

Haddonfield Quarter

This Month's Theme: Following Our Leadings

May 2013

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Newsletter News

The theme for the June newsletter is "Nuts & bolts of a Meeting (clerking, recording, etc.);" If you would like to write on the theme or another subject, please send it to peacepc@aol.com by May 15th.

The newsletter is being sent out electronically by each Monthly Meeting. Printed copies are at each Meeting.

God, Love, and Rock 'n' Roll

Singing has always been a joyful part of my spiritual life. In my Catholic grade school, every Friday afternoon we practiced hymns or chants for the coming Sunday mass. There were elaborate pageants and services for Christmas, Easter and the May procession, all accompanied in song. I sang lustily until 6th grade, when the choirmaster singled me out, "Just move your mouth, Dear. Don't sing." Until then I hadn't believed my brother's protests that I couldn't carry a tune. I didn't sing again where others could hear me for nearly thirty years.

All through my teens, twenties and thirties the Spirit spoke to me over the radio through popular songs, sometimes just in a poignant phrase, other times in a whole song. I felt the passion in many songs and was lifted up by the truth of their emotion.

A couple of years after I found my way to Quaker meeting, my dearest friend died. On the anniversary of his death I was moved to sing in meeting for worship. The chorus of a bouncy pop song called "God, Love and Rock 'n' Roll" kept repeating to me in the silence until I had to sing it for my friend.

The chorus is very simple:

A-amen. A-amen. A-amen, amen, amen. It was January and I had a sore throat. I couldn't carry a tune; my unreliable voice could break without warning. And no one sang in my meeting.

I was scared, but my heart was thumping, the chorus sang through me and had to be let free. I had been holding myself down in my seat for most of the worship hour, and the pressure would not go away. All but blind with fear, I stood and sang out my love for my friend, my thanks for his life and my acceptance that his life had ended. Amen. Amen. Amen.

So began a ministry of singing that lasted for several years. I was often led to sing or chant in worship, and songs kept coming to me, in concerts, retreats and workshops, on tapes sent by friends, and of course, over the radio. Once, I received a postcard quoting Meister Eckhart: "If the only prayer you ever say in your entire life is thank you, it will be enough.." Then I heard Al Green sing "Jesus Is Waiting". At one point in the song he whispers, Thank you. Thank you. Thank you, thank you, thank you, thank you... I was moved to sing that more than once.

Then the leading came to an end. The strong clear voice the Spirit lent me was just gone. I don't know why the gift came or why it went, but it was a grace in my life and I am grateful for it.

Name withheld at the writer's request

From the Clerk:

Leadings 101

The Quaker term “leading” refers to a persistent urge to action that comes directly from the Holy Spirit. A leading is not a fleeting impulse, not a personal goal, not an ambition, however worthy. A leading comes from the divine and, if resisted, may return and return.

Because leadings are of divine origin, they are always consistent with earlier movements toward justice, equality and community. This may not be immediately apparent to everyone. Leadings are also steadfast, constant and stable, so one need not worry about missing an opportunity. A true leading stays with the one/s led. It is a Quaker truism that unity on the abolition of slavery took a hundred years and many faithful voices.

From the earliest days of Quakerism, Friends have been concerned with distinguishing true leadings from obsession, delusion, and self-seeking grandiosity. Corporate discernment helps to test the more unusual urges of our members. Clearness, support, or accountability committees can help a Friend to understand whether patient waiting or some form of preparation is needed rather than immediate action.

A leading may be very brief and specific, like giving a message in meeting for worship. It may be a persistent concern, such as prison visitation, or it may be a lifelong vocation, such as teaching in urban schools. Although leadings may be the source of great joy or satisfaction, they are not always welcome. Leadings may push one to unpopular or dangerous action, such as acting as a human shield for clients at an abortion clinic. Leadings to public witness may cause extreme discomfort to Friends who prefer not to be in the public eye. Leadings may also be completely private, such as leadings to pray for world peace or to study a certain discipline.

Quakers are not the only people to have leadings. The Spirit dances where it will and freely pushes anyone toward more Light. But Quakers tend to be alert to leadings, to speak of and examine them because our history is so rich in examples of individuals and groups who said yes to the promptings of the Spirit.

