebrew word zkr ("remember") includes in its scope of meaning the idea of taking
appropriate action. Thus, remembering is not simply a mental action, it includes doing some
external thing. To remember the Sabbath, then, involves thinking about it, meditating on it,
paying attention to it, recalling it -- all accompanied by an appropriate corresponding action.
A Jubilee focus on remembering the Sabbath might involve working with the poor and
marginalized, or protecting the earth. A discernment focus might involve altering, eliminating,
or creating ways by which we as Friends interact with each other and with the people and the
world around us.

Finally, zkr describes a reciprocal relationship between the one remembered and the one
remembering -- in this case, Yahweh, whose very being is relationship, and Israel or individual
Israelites. Any authentic remembering of the Sabbath is thus a spiritual relational act.

The Exodus account has "observe" instead of "remember." The verb is shamar, and appears in
the Bible over 450 times. Its basic meaning is "to exercise great care over." Another is "to
pay careful attention to," "to take care of," "to guard." Yet another is "to give heed to."
Finally, it can also mean "to preserve" or "to store." There is a strong intentionality in all this,
making the English word "observe" a rather weak translation. Observing the Sabbath is
something one does carefully, attentively, protectively, receptively. If "remembering" the
Sabbath, as we saw, connotes thoughtful activity, "observing" the Sabbath connotes intentional caring and attention.

The final major difference -- and here is where I think Sabbath comes closest to Jubilee and discernment -- is the last verse of each version, the one that provides the foundation for Sabbath practice. In Deuteronomy, you may recall, it reads:

> Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with the mighty hand and an outstretched arm;

The reference, of course, is to the exodus from Egyptian slavery. Though brief, this is a text heavily weighted with meaning and significance for the Israelites. Just a few words are all it takes to conjure up powerful and profound images. It is as though one would say today "Twin Towers" or "9/11" -- we would need no more to bring back that horrible experience in all its grim detail. Or the words "wedding" or "graduation" or "summer camp" to bring back the joyful particulars we may have experienced in each of those events. For the Israelites, the weighted words were "slave" and "brought you out."

It does not take much to imagine the wound that the word "slave" would expose -- pain and depression, injustice and forced labor, hunger and weariness, fear and shame. But that re-opened wound is immediately soothed by the balm of those other words "brought you out" The word in Hebrew is *yatza*, translated "I brought you out." But it’s not "brought" in that sense of "take along with" or "deliver." It’s causative. It means "because of me you went forth," "I was the driving force behind your going forth." The emphasis is on God’s mighty intervention. The escape from slavery to freedom is all God’s doing.

The final Hebrew word that we will consider is one we have already seen -- "remember." Here it reminds the Israelites to recall their liberation from slavery. As I said earlier, this is no simple word -- like "did you remember the keys?" Or (as I find myself saying more and more these days), "I don’t remember why I came into this room." Rather, it is a deeply profound and personal word. It means: To look at intently, to ponder, to meditate on, etc. it is scattered throughout the Hebrew Scriptures -- with the prophets asking the people to remember God, and the lament Psalms asking God to remember the psalmist. It is a remembering that takes concrete expression in an external action; it is a determined and disciplined effort. And it is relational; it says to each Israelite: put yourself in contact with what it meant to be a slave, and what it meant for Yahweh to bring you forth into freedom.

I propose that remembering, in the biblical sense of the word, is a form of discernment. We tend to focus our discernment on present or future situations and conditions, and of course that is rightly ordered. But is that enough? Are we not a faith community with a history? Are there not those among us, past and present, who experienced in the events of normal living a divine presence -- even more, a divine "leading"? Can that not be an occasion or model for recognizing the divine presence in our day-to-day lives, as individuals and as members of the faith community?

Such discernment is an act of re-experiencing the past as a way of understanding the present. When Jewish people today celebrate the Passover at a Seder, they do not recall the Exodus in terms of what happened to an ancient "them" -- the Hebrews of old. Instead, they do so in
terms of "we" -- those present here and now, who are experiencing the present through the lens of what past generations have experienced: "On this night we were freed...."

By discerning the present through the lens of the past, we create the opportunity to imagine what the future could be. It can be hard to imagine the future just by focusing on the often discouraging present. But, if we can use the past to put the present in perspective, we will be more encouraged to imagine -- with a trust and conviction strengthened by the past -- what a more rightly ordered future could be. We approach what Scripture scholar Walter Brueggemann calls "an imaginative commitment to 'what if...'."

What is this past that we can draw on to clarify the present and imagine into the future? I propose that it is more than simply the history of the Religious Society of Friends. I propose that it is also our Judeo-Christian history -- the one out of which the Religious Society of Friends sprang -- and includes the narratives that recall God’s actions with the people of Israel and with the early church. To do less is to deprive ourselves of perspective and conviction. It is to close our souls within a ghetto when we have a whole world to inhabit. If Friends are to survive as an effective and recognizable source for good on this earth, we need this broad and enriching perspective. True discernment -- true Quaker discernment -- allows for no less.

This has been a long talk, and I appreciate your patience. Let me close with a summary and an exhortation.

Sabbath incorporates two elements: rest and restoration. The “rest” has to do with a stepping back from one’s ordinary daily frenzy and looking at what we do in the light of the covenant relationship, the God of the covenant, and the demands and enticements of Empire. The "restoration" encompasses social justice and restoring of the rights to the oppressed; it also encompasses restoring the covenant relationship between ourselves and each other and God. This restoration of the covenant relationship is not a matter of simply "getting right with God" but of restoring priorities, restoring ourselves to our obligation to acknowledge our status as creatures and to reorder our lives so that we are better able to reject living by the allure and the struggle and the constraints of the culture of Empire.

Thus, Sabbath stands as a challenge to the prevailing culture, be it pyramid-building or nation-building. The Bible is not just a book of moral do’s and don’ts to be trotted out in support of someone’s bias, nor is it just a collection of quaint stories from which little children can draw lessons. It is a saga of ongoing interpreted experiences, that shows how our ancestors faced challenges that confronted them, sometimes overcame them and sometimes were overcome, but never abandoned the God who creates and delivers.

In the Hebrew Scriptures this interpretive process took its final form around the Babylonian captivity (598 -537 B.C.E.), when the Israelites felt they had had lost everything, even their God, and were struggling to reestablish their identity and their integrity –all the while under the watchful eye of the repressive society that ruled over them. We too are people of exile, we continue in exile, and we need to recognize what it means to be in exile.

As people in exile, we do not have the luxury of dabbling in this trend, or that new idea, or some clever thought that catches our fancy. As people in exile, we need to ask ourselves what it is that we really cherish. So I ask: is it time to question whether we have settled for the cheap grace of developing our personal potential over the cry of a the marginalized world of
undeveloped human potential? (For as the text says "love your neighbor as yourself," not "hold off loving your neighbor until you love yourself.") Is it time to ask ourselves whether we have created God in our own image, a soft teddy bear God who would never condemn in the face of evil, would never hold accountable those who flaunt the ways of righteousness, would never not mete out justice and even the punishment of allowing us to experience the consequences of what we do or don’t do? Is it a time to ask ourselves whether dissecting every nook and cranny of our Quaker structures and processes is worth more than the scrutinizing the boot print that Empire leaves on the earth? Perhaps, dear Friends, we can incorporate into our rich Quaker ways -- worship, fellowship, committee and business meetings -- some of those questions. Is our personal journey distracting us from humanity’s forced march? Is ours a laissez-faire God who comforts the afflicted but it will not afflict the comfortable? Is our Quaker microscope keeping the wider world out of focus?

I ask these questions because I fear we live in a nation that is under the judgment of God. I believe this nation has flaunted and abused and puffed up its place as one of God’s creatures. It has ripped the land from its original inhabitants and then wreaked ruin on them; it has enslaved a whole people, first in the chains of forced labor, then in the chains of forced poverty; it has gorged itself on the world’s resources and left others to scramble for the scraps from its table, even as they choke on its belching and flatulence; it has brushed aside the convictions of other world cultures, and demanded -- frequently at gunpoint -- that they kneel before the idols of capitalism and democracy, that they adopt a way of life that increasingly marginalizes those who lack wealth and influence, even as it barricades and protects those who have. It markets a culture that elbows aside the weak, the elderly, and disabled with its emphasis on strength and beauty and power, a culture where rights triumph over duties and where privilege trumps poverty.

For these many reasons, I fear that this country is under the judgment of God. And I believe that each of us, in our discemnents and in our activities, will have to answer the old question – voiced first by exploited coal miners, then by civil rights workers, and pacifists, and conscientious objectors, and modern-day prophets -- "Which side are you on?" This is not a question to be answered with songs and letters and protests and proclamations. It is a question that is answered by what Friends believe, how they live their lives, how much each of us is part of the covenant and how much we are part of the Empire.

The Sabbath rest is a time of re-membering, a time of renewal, a time of repositioning. It recalls the ancient Hebrew word shuv, to turn, to be transformed -- not just what you turn your back on, but what you turn your face toward.
AFSC Report to Pacific Yearly Meeting
Afternoon Plenary, August 1, 2006

Shan Cretin, Pacific Southwest Regional Director
Alan Lessik, Pacific Mountain Regional Director

Pacific Yearly Meeting is served by two AFSC regions, Pacific Mountain and Pacific Southwest, both of which have Quakers as regional directors: Alan Lessik has been in Pacific Mountain Region for exactly one year and Shan Cretin is in her fourth year in the Pacific Southwest Region. We are committed to working in partnership to nurture the relationship between AFSC and PYM.

We gratefully acknowledge the extensive support Pacific Yearly Meeting has given to AFSC. We have generous financial support and, equally important, many Friends have served on AFSC committees and as long-time, dedicated volunteers.

We also have recognized that both our regions need to build stronger ties between AFSC and our Quaker meetings and worship groups. In partnership with our regional committees, we are now working to revitalize the AFSC Meeting Liaison role, emphasizing the need to make this a two-way communication between all the monthly meetings and worship groups in our regions and AFSC.

Pacific Southwest Region has a draft description of the roles and responsibilities we would like to see the Liaisons play. A copy is attached. We welcome your comments and suggestions as well as expressions of interest in taking on the job in your meeting.

We hope to use the Liaisons to increase Quaker involvement with AFSC, as volunteers, as members of committees and as partners on specific shared concerns such as counter military recruitment, immigrants’ rights, Middle East peace and the Iraq War and its aftermath. We also want to connect with Peace and Social Concerns Committees so we can do a better job of working in partnership.

We recognize our responsibility to structure volunteer opportunities so that they are meaningful and fulfilling for the volunteers and truly contribute to AFSC. We are working to be more specific about our needs for volunteer help and to find good ways to publicize those needs. The Liaisons are one way, but other channels of communication are also being explored.

The Pacific Southwest Regional office moved on June 15, 2006 from Pasadena to South Spring Street in downtown Los Angeles. The process of moving the bookstore has helped us become clearer about the kind of volunteer help we need to keep the bookstore vibrant and viable. We have two marvelous volunteers who used the opportunity of the move to update our inventory, cull old books and develop written procedures to support our Internet-based store available through the AFSC web site (www.afsc.org). We still need a volunteer to take on the role that Ken Morgan filled so ably for many years: a widely read lover of books who can suggest new books and help us keep our inventory fresh. If you would like to take on this role, alone or working with a small committee, please let Shan know.
Quaker Meeting Liaison to AFSC

Draft Roles and Responsibilities

Quaker meetings, churches, and worship groups in the Pacific Southwest Region are encouraged to appoint a Liaison to the American Friends Service Committee. The primary role of the Liaison is to facilitate communication between AFSC and Friends and to strengthen the partnership between AFSC and the larger Quaker community in addressing shared peace and social justice concerns.

Liaisons will receive from AFSC:

1. Written updates at least quarterly about regional, national and worldwide AFSC programs
2. Regular e-mail announcements of regional events, opportunities for meeting involvement in AFSC programs, and special AFSC humanitarian appeals in response to disasters or other emergencies.
3. Invitation to attend Area Program Committee Meetings at the nearest AFSC office as an observer
4. Invitation to attend periodic AFSC staff and committee retreats (with requests to Meeting or Church to consider supporting the Liaison’s associated travel and lodging costs)

Liaisons are asked to:

1. Make regular reports to the meeting or church about AFSC activities and upcoming events
2. Report at least annually to AFSC regarding the peace and social concerns of his or her meeting or church
3. Submit at least one article each year about an AFSC program or issue to the meeting or church newsletter (where there is a newsletter)
4. Consider becoming an active member of an AFSC program or administrative committee
5. Suggest names of others who may be interested in serving as a member of an AFSC program or administrative committee
6. Assist in arranging at least one event or presentation each year at his or her meeting at which an AFSC staff member or committee member can report on an AFSC program or project
7. Field or refer questions, provide information, and facilitate communication between AFSC and his or her meeting or church

Note: AFSC’s Pacific Southwest Region includes meetings affiliated with Southern California Quarterly Meeting and meetings in the states of Hawaii, New Mexico and Arizona. For more information, contact Shan Cretin, Regional Director, Pacific Southwest Regional, 634 S. Spring St., Third Floor, Los Angeles, CA 90014. Tel: (213) 489-1900 x10 E-mail: scretin@afsc.org

Meetings affiliated with College Park Quarterly Meeting other than those in Hawaii are part of AFSC’s Pacific Mountain Region. For information about the AFSC Quaker Meeting Liaison in the Pacific Mountain Region, contact Alan Lessik, Regional Director, Pacific Mountain Region, 65 Ninth Street, San Francisco, CA 94103 Tel: (415) 565-0201 x1 E-mail: alessik@afsc.org

August, 2006
SITE COMMITTEE REPORT TO PACIFIC YEARLY MEETING
Tues. Aug. 1, 2006

Now that we are settled in at the University of Redlands for ’06 and ’07, Site Committee’s task is to find a PYM meeting place for the years ’08 and ’09, which according to tradition should be in northern California. As you may know, PYM has been held at Mt. Madonna Conference Center above Watsonville in the past 2 years, 2004 and 2005, and also in the years 1998 through 2001. We’ve spent 6 years at Mt. Madonna and it is a known quantity. Many Friends love it; others think that we are ready for a change. As you know, a suitable place is hard to find. Mt. Madonna would love to have us back and is eagerly awaiting our decision, and our deposit.

The only other northern Ca. site even approaching suitability for us that the committee has found so far is Walker Creek Ranch in Marin County- on the road between Petaluma and Marshall near Pt. Reyes. PYM was held there in 1993. The two Site Committee co-Clerks visited 3 weeks ago and got a cost estimate which is looking reasonable. Walker Creek Ranch has many benefits, including camping, level terrain, many accessible bathrooms, a nice swimming and canoeing pond, and the fact that we would have the site and all buildings to ourselves. Since we were there in ’93 the Dining Hall was expanded. The Plenary Room space remains problematic.

A group of us will be visiting Walker Creek Ranch again in late August or early September to further explore that site’s suitability.
If you would like to join us on this visit, please see me, call or email me, Carol Mosher.

We are inviting comments, preferences, and suggestions regarding choice of site in ’08-’09. A basket with comment sheets and pens is located on the long table in Orton Hall on the left side as you enter the building. Please be sure to visit and write your ideas. We need your input to help in our discernment process.

Thank you!

Carol Mosher, Berkeley, Co-Clerk (’07)

Mariana Ruybalid, Berkeley, Co-Clerk (’08), John DeValcourt, Santa Cruz (’06),
Emily Leo, San Jose (’06)

Ex-Officio members:
Arrangement Clerks Jan Tappan Pat Smith
Immediate Past Arrangement Clerks, Brian & Dottie Vura-Weis
Dear Friends,

Your Unity with Nature Committee has met three times since last Annual Sessions. We gathered for a full day of retreat in December, in Berkeley, and have since met by conference calls. Our meetings have been filled with serious discernment as well as mirth as we seek together how we might serve the Yearly Meeting and its relations with Creation.

There are four main areas of concern for us as a committee: visitation, collaboration with FGC Summer Gathering, our job description, and support of Annual Sessions.

**Visitation:**

With the leadership of the EcoBerries of Strawberry Creek, Unity with Nature Committee is executing a visitation plan with Monthly Meetings beginning with those in College Park Quarter. Our hope is to Worship with Friends, to hear what is alive for them and to act as pollinators: spreading ideas for corporate Earthcare from one meeting to another. So far, the advance team has visited two meetings, and we are waiting to hold another organizational meeting, and to hear of our budget -- before planning our spring visits.

**Collaboration with FGC Summer Gathering:**

The Summer Gathering of Friends General Conference will be held in Tacoma, Washington at Pacific Lutheran University this year. Quaker Earthcare Witness has asked for assistance from West Coast Friends in planning their workshops, and we are excited to be working with them on this. We will have a permanent display – Strawberry Creek’s Dime-a-Gallon in the Earthcare Center, and have three workshops planned. UNC is also going to solicit and to screen workshop proposals from the wider yearly meeting community. We are looking forward to FGC on the West Coast and its focus on water issues.

**Job Description:**

We are laboring with our job description. It is in serious need of revision since the Committee laid down the Committee’s relationship with publication of Earthlight. Taking up the task proved bigger than we thought since it raised questions regarding if we are truly carrying a spiritual concern for Earth for all of the Yearly Meeting, the centrality of Creation Care to the Yearly Meeting and our continued longing to integrate our work with Peace and Social Order. Coming up against the Domination System is the same whether it is for the cause of peace in human systems or peace in planetary systems. We hope that this discussion can get off the ground in this year of discernment.

