

NEYM Ministry & Counsel holds November retreat on racism

Byron Parrish, Cambridge (MA) Monthly Meeting

MEMBERS OF NEW ENGLAND YEARLY MEETING (NEYM) Ministry & Counsel arrived at the workshop having read about the set of privileges that white people in America can take for granted and about how racism is a system of oppression built into our society. These are important ideas that require work from each white person to understand and get used to. White people in America have a set of automatic privileges that tend to assure that things go their way and that tend to protect them from having to think about their race on a daily basis. Racism is a set of privileges for whites and disadvantages for people of color that is ingrained in our society and our institutions. It is not our individual prejudices that cause racism but the other way around—we grow up with prejudices because of the racism in our society.

At the workshop, we examined these ideas further and worked to apply them to our individual lives as Quakers and to understand the responses required from our Meetings. Some thoughts were expressed, such as “But I am not really a prejudiced person” or “How does this relate to my Meeting, which is small and all white, in a small town that is all white.” But we all have prejudices, some that we may not even be aware of, because we breathe the air of our racist society, and furthermore, racism is bigger than our individual prejudices. Also, racism hurts white people in ways that we have been trained not to think about. Small Meetings and small towns are part of our larger society, and we can’t change that society unless we work together.

Quakers generally feel good about our history of having helped change America’s practice of slavery. John Woolman even wore undyed clothes to show how slavery was part of the lives of Quakers who did not own slaves. There were well known Quakers involved in the abolition movement, the underground railroad, and the civil rights movement. But today, we can’t say we have done our part. We are not free of racism. Racism is more hidden today than overt slavery was, especially since our white privileges and white culture help to keep us from noticing it. However, we are still participating in it and benefiting from it, just as John Woolman’s contemporaries participated in slavery by using goods made by slaves, and it is still damaging to us spiritually, even if we are not aware of it.

At the workshop, through films, discussion, and further

reading, we saw how negative images of black people have been part of our culture for centuries, how all people of color suffer from the racism in our society, and how white people are assisted in remaining oblivious to racism. We began to consider how Ministry & Counsel can help the Yearly Meeting and Monthly Meetings to grapple with the issue of racism. Since racism is an institutional problem, we have to change our institutions.

One difficulty that keeps many white people, including Quakers, from thinking about these issues is a feeling of guilt, or a feeling that we are being blamed when racism is discussed. Often these feelings are the result of the belief that racism is caused by our prejudices, and the response is to try to be color blind as a way to eliminate our prejudices. Actually, color-blindness is harmful in that it only suppresses our awareness of our prejudices and keeps us from noticing the racism around us. Quakers have always valued truthfulness. Our response to racism needs to become one of being truthfully race aware. Our Quaker culture should help us to do this. We are living a lie if we think we are not participating daily in racism. However, since we are involved against our will and too often without our knowledge, feeling guilty is not that relevant and is often counter productive. Instead, we need to increase our awareness and to take responsibility for our participation in racism. Explicitly and truthfully talking about racism with each other and in our Meetings is a needed first step for Quakers to indeed take responsibility and to begin a process of change.



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Rockcraft Retreat Center, Sebago Lake, ME

Photo: Mary Lou Peck, Bennington (VT) MM

Special Joint Issue — Quakers & Racism

African American membership in the Religious Society of Friends

Michael Anderson, New Haven (CT) Monthly Meeting

Michael Anderson found an interesting report by Henry J. Cadbury in the New Haven Meeting library summarized below:

DESPITE INSPIRED HISTORICAL FIGURES LIKE JOHN WOOLMAN and black Quakers Paul Cuffe, and Bayard Rustin, Quaker history has a checkered past with regard to inclusion of African Americans. Henry Cadbury investigated and recorded this history while presenting a Social Testimonies course at Pendle Hill in 1934.

Cadbury's historical study begins: "At no period and in no part of America have Negroes ever become in large numbers members of the Society of Friends." Yet, the beginnings looked promising in the American colonies. Long before the evils of slavery were commonly realized, George Fox urged Friends in 1673 to give religious instructions to their slaves. In 1676, Quakers consistently disobeyed a law in Barbados forbidding slaves to attend meetings; 200-300 Africans attended meetings in Friend's homes. Initially in the colonies, slaves attended meetings with their masters. William Penn set up some of the first regular and successful meetings for Africans in Philadelphia.

Cadbury thought that an independent Negro Society of Friends was extraordinarily close to forming in 1787, but instead, a society for charity and mutual aid was formed called the Free African Society. Many of the founding members were regular attenders at Quaker meetings and there was a noticeable Quaker influence and presence to the organization. In hindsight it seems, white Quakers missed an opportunity to support or set up either independently or within their meetings a welcoming place for Black Quakers. Whether because of outright prejudice or merely inattention, by the end of the century, the Free African Society members turned their backs on Quakerism and became Methodists and Episcopalians. The study cites many localized instances throughout the Eastern states where black attenders were welcomed into the meetings, black marriages were sanctioned under the care of meetings, and blacks were buried in Quaker graveyards. Cadbury makes the flat statement that between 1700 and 1870 Friends never made much effort for recruits from any class of society. Non-white applicants were not admitted without delay and assurance of their complete conviction of Friend's principles. Cadbury found no evidence of actual membership by blacks in the Society of Friends and attributes this, in part, to inherent "social

prejudices." Yet simultaneously, Baptists, Methodists, Episcopalians, and Moravians all reached out and successfully converted large congregations of blacks.

The question of admitting Negroes was raised in Philadelphia in 1796. Cynthia Miers, a mulatto woman requested membership in the Rahway, NJ Monthly Meeting. The monthly meeting appointed a committee to visit Miers and to report to the next meeting her disposition of mind. They visited and reported that Meirs was "convinced of the principles of Truth as professed by [Quakers] and desirous of walking agreeable thereto." No reason was put forth to deny membership, yet the monthly meeting refused to make a decision to accept her membership and sent the case to the Quarterly Meeting. The Quarterly Meeting debated the subject and, also unable to make a decision, sent it on to the Philadelphia Yearly Meeting. The Yearly Meeting set up a committee to consider the question. They submitted a report which was accepted by the Yearly Meeting stating that "membership is not limited with respect to Nation or Color." Many years later Meirs' application for membership was accepted. Unfortunately, Cadbury could not find records of any Negro members immediately accepted as a result of the Yearly Meeting ruling. He describes numerous instances following the passage of these minutes in which people of color requested membership and, though the application was not rejected, it was held back for years.