In addition to Quaker osmosis (sitting in

worship, listening to Friends), this article was informed by the following resources:

* Five Tests for Discerning a True Leading by Hugh Barbour. Tract Association of Friends. <http://www.tractassociation.org/tracts/tests-discerning-true-leading/>

* Testing Leadings (Part 1), Brooklyn Quaker, December 13, 2005.

<http://brooklynquaker.blogspot.com/2005/12/testing-leadings-part-1.html>.

Rose Ketterer, Clerk

Haddonfield Quarterly Meeting

Neil Hartman's Leading During WWII

I was brought up in the Methodist Church which had a young people's program called the Epworth League. We met every Sunday evening and in the summer there was a week's conference at a campground. There was a lot of talk about what a Christian should do especially when war occurred. My sister went to a Quaker work camp in 1939 and recommended it to me for the summer of 1940. I attended the Quaker work camp in Michigan in 1940. Since the peace time draft was obviously going to be legalized and since we were all approaching twenty-one, we spent much time in our evening discussions on the Quaker peace testimony.

The next year, 1941, the American Friends Service Committee asked me to go to a special emergency work camp in Mexico to help repair the damage caused by an earthquake. It was composed of boys who had had previous work camp experience. The peace-time draft law had been passed the previous fall. I and all boys had to register when they turned twenty-one. I turned twenty-one while I was in Mexico so I knew that I would have to register within five days after I returned to the United States. Most of the other campers were in the same situation so, of course, we spent a lot of time talking about the morality of war. I decided to register as a CO (conscientious objector). So this was my leading but I was not aware of that term then. My decision took a lot of thought and prayer. Hitler was doing much

evil and he had to be stopped but was war the only way to stop him. I believed that the US was partly responsible for Hitler's rise to power. Our president, Woodrow Wilson, had sponsored the League of Nations but our congress had refused to let the US join. The Versailles Treaty had punished Germany. Hitler rose to power by opposing the Treaty. I frequently thought that I would approve of this war but oppose the next one but in the long run that did not seem to be a valid option. If war is wrong, and the majority of people believe it is, then you need to stand up and say with your actions that war is wrong!

After I returned to the US, I registered as a CO. My county board turned me down so I appealed to the state draft board. That brought an automatic hearing before a Hearing Officer. He gave me a hard time in that he insisted that I express my deep moral beliefs in simple sentences because he had to write them down. I was turned down by the state Draft Board so I appealed to the Presidential Board. They refused to consider my case. By luck I happened to be in Washington DC in August of 1941 so I stopped by at the NSBRO (National Service Board for Religious Objectors). As soon as they heard the name of my hearing officer, they called up Selective Service and told them the name of my hearing officer. It turned out that he had a national reputation for being hard on applicants. The Selective Service Board agreed to hear my case and eventually I received a 4E (i.e. a CO) classification.

I was drafted in 1943 and sent to Merom, IN CPS (Civilian Public Service) camp. But that camp was closed in two weeks and we were all sent to Trenton, ND and housed in a former CCC (Civilian Conservation Camp) to finish the project that the CCC had started and that was to reclaim the North Dakota Dust Bowl by installing an irrigation system so crops could be grown.

The Fall of 1943 an appeal letter was sent to all CPS camps asking for volunteers to Byberry Mental Hospital in Philadelphia. I volunteered and then received a letter asking if I would also volunteer as a human guinea pig for the study of Hepatitis which was inadvertently being given to US soldiers when they inoculated them against Yellow Fever. The US Army set-up this experiment at the University of Pennsylvania. I would be an attendant at Byberry Hospital four days a week and a guinea pig two days a

week and one day off. Part of my reason for volunteering was that I wanted to show that I was not afraid to take risks on my life but I was unwilling to risk other peoples' lives.

At first I was inoculated with "dirty" blood and eventually came down with "serum" Hepatitis. Then I drank milk that was infected by an unsanitary waste disposal system and eventually came down with "infectious" Hepatitis. Since I had gotten both types of Hepatitis, a liver biopsy was performed to prove that my liver cells had returned to normal.

During the war, congress had passed a law that no CO could leave the US but as soon as the peace treaties were signed, that law was rescinded so I ended up my draft period by volunteering as a "sea going cowboy" with UNRRA (United Nations Relief and Rehabilitation Agency) taking cows and horses to European countries that needed relief. After two trips, I was discharged from the Draft.