**Support of Annual Sessions:**

Our original thoughts of programming at PYM Annual Sessions involved: greening the gathering by working with University of Redlands, conducting a Footprint of the gathering, comparing that to the ecological costs of going to Mount Madonna, and
coming to Yearly Meeting with a “theme” – where all of our interest groups, displays, and materials for Monthly Meetings would reflect the concern of the theme. We were beginning to plan for Global Warming as a theme when we heard of the general theme of Sabbath and Jubilee for this summer’s Yearly Meeting. It seemed prudent to hold off on the development of Global Warming as a theme, and to hear what the Yearly Meeting is considering in regards to Sabbath / Jubilee – and then to determine how we can support the Annual Sessions with our work.

We must confess to being slightly confused by the announcement - not sure if we were being asked to consider a year of Sabbath or a year of discernment (which looks more like work). However, there are many compelling opportunities in the consideration of Sabbath/Jubilee that we are ready to explore. Scheduled in calendar seasons, rooted in indigenous cosmology, and implemented in the relationships of community – the practice of Sabbath-Jubilee offers us a chance to discern how to live in sustainable balance.

Sabbath/Jubilee wisdom is rooted in the mystery of interrelationship of creation. The more we choose to live into this mysterious gift - the more God, the giver of the gift, becomes known to us and stirs in us an awe strong enough that we might trust in the Great Economy – rather than a human economy of neo-liberalism and scarcity. Invoking Sabbath/Jubilee is an invitation to productivity balanced with rest and restoration in creation rather than to live seduced by the Dominant Culture of accumulation, exploitation, and oppression. We are eager to see how this body is led to proceed during our time together.

We are asking similar questions of our own committee. Are we indeed serving to increase the faithfulness of the Yearly Meeting in its relationship with Creation? Or are we just carrying that relationship so that others don’t have to worry about it? Are we a functional legacy of Marshall Massey’s visit and the years of publishing Earthlight? Or should we be integrated with P&SO in a Gospel Order committee? After a few years of struggling with and laboring to bring questions before the Yearly Meeting – I wonder if the form serves the leading. But perhaps that is also the work before us as a large Body this year. Though this clerk feels close to done trying to push the river of subcommittees and programming for the UNC - I will be happy to serve the committee in a period of seeking.

However, time is short, Friends. We are in the land of great opportunity and we will know we are on the path by the Joy we encounter -- a Joy that has little to do with the world of Empire and everything, we think, with becoming, once again, a peculiar people. I, and the Unity with Nature Committee, look forward to our work together in the Spirit.

Faithfully Submitted by Your Friend,

Kristina Perry, Presiding Clerk, Unity with Nature Committee
Sojourning at Santa Cruz Meeting
Liaison to Evangelical Friends Church Southwest

I attended the annual gathering of the Evangelical Friends Church Southwest on June 23 - 24 of this year. In order to increase my contact with Evangelical Friends, I attended the worship service of West Community Friends Church in Corona last Sunday. Evangelical Friends are outwardly very different from us – in their style of worship and in their theology. By being with them, however, I saw some commonalities. With a special ‘Thank you’ to comedian Jeff Foxworthy, I will now report on these commonalities.

The annual gathering started on Friday night with the Pastor’s Dinner. The speaker, Phil, is Teaching Pastor at Yorba Linda Friends Church. He was introduced by the Senior Pastor, who said that he knew at their first meeting, Phil was the right person for the job. But it took a year of gathering a sense of the meeting before he was hired.

When you’re in a faith community that takes a year to hire someone
! You just might be among Friends.

When you hear about the work of the Ministry and Council Committee, or references to the Presiding Clerk, or declarations of “Approved”
! You just might be among Friends.

When a speaker declares “Written creeds are stifling!”
! You just might be among Friends.

When Business Meeting begins with a reminder that we are to conduct ourselves in the spirit of worship
! You just might be among Friends.

When the preacher begins his sermon with the statement that our church began with George Fox and a deep longing
! You know you are among Friends.

Respectfully submitted,

Emelyn Buskirk
Epistle from the World Gathering of Young Friends

To all Friends everywhere,

Greetings from the World Gathering of Young Friends 2005. 226 Friends gathered together in Lancaster University, United Kingdom, from 16th – 24th August 2005. Our theme was ‘I am the vine, you are the branches. Now, what fruits shall we bear?’ taken from John 15; and William Penn’s challenge ‘Let us then try what love will do’. Among us, 58 Yearly Meetings and 9 monthly meeting and regional groups were represented, with speakers of more than twenty different languages. We were called to be gathered together at the place where our Quaker movement first bore fruit, the heart of 1652 country. We returned to our shared roots, to the birthplace of our collective spiritual identities. Through climbing Pendle Hill as a community, to live out George Fox’s vision of a great people gathered together, we found a unity with the place and one another, among the bright green hills, surrounded by grazing sheep.

We felt great joy in being together and many Friends gave thanks for being here. However, our hearts were filled with sadness too. In the hall where we met, there were many empty chairs, and we were always aware of those Friends who could not join us here in Lancaster. Many were absent because they were denied visas, others because they found when the time came that they could not join us after all. Their loss is our loss as well, for without their presence, we could not feel their truth reflected in their words, their experiences, their faces and their smiles. However, we could feel their presence in our hearts. We have selected two representatives from each region to go to a post-WGYF gathering in Kenya to share with these brothers and sisters the Love and Spirit that we felt in this gathering.

Twenty years have passed since the last World Gathering of Young Friends, held in Greensboro, North Carolina, USA. To what purpose were we summoned once more?

Here we tried each others’ forms of worship, silent and programmed, songs in many different languages, scriptural readings, hand holding. We were open, amazed, stretched and blessed. We learned that the great presence in our lives can be called by many names, Jesus, Christ, God, Inner Light, Spirit, Love or many others. Ultimately, through listening to the Spirit that moved us, not the words in which we expressed our movement, we strived to become one organism, one body made up of many different parts (I Corinthians 12:13). We were united not so much in the expressions of our faith as in our common desire to be unified and by the power or the Spirit amongst us during those 9 days. We were challenged to put aside the labels we hide behind, programmed, unprogrammed, liberal, evangelical, and come together as Friends of the Truth, seeking together for the common truth behind our language. We have not finished this process. We are only at the beginning of a long path, but the love and joy we have felt in being in this place together have allowed us to come this far, and we pray that they will lead us further yet.

The time here has been a chance to reflect on our lives. We have been challenged to recognize ourselves as God’s children, and respond in willing devotion. The love we have found here is not for us to own, but to share. We desire to show our love by doing good and avoiding harm to all people and to all the Earth. We must let others see this love and know its source, so that they may come to share it.

The Spirit present in our gathering summoned us to be a gathered people, and spoke through the many different people and cultures here, to remind us of its glory, power and purpose. The Spirit is at work in all of us, and it is calling us not to judge one another’s forms of worship, but to examine our own hearts, find our own calling. We are called to take what we have experienced here and give it back to our communities.
Faraway Meetings now have faces, stories and friendships that make them real to us. Bridges have been built at our Gathering, which we call on Friends everywhere to nurture and support. We will keep this contact alive through exchanges, more frequent gatherings and opportunities to work together. Through this contact, we will give strength to each other and share our gifts. We must face the future challenges of the Religious Society of Friends together.

Where we explored the theme of the vine and the branches, we found that its fruits are born from love. We have experienced what Love can do in this Gathering; now let us try what it can do in the world.
Report from World Gathering of Young Friends, Lancaster, England, 2005
Submitted by Kate Newlin and Darcy Stanley

Kate Newlin:

Over $18,000 was raised within this yearly meeting to support the PYM Friends who attended the gathering. Almost half of this amount was forwarded to the World Gathering scholarship fund to help those coming from less affluent yearly meetings.

- Ultimately, that probably went toward supporting the “Kenya Gathering” in which many Friends who had been denied visas to enter the UK were able to attend.
- In response to learning that many Friends weren’t able to attend due to their visa problems, I reflected on my feeling of certainty in my leading to attend the Gathering, that God would see me through.

I was challenged most by the ministry of Deborah Saunders, an Elder Friend from Philadelphia, invited to speak at the Gathering, when she asked, “WHO ARE YOU? DO YOU KNOW YOURSELF?” Deborah managed to look us all in the eye, right on through to our hearts and souls, all at the same time, and demanded that we be honest in our replies.

Friends took advantage of 1652 country, and went on field trips to Swarthmoor Hall, Firbank Fell, Lancaster Prison, Morecambe Bay and Pendle Hill. I greatly enjoyed my time at Swarthmoor Hall and Swarthmoor Meeting House. Being there seemed to bring to life the rich Quaker history present, and made me feel more connected to and grounded in those origins.

I was particularly excited to share our *Fey y Practica* with Spanish-speaking Friends. We brought 15 copies with us, and by the end of the week, they had all been taken. It felt good to be able to share my Yearly Meeting with others in that way.

I was surprised most by my discovery that I am more Christ-centered than I thought. I am far more comfortable with Christ-centered language and Scripture-based references than I had anticipated, and found it quite easy to either identify with or “translate” the, until then, unfamiliar language.

I am still quite challenged, however, by the description of the efforts of Kenyan Friends to evangelize the “unreached” Kenyan tribes. In reflecting on my discomfort with this concept, I have begun to explore the ways that I, myself, am an evangelist.

My experiences at world Gathering sparked in me a new interest in the history and practice of Friends across the various differences, fears and prejudices that divide us. It is still very unclear to me how this new-found interest will play out. I look forward to representing this yearly Meeting as a delegate at the next FUM Triennial in 2008, and hope to find time and resources in the coming years to participate in more FWCC and FUM events.
Darcy Stanley:

It is difficult for me, Friends, to talk about the experience of WGYF as if it were an event that happened last August. I was there in Lancaster; I “represented” PYM, but the time there is not what is most important to me now. Something started there for me, and I think it has a lot to do with relationship, one of the themes of Sabbath. Kate spoke of the fear and prejudice that is experienced between the branches of Quakerism; a prejudice I didn’t know was so ingrained in me until preparing to go, and actually going, to WGYF. So, for the first time, I mingled with the “other” Quakers and found that, to them, I was the “other”.

One of the difficulties about the Gathering, for me, was that it was so perfectly planned. The worship started and ended on time, the Yearly Meeting presentations were timed, we were placed in small groups which facilitated comfortable discussions of how, even through our differences, aren’t we all the same in the end? I didn’t feel that there was space to answer, across the Quaker schisms, Deborah Saunder’s query: ”Who are you? What do you believe, do you know yourself?”

Even though the perfect planning dampened the fiery time I was expecting, I have been transformed, I am no longer an “other”, and the friends I met and formed relationships with don’t have that label either.
# Pacific Yearly Meeting of the Religious Society of Friends

**Financial Year 2005 Final Report and Current Year 2006 through July 31, 2006**

## Cash Basis

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<td>250</td>
</tr>
<tr>
<td>5308 — Travel to Representative Committee</td>
<td>8,500</td>
<td>5,111.52</td>
<td>7,500</td>
</tr>
<tr>
<td>5309 — Young Friends Officers' Expense</td>
<td>100</td>
<td>0.00</td>
<td>100</td>
</tr>
<tr>
<td>5310 — Audit Account R2723</td>
<td>300</td>
<td>300.00</td>
<td>500</td>
</tr>
<tr>
<td>5311 — Hawaii Regional Support</td>
<td>400</td>
<td>293.70</td>
<td>400</td>
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<tr>
<td>5312 — Latin American Concerns Outreach R2749</td>
<td>50</td>
<td>50.00</td>
<td>500</td>
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<tr>
<td>5313 — PYM Attendance Assistance Fund (M&amp;D)</td>
<td>5,000</td>
<td>3,319.55</td>
<td>5,000</td>
</tr>
<tr>
<td>5314 — Holding Corporation Expenses</td>
<td>25</td>
<td>0.00</td>
<td>25</td>
</tr>
<tr>
<td>5322 — Friends Bulletin</td>
<td>8,500</td>
<td>8,500.00</td>
<td>8,500</td>
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<tr>
<td>SUBTOTAL GENERAL EXPENSES</td>
<td>27,025</td>
<td>20,765.63</td>
<td>27,275</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMMITTEE EXPENSES</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5321 — Ad Hoc Committees</td>
<td>200</td>
<td>0.00</td>
<td>200</td>
</tr>
<tr>
<td>5322 — Children's Program</td>
<td>600</td>
<td>146.40</td>
<td>600</td>
</tr>
<tr>
<td>5323 — East-West Relations</td>
<td>300</td>
<td>0.00</td>
<td>300</td>
</tr>
<tr>
<td>5324 — Discipline</td>
<td>800</td>
<td>0.00</td>
<td>800</td>
</tr>
<tr>
<td>5326 — Finance</td>
<td>1,300</td>
<td>891.19</td>
<td>1,300</td>
</tr>
<tr>
<td>5327 — Junior Yearly Meeting</td>
<td>300</td>
<td>0.00</td>
<td>300</td>
</tr>
<tr>
<td>5328 — Ministry &amp; Oversight</td>
<td>6,000</td>
<td>1,608.98</td>
<td>4,500</td>
</tr>
<tr>
<td>5329 — Nominating</td>
<td>1,300</td>
<td>877.58</td>
<td>1,700</td>
</tr>
<tr>
<td>5330 — Peace &amp; Social Order</td>
<td>1,000</td>
<td>67.96</td>
<td>1,500</td>
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<tr>
<td>5331 — Religious Education for Children</td>
<td>1,000</td>
<td>681.84</td>
<td>1,000</td>
</tr>
<tr>
<td>5332 — Secretariat</td>
<td>50</td>
<td>0.00</td>
<td>50</td>
</tr>
<tr>
<td>5333 — Sites</td>
<td>300</td>
<td>73.25</td>
<td>300</td>
</tr>
<tr>
<td>5335 — Unity with Nature</td>
<td>300</td>
<td>35.34</td>
<td>300</td>
</tr>
<tr>
<td>5336 — Wider Fellowship Among Friends R2741</td>
<td>100</td>
<td>100.00</td>
<td>100</td>
</tr>
<tr>
<td>5337 — Committee Supplemental Expense R2714</td>
<td>750</td>
<td>750.00</td>
<td>750</td>
</tr>
<tr>
<td>5338 — Latin American Concerns</td>
<td>50</td>
<td>0.00</td>
<td>50</td>
</tr>
<tr>
<td>SUBTOTAL COMMITTEE EXPENSES</td>
<td>13,160</td>
<td>5,241.64</td>
<td>13,450</td>
</tr>
</tbody>
</table>

### Assessment for members: 2006 - $36, 2007 - $34 except Mexico City = $10.
<table>
<thead>
<tr>
<th>SUPPORT OF FRIENDS ORGANIZATIONS</th>
<th>FY2005 10/1/2004 to 09/30/2005</th>
<th>Actual TTD Transfer</th>
</tr>
</thead>
<tbody>
<tr>
<td>AFSC</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Friends Committee on National Legislation</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Quaker United Nations Offices NY</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Friends House Mosc.</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Friends General Conference</td>
<td>800</td>
<td>800</td>
</tr>
<tr>
<td>Quaker Earthsea Witness</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>SUBTOTAL</td>
<td>3,600</td>
<td>9,600</td>
</tr>
<tr>
<td>CONFERENCE TRAVEL/FM/PM/DELEGATES</td>
<td>1,600</td>
<td>1,600</td>
</tr>
<tr>
<td>Friends Bulletin Board</td>
<td>1,600</td>
<td>1,600</td>
</tr>
<tr>
<td>Friends Central Committee</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Friends National House</td>
<td>1,700</td>
<td>1,700</td>
</tr>
<tr>
<td>Friends General Conference</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Quaker Earthsea Witness</td>
<td>1,600</td>
<td>1,600</td>
</tr>
<tr>
<td>SUBTOTAL</td>
<td>6,800</td>
<td>6,800</td>
</tr>
<tr>
<td>TOTAL EXPENSES</td>
<td>10,400</td>
<td>16,400</td>
</tr>
</tbody>
</table>

Explanatory Note for Items on Pages 1 & 2:

Expense accounts with a bold face (RZ7) following the account name have that associated reserve fund on page 4. Transfers from these special reserves are negative (−) transfer budget. A positive transfer indicates funds remaining at the expense account at the end of the year were transferred to the associated reserve. A negative transfer indicates transfers from the reserve. (See budget for annual budget. In the Conference Travel, (n) is number of additional delegates in FY06 per RepCom 2005-06.

Note 1: FUM contribution directed to expenses of additional delegates in FY06 per RepCom 2005-06.

Assessment for members: 2005 - $36; 2007 - $34 except Mexico City is $10.