Quaker principles were too catholic to permit outright denial of membership on the basis of color, yet through hesitation and lack of action membership was effectively barred for African Americans. Coupled with the fact that many meetings had clearly demarcated areas in the back for blacks to sit, one gets the sense that Quaker meetings were less than welcoming at this time for those of mixed heritage or for African Americans. There were voices raised in protest and surprisingly efforts were sometimes taken to quell those voices within the Society of Friends. Quaker members of abolition societies pointed to the practical exclusion of Negroes from membership and the "Negro pew" as examples of Friend's painful social prejudice. In several Yearly Meetings abolitionist members were dropped from important committees and meetinghouses were closed to abolitionist gatherings. William Bassett of Lynn wrote protests on this subject to fellow Quakers, was reproved by the Meeting for Sufferings, and at its instigation finally disowned in 1840.

Report on Quakers and Racial Justice Conference

K and Bill Brown, West Falmouth Preparative Meeting, Sandwich (MA) Monthly Meeting

THE CONFERENCE TOOK PLACE AT PENDLE HILL, 10/12-14/2001, and was organized and run by the New York Yearly Meeting (NYYM) Committee of Concerns for People of Color. We were 50 Friends, 9 of color and 41 white. We came from as far away as Washington (State), Oregon, South Carolina and three from New England.

First we heard a report from five African American Friends (all

from NYYM) who had attended the United Nations World Conference Against Racism (WCAR), Racial Discrimination, Xenophobia and Related Intolerance in Durban, South Africa, 8/2001. Two of these Friends are also employees of the Quaker United Nations Office. Notwithstanding the U.S. government's withdrawal, these Friends made it clear that Americans WERE at that conference, 2000 or so strong, in the form of NGOs (non-government organizations). One

of the international NGOs was the Friends World Committee for Consultation delegation which consisted of Friends from Congo, Rwanda, New York, Australia, Canadian, Britain, Central and Southern Africa and Nebraska Yearly Meetings, Evangelical Friends Churches of Peru and Bolivia and the Quaker UN Office/New York American Friends Service Committee.

These five Friends felt very positive about the conference, reporting many world issues of racism and discrimination, notably toward the Dalits (untouchables) of India and the Roma people (Gypsies) of Europe. We were given copies of a document that was agreed upon by the NGOs, the WCAR NGO Forum Declaration, available on the web at www.un.org/WCAR.

During the rest of the conference we worked on our own racism issues in small groups, separating into several groups of white Friends and one group of Friends of color. Later the whole group shared.

We challenged ourselves to separate those parts of "Quaker Culture" that are truly a part of our Quaker practice and those parts of our culture that are not necessary to Quakerism per se, but that have become associated with it, and may make it hard for outsiders to "fit in." For example: —our need to always feel "comfortable" in our meetings; one Friend said that whenever he hears the word "comfortable" a flag goes up for him that something is wrong; —our "quaint" Quaker language; —our horror at and lack of acceptance of expressions of passion (often interpreted as anger) outside meeting for worship, as well as within; —our unwillingness to hear or express anger; —wearing of bright colors or "too much" gold jewelry (some white Friends actually reported having been "eluded" for these).

One Friend of color challenged us, as Friends meetings, to establish an "ally" relationship with any civic or religious group of color in our communities. An "ally" relationship would be one which makes friends and offers help and support when needed and requested. We were challenged to adopt a Testimony for Racial Justice and to make that testimony as important and central to our faith as our Testimony for Peace.

My own most important realization about how people of color react to our meetings and our community is that it is not so much how we treat them (though we may in fact sometimes unconsciously treat them in a racist manner), but how we trivialize and minimize their issues. One of my favorite quotes from the week-end is, "Don't mistake your apathy for humility."

Queries developed by K and Bill Brown from issues raised at the conference:

1. Can Friends adopt a Testimony for Racial Justice with the same conviction and commitment that we accept and profess the Peace Testimony?
2. Considering that many of our Quaker institutions were originally supported from funds gained through the slave trade (e.g. Moses Brown School) what might Quaker reparations toward African Americans look like?
3. Since we are ALL living on land that was originally stolen from Indians/Native Americans, what might Quaker reparations toward them look like?
4. How can we figure out how we might be acting in unconsciously racist ways and then educate ourselves about what we might do about it?
5. How can we identify institutional racism/white privilege within our meeting, town governments, places of employment, local businesses, etc., and how might we begin to address that racism/white privilege?
6. How does racism affect white Quakers?
7. To what extent do white Quakers benefit from their color?
8. To what extent have white Quakers involved themselves intimately in the black community and other communities of color?
9. Do white Quakers read black periodicals (e.g. *Essence*, *Emerge*, *Ebony*)? If not, why not?
10. What are the important resources (social and moral nutrients) that the Quaker community has to offer blacks and other people of color?

Epistle from the Quakers & Racial Justice Conference

Fifty Friends gathered October 12–14, 2001 for the Quakers and Racial Justice Conference at Pendle Hill. We heard reports from five Friends who had participated in the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance and then moved into prayerful work on our own and our Society's racism. This process moved us to write to you with the hope, desire, and expectation that you will join us in our next steps forward.

As Friends we are deeply concerned about the lack of attention to racism and white privilege within the Religious Society of Friends. There is no time to delay. The call is urgent. We must step forward as Friends to work together to challenge practices, actions and institutions that reinforce patterns of privilege and racism.

We have been called as Friends to act out of our consciences and in response to the voices we hear within. We have not listened deeply enough. Our world has cried out to us and as a group we have not heard those voices from without.

We cannot continue to participate in the spiritual diminishment of ourselves and those around us. We are called to meet each other as equals. We must take up this testimony with the willingness to follow it to its conclusion. We are called forward now to act as one Society in challenging white privilege and the constant, generations-old diminishment that is the result of racism. To do anything less is, in essence, to disavow our membership in the Religious Society of Friends.

We invite you from our heart to join us from your hearts.

World Conference Against Racism—What can Quakers do now?

Robin Lloyd, Burlington (VT) Friends Meeting



Photo: Betty Burkes

At the United Nations World Conference Against Racism, Durban, South Africa

I WENT TO THE WORLD CONFERENCE AGAINST RACISM (WCAR) IN Durban, South Africa with a delegation of the Women's International League for Peace and Freedom (WILPF). Amongst the seventeen of us, fourteen were African American, one Asian-American, one Chicana and one Euro-American (me).

We left the U.S. on August 23 and returned on September 11. Our plane landed at Kennedy at 7:30am. As we were driving north over the Throgs Neck Bridge, we looked toward the New York skyline and saw columns of smoke rising from the Twin Towers. I immediately thought that this horrible event was going to throw our WCAR experience into oblivion. Indeed, a cartoon in our local mainstream media a few weeks later showed a white man and a black man crawling out of the Twin Towers rubble. The white man says; "What were we arguing about before?" Clearly, he is expressing the new mantra (United We Stand—Black and White. Racism is passé.)

And yet, as days pass, I have come to feel that Durban, as the last global event prior to the new September 11 paradigm, has gained in significance. In an intense two-week talkfest, we experienced what was most wonderful and most difficult in our post-Berlin Wall world system—the refusal of the one remaining superpower to debate in a democratic forum—contrasted with the roiling insistence of the have-nots to be heard.