While I was drafted, I received unkind words within hearing distance saying that I was a coward, unpatriotic, etc. Even long after the war, when I appeared at a public meeting explaining my position, I received hate mail. But to balance all this I taught in a Quaker school where my position was applauded.

Neil Hartman, Moorestown Meeting



A Reflection on My Leading for Racial Justice and Equality Work

Kitty and I are going to move to California this summer to live closer to our daughter Aimee in California and our son Yo in Okinawa, Japan. We moved in 1990 from Japan to Taylor Farm where Kitty grew up, and have lived here for more than 20 years. When Priscilla Adams asked us to write about leadings for the Haddonfield Quarterly Meeting Newsletter, I thought that it was a good opportunity for me to reflect on the leading I have had since 1998 to do racial justice work.

I studied Multicultural Education and Language Education at the Graduate School of Education at Rutgers University from 1992 to 1995. I taught at Rutgers University and then at the University of the Ryukyus in Okinawa, Japan, from 1992 to 1997. Upon my return here from Okinawa in the fall of 1997, I became a resident student at Pendle Hill from September to December of 1997. When I was a student representative on the Racial and Ethnic Concerns Committee of Pendle Hill, there was a racial incident in which several students, including international students from Canada and Britain, were involved. This was the first time for me to experience a racial incident in this society first-hand. Then I myself had such an experience at Pendle Hill the following year. I prayed in order to discern what to do. I continued to be on the Racial and Ethnic Concerns Committee, and brought my concern to the Committee. I decided to take action after going through inner struggles. That was the beginning of my leading for racial justice work. Until 2009 I served on the same Committee, which changed its name from Racial and Ethnic Concerns Committee to Racial Justice Committee. I had various kinds of opportunities to learn about racial justice work at Pendle Hill. I had rich experiences at People of Color Weekends which were held there each year. I took several Weekend Workshops relating to race. The workshop led by Vincent and Rosemary Harding in 2002 was the most impressive and memorable one for me.

I also joined the PYM Ministry on Racial Justice and Equality in the Religious Society of Friends

from the beginning. I was one of the original members who chose this committee's name, and served as clerk for the committee for a couple of years until 2006. In 2002, I was led to start an Ad Hoc Committee on Racial Justice and Equality at Haddonfield Friends Meeting. Inspira Williams, Sheryl Harrison and Kitty Mizuno kindly joined me and supported me. We had a series of presentations on racial justice and equality in Haddonfield's Adult First Day school. In the same year I became the first Person of Color in the Taylor family to take charge of growing vegetables, fruit trees, blackberries and raspberries as well as maintaining the flow of the water in the marsh on the Farm after Hal Taylor, Kitty's brother, passed away in 2001. I had been a part time farmer in Japan before we moved here. I experienced various racial incidents as a farmer, too.

Gradually, through doing this kind of work after returning to the U.S. from Okinawa in 1997, I had changed from being Japanese to being a Person of Color. This change in my identity made me stand up and challenge my experiences of racial inequality. Each time I stood up and took action, I had to face the same pattern of behavior of the White people with whom I had racial incidents. These people would bring a Person of Color of African descent to support them, as if they wanted to show me that they were not racist. I am a Person of Color who is not of African descent. Having to deal with White people's pattern of "divide and control" behavior eventually led me to set aside my leading for racial justice and equality work around 2008, because I did not want to be controlled by the divisions which it created.

On the other hand, I had begun to see in Kitty a true leading for racial justice and equality work, though she said she was not clear about what to do in the beginning. I decided to support her leading.

Finally, I would like to conclude my reflection by quoting the following idea about "what it is to be white" by Professor Manning Marable, an Earlham College graduate and a Professor of African-American Studies at Columbia University who passed away in 2011. "To be white is not a sign of culture, or a statement of biology or genetics: it is essentially a power relationship, a statement of authority, a social construct which is perpetuated by systems of privilege, the consolidation of property and status." (Beyond Black and White, 1995) I have met with those who

are freed from "systems of privilege" and "the consolidation of property and status" as well as those who are still under those systems.