Page 2
# Pacific Yearly Meeting of the Religious Society of Friends

Financial Year 2005 Final Report and Current Year 2006 through July 31, 2006

## Notes, Account Number and Title

<table>
<thead>
<tr>
<th>Notes</th>
<th>Account Number and Title</th>
<th>Balance of 6/30/04</th>
<th>Additions (Reductions)</th>
<th>Balance of 6/30/05</th>
<th>Adjustments (Note 16)</th>
<th>Balance of 7/31/06</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1701 — Treasurer's Checking Account</td>
<td>38,357.26</td>
<td>65,946.77</td>
<td>38,610.79</td>
<td>43,262.22</td>
<td>(758.94)</td>
</tr>
<tr>
<td>2</td>
<td>1706 — Invested Capital</td>
<td>76,141.39</td>
<td>12,766.23</td>
<td>0.00</td>
<td>88,907.62</td>
<td>212.23</td>
</tr>
<tr>
<td>3</td>
<td>1708 — Assets in Cash</td>
<td>18,718.50</td>
<td>0.20</td>
<td>11,627.90</td>
<td>5,721.00</td>
<td>754.20</td>
</tr>
<tr>
<td>4</td>
<td>1724 — FSC Meeting — visa Fund</td>
<td>10,380.00</td>
<td>0.00</td>
<td>0.00</td>
<td>10,380.00</td>
<td>0.00</td>
</tr>
<tr>
<td>5</td>
<td>1725 — Inventory of Faith &amp; Practice</td>
<td>23,101.00</td>
<td>0.00</td>
<td>2,510.00</td>
<td>25,600.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>

**Total Assets:**

152,226.12 | 73.2 | 4,00 | 1.15 | 72.7 | 182,532.97 | 1,207.74 | 183,740.71 | 95,674.61 | 279,414.27

## Liabilities and Reserves

<table>
<thead>
<tr>
<th>Notes</th>
<th>Account Number and Title</th>
<th>Balance of 6/30/04</th>
<th>Additions (Reductions)</th>
<th>Balance of 6/30/05</th>
<th>Adjustments (Note 16)</th>
<th>Balance of 7/31/06</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2701 — Accounts Payable</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>2</td>
<td>2702 — Student Conscience Fund</td>
<td>13,782.47</td>
<td>0.00</td>
<td>0.00</td>
<td>13,782.47</td>
<td>0.00</td>
</tr>
<tr>
<td>3</td>
<td>2703 — Student Travel &amp; Mission (5225) Reserve</td>
<td>1,200.00</td>
<td>0.00</td>
<td>0.00</td>
<td>1,200.00</td>
<td>0.00</td>
</tr>
<tr>
<td>4</td>
<td>2704 — Committee Supplement (5225) Reserve</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>5</td>
<td>2705 — Pre-Excelling Reserve (Field and Practice)</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>

**Total Liabilities and Reserves:**

189,238.52 | 14,338.47 | 7,730.00 | 7,730.00 | 264,297.00 | 264,297.00 | 264,297.00 | 264,297.00 | 264,297.00

## For Explanatory Notes, See Page 4.
Explanatory Notes for Assets, Liabilities, and Reserves

1. When revenues are received and paid after the close of the fiscal year, they are reported as Accounts Receivable.

2. Accounts receivable is one loan from the Student Conscience of $6,400.

3. Faith and Practice Inventory: The AFSC board has made two payments on $11,610 and $2,449 of $24,449.00, making the current balance of Faith and Practice inventory (recoverable cash basis) $2,157.00.

4. Student Conscience Fund balance on 7/2/2006 is $7,843.11. The fund is spent on an outstanding loan of $6,400 and $1,425.58 in the bank.

5. Reserve for research expenses of next PYM Faith and Practice, etc. PYM 2004-09.

6. Reserve fund for young people to participate in FGC. It began in 2003 at $2,468.00. FGC allocates the funds. In 2006, $2,675 was granted. FGC grants $675 in 2004 and $150 in 2005. PYM needs to reimburse FGC for the 2004 and 2005 grants.

7a. Reserve Funds are total current year adjustments to the item reserves. 2713 Clients Travel & Discretionary res 6250; 2714 Committee Supplemental Expense res $2,800; 2722 Education Purchase cap $1,500; and 2723 Audit Account cap $4,000 ini FYM 2004-10. 2741 Wilber Fellowship Travel Reserve cap is $500; 2744 Young Friend Travel Reserve cap is $2,300; 2745 PYMCC Section of the Americas Travel Reserve cap is $500; 2746 FGC Central Committee Travel Reserve cap is $500; 2747 FUM Travel Reserve cap is $500; and 2748 General Reunion of Friends Mexico have Reserve cap is $500 (FYM 2006-10). 2749 Friends Bulletin Travel has a cap of $100. 2749 Latin American Congress cap is $1800 (FYM 2004-10).

7b. Travel reserves. PYM has agreed to put aside a portion of the costs for delegate travel each year when events occur other than every other year. $528.11 meals every 18 months while $5290 and $5287.11 every 3 years.

8. These are the only funds available for general PYM use. Use of 2751 was discontinued 2004. Since 10/1/04 the Registrars' Checking account, including expenses and income generated with the annual session, is reported separately (see page 8)

9. Line 2750 will be eliminated at the close of FY 2005-2006 in support of PYM RepCom 97-3. Reference: "PYM RepCom 97-3 the approved eliminating "PYM Attendance Assistance Fund (MAFC) and moving those funds to ... a new item 0452, "PYM Sessions Reserve."

10. These one-time adjustments are needed to reconcile the Financial Year 2005 Final Report Balances as of September 30, 2005 with the information contained in the QuickBooks database. The Financial Year 2005 Final Report was presented to and accepted by Representative Committee on March 2, 2006. Reference: "RepCom 2005-37: We accepted the outgoing Treasurer's FY 05 report [Attachment G]."
# Pym Session Account

<table>
<thead>
<tr>
<th>Description</th>
<th>FY2004 - 10/01/03 to 09/30/04</th>
<th>FY2005 - 10/01/04 to 09/30/2005</th>
<th>FY2005 - 10/01/04 to 07/31/2005</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pym Session Revenue</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annual Contributions</td>
<td>0</td>
<td>608.02</td>
<td>0</td>
</tr>
<tr>
<td>Fees from Allenians</td>
<td>115,200</td>
<td>115,320.67</td>
<td>69,851.80</td>
</tr>
<tr>
<td><strong>Pym and non-Pym Income</strong></td>
<td>0</td>
<td>7,118.82</td>
<td>6,987.36</td>
</tr>
<tr>
<td>Interest on Pym Sessions Accru.</td>
<td>0</td>
<td>91.34</td>
<td>39.68</td>
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<tr>
<td>Transfer from other reserves</td>
<td>0</td>
<td>10,014.20</td>
<td>12,621.14</td>
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<tr>
<td><strong>Total PYM Session Revenue</strong></td>
<td>115,200</td>
<td>115,482.64</td>
<td>70,994.26</td>
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<tr>
<td><strong>PYM Session Expenses</strong></td>
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<td></td>
</tr>
<tr>
<td>Registers Expenses</td>
<td>1,000</td>
<td>628.22</td>
<td>1,000</td>
</tr>
<tr>
<td>Secretaries Expenses</td>
<td>1,050</td>
<td>189.85</td>
<td>1,050</td>
</tr>
<tr>
<td>Arrangement Clerk Expenses</td>
<td>884</td>
<td>189.85</td>
<td></td>
</tr>
<tr>
<td>Student Program</td>
<td>5,000</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Cost of Heatals</td>
<td>108,000</td>
<td>108,488.62</td>
<td>81,400</td>
</tr>
<tr>
<td>Junior Youth Meeting</td>
<td>4,600</td>
<td>2,187.78</td>
<td>4,600</td>
</tr>
<tr>
<td>Young Friends</td>
<td>260</td>
<td>218.72</td>
<td>260</td>
</tr>
<tr>
<td>Equipment</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total PYM Session Expenses</strong></td>
<td>113,200</td>
<td>113,680.84</td>
<td>87,000</td>
</tr>
</tbody>
</table>

## Pym Session Balance Sheet

<table>
<thead>
<tr>
<th>Description</th>
<th>Balance as of 09/30/04</th>
<th>Additions</th>
<th>(Reductions)</th>
<th>Balance as of 09/30/05</th>
<th>Additions</th>
<th>(Reductions)</th>
<th>Balance as of 07/31/05</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Assets</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Checking Account</td>
<td>38,283.11</td>
<td>109,297.30</td>
<td>110,242.90</td>
<td>23,511.03</td>
<td>69,156.18</td>
<td>95,874.57</td>
<td>3,527.61</td>
</tr>
<tr>
<td>Accounts Receivable</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>38,283.11</td>
<td>109,297.30</td>
<td>110,242.90</td>
<td>23,511.03</td>
<td>69,156.18</td>
<td>95,874.57</td>
<td>3,527.61</td>
</tr>
<tr>
<td><strong>Liabilities and Reserves</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounts Payable</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Loan Payable to Treasurer's Account</td>
<td>15,312.58</td>
<td>15,713.52</td>
<td>15,713.52</td>
<td>15,312.58</td>
<td>15,713.52</td>
<td>15,713.52</td>
<td>15,312.58</td>
</tr>
<tr>
<td><strong>Total Liabilities and Reserves</strong></td>
<td>15,312.58</td>
<td>15,713.52</td>
<td>15,713.52</td>
<td>15,312.58</td>
<td>15,713.52</td>
<td>15,713.52</td>
<td>15,312.58</td>
</tr>
</tbody>
</table>

Note: Lines 6300 and 6451 for 'FY 2006 to Date' - Additions, such include the actual amounts for FY 2006-2005 year to date plus an adjustment of $6,498.16 to account for prior fiscal year vendor transactions.
Finance Committee brings this report to Pacific Yearly Meeting (PYM) for its annual sessions in July and August 2006. We hope that each of you attending PYM will read and understand this report before these recommendations are brought to plenary session for consideration and possible approval. Speak to a Finance Committee member if you have questions or concerns, preferably well before the budget and financial policy items are brought to plenary for consideration.

The Finance Committee meets just before Representative Committee in March to consider interim financial requests, including budget augmentations, and to prepare the PYM Sessions fees and budget for the coming summer session. The Session Budget and fees cannot be dealt with earlier than just before Representative Committee, as the contract is often not defined and negotiated until about March or April. We also meet at PYM Sessions in the summer for urgent items and to provide an opportunity for those Friends who did not talk to us before PYM to express their financial requests and concerns.

For the past four years, the committee has also met for an extended weekend in the Spring to be able to consider financial and financial policy issues in depth and to prepare the budget for the following PYM fiscal year. We find this much more satisfying than to meet as a committee during PYM summer sessions once or twice a day for an hour or so, as this is fraught with interruptions, lack of continuity in considerations, postponement of significant issues, unfinished business, and frustration of committee members, many of whom wish to participate in the life of the Yearly Meeting with their families.

We hope that this report to PYM will help Friends come prepared to consider and act on the matters of finance and budget which Finance Committee brings to Plenary.

Fiscal Year 2006 Budget Augmentations

Clerk of Finance Committee sent out an e-mail to PYM committee clerks, officers, delegates, etc. before our May committee meeting soliciting comments and, if needed, requests for augmentation of budgets. A copy of PYM’s cost reimbursement polices went with that e-mail. We again received no augmentation requests for FY2006 to consider at our extended May committee meeting. We may, of course, receive additional requests for augmentation during PYM sessions in 2006; if we do, and the cause...
seems proper, we may bring recommendations to plenary session for consideration.

PYM Financial Review Items

As is PYM policy, early in 2006, Finance Committee engaged a CPA to review PYM’s books and financial policies during the previous treasurership. The report of that financial review, which is not a formal audit, was made part of the records of this year’s Representative Committee. The CPA could not resolve all questions in the time Finance Committee had allocated, and several items were left open. Most of these are now resolved after additional work by the current Treasurer (Gary Wolff) with guidance from the past Treasurer (Sherri Sisson) and Finance Committee.

The auditor recommended that all checks be voided ninety days after being issued. Representative Committee approved this policy change (RepCom 2006-08). New checks will be imprinted with *void after ninety days*. Until new checks arrived, treasurer wrote *void after ninety days* on all checks issued. The auditor also recommended that PYM require requests for reimbursement be made promptly after the expense is incurred; Representative Committee approved such a policy (RepCom 2006-09) and such requests must be received by the Treasurer within 90 days.

PYM policy (PYM 2005-20) calls for 3 ex officio authorized persons to be able to sign PYM checks: Finance Committee clerk (Stratton Jaquette), assistant to the treasurer (David Barrows), as well as the Treasurer (Gary Wolff). After a visit to the bank in March, this is now done (PYM 2005-20 changed policy of 1988). Checking accounts did not reconcile between the QuickBooks bank balances and the Wells Fargo bank statements. At the suggestion of the past treasurer, the Treasurer voided all uncashed checks, etc. from Session Account. (The Treasurer did ensure that the original amount of a voided check has been retained in our records. For checks written in previous years, this action would change prior year ending balances. Since prior years’ statements have been accepted by PYM, we elected not to revise previous years’ Financial Statements, but to post the cumulative differences in the PYM Session balance sheet.) The PYM Sessions books’ discrepancies are now all resolved between voiding checks, removing deposits not made, and making the resulting phantom journal correcting entry to Reserves & Checking Account. The Treasurer is working on a similar reconciliation for the Treasurer’s Checking account, i.e., reviewing all the uncashed checks, some 200, from the general PYM accounts. Finance Committee expects to have any remaining discrepancies

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4 RepCom 2006-08: We approved a policy change: Checks will become void 90 days from issue.

5 RepCom 2006-09: We approved a policy change: Requests for reimbursement must be received within 90 days of the incurrence of the expense.

6 PYM 2005-20: Friends approved authorizing the Treasurer, Assistant Treasurer, and Clerk of the Finance Committee to open and close bank accounts and to sign checks on behalf of the Yearly Meeting. We approved the standard language required by banks and other institutions to accomplish these tasks.
resolved this year: we were agreed to make arbitrary correcting entries and move on; this will ensure that any long-standing errors from prior years will not show up as discrepancies in the current or future treasurerships.

Faith & Practice inventory: The CPA suggested that we verify the inventory with a physical count. As of about the first of June, the total number of Faith & Practice books held by the AFSC Bookstore is 2540. (Note that the AFSC bookstore, which maintains the inventory of Faith and Practice, has recently been moved from Pasadena to Los Angeles.) We do not know precisely how many had been sold since AFSC last settled accounts with PYM. Based on receiving $8 per book, this inventory matches the value on our books closely enough.

The ‘value’ (actually recoverable cost basis\(^7\)) of our inventory of books is reflected in line item 1725 (Inventory of Faith & Practice). As Faith and Practice books are sold, their proceeds will continue to be deducted from line item 1725 when the proceeds are received and put into line item 1701 (Treasurer’s Checking Account). This converts books, an asset, into cash, a better asset.

**PYM Financial Policy Considerations**

One advantage of an extended Finance Committee meeting is that it allows us to consider the implications of our current practices and policies, which in turn, leads us to rectify some of those every year to serve PYM’s needs and purposes. We particularly want to have policies and practices which will enable Nominating Committee to find one or more persons to act as PYM Treasurer and to make it possible for PYM to find someone to audit (or review) the PYM books at the change of Treasurers. (We have considered whether to propose a different structure in PYM, i.e., to separate the bookkeeper function from the Treasurer function, the latter having oversight over the bookkeeper and analysis & reporting responsibilities to Finance Committee and PYM. We do not propose this radical change at this time, but might such restructuring be made part of a Jubilee Year’s work for PYM?)

Finance Committee again brings policy changes to PYM, seeking approval by PYM. Even though Finance Committee keeps a nearly 30-year record of finance-related minutes\(^8\) of PYM and Representative Committee (RepCom) handy at all meetings, we find that some of our policies and practices are unrecorded (when they should be) or that some conflict with other policies. These minutes help us discover why some policies are the way they are (when the minutes record that) and help us by documenting when policies were last reviewed and/or set.

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\(^7\) Agreement between PYM and AFSC Bookstore sets the selling price for the 2001 *Faith and Practice* at $10, with $8 per copy to be remitted to PYM. This arrangement does not seem to appear anywhere in PYM minutes or reports. The $8/copy proceeds was designed to recover all the publishing costs of the book. Line item 1725 holds these recoverable costs as an asset.

\(^8\) When she was PYM Treasurer, Phyllis Jones prepared this record from as far back as she could find records (1976); Finance Committee keeps this up to date and so has electronic access to all finance-related minutes since 1981.
As a report to PYM, Treasurer recommended, and Finance Committee approved, moving the Student Conscience Fund (#2712) from World Savings (where it receives less than one percent interest) to a PAX World Fund, Money Market Fund, which will be opened. The committee chose the money market over the balanced fund as being safer with less risk to capital in the fund.

Records Retention Policy: There are general standards for retention of financial records by non-profit organizations, but to the best of our knowledge, PYM has no specific policy. Finance Committee is working to prepare such a policy based on standards and practice of local Quaker organizations. Such policy will need to be approved by PYM.

Account #5211 - Support for Hawaii Friends:
For several years PYM has been sending money to the monthly meetings in Hawaii to subsidize visitation between the various meetings and worship groups on 5 of the Hawaiian Islands. The genesis and rationale for this $400 item is not clear from the records (minutes) of PYM. The practice requires that the meetings request this money and explain what enrichment of the spiritual lives of the meetings and worship groups results before the money can be sent. Despite reminders to and requests from the Hawaii meetings of the past year or two, the Treasurer has not had the information to send the funds. Finance Committee believes that this subsidy should be discontinued. The proposed budget for this item is zero. (The proposed reduction in member assessments will nearly offset what the subsidy would have brought the Hawaii meetings for FY2007.)