It was not easy. The conference was massively underfunded. The U.S. government gave \$12 million to the Women's Conference in Beijing in 1995 compared to only \$250,000 to WCAR. During the non-governmental part of the conference (8/25 to 9/1/2001), we waited in long lines for badges, had to rent cell phones to communicate, and coped with a constantly changing schedule and inadequate copying facilities.

Despite the tensions, no rocks were thrown, no tear gas canisters exploded. Compared to recent conferences in Seattle, Quebec and Genoa, WCAR was a sedate affair. The reason is obvious. It was sponsored by the UN, which doesn't yet have the same image of supporting unrestrained corporate globalization as the World Bank,

World Trade Organization (WTO), and the Free Trade Area of the Americas (FTAA). And activist groups felt they had a toehold of influence inside the conference.

Our group was deeply involved with the issue of reparations. This concept, widely misunderstood in the U.S., was powerfully defined by Bishop Desmond Tutu during a press conference.

...Reparations isn't saying I am compensating you, it is saying...there are wounds almost too deep to speak about...there are hurts sitting in the pit of the tummy that people need to bring out, and there are wounds that appear to have healed that have festered...and what you are talking about in this conference is, we want to open these wounds, we want to cleanse them and then we want to pour balm on them and hope that they will heal... This conference is saying we are in this together, how can we get out of [racism]?

Several of our members had been active in UN preparatory meetings (PrepComs) and had insisted that reparations remain on the table, despite the thinly veiled indifference of the official U.S. delegation. By the time we got to Durban, U.S. activists, estimated at a quarter of the 10,000 NGO delegates, had to find a country other than our own to sponsor our resolution that slavery is a crime against humanity. Obvious collaborators were African countries whose losses during the era of slavery and ensuing colonization were in reverse proportion to the gains of the U.S. and colonial powers such as France and England. Yet the African nations were under pressures and exigencies of their own.

Out of the need for an effective lobbying force for reparations came the NGO caucus group—Africans and African Descendants—i.e., black Africans from Africa and the Diaspora. The caucus was formed early in the PrepCom process and was responsible for the largest protest outside the conference and the most significant lobbying inside.

Meetings were held in Spanish, English, and French, and as the conference budget did not provide official translators for caucus meetings, amateur linguists jumped into the breach. Communality of interest was forged early in the game.

The spokespeople for the Africans and African Descendants caucus stood firm in support of Palestinian rights, though most would agree with Jesse Jackson, who flew in for a few days, that the Middle East issue absorbed most of the oxygen at the conference. Plans were made for this caucus to continue meeting after the conference.

After the departure of the U.S. and Israel, some of the wording supported by U.S. NGOs was accepted by the governmental conference. But this may be a pyrrhic victory. Two months later, the UN Secretariat had not yet released the final Declaration and Program for Action. Kofi Annan is concerned with three action-oriented paragraphs. Under pressure from the Western Europe and Other (WEO) group, the secretariat wants those calls moved from the Program for Action to the Declaration, where they would have no practical impact. The Africa group insists that he stick to his mandate: representing all nations in the General Assembly.

Since returning, three of us from the WILPF delegation (who also represented another Vermont organization, Parents, Teachers and Students for Social Responsibility) have spoken together to community and church groups here in Vermont. We have been struggling with an effective way of presenting our experience. As a white person I am trying to find a way to nudge members of my race out of their complacency. I tell them to read Randall Robinson's book, *The Debt*.

Black people worked long, hard, killing days, years, centuries—and they were never paid. The value of their labor went into others' pockets—plantation owners, northern entrepreneurs, state treasuries and to the U.S. government. Where was the money? Where is the money? There is a debt here.

I try to personalize it. My grandmother's grandfather had slaves. This brought wealth into succeeding generations of my family. In an effort to convey the institutionalized racism that has cut Blacks out from effective wealth accumulation, I ask other whites in groups to talk to the person next to them for five minutes about their grandparents. Did they own their homes? Did they inherit money from their parents? What was their profession? A friend said his grandparents were Irish immigrants to this country in the early 1900s and faced discrimination; so, he argued, his family had nothing to do with slavery. After this exercise, and reading some of the passages from *The Debt*, he began to see that, even though his grandparents faced discrimination during their first years in the U.S., they were eventually able to assimilate, accumulate capital, obtain mortgages and own houses, and enjoy white privilege. Structural racism closed Blacks out from this path to prosperity.

Where do we go now that thousands of us, here, and around the world have been sensitized to issues of race, not only to the horror of slavery but the to discrimination faced by the Dalits (untouchables) in India and the Roma people (Gypsies) of Europe, among many others?

One step in the U.S. is to urge your congressperson to support H.R. 40 (www.house.gov/conyers/pr061799.htm) sponsored by John Conyers. This bill, the Reparations Study Bill, would set up a commission to examine the institution of slavery, racial discrimination against African Americans, and the impact of these forces on living African Americans. The commission would also make recommendations to Congress for appropriate remedies. For more information see www.ncobra.com, website of the National Coalition of Blacks for Reparations in America, N'COBRA. Another step would be to take to heart the comment made by Mary Robinson, High Commissioner for Human Rights and guiding force behind the conference. She said that WCAR was a conference about relationships and about addressing the broken relationships that exist in the world, and using this opportunity to mend those relationships. One of our delegation members quoted Mary Robinson during our report-back session and added, "Yes, for me it was a conference about relationships between victims and perpetrators, and between victims with themselves, who became the visionaries of how to repair the victimhood..." WCAR and September 11 both tell us that we have to listen to each other, open ourselves to others' pain, build healing relationships, and work together for justice.

From the Friends World Committee for Consultation delegation to the World Conference Against Racism

...While hope and despair, racism, denial and pain were at times overwhelmingly present during the Non Governmental Organization (NGO) Forum and the UN World Conference against Racism, as Friends we feel called to hold all sides in the Light.

We recognize that in some countries, in spite of continuing terrible living conditions for indigenous communities, indigenous Friends are in a privileged position compared to Indigenous Peoples in some other countries, where their political, cultural, economic and social rights are completely ignored. We long to stand by our brothers and sisters in their struggle for justice.

We hold dear the spiritual dimension that the Indigenous Peoples' delegations brought to the Conference. We greatly value the global representation and the diversity within our own delegation. Many other delegations and individuals appeared to be struggling for narrowly defined goals and self-interests.

We felt disheartened by the threats and decisions by some governments and delegations to withdraw from the consultation process. We encourage international bodies and national governments to commit themselves to the implementation of the final Plan of Action to combat Racism, Xenophobia and all forms of Discrimination as accepted by this UN Conference.