Margaret Hope Bacon wrote in "An Historical Update: 1950-2003" for of Howard Brinton's book *Friends for 350 Years*: "With the increasing move to the cities, there are today fewer rural Quaker meetings and Quaker churches in the United States, Canada, and Great Britain than in 1950. More and more, Friends are collected in and around urban centers, especially university centers. As a result, the Society of Friends is becoming increasingly oriented to the middle class and upper middle class."

Are we aware of how important it is for the Society of Friends today to consider carefully the above quote from Manning Marable in the light of the changes to our Society that Margaret Hope Bacon highlights?

Kitty and I are planning to live as Friends in Residence at Ben Lomond Quaker Center in California from this coming August until next February. I hope that I will have a new leading while we are at Ben Lomond Quaker Center.

Takashi Mizuno, Haddonfield Meeting

Choosing a Way Forward at the Crossroads

I think the most important recurring theme for me at the White Privilege Conference (WPC) in Seattle which I have just attended is that in order to make our world a more just and equitable place, it is important for individuals, institutions and governments alike to make carefully discerned choices at the crossroads at which we find ourselves.

First I would like to give some background information on the WPC. It was created fourteen years ago at Cornell College, Iowa, involving a few dozen participants, by its leader Eddie Murphy, who is now Director of Diversity at Brooklyn Friends School. The WPC conference is held annually in a different city across the country, with several thousand in attendance in recent years. For the past few years Friends General Conference (FGC) (see www.fgcquaker.org) has been fostering Quaker

attendance at the conference by urging Friends from all over the USA to attend, providing scholarships when they can, facilitating hospitality in Quaker homes near the conference site, and by creating a space at the conference for Friends to gather, talk and share. There is a strong possibility that FGC may become a co-sponsor of a WPC conference in the near future in Philadelphia.

The most important lesson I bring home from the conference is a renewed conviction of the obligation that all people, but especially White people like myself, have to take actions, large and small, to create the kind of economically and racially just world that we say that we want. I remember clearly when my husband, Takashi, (see his article in this newsletter) told me that it was time for me to not just go to trainings and workshops, but to DO something. Over the years I have indeed gone to many of these.

The theme at WPC this year was "The Color of Money", which challenged me, since economics is definitely not my strong suit. I think my profile in Quaker circles may be that I am involved in racial justice work. I am grateful to Friends who have encouraged me to look also at economic justice issues.

WPC14 did a lot to enhance my consciousness and learning in this area.

Following is a quick "slide show" of important learnings for me at WPC14 about the importance of action at the crossroads.

- Among the lost opportunities at critical crossroads in U.S. history when an important change could have been made to foster a more just society, but was not, include the post-Civil War Reconstruction, which was followed so quickly by the institutionalization of Jim Crow; the labor movement when all-White labor unions were created; and the New Deal, when our Social Security system was created, excluding agricultural and domestic workers.

- No one is "bad" for having privilege. The important thing is how we use our privilege.

- In the 1600's in Maryland and Virginia colonies Black Africans and White indentured servants shared work and living conditions and worked well together. Marriage between the two was not uncommon, and was accepted. Laws passed in the late 1600's by the English tobacco farm owners after Bacon's Rebellion in 1676, including miscegenation laws forbidding such marriages, divided the Black and White workers by

giving privileges to the White. This was the first time that the concept of White became a part of the laws and practices that shape our society to this day. (I note here that my own marriage to a man of Japanese ancestry was not legal in this country when I was a child.)

- The extreme wealth disparity in the continuum between the 1% owning class down through the professional middle class, to the working class and the poor did not exist a generation ago, and does not exist in other countries to the degree it does here.

- Most social justice work is split along class lines. If we made the effort to work together across class lines we would be so much more powerful.

- The initial reaction to people of Japanese ancestry after the bombing of Pearl Harbor was not strongly negative. My understanding is that the negativity was created by the U.S. military, particularly on the West coast, the government and on down through society.

- In December, 1941, 70% of the hotels in downtown hotels in Seattle were owned and operated by Japanese Americans. By June of the following year none of them were, because all the Japanese Americans had been incarcerated.

- The same thing that happened to the Japanese in WW II could happen again today--to Arab Americans, Sikhs, or anyone -- if we don't do something to stop it.