Travel Reimbursement for Committees and Officers
PYM now reimburses travel at the rate of 16¢ per mile; this rate has not been changed since 1993. At that time, the IRS allowed reimbursement rate from employer to employee for use of personal car as a convenience to the employer was 26¢ per mile; it is now about 44¢ per mile (~38¢ last year). The IRS rate which individuals can claim for charitable use of a car remains at 14¢ per mile. Finance Committee is agreed that PYM reimbursement should/need not pay for fixed costs, viz. depreciation, insurance, and registration costs, but only should intend to reimburse marginal cost of operating a car, including fuel, tires, oil, and routine maintenance. (Such costs seem currently to be at least 12¢/mi for very fuel efficient cars (45 mpg) but up to 20¢ for many cars (21 mpg) using $3.25/gal.). We noted that air travel costs these days are usually at least 20¢/mi (23¢/mi for Southwest best fare SJC-ONT). After considerable discussion and consideration of at least two reasonable changes, we agreed to the following proposal, which we expect to be able to cover travel costs for several years. (Should car operating and travel costs decline, you can expect a proposal to reduce this rate.)

Finance Committee recommends that PYM change its travel reimbursement rate to 25¢ per mile. Friends are expected to claim the lower of actual travel costs or this mileage rate.)

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9 World Savings is being purchased by Wachovia Bank.
10 The IRS cannot change this rate; only Congress can change the 14¢.
Since this amounts to a substantial increase in committee expenses, most of which are for travel, we examined the budgets for committee expenses. Since most committees used only a fraction of their allotted budget, we saw no reasons for immediate concern about committees having insufficient funding. Use of Committee Supplemental Travel Expense should decrease markedly if this proposal is approved. The Travel to Representative Committee costs will increase accordingly.

PYM Reimbursement Policy for ‘Conference Travel/PYM Delegates’: PYM Delegates & Representatives: Ad Hoc Committee on Delegate Travel

Clerk of Finance Committee contacted DJ Bloom (former convener of the committee); it appears not to be functioning. Without guidance we cannot make recommendations to change conference and delegate travel.

Note on Directors and Officers Insurance: We will investigate costs and consider whether Finance Committee should recommend that PYM purchase such insurance.

Note on Committee Expenses: Each year most committees spend only a fraction of their budget. A review of financial records indicates that actual expenses have been decreasing over recent years. Either committee work and PYM work is not being done, or individuals are not requesting reimbursement; we hope that it is not the case that committees are no longer doing the work of the yearly meeting. (It is not Finance Committee’s responsibility to pursue whether PYM committees are not doing the work expected of them.) Finance committee will submit a reminder/request to PYM clerks and officers asking that reimbursement for all expenses be requested, even if the cash reimbursement is not desired, in which case, the expenses can be donated to PYM or elsewhere. Those who do not want reimbursement need not receive reimbursement; a simple journal entry can record the expense offset by miscellaneous contribution. Requesting expenses would allow PYM to know its actual expense and the actual costs of operation.

PYM Budget Proposals for Fiscal Year 2007 (October 1, 2006 through September 30, 2007)

Based on the information Finance Committee had in May after a request for input was sent to all committees and officers and any committee requests for changes to budgets received, we developed the budget proposal which we bring for PYM consideration and, we hope, approval.

The proposed budget for PYM fiscal year 2007 is the far right column on the attached financial statement. For comparison purposes, we have included the Budget and Actual for FY2004 and FY2005 but just the Budget for the current FY2006, as the year to date actuals are not yet helpful. This budget proposal assumes that the travel cost reimbursement rate proposal will be approved.

The budget proposal attached includes adjustments to a variety of line items based on experience and/or requests. It includes no changes to the budgets for travel cost reimbursement for our delegates, representative, and liaisons for reasons noted above. The recommended budget amounts for delegate travel is, as last year, the
greater of FY2005 budget or 60% of the guestimated full cost\textsuperscript{11} for the travel expected for FY2006 of the delegates. Note that the budget proposal also shows no budget amounts for contribution to PFOS, Earthlight, or FUM. For FUM, we await the yearly meeting’s full consideration of the report from those who traveled to FUM Triennial last year, carrying PYM’s concerns as given them by Representative Committee, and new recommendation from our FUM delegate(s). We understand that Earthlight has been laid down, so contributions now seem inappropriate. (We did direct the Treasurer to make the FY2006 contribution, as we understand that the Earthlight organization still had expenses and/or debts remaining this year.) We believe a contribution to PFOS need no longer be considered; it was not considered last year. This budget also shows nothing for Hawaii Regional Support for reasons given above.

Finance Committee brings the attached FY2007 budget proposal to PYM for consideration, action, and approval in plenary session July/August 2006.

Based on our expectation that this budget proposal will be approved, Finance Committee recommends that the assessment level for member meetings be reduced over its level in FY2006 and recent years. Uncommitted Reserves are adequate, and PYM persists in a pattern of not spending nearly as much of the authorized budgets as it formerly did. Finance Committee is tired of surpluses.

Finance Committee recommends that PYM approve the FY2007 assessment level for member meetings at $34, keeping that for Mexico City at $10. (Note that this is down from $36 in FY2004 through FY2006; FY2003 amount was $34.)

PYM Financial Policies and Reimbursement Forms

Current PYM financial policy statements and reimbursement forms are available from Finance Committee clerk or Treasurer in paper form or electronically by e-mail. Please have all requests for reimbursement to the Treasurer before the end of the fiscal year, i.e., before the end of September, when the fiscal year closes.

Stratton C. Jaquette, Clerk PYM Finance Committee

\textsuperscript{11} Full cost has usually been limited to economy (plan-ahead) airfare plus a range of other expenses from (1) registration, room, and board fees for conferences where such are required or (2) nothing more that travel where other Friends are expected to provide hospitality (housing and food).
### Expenses

**General Expenses**

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<tr>
<th>Category</th>
<th>Proposed</th>
<th>FY2007</th>
<th>Budget</th>
<th>Actual</th>
<th>Budget</th>
<th>Actual</th>
<th>Budget</th>
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**Subtotal General Expenses**

$27,575 $25,430.73 $27,625 $20,785.63 $27,275 $27,425

**Committee Expenses**

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**Subtotal Committee Expenses**

$16,900 $7,593.82 $13,150 $5,241.64 $13,050 $13,650

**Support of Friends Organizations**

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<th>Category</th>
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<th>Actual</th>
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**Subtotal Support of Friends Orgs.**

$9,600 $9,600.00 $9,600 $9,600.00 $8,600 $8,100
### CONFERENCE TRAVEL/PYM DELEGATES

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<tr>
<td>Evangelical Friends Church Southwest (1)</td>
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<tr>
<td>Quaker Earthcare Witness (2)</td>
<td>$600</td>
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<td>$700</td>
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<td>FWCC Triennial R2747 (3)</td>
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<td>Young Friends Travel R2742</td>
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<td>$1,600</td>
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<td>Friends Peace Team Board (2)</td>
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<td>$1,000</td>
<td>$436.61</td>
<td>$1,200</td>
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<td>SUBTOTAL CONFERENCE TRAVEL/PYM DEL.</td>
<td>$12,550</td>
<td>$10,290.06</td>
<td>$13,650</td>
<td>$9,222.41</td>
<td>$14,900</td>
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</table>

#### TOTAL EXPENSES

- **APRIL 2006**
- **APRIL 2006**
- **APRIL 2006**
- **APRIL 2006**
- **APRIL 2006**

**Explanatory Notes:**

Expense accounts with a bold face R27XX following the account name have that associated reserve fund.

Numbers in parentheses in Conference Travel are the numbers of delegates PYM appoints.

Note 1: FUM contribution diverted to expenses of additional delegate(s) in FY2005 per RepCom 2005-04. Note 2: Budgets reflect past activity and proposed increase of travel cost reimbursement to 25¢/mile. Note 3: Budget frozen awaiting ad hoc committee report & recommendations.
Naming the Presiding Clerk

**Background**

Pacific Yearly Meeting’s current practice is to name a Presiding Clerk for a 1-year term, with an expectation that the Presiding Clerk will be re-named for 2 additional terms, for a total of 3 years.

Nominating Committee has identified a number of problems with our current process: During a Presiding Clerk’s first term, s/he spends a lot of time and energy becoming familiar with the job and the issues that are circulating within the Yearly Meeting. Our current process does not prepare Friends in advance to serve as Presiding Clerk, instead relying on "on the job" training. Given the demands of the role, three years may be too much to ask Friends to serve as Presiding Clerk. Our practice has been to assume the Clerk would serve for three years, and when a Clerk has been unable to serve three years, it has resulted in a hurrying of our process.

Nominating Committee proposes to change the term of the Presiding Clerk to two years: In addition, Nominating Committee proposes the creation of a new position of “Preparative Clerk.” The Preparative Clerk will be named to a 1-year term during the second year of the Presiding Clerk’s term. Under normal circumstances, the Preparative Clerk will be named to serve as Presiding Clerk after his/her 1-year term as Preparative Clerk.

This new process will require a 3-year commitment, the same as the current expectation: The first year will be as Preparative Clerk, learning the job of the Presiding Clerk and becoming familiar with and involved in the issues of concern to PYM. The second and third year will be as Presiding Clerk. During the third year (the second year of the Presiding Clerk’s 2-year term), the Presiding Clerk will work with a new Preparative Clerk. The success of this process depends on the Presiding Clerk sharing all business and communications with the Preparative Clerk. The Preparative and Presiding Clerks are not co-clerks. When the new Presiding Clerk assumes the role, s/he will be adequately prepared. After 2 years as Presiding Clerk, there will be no expectation of continued service as Presiding Clerk. Using this new process, Nominating Committee will alternate naming a new Presiding Clerk one year and a Preparative Clerk the next.

This proposal will not change the Nominating Committee’s current practice of striving to alternate naming Presiding Clerks from Southern California and College Park Quarterly Meetings, to bring a variety of perspectives to the role of Presiding Clerk and to help develop leadership within the two Quarterly Meetings.

**Proposed Minute**

The Presiding Clerk of Pacific Yearly Meeting shall be named to a term of two years. The new position of “Preparative Clerk” shall be created to train a Friend to serve as the next Presiding Clerk. The Preparative Clerk shall be named to a 1-year term during the second year of the Presiding Clerk’s term.
Invitation to a Year of Discernment

Ministry and Oversight of Pacific Yearly Meeting invites all committees and meetings to engage with us this year in a year-long discernment process. The purpose of the process is to examine our Yearly Meeting and to discern whether or not PYM is doing work that is essential, work that leads us back to Spirit and to our Center. We will gladly and joyously help you engage in this process, and ask you all to walk this journey with us.

Invitation to a year of discernment on these four queries. Here are advices and queries to consider:

1) How do we live our lives from the center so that all things take their rightful place?
   a. How does the YM help support our focus on the center?
   b. Are our lives so ordered so that all things take their rightful place?
   c. We are asking people not to look only at their committees, but their lives. Does it do any good for folks to simplify their life only to create more space to fill with more things?

2) How can we hold our annual session so that it helps us find the center and discern the spirit’s will / truth amongst us?
   a. What is essential?
   b. What is it that God might be wanting us to do?
   c. What is the purpose of the plenaries?
   d. For some people it is about what is happening during one week in August…is that what the Yearly Meeting is? We’re thinking about the Yearly Meeting community in its daily life and the life of PYM Friends during the year. Are we talking about restructuring a week or restructuring a year?
   e. Discernment was around the Yearly Meeting, but we don’t lose sight of the often mentioned difficulty of our Yearly Meeting putting on a small FGC and doing its business, ideas about half-Yearly Meeting with more power to do the business. Is it viable for to hold both of these goals in the same week?

3) What is essential for us to live our lives as Friends and what structure do we need for support?
   b. What work is essential, spirit-led and how much is done because of our current structure? What work do you do that could be better done by a paid staff?
   c. How do we structure the Yearly Meeting so that those who do the work of the Yearly Meeting can live their lives from their center?

4) What role can PYM play in helping Monthly Meetings support members and attenders live lives from their center and help support building vital Monthly Meetings?
a. How to function as a Monthly Meeting to strengthen our valued practices that help us live lives from the center?

b. Strengthening our Monthly Meetings is our most important task. How can our Yearly Meeting structure help support that work?

PYM M&O committee proposes to help our PYM community to discern responses to these queries. We hope you will be able to consider them during the year of ’06-’07. We feel it may be useful for you if we plan to offer M&O members to meet with your committees and Meetings to help in this process. We hope this will all be discussed in the Light of the Yearly Meeting session, both this Yearly Meeting and Yearly Meeting in 2007.

Joe Franko, Clerk, Ministry and Oversight
**Report From the Representative to La Reunión General de los Amigos en México - fourth month, 2006.**

Friends, I am here to tell you that Quakerism is alive in Mexico.

We gathered in San Nicolás de las Garza 29, Fourth Month, 2006 at the Evangelical Friends Church. San Nicolás is part of the greater metropolitan area of Monterrey, the second largest city in Mexico. The Friends Church there is a small one, with perhaps a congregation of 30. Upon walking through the door, I was greeted warmly by Quica Pena and her cousin Horacio Pena Garcia, the secretary for this gathering, who were standing in front of an old print of "The Presence in the Midst". The Pena’s are birthright Friends (as were perhaps half of the attenders of this gathering); the Pena’s’ Quaker roots go back four generations A second group of Friends from the Friends Church in Ciudad Victoria arrived mid-day after a journey from Tamaulipas, a neighboring state to the east and south. There were a total of roughly 50 Friends present for this gathering, ranging in age from infancy thru their 80’s. There was a small group of teenage Friends who made the journey from Cuidad Victoria. One of these young Friends started her spiritual life in the Friends Church in Cuba

Manuel Guzman-Martinez, who is better known as Manolo, formerly the Pastor of the Church in Cuidad Victoria, told me that there are approximately 500 to 600 Friends in Mexico, but that this gathering is usually only attended by the Friends from Cuidad Victoria, San Nicolás, and usually some representatives from the Mexico City Monthly Meetings. This year however, there were no representatives from Mexico City. There was much concern expressed for the health and well-being of the Mexico City Meeting. There are also Evangelical Quaker Churches in Matamoros, in Northern Tamaulipas, as well as in Coahuila, both closer to the Mexican border with Texas, who gather with one another, as well as another group in Mexicali.

The theme for this year's gathering was "El Amanecer Espiritual". We broke into grupos de adoración compartida (a.k.a. small worship fellowship groups) to discuss the Light using Isaias 60:1, Romans 13:12, and Ephesians 5:8 as biblical touchstones for Quaker Dialog. “How are you sure you have abandoned Darkness and are in the Light?”, “What is your spiritual clothing and is it clean?” and “How do I maintain my walk in the Light?” were among the questions pondered and discussed. The familiar format of Quaker Dialog and Worship Fellowship albeit in Spanish, did much to make this Friend feel both welcome and at home.

That is not to say that there are no differences in our practices as Friends. These are Pastoral, and highly Christocentric Friends. There are sermons from their pastors, hymn singing, and their periods of silence for centering during group worship are brief, when they exist at all. However, I was glad to hear a number of individuals discuss ‘la mensaje de Jorge Fox y Margarita Fell’. Many are well schooled in Quaker works, such as “La Apologia de Roberto Barkley”. Manolo himself took a sabbatical while he was pastor, to do his Masters in Theology at Earlham. However, I was surprised to find that the current Pastor of the church in Ciudad Victoria is not a Quaker, but rather, a non-denominational preacher. It’s up to the elders in their community to keep him in line with our core testimonies. Despite being reassured that this a functional solution for them, I remain very puzzled by this choice.
Late on Saturday afternoon, as PYM’s representative, I was invited to deliver a sermon. Fortunately, our previous representative had cautioned me in advance that they would be hungering to hear from PYM’s Minister, and I was prepared, with text in hand. While I am a Spanish speaker, I was hesitant my language would do justice to expressing thoughts clearly and Manolo was kind enough to translate. Monday morning, before the close of the conference, I was invited to speak again, this time in an attempt to explain to these Friends just how unprogrammed worship ‘works’. When they found out we have a Spanish language version of our Faith and Practice, the immediate question from both the San Nicolas and the Cuidad Victoria Friends was, “How do we get copies?”

All in all, I was both grateful and honored to make this journey to visit in fellowship with these Friends, who are hungry for contact with the greater Quaker community. They are at some distance from other Friendly communities, and their opportunity to interact with other Quakers is at best, limited. The next gathering of La Reunión General de los Amigos en México will be 17-19, eleventh month, 2007 and will be hosted by the Friends in Ciudad Victoria, Tamaulipas, México.

DJ Bloom
Spiritual Awakening: What Does Love Require of Me Today?

DJ Bloom

If we are to remain true to this core of our faith, this belief in a continuing revelation, that each of us can be touched by the divine, then daily we must stop and center and humbly ask, "Father, what now?" Then we must listen for the answer. His voice may come from within or from without. It may be in the words of a friend or in the gesture of a stranger. We may hear it in the cry of an elder or the laughter of a child. It may be a whisper or a tap on the shoulder. We may not notice it. However, if we maintain our faithful attention, an answer will be given.

As a young man, I first became acquainted with the Quakers during the Vietnam War era, when I went through draft counseling, sponsored by the American Friends Service Committee. The people I met were bearing secular witness of their spiritual beliefs. They were 'speaking truth to power', in helping young men legally avoid the draft and shun violence against other of God’s children. The words I heard from them were in harmony with my belief that war and violence are wrong, and do little more than beget more war and violence. They spoke to my condition, before I knew what that Quaker phrase meant.