Listening needs to happen before healing can begin. Friends have skills which should be shared more widely than is presently possible. We encourage meetings, churches and Quaker agencies to reconsider strategies and funding policies to enable more Friends to contribute to reconciliation and restoration in areas of great need. Poverty is one of the root causes of the huge disparities between and within communities. Though we may speak from privileged positions, we seek to act in solidarity with the most vulnerable victims of racism and discrimination in our own communities and nations.

Reparations and the UN World Conference Against Racism

Betty Burkes, Cambridge, MA

MANY OF THOSE WHO ARE DISMAYED AT THE USE OF VIOLENCE to solve violence feel that there is no other way—no alternative path in the urgent need to stand up to the brutality or the “crimes against humanity” committed on September 11. While I have never been among those calling for violence as a solution to violence, my recent experiences in Durban, South Africa confirmed my belief that there is another way.

There are no greater “crimes against humanity” than the history of slavery, a centuries-long practice of dehumanization and annihilation of a people and peoples, or the practices of colonialism in which millions died and resources were taken to provide livelihood for another people who claimed superiority to justify their ways. Past crimes against humanity are not only past but also exist in ongoing struggles of systematic exclusion and oppression.

Rather than take up arms exchanging one criminal act for another, more than 14,000 people from around the world converged in Durban, South Africa at the end of the summer to attend the third UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR). Delegates gathered to speak truth to the world and to governments about the vestiges of racism and to seek nonviolent redress for the long history of institutional injustice and wrongdoing predicated on racial discrimination and intolerance.

Particularly powerful for me was the presence of the more than 500 delegates who formed the Caucus for People of Africa and African Descent. Organizers documented the history and horrors of slavery and outlined the methods of redress through reparations. With many voices included, these documents were revisited and rebuilt in late night sessions of hard analysis and loud, contentious public gatherings. Members of the Caucus worked together across countries, backgrounds, and opinions to prepare for the official meetings.

Undaunted in their purpose by the initial refusal of the U.S. government to participate, the Caucus confronted the paltry delegation that finally came and stayed for one day. The U.S. refusal to participate—they had boycotted the previous two conferences—or to play any constructive role in listening or taking responsibility, was met by a doubling of the efforts of the Caucus to accomplish their work.

The leadership of the Africa and African Descendants Caucus included Adjoa Aiyetoro, a delegate with the Women’s International League for Peace and Freedom (WILPF) and legal counsel for the National Coalition of Blacks for Reparations in America (N’COBRA)

and Umberto Brown, the International Secretary of the Black Radical Congress. They provided leadership throughout the WCAR, facilitating Caucus meetings, net-

working with other caucuses, contributing to the final NGO documents, meeting with government leaders and delegates, briefing the press and arguing convincingly.

Adjoa Aiyetoro presented the legal, historical, and ethical arguments for reparations and for the second most pressing issue in Durban—having slavery and the Trans-Atlantic slave trade declared a “crime against humanity.” The WCAR provided the opportunity for bringing the struggle for reparations to the worldwide stage.

The concept of reparations is an internationally accepted legal and moral principle that has resulted in compensatory measures to victims of the Holocaust, Japanese Americans interned in concentration camps in the United States during World War II, and to victims of governmental brutalization in Argentina. Release of political prisoners and return of cultural artifacts have been a part of reparations. In addition, cultural and educational projects have been developed as a part of reparations to assure that these “crimes against humanity” and extreme violations of human rights are publicly acknowledged and never forgotten.

Aiyetoro explains that the failure and refusal of the perpetrators to acknowledge these crimes, and to make reparations for them has resulted in the entrenchment of racism in the form of institutional and structural racism throughout the world. This structural and institutionalized racism functions to keep the victims of these crimes against humanity at significant disadvantage compared to white populations. For example, African descendants throughout the Diaspora continue to earn less than their white counterparts on the same job. They receive harsher punishments than similarly situated white persons, the most egregious example in the United States being the death penalty. Racial profiling, poor access to health care and education, the stealing of land and forced removal from land are well-documented examples of violations of human rights that seek acknowledgment and repair. Reparations for African Americans are not about blame or guilt, but about a moral and material debt and about past and present white privilege.

When it was all over, the UN World Conference Against Racism did lay a firm foundation for future reparations development and investigation. It declared Slavery and the Atlantic Slave Trade “a crime against humanity” and agreed that an apology and other remedial actions would have to be adopted by governments “to correct the legacy of slavery and colonialism and all other forms of racism.”

Where do we go from here? We can demand that Congress pass H.R. 40 (www.house.gov/conyers/pr061799.htm), the bill that Rep. John Conyers (D-MI) has filed in every session since 1989. It provides for a commission to study the impact of slavery and explore remedies. We can educate ourselves by seeking out and joining others working to repair and to make amends for the wrongs of the past.

Speaking for N’COBRA, Adjoa Aiyetoro concluded her presentation on reparations with these remarks, “The task is a huge one that we have embraced. We are committed to utilizing our best skills, energy, and spirit to its successful completion. It is for the memories of our ancestors, the quality of the lives of the living, and the destiny of the still unborn that we work diligently to close this chapter of history in a just way, giving voice not only to the wrong, but to the remedy.”



Photo: Courtesy Betty Burkes

Betty Burkes (right) at Conference Against Racism

Resources

Compiled by K Brown, Sandwich (MA) Monthly Meeting

Books

Hitchcock, Jeff, *Unraveling the White Cocoon*

(2001, Kendall/Hunt Publishing Company, Dubuque, IA)

The book is a guide to self-discovery and awareness for white people who live and work in multiracial settings.... Among white people who have become aware of their whiteness and used that awareness to work toward a multiracial society, there is considerable concern for helping other white people through their individual journeys.... This is a book whose primary aim is to demonstrate to the average educated audience of white people that whiteness, white culture, white identity and white experience comprise a reality they can no longer ignore. *[from the author, Jeff Hitchcock]*

Tandeka, *Learning to be White* (2001, Continuum Press, NY).

This is a book about race, money and God. It begins with personal accounts of the ways in which Euro-Americans become white, then describes the economic predicament this has left them in, and ends...with dark revelations of feelings before memory and beyond white. *[from Chapter 1]*

Robinson, Randall, *The Debt, What America Owes to Blacks* (2001, Plume Press)

A book that is both an unflinching indictment of past wrongs and an impassioned call to our nation to educate all Americans—black and white alike—about the history of Africa and its people, *The Debt* tells us in no uncertain terms what white America owes blacks and what blacks owe themselves. *[from the back cover]*

Tatum, Beverly Daniel, *Why Are All the Black Kids Sitting Together in the Cafeteria?* (1999, Basic Books, NY)

Walk into any racially mixed high school and you will see black youth seated together in the cafeteria. What is going on here? Is this self-segregation a problem we should try to fix, or a coping strategy we should support? How can we get passed our reluctance to talk about racial issues? *[from the back cover]*

Videos

[Available from the AFSC Library in Cambridge, MA, 617-661-6130]

The Essential Blue-Eyed

Jane Elliott (originator of the “blue-eyed/brown-eyed” exercise) conducts a workshop on racism. She divides a group of adult Midwesterners on the basis of eye color and, over a few hours, subjects the blue-eyed members to a harrowing process of contempt and humiliation. People of color in the group express surprise that whites are so easily upset by the kind of discrimination they face every day of their lives.