- The Supreme Court *Brown vs. Board of Education* decision in 1954 helped desegregate our schools for only a short time. They are now *de facto* more segregated than they ever were.

My learnings at WPC14 have a common theme. Things do not have to be as they are. If we consciously make informed, discerned choices, as individuals and as institutions we can make a difference in creating a more just world.

One moving example of how choices made by White people made a huge difference, is the story shared by Mary Matsuda Gruenewald at the conference.

She has written three books about her experiences being taken at the age of 17 with her family from their strawberry farm in Vashon Island, WA a to detention camps for people of Japanese ancestry in the United States during World War II. What she chose to share at this conference, though, was the story about how the actions of four White people provided the key to her recovery from the

shame and depression caused by her experience, to reclaim her dignity and humanity after the war.

She remembered two tall White FBI agents who came to her family's home in February 1942 to investigate them before they were taken away from that farm to the detention camps. She said that these two men were respectful. They touched nothing in the home, but just went from room to room and stood and looked. The only things they confiscated were the rifle that her brother used to keep the crows out of the strawberry fields and the console radio that her parents had. (It seems that the U.S. government feared that it would be used to listen to broadcasts from Japan. Mary said that the static was always so bad that this was impossible.)

She also remembered the impact on her of two White women who were her supervisors in charge of the nurse training program in Iowa to which she was released from the detention center to attend. "Edith Rinehart and Emma Schlapper had a strong effect on me," Mary told us. "They treated the *nisei* [second generation Japanese Americans] women respectfully." "Ten years later I met Chuck Gruenewald, and we were married in 1951," she continued, and concluded that she was able to recover her dignity because "four White people showed respect."

After this session I spoke with M, a local White Seattle Quaker woman who shared what a huge impact this story had on her. She said she didn't learn until after her mother's death that in 1942 her mother had, as part of a group of young Quakers who strongly opposed the incarceration of Japanese, registered detainees of Japanese origin for evacuation. M said it had always haunted her since that her mother had been part of the U.S. government's incarceration program. M told me that after the session at which she heard Mary Matsuda Gruenewald's story, she went up to her and thanked her for sharing this story which gave her closure and inner peace, because she knew her mother would have treated people with respect. M has since corresponded with me to share excerpts from her mother's diary in 1942, in which she wrote about the local Seattle Quaker response to the impending relocation of Japanese Americans. M concludes, "Without Mary's testimony, I was not able to believe or take at face value my mother's statement that 'we'll be needed to lend a hand in easing the pain of [the evacuation of Japanese Americans]'" "As we struggle

with all the injustices that undergird our privilege, I honor those of our White ancestors who saw injustice and did what they were able to counter it. I am very glad to give my mother's papers to an institution that will preserve them and make them available for future study."

One example of an area where I have been working with a group of people to choose the right path at a crossroads is the project to honor those who died while escaping from slavery on the Underground Railroad and were secretly buried in unmarked graves in the Upper Dublin PA Friends Meeting graveyard. Two powerfully moving memorial services were held at the Upper Dublin Friends Meeting House in February to honor the people who are buried there. "We are giving them dignity," said Avis Wanda McClinton, the only Black member of Upper Dublin Meeting, whose vision inspired this project, "because they never had it. Nobody ever cared about them." An interracial, interdenominational, intergenerational group of people from the wider community gathered for these memorial services. "We made a place for everyone to feel comfortable to say what they really feel," said Avis. It was a profoundly moving occasion. People spoke from the heart. "It has resonated with people afterward," said Avis. One Black woman who attended the service was so moved by it that she went back and talked about it to her White employer at a gravestone company, who immediately offered to donate and install a memorial marker on the site. The principal of the public middle school near the Meeting House is planning to invite Avis to come to speak to the students in assembly to tell them about the history that is in their back yard. In addition to the donated grave marker that is to be put on the burial site, the State of Pennsylvania Historical and Museum Commission has just approved the placement of an historical marker on the site honoring Hannah and Thomas Atkinson, abolitionist members of Upper Dublin Meeting around the time of the Civil War.