The content of what I heard, and the convictions of those whom I met, during that experience of draft counseling, prompted me to read and learn more about these people known as Quakers. I found a people with a history of struggling for the rights of all people to worship freely (witness the martyring of Mary Dyer in 1660). I found a people with a history of struggling for the abolition of slavery (John Woolman, starting in the 1740’s), the social and legal rights of women (Susan Anthony, Lucretia Mott and the Seneca Falls Convention of 1849), and the humane treatment of the imprisoned (Elizabeth Fry, 1820). I saw a people that continued to work for that which was right and just, not only in the past, but into my lifetime. As a child in 1963, I heard the words of Dr. Martin Luther King, when he delivered his "I Have a Dream" speech, on the steps of the Lincoln Memorial in Washington, DC. That march was organized by Bayard Ruston, a labor organizer, an African-American and a birthright Philadelphia Quaker. Intrigued by all that I learned, and respecting a people of conviction, I was drawn to find out first hand what was the spiritual base for these people’s secular actions. It brought me through the doors of Meeting for Worship. Much to my pleasure, I found spiritual nurture in the silence and the fellowship of Friends.

While attending graduate school, I became a member of the Religious Society of Friends, joining Brooklyn Monthly Meeting in New York City. When weather permitted, I rode my bicycle across Brooklyn to get meeting, hard though that may be to believe, looking at me today. It was in that meeting that I first truly understood the mystical experience of Friend’s Worship. It was a gloriously brilliant spring morning in early May, and my bicycle ride had been very enjoyable and had gotten me to Meeting early, with plenty of time to sit and center. Brooklyn’s Meetinghouse is a large old building, dating back to the 1860s. The meeting room is upstairs and has a ceiling perhaps 30 feet high, with large windows that run almost to the ceiling around three sides of the building. I settled on to a bench on the east side of the room, closed my eyes and began to center in worship. My sense of well-being from my morning ride, the beauty of the day, and my fellowship with others in my religious community had left me happy and
content and grateful for God's gifts. I remember thinking, "God is in his heaven and all is right with the world. ", as I settled into worship. As Meeting drew on, and the sun moved with time, a ray of light came to rest on the bench where I was sitting. I was bathed in its warmth and could see and feel this dazzling light all around me, even with my eyes closed. For that moment, God’s presence was palpable. Then the clouds shifted, and suddenly the light and its warmth were gone. Startled, I opened my eyes and looked towards the window where the light had been. What I saw was the tall fence that surrounded the Meetinghouse, and beyond it, a block away, the Brooklyn Men’s House of Detention and the barbed wire that surrounded it. The message to me was clear. All is not right with the world, and your work is cut out for you.

Friends, our faith is not a coat we don, as we walk out the door on our way to worship on First Day. Rather it is something that clothes us throughout our week, turning us inward in prayer and meditation, to reach out to God, and leading us outward, to do his work. For this Friend, these two aspects of our faith are inseparable. “Father, what now? What does love require of me today?”
PYM Naming Committee, Final Report

The PYM Naming Committee, appointed in March, has the task of recommending, to PYM, persons to serve on the Nominating Committee. The Committee also recommends the Nominating Committee Clerk for the coming year. The Naming Committee this year consists of Jim Eusebio (Convenor) of Davis, Dottie Vura-Weis of Palo Alto and David Barrows of San Diego.

Three Nominating Committee positions for the class of 2009 (serving three years from 2006 to 2009), and one 2-year position for the class of 2008 were to be filled.

From among the available candidates for these positions, the Committee recommends the following:

Class of 2009:
Martha Hunkins of Humboldt Meeting,
Trudy Freidel of Inland Valley Meeting.
Chuck Orr of La Jolla Meeting

Class of 2008:
Stratton Jaquette of Palo Alto Meeting.

Each of these candidates has indicated a generous willingness to serve in the above positions.

For the position of Clerk for the 2006-2007 year, we recommend Darcy Stanley and also recommend Elaine Emily as Assistant Clerk; both are from Strawberry Creek Meeting.

Respectfully Submitted,

Jim Eusebio, for the Naming Committee, August 4, 2006
PACIFIC YEARLY MEETING
University of Redlands, Redlands, California

Plenary VIII, Nominating Committee Final Report
Eighth Month, 5, 2006

NOMINATING COMMITTEE FINAL REPORT

PYM Officers

Presiding Clerk (one-year term)

Assistant to the Clerk (one-year term)
2007 Sue Torrey, Central Coast (2006)

Arrangements Clerks (two-year terms)
2007 Pat Smith, Claremont (2005)
2008 ______________________________

Historian / Archivist (three-year term)

Reading Clerk (one-year term)
2007 Ruth Fraser, San Francisco (2006)

Recording Clerks (two-year terms)
2008 Claire Gorfinkel, Orange Grove (2006)

Registrars (two-year terms)
2007 Roena Oesting, La Jolla (2005)
2008 Raph Levien, Berkeley (2006)

Statistical Clerk (three-year term)
2007 Lee Knutsen, Mont Pen (2005) Co-Clerk

Treasurer (three-year term, 10/1 – 9/30)
2008 Gary Wolff, Orange Grove (2005)

Assistant to Treasurer
2008 ______________________________

PYM Committees

Ministry and Oversight Committee
(9 members, 3-year terms)
2007 ______________________________

2008 Ellie Huffman, Mont Pen (2002)
2009 Paul Harris, Redwood Forest (2006)

Children’s Program Committee
(6 members, 3-year terms)
2007 Heather Levien, Berkeley (2005)
2007 Elizabeth Bills, La Jolla, Clerk (2005)

2008 Joe Magruder, Berkeley (2005)
2008 Ramón Castellblanch, Berkeley (2005)

2009 ______________________________

Discipline Committee
(6 members, 3-year terms)
2007 ______________________________

2008 Robin DuRant, Orange Grove (2005)

2009 Marilee Eusebio, Davis (2006)
2009 Elsa Glines, Strawberry Creek (2003)
East-West Relations Committee
2007  Carl Anderson, Straw Creek, Clerk (2001)
2008  Deborah Marks, Straw Creek (2005)
2008  Dharma Yamaguchi, Straw Creek (2005)
Ex Officio: PYM representatives to Friends House Moscow Board.

Finance Committee
(6 members, 3-year terms)
2007  Kitty Bergel, Orange County (2004)
2008  Cliff Lester, Orange Grove, Clerk (2005)
Ex Officio: Treasurer(s), Statistical Clerk

Holding Corporation Committee
(6 members, 3-year terms)
2007  Harry Bailey, Grass Valley (2001)
2007  David Barrows, San Diego (2005)
2008  Sherri Sisson, Orange County (2005)
2008  Mary Miché, Lake County (2005)
2009  Lanny Jay, Redwood Forest, Pres.
2009  Cliff Lester, Orange Grove (2006)
(President named by HC Committee)
Ex Officio: PYM Presiding Clerk and Treasurer

Junior Yearly Meeting Committee
(9 members, 3-year terms)
2007  Melina Larkin, Strawberry Creek (2006)
2007  John Pixley, Claremont (2004),
2008  Jeanette Norton, Orange County, Clerk (2006)

Latin American Concerns Committee
(5–9 members)
2007  Linda Rowell, Chico (1997, 2001)
2007  Barbara Flynn, Redw Forest (2001)
2008  Karen Lawrence, La Jolla (2006)
2009  Ken Barratt, La Jolla (2006)
(plus three members appointed by: Guatemala MM, Mexico City MM, El Salvador Project)

Nominating Committee
(nominated by the Naming Committee)
2006  Martha Hunkins, Humbolt (2005)
2007  DJ Bloom, Appleseed (2005)
2008  Margaret Mossman, Berkeley (2005)
2009  __________________________________

Peace and Social Order Committee
(9 members, 3-year terms)
2007  Hubert Morel-Seytoux, Palo Alto (2001)
2008  Lenore Diane, Santa Cruz (2005)
2009  __________________________________
2009  Anthony Manousos, Santa Monica (2006)
Religious Education for Children Committee (9 members, 3-year terms)
2008    Sandy Kewman, Grass Valley (2005)

Secretariat Committee
3 members, 3-year terms)
2008    Tom Yamaguchi, Straw Creek (2005)
Ex Officio: Asst. to Presiding Clerk

Site Committee (6 members 3-year terms)
2007    Carol Mosher, Berkeley (2004), Co-Clerk
2008    Mariana Ruybalid, Berk (2005), Co-Clerk
2009    Eva Miller, Orange Grove (2006)

Unity with Nature Committee
(9 members, 3-year terms)
2007    Dee Rossman, Strawberry Creek (2001)
2008    Lenore Diane, Santa Cruz (2005)
2008    Shelley Tanenbaum, Str Creek (2006)
2009    Joe Morris, Santa Monica, Conv. (2006)

Wider Fellowship Among Friends Committee (3 members, 3-year terms)
2007    Anthony Manousos, Santa Monica (2001)
2008    Jan Tappan, Orange Grove (2005)
2009    _______________________________
Ex Officio: Representatives to Friends’ organizations marked with asterisk * below.

PYM Representatives, Nominations, and Observers to Other Organizations

American Friends Service Committee (AFSC) (5 members, 3-year terms)

*Evangelical Friends Church Southwest
2008    Emelyn Buskirk, Santa Cruz (2005)

Friends Bulletin Board of Directors (3 members, 3-year terms)
2009    Rob Roy Woodman, Davis (2005)

Friends House Moscow Board of Directors
2006    Julie Harlow, Davis (1995)

Friends Committee on Legislation of California (FCL) – one representative, appointed by PYM Peace and Social Order Committee
Friends’ Committee On National Legislation (FCNL)
(6 representatives, 3-year terms)
2008 Carolyn Stephenson, Honolulu (2005)
2009 Nancy Ferraro, Central Coast (2006)

Quaker Earthcare Witness
(formerly FCUN) -- 2 reps, 2-year terms, appointed by Unity with Nature Committee

*Friends General Conference (FGC)
Central Committee Representative
(1 representative, 3-year term)

Friends Peace Team Project Board of Directors
(2 representatives, 3-year terms)
2007 Rachel Fretz, Santa Monica (2002)
2009 _______________________________

*Friends United Meeting (FUM)
(1 Observer, 3-year term)
2008 Kate Newlin, Straw Creek (2005)

*Friends World Committee for Consultation (FWCC) Section of the Americas
(5 representatives, 3-year terms)
2007 Donna Smith, Orange Grove, Conv. (2000)
2007 Alyssa Nelsen, Davis (2006)
2008 Roena Oesting, La Jolla (2002)
2008 Sara Wolcott, Strawberry Creek (2006)

*Reunion General de los Amigos en Mexico
(2-year term—attends every 18 months)
2007 DJ Bloom, Apple Seed (2005)

William Penn House (1-year term)
2007 Stephen McNeil, St Creek (2006)

PYM Young Friends
Nominated and approved by Young Friends attending

Co-Clerks: Anna-Lisa Chacon, Santa Cruz
Xavier Manalo, Berkeley
Recording Clerk: Catherine Hershey, Palo Alto

Ministry and Oversight Committee
Michael Eastwood, Southern Humboldt
Eliza Madrone, S. Humboldt, Clerk
Evan Nelson, La Jolla

Spirit and Light Gatherings, Ad Hoc Committee
Martin Otero, San Francisco
Anne Bleile-Kratzer, Fresno

Junior Yearly Meeting
Co-Clerks: Chris Cameron, Humboldt
Erin Marshall, Visalia
Zoe Rodine, Palo Alto
Elena Williams-Anderson, San Jose

Recording Clerk: Sarah Cooper, La Jolla

Ministry and Oversight Committee
David Arnold, Palo Alto
Miranda Chatfield, Palo Alto
Rhys Enloe, Visalia, Clerk
Seve Manalo, Berkeley
Lauren Rios, San Diego
Nate Secrest, Lake County
# Pacific Yearly Meeting

## Statistical Report - Summary of Meeting Responses

**Statistical Year:** June 1, 2005 through May 31, 2006

### Gains

<table>
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<tr>
<th>College Park Quarterly Meeting</th>
<th>Gains</th>
<th>Losses</th>
<th>Notes</th>
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<tr>
<td><strong>APPLE SEED</strong></td>
<td>20 - - -</td>
<td>(1) - (2)</td>
<td>-17 (3) -15.0%</td>
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<tr>
<td><strong>BERKELEY</strong></td>
<td>106 - 2 2</td>
<td>(2) - (4)</td>
<td>-104 (2) -1.9%</td>
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<tr>
<td><strong>CHICO</strong></td>
<td>17 - 1 1</td>
<td>- (1)</td>
<td>-17 - 0.0%</td>
</tr>
<tr>
<td><strong>DAVIS</strong></td>
<td>44 - 2 2</td>
<td>- -</td>
<td>-46 2 4.5%</td>
</tr>
<tr>
<td><strong>DELTA</strong></td>
<td>10 - 1 1</td>
<td>- -</td>
<td>-11 1 10.0%</td>
</tr>
<tr>
<td><strong>FRESNO</strong></td>
<td>16 - 1 1</td>
<td>- (2)</td>
<td>-15 (1) -6.3%</td>
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<tr>
<td><strong>GRASS VALLEY</strong></td>
<td>56 5 1 6</td>
<td>- (2) (5)</td>
<td>-55 (1) -1.8%</td>
</tr>
<tr>
<td><strong>HUMBOLDT</strong></td>
<td>18 - 1 - 1</td>
<td>- (1) - (1)</td>
<td>-18 - 0.0%</td>
</tr>
<tr>
<td><strong>MARIN</strong></td>
<td>13 - 2 1 3</td>
<td>- (3)</td>
<td>-13 - 0.0%</td>
</tr>
<tr>
<td><strong>MENDOCINO</strong></td>
<td>11 - 2 2</td>
<td>- (1)</td>
<td>-12 1 9.1%</td>
</tr>
<tr>
<td><strong>MONTEREY PENINSULA</strong></td>
<td>23 - - -</td>
<td>(2) - (1)</td>
<td>-20 (3) -13.0%</td>
</tr>
<tr>
<td><strong>NAPA-SONOMA</strong></td>
<td>6 - - -</td>
<td>- -</td>
<td>-6 - 0.0%</td>
</tr>
<tr>
<td><strong>PALO ALTO</strong></td>
<td>97 - 2 8 10</td>
<td>(4) (1) (6)</td>
<td>-101 4 4.1%</td>
</tr>
<tr>
<td><strong>REDDING</strong></td>
<td>9 - - - -</td>
<td>-</td>
<td>-9 - 0.0%</td>
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<tr>
<td><strong>REDWOOD FOREST</strong></td>
<td>86 - 2 2 4</td>
<td>(3) (1) - (4)</td>
<td>-86 - 0.0%</td>
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<tr>
<td><strong>RENO</strong></td>
<td>20 - - 1 1</td>
<td>- (1) (1)</td>
<td>-20 - 0.0%</td>
</tr>
<tr>
<td><strong>SACRAMENTO</strong></td>
<td>40 - 3 5 8</td>
<td>- (2)</td>
<td>-46 6 15.0%</td>
</tr>
<tr>
<td><strong>SAN FRANCISCO</strong></td>
<td>88 - 1 4 5</td>
<td>(1) (3) - (4)</td>
<td>-89 1 1.1%</td>
</tr>
<tr>
<td><strong>SAN JOSE</strong></td>
<td>37 - 2 2 2</td>
<td>(1) - (1)</td>
<td>-38 1 2.7%</td>
</tr>
<tr>
<td><strong>SANTA CRUZ</strong></td>
<td>107 - - 1 1</td>
<td>(1) - (2)</td>
<td>-106 (1) -0.9%</td>
</tr>
<tr>
<td><strong>STRAWBERRY CREEK</strong></td>
<td>99 - 1 4 5</td>
<td>- (1) - (1)</td>
<td>-103 4 4.0%</td>
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<tr>
<td><strong>VISALIA</strong></td>
<td>29 - - 1 1 - (1) (2)</td>
<td>-28 (1) -3.4%</td>
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<tr>
<td><strong>Subtotal</strong></td>
<td>952 - 19 37 56</td>
<td>(16) (17) (10) (43) (5)</td>
<td>960 8 0.8%</td>
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</tbody>
</table>

### Losses

<table>
<thead>
<tr>
<th><strong>Southern California Quarterly Meeting</strong></th>
<th>Gains</th>
<th>Losses</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CLAIREMONT</strong></td>
<td>62 - 1 3 4</td>
<td>(3) (1) (3)</td>
<td>-59 (3) -4.8%</td>
</tr>
<tr>
<td><strong>INLAND VALLEY</strong></td>
<td>22 - 6 6</td>
<td>- (1) (1)</td>
<td>28 6 27.3%</td>
</tr>
<tr>
<td><strong>LA JOLLA</strong></td>
<td>78 - 3 3</td>
<td>(1) (4)</td>
<td>-76 (2) -2.6%</td>
</tr>
<tr>
<td><strong>LOS ANGELES</strong></td>
<td>11 - - -</td>
<td>(1) (1)</td>
<td>-9 (2) -18.2%</td>
</tr>
<tr>
<td><strong>MARLOMA/LONG BEACH</strong></td>
<td>14 - - -</td>
<td>(1) - (1)</td>
<td>-13 (1) -7.1%</td>
</tr>
<tr>
<td><strong>ORANGE COUNTY</strong></td>
<td>38 - - -</td>
<td>- -</td>
<td>-38 - 0.0%</td>
</tr>
<tr>
<td><strong>ORANGE GROVE</strong></td>
<td>87 - 5 5</td>
<td>(5) (2)</td>
<td>-84 (3) -3.4%</td>
</tr>
<tr>
<td><strong>PACIFIC ACKWORTH</strong></td>
<td>4 - - -</td>
<td>- (1) (1)</td>
<td>-3 (1) -25.0%</td>
</tr>
<tr>
<td><strong>SAN DIEGO</strong></td>
<td>21 - - 1 1</td>
<td>- -</td>
<td>-22 1 4.6%</td>
</tr>
<tr>
<td><strong>SANTA BARBARA</strong></td>
<td>49 - 1 - 1</td>
<td>(1) (1) (3)</td>
<td>-47 (2) -4.1%</td>
</tr>
<tr>
<td><strong>SANTA MONICA</strong></td>
<td>59 - - 3 3</td>
<td>(1) (1) (3)</td>
<td>-59 - 0.0%</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td>445 - 2 21 23</td>
<td>(13) (4) (14) (31) (1)</td>
<td>438 (7) -1.6%</td>
</tr>
</tbody>
</table>

### Not Affiliated with a Quarterly Meeting

| **BIG ISLAND** | 18 - - - | - - | -18 - 0.0% |
| **GUATEMALA** | 5 - - - | - - | -5 - 0.0% |
| **HONOLULU** | 89 - 2 - 2 | (1) (3) | -87 (2) -2.2% |
| **MEXICO CITY** | 18 - - 1 1 | - - | -10 (8) -44.4% |
| **Subtotal** | 130 - 2 1 3 | (1) (3) (9) | 120 (10) -7.7% |
| **TOTAL** | 1,527 - 23 59 82 | (30) (21) (27) (78) (13) | 1,518 (9) -0.6% |

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**Notes**

1. Adjustments include gains and losses that occurred in prior years and were reported incorrectly at the time.

2. The stated membership on May 31, 2006 of 10 members was reviewed with Friends active with Mexico City Meeting.
2006 PYM Session Peace and Social Order Committee Report
- Stephen McNeil

Presentation by the Alternatives to Violence Subcommittee (Stephen Matchett, Anne Boone, and John Helding)

Last Yearly Meeting we approved the following minute:

PYM 2005-18: As witness to our Quaker faith, our testimonies of community and equality, Pacific Yearly Meeting of the Religious Society of Friends endorses the spirit and intent of California Senate Bill 840 (Kuehl), "The California Health Insurance Reliability Act." Pacific Yearly Meeting acknowledges that Senate Bill 840 may be imperfect and likely will be amended. We are grateful to the Legislature for its courage in addressing the issue of health care reform and encourage it to continue its labors toward equitable, affordable, and accessible health care for all.