Long Night's Journey Into Day

Winner of the Grand Jury Prize for the best documentary at the 2000 Sundance Film Festival, this film deals with South Africa's Truth and Reconciliation Commission and provides a thought-provoking portrait of a wounded society attempting to humanize itself by taking seriously the importance of heart and conscience. Hopefully, it will inspire Americans to re-examine our own approach to racism and social injustice.

School Colors

This is a PBS documentary that was produced during the 1993-1994 school year. It presents students, faculty and administrators at the Berkeley (CA) High School grappling with issues of ethnic and racial diversity.

Internet

- Friends General Conference (FGC) Online Library on Racism and Racial Equality has many excellent articles that relate directly to racism among Friends and within Friends Meetings, www.fgcquaker.org/library/racism/mainpage.html
- Join a list-serve of Quakers (both black and white) working to end racism. Send a blank e-mail to: ending-racism-subscribe@quaker.org
- Articles on white privilege by Robert Jensen, a white journalist and professor at University of Texas, uts.cc.utexas.edu/~rjensen/freelance/racearticles.htm

HELLO, MY NAME IS RACHEL and I'm a racist. No, I'm not secretly a member of the Ku Klux Klan. Rather I have come to admit that my attitudes and assumptions around race are unmanageable, plus I look to a Power greater than myself to restore me to sanity. Just as our collective thinking about what it means to be an alcoholic has changed from a derelict with a paper sack, to include “respectable” people, so my personal thinking has changed regarding the affliction of racism. The American Heritage dictionary defines a racist as a person who “believes that race accounts for differences in human character or ability and that a particular race is superior to others.” While I certainly don't consciously believe this, what about unconscious belief because of being raised with white privilege? Doesn't this count? Speaking simply about my racist attitudes is skirting the issue. It puts a nice face on the problem.

At a very early age I was very carefully taught and conditioned. Being from a “good” Quaker family it was most easy for me to deny any part of my racism. Of course prejudice is wrong. And after all, Friends were on the forefront of the civil rights movement. Yet white privilege has affected the very structure of my mind. I viewed white practices, customs, and attitudes as the norm against which others were to be compared. My spirit requires that I now struggle with the results of these attitudes. I have entitlements that are not enjoyed by other groups, such as—looking at the faces of my society's leaders and seeing almost all people of my race—having my race be the source of all the art and music “Great Masterpieces”—being taught in school about all the famous explorers, philosophers, leaders, and inventors who happened to all be members of my race.

Although I have been slow to precisely name my addiction, I have been in recovery for some time now. I am working very hard to make amends for this aberrant behavior. I try to promptly admit my mistakes when I am wrong regarding issues facing people of color. Just as important I am seeking through prayer and meditation to improve my conscious contact with the Spirit, I seek divine energy to effect a solution both within my heart and the world. I look forward to someday reaping a harvest of joy, Light and Oneness.

—Rachel Carey-Harper,
Sandwich (MA) MM

Ways to help stop racism—from a brainstorm at the M&C retreat

- Buy copies of the book *Why Are All the Black Kids Sitting Together in the Cafeteria?* by Beverly Daniel Tatum, and give it to educators in my community.
- Offer racism workshops to local meetings.
- If you can own your racism, start to talk about it.
- Be specific about incidents that happen at NEYM Sessions so we can know how to address them.
- Learn how to speak about racism and get engagement, rather than just creating anger and shutting people off.
- NEYM could divest itself of the Freedman's Fund [created after the Civil War for Black student scholarships].
- Open discussion in our meeting as to how we can raise/support our children of color.
- Ask our children how they can teach us.
- Think about our language. How does it reflect racism?
- Participate in interfaith efforts to discuss racism.
- We should be pushing the boundaries of our comfort zones.
- Look/listen for answers to the question "Why should we care about issues of race when everyone in our meeting is white?"
- Look at racial guilt and how it perpetuates racism.
- Our meeting spends money promoting peace, distributing book covers, buying materials on combating violence in the playground, but we have done nothing on racism. We could do things like this on racism.
- What would be the best way to include this issue in our upcoming revision of NEYM Faith and Practice?
- Ask our meetings, "Who in your community do you feel superior to? Whom do you look down upon?"
- Be welcoming to all kinds of newcomers to Meeting. Talk to them about what messages we are putting out, perhaps unconsciously.



NEYM Committee on Prejudice and Poverty approves grants

Sam Lowe, Framingham (MA) Monthly Meeting

THIS FALL, THE COMMITTEE ON PREJUDICE AND POVERTY APPROVED grants of \$250 each to 18 organizations and projects. The committee's stated goal was to support the efforts of groups or individuals who are working at the grassroots level to confront prejudice, alleviate poverty, or promote diversity and multiculturalism. In 2001, it was the committee's intent to make modest grants of \$150 to \$500. In past years, due to limited funds, the committee did not widely publicize our grants. As a result, we tended to get only a few requests each year from organizations already well-known to the committee. By widely publicizing the availability of grant money, the committee broke out of its usual pattern of funding only a few well known organizations with individual grants of a thousand dollars or more. The committee felt that the time had come to educate itself—and Friends in general—about the work of diverse communities and grassroots organizations struggling on behalf of social justice.

So, earlier in the year, through letters to all local meetings in New England and notices in *The New England Friend* and *Peacework*, the committee sent out a general call for grant proposals. By setting a grant request range of \$150 to \$500, the committee hoped to attract small, struggling grassroots organizations and projects for whom a modest amount of grant money would go a long way. The committee was also aware that because of the reputation of New England Friends, the amount of money it actually granted to organizations was less important than the recognition they would gain from receiving a grant from Friends. The small grant amounts of \$150 to \$500 did not deter eighteen different organizations and projects from applying.

It would take too much space here to list and describe all the

organizations and projects the committee decided to fund. In our work, individual committee members researched local organizations who had applied for grants. In my case, I had the opportunity to visit the Chinese Progressive Association in Boston. In my inquiries, I asked—and eventually learned—what \$250 in the work of confronting prejudice, alleviating poverty, and promoting diversity and multiculturalism can buy.