This project has resonated with the deep desire of the Black community to reclaim their heritage. It is an example of how the passion and leading of one Friend has been the stone dropped in the pond that is generating big ripples. It has created a special opportunity for cooperation across race and class lines to create a space to honor the multi-racial history of this country. It points to a special crossroads

opportunity for Philadelphia Yearly Meeting Quakers to choose to honor this, by finding ways to work together with local people of all backgrounds in our own local communities to contribute to the healing from the legacy of slavery. We are faced with a choice.

Supporters of this project in Upper Dublin are now in the process of creating a video of the memorial service that was held at the Meeting House in February. We hope this video will be used in Meetings and community groups everywhere to inspire people to carry on similar work in their own communities, and plan to have it put in the Quaker archives at Haverford College. For more information please contact: quakerfreedommemorial@gmail.com.

I've been to WPC14. Now I ask to be held accountable for not just being a conference goer, but to take action working together with people across race and class lines to make choices that can help make our world more just and equitable.

Following are some resources that I recommend:

Books: By Mary Matuda Gruenewald: *Looking Like the Enemy: My Story of Imprisonment in Japanese-American Internment Camps*, and *Becoming Mama-San: 80 Years of Wisdom*

Workshops: Beyond Diversity 101 (see www.beyonddiversity101.org), and Beyond Diversity Resource Center (www.beyonddiversity.org)

Kitty Taylor Mizuno, Haddonfield Meeting



Today's Realities, Tomorrow's Leaders

Learn from Palestinians about nonviolent resistance and meet Israeli peace activists working for an end to the occupation. Join a delegation sponsored by the American Friends Service Committee and Interfaith Peace-Builders. The itinerary features meetings with leaders of civil society groups, grassroots organizers, religious leaders and Palestinian and Israeli youth. Trip dates: August 10-23, 2013. Additional trips in November, 2013, May and July/August 2014.

Financial aid is available for those who need help. Contact IPB: office@ifpb.org or call 202-244-0821. www.ifpb.org

Linda Lotz, Haddonfield Meeting

FCNL's Climate Change Initiative

The Yearly Meeting's FCNL Network and Ecojustice Working Group are engaged in support of a Washington DC coalition led by FCNL that is specifically focused on communicating with members of the House about the need to address climate change. We expect there will be four or five times in the coming months when FCNL will ask PYM Friends to communicate with their Representative with a specific request.

If you would be willing to be part of this witness, please email or call Margaret Mansfield. Please identify your Representative or include your postal address in your email. mmansfield14@gmail.com; 609-261-8190.

You can of course email your member of Congress at any time using FCNL's website to share your views about climate change or any other national issue.

Margaret Mansfield, Mt. Holly Meeting

Help the Afghan Children

On Tuesday, May 14th at 7 pm, the Haddonfield Friends School and the Haddonfield Monthly Meeting communities will gather to hear a presentation by Suraya Sadeed who is the founder of Help The Afghan Children. HTAC's mission is to educate children, teach conflict resolution/peace building skills, and give humanitarian relief to refugees, victims of the war, and victims of natural disasters.

Ms. Sadeed will tell us about HFS students' sister school, Soria High School, in Kabul, and the broader Afghan context in which it operates.

Please feel free to invite friends who are interested in Afghanistan and the humanitarian work that Ms. Sadeed is doing there.

Ms. Sadeed will autograph copies of her book, *Forbidden Lessons in a Kabul Guesthouse: The True Story of a Woman Who Risked Everything to bring Hope to Afghanistan* after her presentation. There will be about 5 copies on hand, and copies are available reasonably at Amazon.com.

Lois Hinski, Haddonfield Meeting

Let's Turn Down the Heat

Let's Turn Down the Heat: Climate Awareness and Action, May 18 at Friends Center 9:30 am- 4:30 pm. Sponsored by the Peace and Concerns Standing Committee, the morning session of this interfaith gathering begins with a short sabbath service led by Arthur Waskow. We will explore the question "why is addressing climate change an urgent moral imperative?" Afternoon workshops focus on faith-based actions including a national call to divest from fossil fuels, legislative advocacy and what meetings and households can do. Registration \$10 (includes lunch). Scholarships available. Childcare provided. Register online at www.pym.org/turn-down-the-heat. Contact Paula Kline at kline.paula@gmail.com or call 215-241-7008.