The Friends Committee on Legislation has adopted this initiative as one of its priorities and we encourage Friends to work and support FCL on getting SB 840 passed into law. Currently it is in the California State Assembly Rules Committee while its companion financing bill, SB 1784 is in the Senate Rules Committee. We invite Californian Friends to continue to work on this promising set of bills.

Last Yearly Meeting we also approved the following minute:

PYM 2005-15: Pacific Yearly Meeting of the Religious Society of Friends calls on the US Congress to adopt a Sense of the Congress resolution declaring: "It is the policy of the US to withdraw all US military troops and bases from Iraq." We will send this minute to the all members of the US Congress.

The Friends Committee on National Legislation, with your support, pushed Congress to pass the bases language in the Senate, through the leadership of Senator Biden, of Delaware, but the language was deleted in conference with the House members. Many bills are now pending that would implement both of these concerns to end the war in Iraq. There is a current nationwide effort, endorsed by the AFSC Board, called the Declaration of Peace that is reprinted in today’s Miracle.

DRAFT PYM MINUTE ON ENDING THE WAR IN IRAQ

The Peace & Social Order Committee recommends strongly that members and Meetings and Worship Groups consider joining in with the Declaration of Peace, a pledge to take action, including a call for civil disobedience, to bring the troops home now and, by September 21, establish a comprehensive Congressional plan to end the war.

In the Los Angeles area, AFSC is coordinating nonviolence training for an action at a military induction center on September 25th. In the San Francisco Bay Area, San Francisco Friends Meeting member Elizabeth Boardman is coordinating one of many groups, and local Meetings are encouraged to explore how they may conscientiously participate.
The Declaration of Peace

Declare Peace. Take Action to End the US War in Iraq.

The US war in Iraq is an endless fire consuming lives, resources, and the fragile possibilities of peace. Instead of quenching this fire, the US occupation intensifies it. The Declaration of Peace is a call to end this war - and a commitment to take action to translate this call into a concrete plan for peace.

With nearly seventy percent of the people of the United States opposing this war, there is a growing call to bring the troops home now and to establish a comprehensive, concrete and rapid plan to end the war. This comprehensive plan must include withdrawal of US troops; the closure of US bases in Iraq; support for a peace process in the post-occupation transition; reconstruction and reparations in Iraq; and a shift from hundreds of billions of dollars spent for war to meeting human needs at home and abroad.

The Declaration of Peace is a commitment people are making across the United States to take nonviolent steps for a comprehensive, concrete and rapid end to the US war in Iraq, including:

- Withdrawal of US troops and all coalition forces
- Closure of US military bases
- Support for an Iraqi-led peace process, including a peace conference to shape a post-occupation transition and an international peacekeeping presence if mandated by this peace process
- Return of Iraqi control over its oil resources and the political and economic life of the nation
- Reparations and reconstruction to address the destruction caused by war and occupation in Iraq; and a shift from the US war and thirteen years of sanctions
- Establish a "peace dividend" for job creation, health care, education, housing, and other vital social needs
- Increased support for US veterans of the Iraq war, and
- No so-called "preventive" war against Iran or any other nation

This comprehensive and concrete plan must be established and activated no later than September 21, 2006, and completed no later than March 19, 2007, ending four years of war and occupation in Iraq. We will take every nonviolent step possible to meet this goal before these deadlines.

A PLEDGE TO TAKE ACTION TO

- Bring the Troops Home Now
- By September 21, Establish a Comprehensive Plan to End the War
- Oppose Future US Military Invasions

Declaration of Peace
ENDORSING ORGANIZATIONS

United for Peace and Justice; Clergy and Laity Concerned About Iraq; Gold Star Families for Peace; Hip Hop Caucus; Peaceful Tomorrows; Global Call Iraq; Peace Action; Student Peace Action Network; The Shalom Center; The United Church of Christ (Justice and Witness Ministries); Call to Action; Proyecto Guerrero Azteca por la Paz; War Resisters League; Peace Majority Report; Buddhist Peace Fellowship; Code Pink: Pax Christi USA; Interfaith Communities United for Justice and Peace; Peaceworkers; Global Exchange; Episcopal Peace Fellowship; Thomas Merton Center Anti-War Committee; Network of Spiritual Progressives; School of the Americas Watch; Iraq Pledge of Resistance/National Campaign for Nonviolent Resistance; Voices for Creative Nonviolence: Courage to Resist; The MK Gandhi Institute for Nonviolence; Ecumenical Peace Institute/CALE; Maryknoll Office for Global Concerns; Brandywine Peace Fellowship; American Humanist Association; Pace e Bene Nonviolence Service.

AFSG 1

To add your organization as an endorser:
info@declarationofpeace.org

www.declarationofpeace.org
The Declaration of Peace: A Commitment to Take Action

The Declaration of Peace is a pledge to take nonviolent steps for the immediate withdrawal of US troops - and to engage in peaceful protest if a comprehensive, concrete, and rapid plan for an end to the US war in Iraq is not established and begun by September 21, 2006, just days before Congress adjoins for the fall elections. Between now and September we will:

• Call on the Bush administration and Congress for an end to the war. As part of this, we will call on and visit members of Congress and all candidates in the fall elections to "declare peace" by publicly pledging to support and vote for legislation that brings the troops home and cuts off funding for the war;

Participate in activities leading up to September 21, including marches, vigils, and nationally coordinated phone-ins and email campaigns;

Prepare for September by participating in public Declaration signings, organizing Declaration-inspired events, and attending nonviolence trainings that will be scheduled across the United States.

If the September 21 deadline is not met, Declaration signers will engage in peaceful action in Washington, DC and at Congressional offices and other sites throughout the nation from September 21-28. These activities will include marches, rallies, vigils, demonstrations and other creative expressions "declaring peace." In the spirit of Mohandas Gandhi and Dr. Martin Luther King, some signers will be led by conscience to engage in nonviolent civil disobedience and risk arrest as a way to signify their principled opposition to the US war in Iraq. Nationally coordinated nonviolent activities will continue on a regular basis until the United States withdraws from Iraq.

Take the Declaration of Peace pledge online at:www.declarationofpeace.org or here:

The Declaration of Peace Pledge

YES! I join with the majority of US citizens, the people of Iraq, and people around the world in calling for a comprehensive end to the US war in Iraq. I solemnly pledge to (check as appropriate):

Call on the Bush administration and Congress to immediately withdraw all US troops from Iraq, with no future redeployments

Urge my Congressional representatives to adopt a "bring the troops home now" position, and to establish comprehensive, concrete and rapid plan to end the US war in Iraq no later than September 21, 2006, International Peace Day, just days before Congress adjoins for the fall elections.

Participate in marches, rallies, demonstrations, and other peaceful strategies to establish this plan

Engage in nonviolent civil disobedience, as conscience leads me, if this plan for a comprehensive, concrete and rapid plan to end the US war in Iraq is not established and activated no later than September 21, 2006.

Name
Address
City State Zip
Email Phone
Affiliation

Nonviolence Guidelines for Declaration of Peace Activities

• Our attitude will be one of nonviolence, openness and respect toward all we encounter.
• We will use no violence, verbal or physical, toward any person.
• We will not destroy or damage any property.
• When engaging in nonviolent civil disobedience, we will accept the consequences of our actions.
• We will not carry anything that could be construed as a weapon
• We will not bring or use alcohol or drugs (except for medical purposes).

These guidelines are designed to create actions for peace that are nonviolent, secure and unifying, and that invite the majority in this country to take steps to call for an end to the US war in Iraq. All individuals participating in nonviolent civil disobedience are strongly encouraged to take nonviolent action training. Please contact the Declaration of Peace for assistance in organizing a nonviolence training, or finding someone in your area who can facilitate one.

Please mail to: Declaration of Peace, 2501 Harrison St., Oakland, CA 94612
Email: info@declarationofpeace.org • Phone: (773) 777-7858
The Declaration of Peace

A Congressional Pledge
For an End to the US War and Occupation in Iraq

As a duly elected member of Congress, I pledge to support the establishment and activation by September 21, 2006 of a comprehensive, concrete and rapid plan to end the US war and occupation in Iraq, including:

- Withdrawal of US troops and all coalition forces
- Closure of US military bases
- Support for an Iraqi-led peace process, including a peace conference to shape a post-occupation transition and an international peacekeeping presence if mandated by this peace process
- Return of Iraqi control over its oil resources and the political and economic life of the nation
- Reparations and reconstruction to address the destruction caused by the US war and thirteen years of sanctions
- Establish a “peace dividend” for job creation, health care, education, housing, and other vital social needs
- Increased support for US veterans of the Iraq war, and
- No so-called "preventive" war against Iran or any other nation

As part of this commitment, I publicly pledge to co-sponsor the following bills in Congress:

**US House of Representatives:**

- H.R.4232, End the War in Iraq Act Introduced by Rep. McGovern (D-MA)
- H.Con.Res.197, Declaring that it is the policy of the United States not to enter into any base agreement with the Government of Iraq that would lead to a permanent United States military presence in Iraq. *Introduced by Rep. Lee (D-CA)*

**US Senate:**

- S.Con.Res.93, Expressing the sense of Congress with respect to accomplishing the mission in Iraq. *Introduced by Sen. Harkin (D-IA)*

Signed: __________________________________________

Printed Name: _______________________________________

District Number / State: ________________________________

*The Declaration of Peace - A movement of more than 100 national religious and peace organizations to establish by September 21, 2006 a concrete plan for a comprehensive and rapid end to the US war in Iraq*

[www.declarationofpeace.org](http://www.declarationofpeace.org)
Summary of Legislation

US House of Representatives:

**H.R.4232** -- End the War in Iraq Act of 2005  
*Introduced by Rep. Jim McGovern (D-MA)*  
This bill uses the Congressional power of the purse strings to end the war. Cuts off all funding for U.S. military action in Iraq, while providing for the safe and orderly withdrawal of all U.S. troops. The bill allows spending on reconstruction by agencies other than the Dept. of Defense.

**H.Con.Res.348** - Expressing the sense of Congress with respect to accomplishing the mission in Iraq  
*Introduced by Rep. Mike Thompson (D-CA)*  
States that  
1. the United States should not maintain a permanent military presence or military bases in Iraq;  
2. the United States should not attempt to control the flow of Iraqi oil; and  
3. United States Armed Forces should be re-deployed from Iraq as soon as practicable after the completion of Iraq's constitution making process or September 30, 2006, whichever comes first.

**H.Con.Res.197** -- No Permanent Bases in Iraq  
*Introduced by Rep. Barbara Lee (D-CA)*  
Prohibits the U.S. from entering into any military base agreement with Iraq that would lead to a permanent U.S. military presence in Iraq.

US Senate:

**S.Con.Res.93** - Expressing the sense of Congress with respect to accomplishing the mission in Iraq  
*Introduced by Sen. Tom Harkin (D-IA)*  
1. The U.S. should not maintain a permanent military presence or military bases in Iraq;  
2. U.S. should not attempt to control the flow of Iraqi oil; and,  
3. U.S. armed forces should be re-deployed from Iraq as soon as practicable after the completion of Iraq's constitution-making process, or by December 31, 2006.

*The Declaration of Peace - A movement of more than 100 national religious and peace organizations to establish by September 21, 2006 a concrete plan for a comprehensive and rapid end to the US war in Iraq  
www.declarationofpeace.org*
Local Organizer Checklist

Thank you for joining us in making history this fall through the Declaration of Peace Campaign!

Below is a suggested Checklist of Next Steps for your local organizing and links to resources on the Declaration of Peace website. Contact us if you have questions, need assistance, or want to find out more about how you and your local group can get involved.

STEP 1:
Identify partner organizations, groups and individuals in your community.

- Find pledge signers in your town, state, zip code or Congressional District. Contact info@declarationofpeace.org for more info.
- Find other local organizers in your town and state at http://declarationofpeace.org/find-local-declaration-of-peace-groups
- View the list of endorsing organizations across the country at http://declarationofpeace.org/endorsements.
- Search the United For Peace and Justice Directory of member organizations in your area at http://www.unitedforpeace.org/article.php?list=typ_e&type=27

STEP 2:

- Plan local actions for September 22-25, and/or
- Organize a delegation from your Congressional district to go to DC September 26 & 27.
- View the Week of Action plan at http://declarationofpeace.org/take-action

STEP 3:
Identify a local Media Coordinator or Team

- Check out the Media Resource Kit at: http://declarationofpeace.org/media-resource-kit

STEP 4: Schedule a visit, ideally by August 16, with your Congressional Representative to ask her or him to sign the Congressional Pledge.

- Develop a strategy for working with your Representative
  - Download a copy of the Congressional Pledge at: http://declarationofpeace.org/congressional-declaration-of-peace

STEP 5:
Schedule a nonviolence training in your community to prepare for September nonviolent actions.

- Check the training calendar for trainings in your area.(to be posted online soon!)
- Submit a request for nonviolence training at trainers.declarationofpeace.
- Are you a trainer? Sign up for the training network at http://declarationofpeace.org/survey
STEP 6:

Celebrate your accomplishments and learn more about plans and actions you can take to continue momentum to end the war in Iraq.

The success of this campaign will be the result of the dedication and leadership of organizers like you representing local and regional groups throughout the United States!

For more information, please fee: free to contact us:

General Info: info@declarationofpeace.org
Local Organizing Coordination, Danny Malec: dm@globalcalliraq.org
Week of Action Planning, Danny Malec: dm@globalcalliraq.org
Nonviolence trainings, Liz Walz: trainers@declarationofpeace.org
Speakers Bureau, Cynthia Okayama Dopke: info@declarationoeace.org
Ministry and Oversight Report to Annual Sessions
August 5, 2006

These are dangerous and difficult times. Friends everywhere find themselves either discouraged and upset or rushing to do 100 demonstrations and twice as many meetings. We find ourselves in the midst of chaos. As Thomas Kelly said in *Testament of Devotion*, we find ourselves "bowed down with burdens, crushed under committees, strained, breathless and hurried, panting through a never ending program of appointments. We are too busy to be ... good companions to our children, good friends to our friends and with no time at all to be friends to the friendless."

Kelly goes on to say we attribute this complexity to outward, environmental or external, phenomenon. He debunks this idea that simple living leads to a simple environment and correctly, I think, locates the problem squarely where it belongs, in our internal life. "We are ... strained by an inward uneasiness, because we have hints that there is a way of life vastly richer and deeper ... a life of unhurried serenity and peace and power. Life is meant to be lived from a Center."

At the beginning of this year, Ministry and Oversight invited Friends and committees in Pacific Yearly Meeting to consider a year of discernment. We came to Representative Committee with four queries:

1) **How do we live our lives from the center so that all things take their rightful place?**
2) **What is essential for us to live our lives as Friends and what structure do we need for support?**
3) **What role can PYM play in helping Monthly and Quarterly Meetings to support members and attenders in living lives from their center and also helping to support building vital Monthly Meetings?**
4) **How can we hold our annual session so that it helps us find the center and discern the spirit’s will / truth amongst us?**

Our goal was to invite others to join us in a discernment year. It was an invitation, not an agenda. Our vision was that each committee would continue to do the work they were called to do, but to practice mindfulness as they did their work. We wanted each committee and Friend to ask themselves these queries as they did their work. Some tasks would be found to be essential. Other tasks might be seen as having been laid on us by a mantle of tradition.