For the Chinese Progressive Association, \$250 marks the difference between being able to sponsor an English as a Second Language (ESL) citizenship class for low-wage working class immigrants and not being able to provide such an opportunity. If not for \$250, fifteen immigrants would still be on a long waiting list: waiting to become citizens, waiting for the right to vote, waiting to take steps that will empower their lives. Last fall, for example, the people of Boston's Chinatown voted at a 2 to 1 ratio to approve a referendum to set aside public funding for affordable housing in the city of Boston. In virtually every immigrant precinct in the city, this referendum passed by a similar majority. But not enough immigrants in Boston who wanted to vote could vote, and the referendum was defeated. On election day, I stood at the polls observing the enthusiasm of immigrants voting for the first time in their lives. I was convinced that but for a few more grants of \$250, this referendum could have passed. It is true, \$250 for charity doesn't go far or make much of a difference, but \$250 for empowerment has no limit.

The committee hoped that all of the grants it made this past year were accomplished in this spirit. At NEYM Sessions next summer, we look forward to sharing with Friends what we learned about grassroots organizations and individuals working on behalf of racial and social justice in New England.

Around the Yearly Meeting

Compiled from monthly meeting newsletters and correspondence by the Editors, Delia Windwalker and Jonathan Vogel-Borne

- Swansea (MA) Monthly Meeting (MM) celebrated its 300th anniversary on 11/11/2001. Clerk, Janice Chase gave a history of Quakers in Somerset, MA and Jean Kennison presented a program about Patience Brayton, abolitionist and minister.

- Quaker City Unity (NH) MM felt the dilemma of responding to terrorist violence suffered by civilians, with vigils and peace slogans; for them the protest model didn't fit. Instead they have decided to show themselves being peaceful. On a series of Fridays, Friends gathered at noon on the town green, near a Civil War monument, in sight of three American flags, one at half-mast in front of the Post Office. Friends invited all members of the community to join them, whatever their feelings—sympathetic, angry, afraid—to sit together quietly, creating a small island of peace, holding each other in the Light. They gathered as witnesses to terrorism, grieving, and praying for the deeper witness of peace.

- Framingham (MA) MM invited the wider Framingham area community to join moderated Community Conversations. Recognizing the need for active current events forums and the applicable strengths of Quaker led discussions, the Meeting agreed to host these events about once a month. Using “worship sharing” guidelines, Friends moderating the Community Conversations provide the participants with a context for safe and meaningful dialog. This outreach exemplifies Quaker commitment to peaceful process and extends our care to people who might be feeling isolated or hopeless in the wake of continuing world tragedies.

- Concord (NH) MM invited Chris and Jean McCandless of Burlington (VT) MM, as part of the YM Traveling Ministries and Intervisitation Program, to facilitate a threshing session to examine conflicting opinions on appropriate corporate responses to the 9/11 attacks. The process included recording feelings and ideas about the tensions created when faith is expressed through corporate action on social and political issues. Ministry and Counsel reported facing issues related to Quaker process, conflict resolution, tolerance for disagreement, and the challenges of “accepting a wide range of belief/faith experiences, but having a very narrow range of political opinions.” The

threshing session held “the most important tasks remain to love and value everyone.”

- Petersham (MA) Worship Group meets Sundays at 8:30am in Emily Arnold's home on the Petersham Common. Contact: 978/724-3249.

- Hanover (NH) MM Young Friends offered service to the Meeting Community each Sunday after meeting through November. Friends are invited to have one or more Young Friends help out with fall chores such as leaf raking and stacking wood.

- New Haven (CT) MM Friends held a summer playgroup in cooperation with other community families. Meeting a discernable need, the group provided a 1/2 day of childcare, 4 days per week for 6 weeks. With guidelines based on Quaker values, the group established a safe play space for cooperative childcare. Looking to next summer Friends are discussing using an intern to coordinate the activities for 10-12 children.

- North Shore (MA) MM Ministry and Counsel led a discussion on vocal ministry. They reminded Friends to “avoid coming to meeting for worship with a premeditated agenda; as such concerns are better handled in committee meetings or threshing sessions. Nor are our meetings for worship conducive to dialogs, but are opportunities for spiritual centering and opening to Divine leadings. When a palpable message arises within we may share it, but in general we are committed to honoring the gathered silence where the Still Small Voice may be heard within.”

- Dover (NH) MM developed an eight week series on Quakerism. Facilitators from the meeting posed some unique topics: If you stood accused of being a Quaker, would there be enough evidence to convict you? Where are we going so fast? Now let us pray? Feasting and fasting. Parents and parenting. Quakers at work. Lets look at money? Lifestyles of postmodern Quakers, or, “Just what kind of Friend are you?”

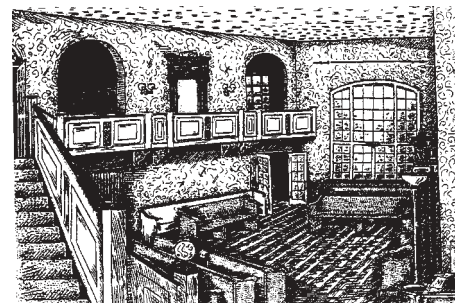
- Fresh Pond (MA) MM Ministry & Counsel distributed spiritual seed money gifts to five people. Each gift included a Quaker Studies Program pamphlet, FGC Bookstore catalog, copy of Friends Journal, and \$50. Ministry and Counsel members are following the gift distribution with personal contacts.

- Midcoast (ME) MM Friends carry on a tradition of beginning the new year with a candlelighting meeting for worship. Each Friend brings a candle and, as the Spirit moves, speaks of a person or experience on their heart while lighting their candle from another lit in the center of the assembly.

- Northampton (MA) MM is reaffirming their commitment to making their meeting space as safe and accessible as possible. Ministry and Counsel's Subcommittee on Multiple Chemical Sensitivities (MCS) proposed educational, procedural, and pastoral elements in their plan addressing MCS. This includes raising awareness with a written policy and announcements, and ministering to the victims of these sensitivities.

- Durham (ME) MM pastor Jim Douglas described the adventures of a van load of Quakers from Durham on their visit to Allen's Neck (MA) MM, a four hour jaunt to Massachusetts. Invited by Allen's Neck pastor, Peter Crysdale, the journey was undertaken for fellowship, worship & fun. With made in heaven new connections, amazing stories, Leonid meteor showers watched from the beach, shared preaching and worship, what more could Friends want? Potluck! Of course. Durham Friends are warned to test out their best recipes in preparation for the return visit from Allen's Neck Friends, it will be hard to outdo the special Macomber turnip.

- Beacon Hill (MA) MM announced an Anti-Racism Spiritual Support Group that will meet regularly for prayer, sharing, discussion, and reading regarding three assumptions: 1) Racism exists powerfully in our lives. 2) White people benefit daily and significantly from racism; it is therefore the responsibility of white people to end racism, 3) In supportive community, we can work to end internalized and external racism.