Margaret Mansfield, Mt. Holly Meeting

FEP Empty Bowl Dinner

Our Empty Bowl Dinner was a success socially, artistically, musically, educationally, and financially. It drew approximately 170 people to the Meetinghouse and raised a grand total of \$1,567.00, \$783.50 for FEP and an equal amount for the Food Bank of South Jersey. The proceeds were from the sale of bowls made by children who participated in David Gamber's pottery workshop or by David and other ceramic artists. They will help feed hundreds of hungry people in our region and will help fund scholarships for underserved, financially underprivileged children to attend summer camp, enroll in art classes or sports clinics, take private music lessons, or participate in other age-appropriate life-enhancing activities.

The robotics demonstration and the magnificent Greater South Jersey Chorus performance were welcomed additions to the program. Meeting members Polly Kimberly, Vickie Robertson, Allison Maier, and Anne Matlack contributed delicious food. Vickie and Allison brought homemade soup; Polly brought freshly baked loaves of bread; and Anne contributed fresh loaves from Wegmans. Two FEP mothers also contributed homemade bread or soup, and others contributed juice.

Also most helpful were non-Quakers, members of the community, people like Frank Bendel, an octogenarian member of the First Methodist Church. Frank contributed two huge pots of soup and took charge of the kitchen from 2:30 till about 7:30 pm. He was indefatigable as was Suniita Schreffler, a MEND resident who also brought a huge pot of soup and spend hours helping in the kitchen. Suniita has no school-age children or grandchildren participating in FEP. She came because she wanted to help our cause.

To all the people who came, who helped, who donated time, effort, and money to this event, we express our gratitude.

Monique Begg, Moorestown Meeting

FEP Music and Dance Medley

Alyssa Caffey will play the harp at the FEP Music and Dance Medley, which will be held in the dining hall/commons of Moorestown Friends School on Sunday, April 28, at 3 pm. A Moorestown High School freshman, Alyssa is one of 25 school-age children who will participate in this annual event, which showcases young talent in an eclectic, fast-paced program of music and dance. She will play "Angel of Music" by British composer Andrew Lloyd-Webber.

The youngest soloist on this year's program is seven-year-old Latrice Ellis, a Baker Elementary School first-grader who will play "Hot Cross Buns" on the piano. One of the oldest is 16-year-old violinist Isaac Gebremedhin, a Lenape High School junior, who will play "Gavotte" by J.S. Bach, and "Gigue" from Sonata in D Minor by F.M. Veracini. Also among the oldest is 17-year-old Kenan Soso, a hip-hop dancer and a Moorestown Friends School junior. Kenan will dance a solo to the music and lyrics of "3:16 AM" by Jhene Aiko, and he will lead the FEP dancers in his hip-hop dance rendition of "Baby It's You."

Also included are violinists Anna Cai, Maria Heffernan, Nina Johnson, Justin McAllister, Karina Santos, Elliot Smith, Matthew Wolverton and Paige Young; pianists Rose Gebremedhin, Sophia Gillespie, and Emma Giordano; FEP dancers Mary Bradley, Aaliyah Champion, Latrice Ellis, Azariah Matthews, Karina Santos, Tamia Shannon, Jada Walker, Destiny Williams, and Paishence Young. Rose Gebremedhin will also play the guitar.

Aside from performing as hip-hop dancers, the FEP dancers will perform as praise-dancers under the direction of Moorestown High School junior Desiree Williams and as intro-to-ballet dancers under the direction of Moorestown Friends School senior Ashleigh Cartwright.

Refreshments will follow the performances. Admission is free. However, freewill donations will be gratefully accepted. They will help fund scholarships for financially disadvantaged, underserved Moorestown children to attend summer camp, enroll in art classes or sports clinics, take private music lessons, or participate in other age-appropriate, life-enhancing activities.

Monique Begg, Moorestown Meeting

QUARTERLY MEETING FACTS

WHAT

A Quaker Quarterly Meeting is a regional association of Monthly Meetings that conducts worship and business together a few times each year. Quarterly Meetings originally met four times a year, hence the name. Some Quarters now meet only two or three times a year.