I must confess, though, we had a problem with articulation. Some called it Sabbath. Some called it Jubilee. Tony Prete told us that both Sabbath and Jubilee involved the process of discernment. The world is so chaotic today we felt a need to ask each committee to join us in a process of taking a step back so that as we moved forward we would not "outrun our light." Ministry and Oversight envisioned that this process would allow us to ask the question "Where are we being led?" Many thought we meant to lay down our work for a year, to do nothing… and nothing could have been further from our mind.

Some committees are doing good work. That good work needs to continue. Other committees are struggling. Ministry and Oversight offered to help all committees through this process. I talked yesterday with Anthony Manousos. He said, "How is this different from the discernment I am already doing?" I told him it might not be any different at all, but that many of us were caught up
in the day-to-day work of committees and Meetings without allowing ourselves the time to take that step back as we worked, the time to say "Is this work essential and does it carry us back to our Center?" This week, you have heard Nominating Committee continue the process of calling Friends to committees. You have heard Finance committee recommend a budget for next year. Our committees will continue to do good and necessary work. But perhaps by taking a step back, they will find tradition keeps them from doing work they are more clearly led to do, work that might carry us all closer to the center.

Some Meetings and Committees have already taken up the four queries we gave you and they have led to deep questioning. This month’s Friend’s Bulletin gives a response by Monterey Meeting. We took these queries to Representative Committee and noticed that in the process of addressing these queries we got to depths we rarely attained in RepCom. We took these to Southern California Quarterly Meeting and discovered these queries led us to the same depth. There was excitement and questioning and depth as we thought about what it might mean to open up to new and different ways of doing things. There was also some fear and many questions of what we were asking you to do. Because the words Sabbath and Jubilee carry such baggage, we asked Tony to help us unpack some of that baggage. He did a wonderful job of trying to help us tease out the underlying power of those words. But the baggage associated with those words led some to think we were asking you to do nothing at next yearly sessions, while others thought of the extra work they were being asked to do.

I think that’s why I’ve begun to think of it as an invitation to mindfulness, a time for us to be mindful about what we do. Everywhere this week we have seen folks go more deeply. We have done more worship in these annual sessions than I can recall in a long time. We have formed a community of faith that has been more vulnerable, honest, and open than any in recent memory. I have seen Spirit pass through this community, catching it on fire. It’s a fire we hope will not die out. It’s a fire we hope will be kindled in your monthly and quarterly meetings.

I must admit we are going to ask our meeting reps to do more work and that Representative Committee will need to help the new clerk discern an appropriate structure for our next annual sessions. Our reps really need to help us carry back to our meetings and committees the fire we have seen this week. We must not let it dissipate. We ask you to use, in a process of mindfulness, the four queries you saw in RepCom and also at the beginning of this week. If you need the help of Ministry and Oversight or of the Presiding Clerk, let us know. We’d like the fire not to go out. We’d like to bring it back to our next annual sessions, so that we might share with each other the work we are doing and what we have learned from this discernment process.

Your Meeting will either have gotten, or will soon get, a letter from Ministry and Counsel, indicating we have read your State of the Meeting reports. This Fall, I will send out a State of the Society report that will summarize what we have experienced here at our gathering and what themes we have garnered from your State of the Meeting Reports. It will be a reminder, I hope, of our call to the Center. We’d like to help you replicate the fire of this week in each and every committee and Meeting. I think this year your State of the Meeting Reports will be even more important, and we have talked about replicating at annual sessions the kind of process begun at CPQM whereby at our next annual sessions we can look deeply at these State of the meeting reports so that Friends might learn and share with other Meetings.

I can share with you that your State of the Meeting Reports and your comments this week have led Ministry and Oversight to establish a new subcommittee, called Youth Programs, whose purpose
will be to look at Youth camps and youth programs at PYM, perhaps finding a way to offer better coordination and more depth to our programs. You may find that at our next annual sessions we will be bringing to you some proposals that arise from the work of this subcommittee.

I’d like to share with you other news now. The Brinton Visitor Subcommittee has done some deep discernment, clearly Spirit-led, and representatives from PYM, IMYM, and NW Pacific Meeting have asked that the program be laid down. Ministry and Oversight will work with the Finance Committee to distribute the remaining funds fairly among the three Yearly Meetings, but we also see how important visitation is to our small meetings and so would like to return, if we can, to the beginnings of the Brinton Visitor program, using our portion of the remaining funds to continue the Brinton Visitor within our Yearly Meeting.

Our Released Friends subcommittee is also in deep discernment about the nature of callings and traveling ministries. We have been concerned about finding ways to nurture the ministries of our members. How can Yearly Meeting find ways to support members, attenders, and Monthly Meetings that are being led to do Spirit-led work in the world? As we undertake this year of discernment you can expect to hear more about this.

Lastly comes work from our Electronic Communications subcommittee. You will recall approving the web site at our last annual sessions. Last year we also presented a Web use policy statement. We have had two interest groups about it, one last year and one this year. We agreed to use the policy for a year to see if it worked. It has worked well for this last year. We have slightly modified the policy based on your recommendations. The only revision to the policy is to emphasize the fact that each clerk who submits material to be posted to the Web must take responsibility for the accuracy of the material and for editing out any invasion of privacy. The Web master can be a second pair of eyes, but the responsibility for accuracy and privacy must ultimately reside with the clerk who submits the material. Based on seasoning by the last annual session and the two interest groups, we would ask for your approval of the policy.

As I close this report, I would like to address a question of trust and responsibility. The responsibility that Ministry and Oversight has, according to Faith and Practice, is to hold the spiritual life and good order of the Yearly Meeting, and of Monthly and Quarterly Meetings within the Yearly Meeting. We cannot fulfill this responsibility without your trust. We will continue to have an open meeting of M&O at our annual sessions and will try as much as possible in the coming year to work with you and keep you informed about our own discernment process. We are committed to looking at the right holding of PYM, not only for the six days of annual sessions, but throughout the year. Your committee or Meeting may or may not accept our invitation to join us in this discernment process, but in any event, we need to hear from you and your reps about any area of concerns you have.

Respectfully submitted

Joe Franko, Clerk, Ministry and Oversight
Registrars’ Report to Pacific Yearly Meeting, 2006
Submitted by Kate Newlin and Roena Oestling

| Total number of attenders                  | 339 |
| (Total number in 2005)                     | 424 |
| Total number of children under 4 years old | 9   |
| Total number of children 5-11 years old   | 30  |
| Total number of teenagers                 | 39  |
| Total number of adults                    | 241 |
| Total number of day attenders             | 68  |
| Total number staying in RVs               | 2   |
| Total in dorm housing                     | 269 |
PYM Preschool Children’s Epistle, 2006

We enjoyed each other, a lot of free play, and many volunteers. Some brought instruments – a tuba, guitar and dulcimer. What did we like? How did we feel? Some answers:

“I felt like I was in the sky. I liked singing with Chuck” – Joyce

“I liked playing with the beach ball.” – Silas

“I like all the things I do here and I love playing with all the kids.” – Miles

“Nice people to hang out with.” – Dylan

We talked about rainbows, spiders and even became dinosaurs, lizards and volcanoes one day.
Lower Elementary Children’s Epistle

We enjoyed: water balloons, swimming, making geckos with beads and lanyards.
We enjoyed: Making patterns with iron-on, shiny, sparkly fuse beads,
We enjoyed: the food, Music, making God’s eyes &
All the Arts and crafts.

Hannah Sam, Rachel Will Emily Henry Sydney Max
Jonathan Saul Michael & Paxton
Upper Elementary and Middle School Children’s Epistle

This year was challenging in more ways than one, due to the fact that the Upper Elementary and Middle School groups were combined. Some kids felt left out, because they weren’t old enough to go to Big Bear Lake and to go bowling. Conflict between friends also occurred, but the rest of the community helped out, even though some did so unwittingly.

Even though there were many challenges, most of what we did was just plain and simple fun. When we gathered to discuss what to write for this epistle, most of the things that came up were the more enjoyable parts, such as tying moldy yucca leaves to the fan and stinking up the room. Some of the other fun things that we did were going to the pool, making hemp jewelry, sewing stuffed dolls for hospital patients, making beaded geckos, playing pool and fuzball, and cooking with a solar oven.

We were also able to enjoy the company of other age groups at events such as the family dance, the memorial plenary, the youth plenary and community night.

By the end of the week, we realized we were able to combine all of our ideas together without arguing – like when we wrote our skit together. We realized we were becoming more mature and caring people.
Dear Friends,

Throughout the week, we’ve experienced both the hardships of disorganization and disconnectedness and the euphoria of community. On our first day together, we heard from many guest speakers. Chris Moore Backman talked about Gandhi and creating social reform and Robin Mohr told us about the Quaker blogging movement. After this initial day, we were surprised to realize that our group was lacking the sense of connection and community that we had come to expect from the JYM. We believed that our lack of solidarity led to a greater amount of direction of our program by adults. We were distressed by the state of our community, and so we met for a business meeting in an attempt to revitalize JYM. This meeting was the beginning of a path towards a strong and healthy community.

The youth plenary was a major turning point on our journey to community where we felt that we could finally express our innermost feelings and concerns for both our own community as well as the global one. After the plenary, our sense of community increased and we could be more transparent with each other. We met with the Young Friends for an eventful evening of worship sharing, continuing the themes of the plenary. We were happy to connect with the members of their community as both friends and mentors. The Young Friends were very supportive and friendly throughout the week. Another discussion we had with them was the annual Respectful Relations in which we experienced a deeply moving and open experience, which furthered our sense of community. We also incorporated downtime for fun and relaxation into our schedule, including a trip to Big Bear Lake and a picnic and water balloon fight here on campus with the Young Friends. By the end of the week, JYM felt their community had grown from a chrysalis of solitude into a magnificent butterfly.
Epistle, PYM Young Friends, July 31 - August, 5, 2006

To Friends Everywhere,

Young Friends of Pacific Yearly Meeting feel accomplished and connected this year. We gathered together at the University of Redlands for a week of spirit, laughter and not very much sleep.

Our small numbers, at just over 20, allowed us to connect with each other in a way that a larger group could not sustain. Our business meetings were rewarding and productive as we moved together as a whole.

What was to be at the center of our week became apparent at our first business meeting, when friends expressed concern over our lack of connection with Junior Yearly Meeting. Later that night, the same concern was expressed by JYM when some Young Friends visited their business meeting. This concern came to a head in the Youth Plenary the next night. Time was thrown out to make space for the spirit, and the meeting stayed into the late hours. By the end, adults and youth alike were gathered into a circle on the floor, holding each other physically and spiritually. For Young Friends, it was clear that building community with JYM was of great importance to all of us.

During the rest of the week, the separation between our two communities ebbed noticeably. We experienced joint worship-sharing, capture the flag, a very messy ice cream social and a water balloon extravaganza. Our M&O committees met with older Friends to begin creating a new set of guidelines that would be followed not only by JYM and Young Friends, but by the meeting as a whole. In the spirit of our time together this week, this policy would focus less on rules and more on community and communication.

Our combined communities reached new depths in our annual Respectful Relationships talk. Traditionally, this is an opportunity for Young Friends to talk frankly with JYM about safer sex, boundaries and communication. In a matter of hours, we went from typical facts and giggling to a meeting for healing. The space we created was so safe that we were able to extend ourselves across age and gender boundaries to hold each other in tears and in love. For that night the spirit wasn’t just present in the room, it extended everywhere: around, in and through us.

The week passed before we knew it. Yet by the end, we felt like we had been reunited with long lost friends. Out of our original concern came both a solution and a new beginning.

In the light,

Pacific Yearly Meeting Young Friends
Dear Friends Everywhere:

From July 31st to August 5th, 2006, 339 Friends gathered at the University of Redlands for the 60th annual sessions of Pacific Yearly Meeting.

We will meet in Southern California for two years in our effort to share the burden of travel in a geographically large Yearly Meeting. We arrived by train, by bus, and even by bicycle. We carpooled. But in the rush of our lives, and with our many possessions, more than we would like, we still arrived in our cars, our many bumper stickers a silent prayer for the world we long for, but have not yet realized.

We have felt warmly welcomed and nurtured by a friendly, smiling staff, and good food. The University is actively committed to support farm worker rights and the environment in their food purchasing practices. A co-generation plant will soon provide one to two thirds of the electricity needed on campus. These unexpected reminders of our common kinship both delight and humble us.

We arrived at Yearly Meeting under the weight of an invitation from M&O committee to consider taking on a year of corporate discernment:

- How do we live our lives from the center so that all things take their rightful lace?
- How can we hold our annual session so that it helps us find the center and discern the spirit’s will and truth among us?
- What is essential for us to live our lives as Friends, and what structure do we need for support?
- What role can Yearly Meeting play?

The words “sabbath,” “discernment” and “jubilee” have all been used to describe the possibilities for the year ahead. Tony Prete, an invited guest from Central Philadelphia Monthly Meeting and the “other PYM,” spoke to us about Sabbath, jubilee, and their relationship to our work of discernment. Without discernment, Sabbath is just time off. Discernment is the imaginative commitment to “what if?” Jubilee brings in the challenging questions of our personal relationship to empire. The question is not what we have turned our back on, but what have we turned our face towards.

In a Unity with Nature plenary, we were called upon to live differently – to revive an ancient mode of living – to restore balance, harmony, and a sense of abundance. The Sabbath call to rest reminds us that when water runs quickly down a hillside, it steals the nutrients and kills. When water runs slowly, it can seep into the ground and nurture the seed. Can we use this Sabbath year to ask ourselves profoundly uncomfortable questions? Can we lay down our forms when they no longer match the rhythm of our lives and the function of our work?

We have such hopes for ourselves and for the Yearly Meeting – to be more authentic with each other, to be in deeper relationship with the Divine, to heal a wounded world. There were urgent calls among us to respond to global warming, to act strongly for an end to war, to have more courage, and to be more faithful. Can we take a year off for discernment and still pay attention to these concerns?
We come to Yearly Meeting looking for seemingly conflicting things. Often we fill our worship and discernment time with too many words and too many ideas. We lack a clear understanding of what is being asked of us and a pragmatic vision of how the process of discernment will move forward. We are eager for resolution, without allowing time for the difficult work to take place. We are reluctant to be vulnerable with each other. We still have a very hard time bringing forward a full slate of nominations for crucial committees. We have strong attachments to our familiar patterns and to our busy lives.

Mornings were spent in worship, discernment sessions, and worship sharing, starting with a time when we were joined by the children’s program. Children also joined us for evening plenaries and our annual Meeting for memorials, showing an ability to center, even amid wiggles and sighs.

Once again, the Yearly Meeting was powerfully ministered to by the young people among us. We were moved by a report from our representatives to last year’s World Gathering of Young Friends. In addition, an intergenerational group of six Friends spent the week before Yearly Meeting in central city Los Angeles and Pasadena exploring issues of community, relationship, and Sabbath economics. At our annual youth plenary, they shared with us stories of overcoming fear, becoming vulnerable to each other, and building a powerful, accountable community.

Given this space to talk, the Friends from Junior Yearly Meeting expressed a deep pain about the unexpected lack of community they were experiencing this week. Revealing our selves and sharing our fears helped rekindle the embers of connection. And still, there is more to be done in the on-going work of building and rebuilding trust and placing that which is most essential at the center. We were reminded that Yearly Meeting is just one week a year and Friends work in the world is grounded in our daily lives and our Monthly Meetings.

Our next steps are still not yet clear. We fall short in what we have done and what we have left undone. We do not yet live each day out of a sense of jubilee.

We ask for your prayers as we move forward in this year to discover what love and truth require of us. In turn, we shall pray for you and look forward to hearing your words of encouragement as we gather again next year. May God bless us, everyone, without exception.

Yours in the Spirit of Friendship,

Jim Anderson, Clerk
Latin American Concerns Committee
Pacific Yearly Meeting

Report to PYM Annual Session - August 2006
Co-Clerks: Liz Baker, Linda Rowell

Friends in Pacific Yearly Meeting have a long history of interest in and involvement with unprogrammed meetings, worship groups and projects in Latin America. The Latin American Concerns Committee works to gather and disseminate among Friends information on Friends’ groups and projects, including service opportunities, to encourage inter-visitation among Friends, and outline funding needs.

The Committee has communicated by mail and telephone calls and held a meeting on October 15, 2005, during College Park Quarterly Meeting held at Sierra Friends Center.

The Committee is intended to supplement the spirit-led work of monthly meetings, worship groups and individual Friends.

The Committee will meet during Pacific Yearly Meeting Annual Session and anyone is welcome to attend.

La Casa de Los Amigos

For over 50 years La Casa de Los Amigos in Mexico City, Mexico, a Quaker Center of hospitality, service and international understanding, has offered hospitality for travelers who share Quakers convictions of international peace.

Meeting for Worship in the manner of Friends is held every Sunday at 11 a.m. in the Meditation Room of the Casa. Educational conversations in English, French and Spanish are held weekly. A cultural exchange regarding social issues is presented weekly, with local residents, international quests and members of the Casa community attending.

Volunteer opportunities to assist with the services and the programs of the Casa are available. For more information, see www.casadelosamigos.org.