Beacon Hill Friends House Meeting Room

In other Quaker news

Katharine Clark on sabbatical leave

After more than seven full years of serving NEYM, Katharine Clark, Administrative Secretary is on a three-month sabbatical 1/1-4/1/2002. While away for her YM desk Delia Windwalker, Framingham (MA) MM, former Administrative Secretary (1990-1994) is filling in part-time as the Interim Administrative Secretary. Volunteers are encouraged to contact Delia for service opportunities at 508/754-6760 • neym@neym.org

Admin. Assistant/YAF Coordinator

NEYM is looking for an enthusiastic Young Adult Friend to fill the position of Administrative Assistant/Young Adult Friends Coordinator, for approximately 2 years. Qualifications: active member/attender of a monthly meeting, familiarity with Friends structure/program, experience in Young Adult Friends groups, computer and people skills, efficiency and organization a must. Responsibilities include: administrative and clerical support for Young Adult Friends, Traveling Ministries, Youth Programs, and the NEYM Office. Salary \$24,000 plus benefits. Start date summer 2002. Contact NEYM Office: 508/754-6760 • neym@neym.org

Vassalboro QM Coordinator sought

Vassalboro Quarterly Meeting (QM) is seeking a part-time Intergenerational Spiritual Education (ISE) Coordinator to plan and carry out the ISE programs starting at the 5/4/2002 QM. Responsibilities: a day-long children's program (K-12) and a short intergenerational activity at three QMs and at the Fall Gathering weekend in September. This includes coordinating volunteers and two paid assistants, working with approximately 20 children and Young Friends. The position requires an average of 15 hours a month. Compensation: an hourly salary and reimbursement for supplies, mileage, and phone calls. Job sharing possible. Contact: Molly Duplisea, ISE clerk, 207/296-2926 • MaineMolly123@aol.com

BHFH Weed Lecturer — Marty Grundy

Beacon Hill Friends House (BHFH) is pleased to announce that the 2002 Weed lecture "Quaker Treasure" will be delivered by Marty Grundy on 3/10/2002 at 1:30pm. Marty Grundy is a member of Cleveland MM, Lake Erie YM. She currently serves as clerk of the oversight committee of Friends General

Conference's Traveling Ministries Program. She has recently edited *Resistance and Obedience to God: the Memoirs of David Ferris, 1707-1779*, and wrote the Pendle Hill Pamphlet, *Tall Poppies: Supporting Gifts of Ministry and Eldering in the Monthly Meeting*. She spoke at NEYM in 1999. The Weed lecture was established in 1993 in honor of Ernest and Esther Weed, co-directors of BHFH from 1960 to 1974. The lecture features a prominent interpreter of Quakerism addressing a topic of importance to the Religious Society of Friends. Contact: 617/227-9118 • director@bhfh.org

Eldering Workshop

Exploring Eldering: Roots Intertwined, Faces to the Sun, with Jan Hoffman, co-sponsored by NEYM Ministry & Counsel and Woolman Hill, 4/12-14/2002. "We are aware that for many, eldering has implied passing judgement in an attitude of self-righteousness. However, we are also aware that some in our meetings have a particular gift for discernment, the traditional gift of elders in a Quaker context, and are using this gift to nurture faithfulness and spiritual growth among us. The intent of this retreat is to recognize those Friends with this gift of discernment and to offer an opportunity for them to strengthen and encourage each other in their work, an important part of reclaiming the Life and Spirit that sustains our faith community." Contact: Daphne Bye, 413/774-3431 • woolmanh@gis.net

NEFUN Transformations Retreat

"How do we and nature transform each other? Come explore connections between inner spirit and nature" at the *Transformations Retreat*, 4/26-28/2002, co-sponsored by New England Friends in Unity with Nature (NEFUN) Committee and Woolman Hill. "This retreat offers an opportunity to deepen our awareness of nature's changes and our own through discussion, unprogrammed worship, and outside activities. Come prepared for walking in the woods, listening to the natural world, and reveling in spring." Contact: Daphne Bye, 413/774-3431 • woolmanh@gis.net

NEYM Quaker Women's Retreat

"This retreat, *Exploring Our Spirituality*, 4/12-14/2002 at Geneva Point, NH, provides quiet worshipful space in a lovely set-

ting where women may enjoy solitary walks along Lake Winnepesaukee and support each other's spiritual journeys through worship/worship sharing and by sharing their joys/concerns. The retreat space is ideal for those needing time for renewal. All women—mothers, daughters, sisters—who want to share in this search for the Spirit working among us are invited. Space is limited." Contact: Patricia Shotwell, 781/899-5367 • shotwell@gis.net

FWCC seeks Executive Secretary

Friends World Committee for Consultation (FWCC) Section of the Americas seeks a Friend for appointment as Executive Secretary beginning Summer 2002. The Section of the Americas administers a portion of FWCC's world-wide work of developing communication and cooperation among Friends of varying backgrounds and traditions. Applicants should have deep experience of the life of their own yearly meetings or groups and an active awareness of Quaker faith and practice among other groups. Deadline 4/30/2002. Contact: 215/241-7250 • americas@fwcc.quaker.org

Woolman Hill weekends

In addition to the *Eldering Workshop* and the *Transformation Retreat*, Woolman Hill is sponsoring the following weekends: *Art and Spirituality for Friends*, 2/15-17, with Arthur Fink and Friends. *Globalization and the Food Chain*, 3/1-3, with David Morse and Debbie Humphries. *Renewing Ourselves in Silence*, 3/29-31, with Susan Lloyd McGarry. *Focus on Families*, 4/19-21, with Kevin and Betty Ann Lee. Contact: Daphne Bye, 413/774-3431 • woolmanh@gis.net

Home hospitality at 2002 YM Sessions

The Arrangements Sub-committee of the NEYM Sessions Committee is exploring the feasibility of coordinating home hospitality for attenders at the 2002 NEYM annual Sessions, 8/3-8/2002 at Wheaton College, Norton, MA. This would promote visitation and be a way for some Friends to lower the cost of attending the annual Sessions. The committee is looking for host families in the Greater Boston (south of I-90) and Providence areas—a maximum 45 minute commuting distance to Norton, MA. Contact: Jonathan Vogel-Borne, 617/354-3808 • fieldsec@neym.org

Right Sharing of World Resources Program

Roland Kreager, General Secretary, Right Sharing of World Resources

GOD CALLS US TO THE RIGHT SHARING of world resources, from the burdens of materialism and poverty into the abundance of God's love, to work for equity through partnership with our sisters and brothers throughout the world

Right Sharing of World Resources (RSWR) is a Quaker organization which provides small grants to grassroots income generating projects in the developing world and encourages economic discipleship among Friends in the United States.

What motivates our work?

But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving... Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: "He who gathered much did not have too much, and he who gathered little did not have too little."

—2 Corinthians 8:7, 13-15, NIV

Our gracious Creator cares and provides for all creatures. His tender mercies are over all his works; and so far as his love influences our minds, so far we become interested in his workmanship and feel a desire to take hold of every opportunity to lessen

the distress of the afflicted and increase interest from which our own is inseparable—that to turn all the treasures we possess into the channel of universal love becomes the business of our lives.