WHO

All Friends are welcome at quarterly meetings, and, historically, sessions were well-attended celebrations of community. Contemporary sessions of HQM tend to attract a few regular representatives of each Monthly Meeting with a larger attendance by the host meeting. This structure works well when representatives liason between their home meetings, the Quarter, Interim and Yearly Meetings. A weighty Friend recently reflected that a steady low attendance shows a lack of controversy because "When people are mad, they show up."

WHEN

For some time, Haddonfield Quarterly Meeting (HQM) has met only three times a year, in October, February and June. Additional meetings can be called to address urgent business, as HQM did last year in response to financial and personnel concerns.

WHERE

The constituent Monthly Meetings host quarterly sessions in turn.

HOW

Quarterly sessions begin with open worship and move into meeting for worship with attention to business. Social time may follow, with or without a shared meal. Regular HQM sessions take place on firstdays and conclude after lunch. Meetings of other Quarters may occupy a whole day or use a weekend retreat format.

WHY

Quarterly Meetings nurture the life of member meetings and individuals in many ways, by encouraging the sharing of information about concerns and witness, by strengthening friendships and working relationships, by giving a grounded voice to regional concerns and by introducing Friends to a wider range of ministry and theological perspectives. Quarterly Meetings also may provide financial assistance to one another and mount programs and projects of mutual interest.

Volunteers Wanted!

After June, this newsletter will become an all-volunteer activity.

Can you help?

- * Meeting representatives who will encourage Friends to submit notices of upcoming activities, articles, and artwork for publication,
- * Writers to submit regular or occasional articles, and
- * Graphic artists to layout the newsletter.

If you would be interested in learning more, please contact the Haddonfield Quarter newsletter committee at: HQM_NEWS@yahoo.com

Woolman Spring Fair

The Woolman Spring Fair will be held on Saturday, May 11 (The day before Mother's Day. Get your fresh flowers!) from 10 a.m. - 3 p.m. rain or shine at The John Woolman Memorial, 99 Branch Street (Route 537) Mount Holly, NJ. Planned for the event are plants and flowers, food, music, baked goods, books and other sales, Greyhound rescues, historic tours, basketweaving, and children's activities. Come join us on the grounds of the historic John Woolman Memorial!

Moorestown Meeting Sunday Bulletin

Tapestry

On May 5 from 2-4 at the Open Door Alliance Church in Voorhees, Tapestry... Weaving Peace Through Understanding is having "informal, small group dialogues" to bring "neighbors of different faiths, cultures and beliefs" together. "Through sharing & listening from the heart, we hope to help broaden each other's understanding of how to find inner peace in stressful times".

Tapestry's vision is: "We believe in the possibility that peace can take root through individual transformation. We envision a world in which the value and worth of each individual transcends the boundaries that divide us."

Their mission is: "We strive for open-heartedness and understanding by engaging people of diverse beliefs, cultures, races and ethnicities in purposeful dialogue."

Contact: tapestryweavingpeace@gmail.com

Tapestry brochure

Upcoming Events

April 28 - FEP's Music and Dance Medley, 3 pm, Moorestown Friends School. 856-235-3961

April 30 - Gordon MacInnes, President of New Jersey Policy Perspectives, will discuss "Skyrocketing Corporate Subsidies & High Unemployment" and concerns about proposed legislation to re-organize corporate subsidies in NJ, 7 pm, Haddonfield Meeting. Contact: 856-979-4560 or LLOTZ25@hotmail.com

May 3-6 - Young Friends and Middle School Friends gatherings at Camp Swatara, pym.org

May 5 - Tapestry group dialogue, 2-4, Open Door Alliance Church, 904 Cooper Rd., Voorhees, tapestryweavingpeace@gmail.com

May 11 - Woolman Spring Fair, 10-3pm, John Woolman Memorial, Mt. Holly

May 14 - Suraya Sadeed, founder of Help the Afghan Children, 7 pm, Haddonfield Meeting

May 18-19 - Spring Family Overnight for families with children K-5th, Camp Darkwaters, pym.org

May 18 - Turn Down the Heat, 9:30-3:30, 15th & Cherry, Phila., pym.org

May 20 - Meeting for Worship for Healing, 7:00pm, Haddonfield Meeting, Judy Barnes 856-287-9472

May 24-26 - Young Adult Friends retreat, Haddonfield Meeting, pym.org