El Salvador Projects

The El Salvador Projects started in 1990 under the care of Palo Alto Friends Meeting of Pacific Yearly Meeting. Since in El Salvador most public high schools are not free, one general project is to sponsor high school students and to help pay teachers salaries. Other general projects include scholarships to an agricultural cooperative, the donation of computers and scholarships to elementary students.

The University Student an Project assists students from very poor families to receive higher education in the universities and technical schools of El Salvador. For more information, see http://elsalvador.pafm.org.
Guatemalan Friends Scholarship/Loan Program

In 1973, Friends began the Guatemalan Friends Scholarship/Loan Program to provide educational opportunities to disadvantaged Guatemalan (mainly Mayan) students to study at technical schools and colleges. Priority is given to helping women and Mayans of very limited financial resources, whose chosen careers can benefit their primary rural communities. Today many Mayan communities have access to Mayan professionals in teaching, the medical field, law and other occupations, thanks to this scholarship fund.

A native Guatemalan is the new director of the program, selected by the Guatemala Friends Monthly Meeting, which continues to provide Quaker faith and practice guidance to the program. For more information, see [http://guatemalafriends.org](http://guatemalafriends.org).

Quaker Study Tours of Quaker Projects in Bolivia

Quaker Study Tours are available to visit Quaker Bolivia Link, a non-profit sponsoring community development projects to help relieve poverty for indigenous Bolivians on the altiplano. The Tours also visit Bolivian students receiving scholarships from the Bolivian Quaker Education Fund, which seeks to improve their educational opportunities and to strengthen ties between their indigenous communities and Friends in the North. For more information, see [www.TreasuresoftheAndes.com](http://www.TreasuresoftheAndes.com).
The choice by Pacific Yearly Meeting to have a year of Jubilee—a year free of the usual tasks of formal assignment and administrative duty, a year for deep reflection—could open a window for the spiritual insight and global perspective so critically needed now. These are new times. Global crises—ecological, economic, and spiritual—are impending, and must not be ignored. It is the time for us to consider in deepest reverence: what are Friends called to do? Are we called to be again a "Peculiar People?" These are indeed "Peculiar Times."

This spring as the PYM Discipline Committee, in cooperation with the Ministry and Worship Committee, began its task of reviewing once again the "Testimonies, Queries and Advises" of Friends my assignments took on new and stark dimensions.

We are called to worship, to wait in the hope and expectation that we will hear and know the divine spirit which orders our universe, and within which we can align our lives. Yet our minds and hearts are full with all the information which comes to us, swiftly, now, from global sources—human suffering even genocide, torture, ecological threats, present and impending, poverty and starvation, politics of other countries, the politics of our own country for which we carry responsibility, pain in our own communities.

As loving children of God we know we cannot ignore that ever-present deluge of information, we must be engaged, we cannot exclude ourselves, but what have we as Friends to offer? How can we make the testimonies—Peace, Equality, Community, Integrity, Simplicity, Unity, Unity With Nature, relevant when we are indeed an integral part of a divisive and individualistic culture which permeates our lives.

What do we say of Peace? As we thread our way through war and our hopes for peace, we face the quandary of militarism and protectionism, politics and international will. We do not know the answers; we are led back only to a step by step seeking for god’s will, feeling and acting as best we can in accord with an inner light, with the way of love. Non-violence offers deep openings—for ourselves, for all our relationships, for contacts with all people, all nations, all creatures on the earth. What query will lead us to turn our lives to non-violence?

And Equality. Perhaps this is the hardest Testimony of all in this time of the terrible disparity of wealth and power, with our knowledge of global exploitation and economic dominance. Of course we know we are all Children of God, the rich and the poor, the weak and the strong, the familiar and the alien, all "Equal in His Eyes." We mourn the victims of Darfur, and do what we can to ease the poverty which brings starvation to the children of Africa. But the disparity of wealth and power is extravagant. Corporations flourish; we worry about human rights swept aside for economic development, still we frame immigration as a problem. When we delight in Community within our Meetings our love is palpable and supportive. Yet our Testimony must also remind us of ever-widening Community.

Community, in its large sense, as in its intimate sense, belongs to God. All the planets, all our universe, all its creatures, all its attributes, are God’s World. This is also the Community to which we belong. In moments of reverence, in our times of deepest worship, we know this. Our testimonies rise from such deep understandings. Integrity, surely a core Testimony requires that we live our lives as an expression of these understandings.

We fall far short of realizing in our lives the Good even as little as we know it; still, in worship, our spirits can be renewed. In silence, sometimes in words, we strengthen one another. By the miracle of worship, order and love lead us to Simplicity. From the furthest reaches of our imagination and knowledge the most simple, immediate expression of compassion brings harmony to our lives.

We seek and cherish individual acts of compassion. But, beyond our thankfulness for AFSC and FCNL, how can we as Friends, members of the Religious Society of Friends, find a way to act corporately to bring compassion and help to this world of suffering?

Some Meetings are looking for new ways, perhaps a way of working together, finding that the structure of committees and the delegation of concerns for peace and social justice to a group of appointed Friends is not responding to our longing to be a spiritual voice for renewal and love in this troubled time. When we come together in unity it may be with a Unity of spirit and reverence, working on a simple task of love.

A Year of Jubilee! Freed to look freshly at the Testimonies, Queries, and Advises the Discipline Committee can search with all Meetings for answers to the question: How can we as the Religious Body of Friends speak in this world in this time? "

by Ellie Forster

Santa Cruz (CA) Meeting
PYM Religious Ed Notes

An E-letter from the Pacific Yearly Meeting Religious Education for Children Committee

#2, August 2006: Religious Ed in the Small Meeting

The Natural History of Children’s Religious Education in the Small Meeting

Most of the meetings in Pacific Yearly Meeting are "small" by this yardstick: they are not large enough to produce consistent class-sized groups of children. The inevitable result is that First Day School efforts are not steady. Meetings move through phases: an enthusiastic "boom" phase, with eager young families on the religious education committee; a period of flagging energy—burned out committee members and children dropping out (often around age 10-12); an "empty nest" period. The most typical scenario in a PYM meeting is a small number of children, of uneven ages and divergent interests, attending irregularly. If we want to have adult meetings of a size we are comfortable with—that work for us — this is the nature of the First Day Schools we will most always have.

Fortunately, First Day School is not the only method — not even necessarily the most effective method — for sharing our faith with our children. Small meetings have significant strengths in the spiritual nurture of young people. To become a Quaker requires taking part in Quaker community — shared worship, nourishing relationships, stories, service projects. Small meetings can do all of these things well, in ways that are tailored to the needs of individual children. For example, Ruth Hultman arrived at San Fernando Valley Meeting as a preteen. There were small children in the meeting, but no others her age. Lois Bailey immediately recruited her to be on the Hospitality Committee. Ruth’s story, as she tells it, reflects her childhood pleasure at being included in the work of the meeting.

The monthly meeting’s work with its children and teens is supported by the wider Quaker community: yearly meeting, quarterly meeting, youth camps at Ben Lomond and Sierra Friends Center, AFSC service projects. These wider Quaker community events are vital to teens and preteens, who thrive in the community of their peers. Many teens develop a deep appreciation for the process of meeting for business in this peer context. The small meeting can enrich itself by supporting these programs: transporting teens, offering scholarships, encouraging individuals to contribute time and energy to the programs.

What does your meeting do to include children in the meeting community? Let the committee know, so that we can share your experiences with others. Send email to quaker-re@yahoogroups.com.

Resource Corner

FGC Bookstore: Religious Ed For all Ages

An interesting resource for developing a religious education program that speaks to children and adults alike is Mary Snyder’s *Quakers I and II: An Experiential Curriculum For People Ages Four Through Adult*. According to the bookstore, "This curriculum includes the basics of Quakerism through story. It is especially good for those new to Quakerism. Less than 15 minutes of preparation time is required since the lessons are based on story and a response to story." Go to the FGC Bookstore for this and many other resources: www.quakerbooks.org, or phone 1-800-966-4556 for a catalog.

Consult with the PYM Children’s Religious Education Committee

The members of the PYM Children’s Ed Committee are happy to consult with you about concerns, issues, problems, and resource needs, including curriculum recommendations. Send an email to us at our committee listserv, quaker-re@yahoogroups.com. Or call a committee member: Gail Eastwood (Humboldt) and Sherri Sisson (Orange Grove) are co-clerks.
Napa-Sonoma Meeting: A Case History

Editor’s note: when I visited Napa-Sonoma Meeting a few years ago, this smallest PYM meeting had a program with four teens and one five-year old present most Sundays. I asked the meeting members how they managed to keep their teens active when so many larger meetings had no teen presence. They all said, "We make them come." I asked two of the teens about this a year or so later, and one of them said, "They were kidding. "The other said, "No, no, they were serious!" Napa-Sonoma, now in empty nest phase, has boxes of resources stored (and some easy at hand) in case some children walk in the door. PYM Children’s Committee member Joe Wilcox remembers their program:

Napa-Sonoma is a very small monthly meeting [a total of 6 actual members listed in the 2005 directory! -ed], with no current attenders under the age of 18 (or 50). We seem to have done a respectable job of religious education with a group of children whose ages now range from 19 to 27. While none of these young people currently attends a meeting on a regular basis, all but one will tell you that they are Quakers, or were raised as Quakers, if asked to describe their religious orientation.

Our approach to First Day School was not terribly unique, except perhaps in its consistency. As with most meetings, the parents bore the brunt of the lesson planning and follow-through, though there was occasional help from other adults. We always had something ready for the kids to do, and worked hard to create a balance between bookwork and creative and/or physical activity. We used curricula from FGC, FUM and Philadelphia YM. We freely adapted any children’s books that seemed suitable, and used lots of singing, acting, and writing and performing plays together. Some adults wanted more playlike activities, and some favored a more serious, scholarly approach. Happily, the kids, when young, rarely noticed the disagreements. As teens, they frequently created their own lessons, with adult consultation when requested. We also incorporated a lengthy unit on comparative religion, and visited a number of local churches, synagogues, etc. We taught the Bible as we taught other religious texts, feeling keenly that our children should have some familiarity with the tradition that has dominated the culture (not to mention the history) of the religion into which they were born. As the children grew, we wove service projects into the lessons: we had many cleanup days at local parks and schools, and cooked a meal for the local family shelter roughly once a month.

In many ways, I believe our small size worked to our advantage. When people signed up to teach FDS, it was considered a commitment of some importance, since others were doing their share of the meeting duties. More than that, many of us actually started attending in part because we wanted some kind of unpolluted religious education, for our kids; like so much in life, it became a matter of getting out of the experience what you put into it. Our smallness made it easy to "catch up" any child who had missed a lesson; I think it also made it harder for parents to miss a meeting, knowing someone had worked to prepare the day’s lesson for their child. In fact, there were many occasions when the lesson became one child and one adult. A "big" lesson consisted of six children; two or three was the norm.

My daughter, now 27, appeared on a local teen-moderated radio show when she was in middle school. The concept was something like "unusual religions." My daughter seemed to enjoy the chance to talk about her religion, and the "weirdness" of Quakerism actually bore some fruit, socially. My point is that some children may find Quaker practice interesting, simply because it is out of their everyday experience.

In every way we could devise, our meeting sought to include the children in the life of the meeting as a whole. They conducted their own business meetings, raised their own money for donations, took part in retreats and discussions whenever possible, and let us know when they thought we were being too patronizing, too goofy, or just too much.

Sign onto our email list: If you would like to receive this e-newsletter, please send us email at quaker-re@yahoogroups.com. The newsletter is posted at www.pacificyearlvmeeting.org; go there to check out our April issue, "Listening to the Questions," if you did not receive it; or to print copies for others.
From Pacific Friends Outreach Society

As has been reported to you via the Friends Bulletin, the Board of PFOS has not been able to reach unity about accepting the latest offer from the Lovett family. Consequently, PFOS has completely refurbished the Sanger House prior to returning it to the Lovetts, and have moved our operations to Sharlene’s home in Exeter, where she is still our Executive director, but is working from her home. We have an 800 number 888-594-4125 and the mailing address is the same.

During the past two years, we have labored over our task and the relationship we have with the Yearly Meeting. We have minuted our desire to serve the Yearly Meeting, and so during this year of Shabbat, we are waiting to see what direction the Yearly Meeting will take. We have the remainder of any funds invested, and will allow them to grow against the day when they may be needed.

We can offer the conference call service, which we have used for committees. All it takes is a call to Sharlene at the above 800 number, and she can assist with the set up. We would be pleased to come to any monthly meeting, and provide time and to answer questions regarding our mission. Again, a call to Sharlene will expedite this process.

Bill Lovett is hopeful that Friends will find clearness to assist in the development of his property in an agricultural way such that the Yearly Meeting might ultimately benefit. He has strong attachments to the Yearly Meeting, and wishes to align his property in such a way as the YM would benefit.

If there are questions regarding PFOS, email or call Liz Baker, Clerk of PFOS, at elizabethrobert@comcast.net or 209-527-5322
WEB-SITE POLICY

Approved by Ministry and Oversight Committee
6/03/06

Purposes

The purpose of the official PYM Web-site is to:

Introduce the general public to Friends in general and the PYM-affiliated Quarterly Meetings, Meetings, and Worship Groups,
Inform the PYM constituency, local communities, other Friends meetings, and the world at large, about events in the life of our Yearly Meeting, and
Further the work of Pacific Yearly Meeting.

Policies

1. Web-site Coordinator

PYM shall appoint a Web-site Coordinator(s), charged with developing and maintaining the web-site. The term of service shall be three years.

Only the Coordinator may actually place and remove material on the Web-site. The Coordinator is permitted to publish any material that serves the Purposes of the Web-site and is consistent with the other policies described below. In case of uncertainty about the appropriateness of material proposed for the Web-site, the Coordinator shall consult with the Clerk of the Electronic Sub-Committee, PYM Ministry and Oversight Committee and/or the Presiding Clerk of PYM as necessary.

Guidelines for the Web-site Coordinator: Faith and Practice and the mission of Pacific Yearly Meeting should serve as a guideline for what goes on the web-site. If the material comes from Faith and Practice there should be no problem with publishing it. If it comes from the work of a committee or officer or a Meeting in the Yearly Meeting, or is work we have taken on in the world, it can be published on the web site. Otherwise it might be better placed on another web site. The web site should reflect who we are as a community and not Friends in general.

Whatever is placed on the Web-site should be dated when entered.

2. Privacy

The Website shall not reveal contact information about any person unless that person explicitly requests that such information be published. Contact information shall mean any information that would allow a third party to contact any person by phone, mail address, e-mail, or by any other means. Blind links may be established to provide contact points for information that requires further communication.

The Web-site may display names and easily recognizable photographs of persons as long as permission to do so is obtained from the persons involved.

3. Friends Practices and Beliefs

The Web-site may contain statements about Friends practices and beliefs, as long as any such statement reflects the viewpoint or practices of a significant number of Friends, or is an important statement about Friends, either from the past or in the present. Such statements do not necessarily have to represent an adopted position of this Yearly Meeting, or even the views of any Quarterly Meeting or Member or Attender of a Monthly Meeting or Worship Group in this Yearly Meeting.

In cases where a statement might be mistakenly construed that it represents the considered opinion of this Yearly Meeting, when in fact it does not, an explicit notice that the statement does not necessarily reflect the views of the Yearly Meeting will be displayed near the statement. However, generally, for
statements that are clearly attributed to some other organization, to an historical figure, or to a specific individual writer, it can usually be assumed by context that the statement does not necessarily represent the views of this Yearly Meeting.

From time to time, the Yearly Meeting may formally agree to publish a statement that does reflect a viewpoint that has been considered and approved by the Yearly Meeting. Such statements will be marked as such.

4. Yearly Meeting

Any PYM officer, PYM committee, or PYM representative may submit material related to its charge for publication on the Web-site. Such materials should serve the purposes of the Web-site and be consistent with these policies.

The Coordinator is not expected to automatically place these materials on the Web-site. Requests for such placement should be made to the Coordinator in good time.

5. Individual Meetings in this Yearly Meeting

Any constituent Quarterly Meeting, Monthly Meeting, or Worship Group under PYM’s care may submit material for publication. Such material should serve the purposes of the Web-site and be consistent with these policies.

6. Outside Organizations

With the approval of the Electronic Subcommittee the Coordinator may use linkages to outside organizations with which the Yearly Meeting has a strong and comfortable relationship (such as any of the organizations to which PYM makes financial contributions or designates persons to represent it). On occasion materials from such outside organizations may be published with the agreement of the Clerk of the Electronic Subcommittee. Such material should serve the purposes of the Web-site and be consistent with these policies and the guidelines.

7. Procedure for Submitting Material to the Web-site

All requests for publication of material on the Web-site should be submitted to the Coordinator. The submitter must ensure that the material being submitted is consistent with all of the guidelines outlined in this document including Section 2 - Privacy. It is also the responsibility of the submitter to inform the Coordinator when the submitter’s materials should be changed or removed. Nevertheless, the Coordinator may remove submitted material at any time. The submitter is responsible for the accuracy of the material submitted.

8. Accessibility

Information on the web site should be accessible to people with disabilities. To the maximum extent possible content posted to the site should conform with the W3C accessibility guidelines. In addition material should be formatted in ways that allow quick viewing by visitors with average computer skills who connect to the web with a telephone using commonly installed software.

Material falling short of either of these goals can be published if the Coordinator believes some benefit outweighs the inconvenience this material may cause some visitors.
DATA DELETED FOR PRIVACY REASONS PER PYM POLICY