...Oppression in the extreme appears terrible, but oppression in more refined appearances remains to be oppression, and where the smallest degree of it is cherished it grows stronger and more extensive: that to labor for a perfect redemption from this spirit of oppression is the greatest business of the whole family of Christ Jesus in this world.

—John Woolman

Some examples of RSWR work around the world

Friends Girls School at Sohagpur, India

This school provides an elementary-level education to over 700 girls. Until recently, the Indian government provided a tuition subsidy for most of the students. That subsidy will be reduced by 20% for each of the next five years. RSWR is providing funds for the School to develop an agro-forestry (orchard) income generating project to replace the lost tuition subsidy, making the School self-sustaining.

Rwanda Yearly Meeting, Rwanda

A community bank is to be formed. It is the bank which will manage the RSWR grant, including redistribution of the seed money as the loans are repaid. 60 women, 20 from each of three Friends Churches, who are either widows or in desperate need, receive a loan of about \$45 to start their own chosen income generating project. The women are formed into groups of five for mutual support and accountability.

Manushi, India

36 women per year, four from each of nine villages, will implement an integrated farming project. Each woman will design and plant a farming system, using integrated crop management, on three acres of land. The integrated system will include agro-forestry (woody species), vegetable and fruit (herbaceous species), and rice and groundnut (peanut) production. After three years (the duration of the project) 108 women



RSWR seed money purchases equipment and raw material to spin coconut fiber rope

Photo: Courtesy RSWR

farmers will be trained in integrated crop management and 204 acres of integrated farming will be developed.

What is RSWR's relationship with Friends in the U.S.?

Friends in the United States benefit from more than our share of the world's resources. Some of these resources are available to us as a result of exploitation and some are gifts of God. From its beginning over 30 years ago, Right Sharing has offered Friends in the United States a deeper understanding of how most people in the world live, and of the inequitable distribution of the world's material and other resources. It has also challenged Friends to respond to these inequities through practical, spiritually rooted Quaker witness. How can Friends be involved?

- Study our Biblical and Quaker heritage. Pray for and act on ways to make our individual and corporate economic behavior consistent with our faith.
- Take steps in your family to use fewer resources and to reuse and recycle more of what is used. Encourage these practices in your community.
- Hold educational events which focus on the concerns of Right Sharing.
- Contribute to RSWR. Some Friends use the guideline of 1% of after-tax income.

For more information, to receive the quarterly newsletter, or to contribute a gift to the RSWR program, contact Roland Kreager, 3960 Winding Way, Cincinnati, OH 45229
• rswr@earthlink.net • www.rswr.org



Photo: Courtesy RSWR

In most of the world, women do much of the food growing

Presiding Clerk, Deana Chase ■ Treasurer, Ken Hoffman ■ NEYM OFFICE: 901 Pleasant Street, Worcester, MA 01602-1908 • 508/754-6760 • FAX: 508/754-9401 • neym@neym.org • www.neym.org • OFFICE HOURS: Tuesday-Friday, 9AM-5PM ■ Administrative Secretary, Katharine Clark ■ Interim Young Adult Friends Coordinator, Christine Linares-Kemp ■ Youth and Education Secretary, Christel Jorgenson ■ Field Secretary, Jonathan Vogel-Borne ■ *THE NEW ENGLAND FRIEND*: Editor, Jonathan Vogel-Borne; Editorial & Production Volunteer, Delia Windwalker ■ FRIENDS CAMP, Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935 ■ MOSES BROWN SCHOOL, Joanne Hoffman, Head, 250 Lloyd Ave., Providence, RI 02906 ■ NEW ENGLAND FRIENDS HOME-THAYER HOUSE, Gretchen Condon, Administrator, Turkey Hill La., Hingham, MA 02043 ■ YOUTH RETREATS: Junior Yearly Meeting (JYM) Elementary Retreats grades 2-5, jymretreats.org: Kevin Lee 508/994-1638; Grades 6-8: Cynthia Rankin 508/540-6570 & Nort Salz 508/263-0862; Grades 9-12: Christel Jorgenson 617/625-4494.

The New England Friend
 901 Pleasant Street
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THE NEW ENGLAND FRIEND

YEARLY MEETING CALENDAR

February 2002

- 8-10 Jr. High Retreat – Portland, ME
- 8-10 Friends United Mtg General Board – Richmond, IN
 - 9 Committee Day – Cambridge Friends School, MA
- 23 Faith & Practice Revision – Dover, NH
- 23 Permanent Board – Mt Toby, MA

March 2002

- 2 Northwest QM – Hanover, NH
- 8-10 Young Friends Retreat – Wellesley, MA
 - 9 Ministry & Counsel – Storrs, CT
- 14-17 FWCC America's Annual Meeting – Philadelphia, PA
 - 23 Sessions Committee – Smithfield, RI
 - 30 Faith & Practice Revision – Location, TBA
 - 30 Ecumenical & Interfaith Relations – Concord, NH

April 2002

- 5-7 Jr. High Retreat – Wellesley, MA
- 5-7 JYM 6th Graders – Worcester, MA
- 12-14 NEYM Women's Retreat – Geneva Point, NH [see p.10]
- 12-14 Eldering Workshop – Woolman Hill, MA [see p.10]
 - 13 Committee Day – Dover, NH
- 19-21 Young Friends Retreat – Mt. Toby, MA
 - 20 Practice of Clerking – Portland, ME
 - 21 RI-Smithfield QM – Smithfield, RI
- 26-28 Transformations Retreat – Woolman Hill, MA [see p.10]
 - 27 Faith & Practice Revision – Location, TBA
 - 27 Falmouth QM – Durham, ME

- 27 Sandwich QM – Mattapoisett, MA
- 28 Salem QM – Acton, MA

May 2002

- 3-5 Young Friends Senior Retreat – Location, TBA
 - 4 United Society of Friends Women – Durham, ME
 - 4 Vassalboro QM – Pondtown, ME
 - 5 CT Valley QM – Mt Toby, MA
- 10-12 Elementary Retreat – Woolman Hill, MA
 - 11 Permanent Board – Location, TBA
- 17-19 Jr. High Retreat – Woolman Hill, MA
 - 18 Ministry & Counsel – Location, TBA
 - 25 Faith & Practice Revision – Location, TBA

June 2002

- 1-2 Northwest QM – at Farm & Wilderness, VT
 - 8 Committee Day – Wellesley, MA
- 29 Faith & Practice Revision – Location, TBA
- 30 Dover QM – Gonic, NH

July 2002

- 21 RI-Smithfield QM – Westerly, RI
- 28 Falmouth QM – Hosted by Brunswick (ME) MM
- 28 Sandwich QM – Westport, MA

August 2002

- 3-8 NEYM Sessions – Wheaton College, Norton, MA
 - Keynote: Tom Hamm
 - Bible Half Hour: Peter & Annie Blood-Patterson