

Quaker Life Council Meeting Agenda

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Saturday, March 11th, 2017

Present: Ayesha Imani, Kri Burkander, Gray Goodman, Lane Taylor (clerk), Kate Bregman, Cate Marion, Jim Herr, Melanie Douty-Snipes.

Ex-Officio: Penny Colgan-Davis (PYM clerk), Zachary Dutton (Associate Secretary for Program and Religious Life), Christie Duncan-Tessmer (General Secretary), Andrew Anderson (Treasurer)

Regrets: George Rubin, Olivia Brangan, Bryn Hammarstrom, Amy Taylor-Brooks, George Rubin, Tricia Coscia (Community Engagement Coordinator), Amy Taylor Brooks

11:00 am: Worship

11:05 am: Introductions/Check-ins

11:20 am: Approval of the Agenda & the February Minutes

11:40 am: Summary of the State of the Meeting Report: Upper Dublin Check-in

12:15 pm: Break

12:25 pm: Granting Group Funding Request Policy (Decision)

12:45 pm: Youth Programs Sprint Report

1:55 pm: Closing Worship

Members began with a period of worship.

Clerk Lane Taylor asked members, "How does the Truth fair with thee?"

Members examined the February minutes and approved them with amendments.

Summary of the State of the Meeting Report: Penny Colgan-Davis: Only 18 monthly meeting clerks responded to PYM clerk Penny Colgan-Davis's survey. Very few monthly meetings present an annual state-of-the-monthly meeting report. Relatively few responded to the PYM Faith and Practice queries.

Query: Who receives state of the monthly meeting reports?

Penny suggested:

-Have an online archive of monthly meeting annual reports

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-Send the reports to the Quarterly Meeting clerk who sends them to PYM.

-Have the QLC split up the task of reading them.

QLC members approved of the above suggestions.

Members brainstormed ways to make an annual report less burdensome to monthly meeting clerks:

-Provide a PYM-created google form.

-Let Monthly Meetings know that the audience is the:

- a. Monthly Meeting
- b. Quarterly Meeting
- c. Quaker Life Council

-Ask questions on

- a. Membership
- b. Anti-racism work
- c. Their issues of concern

-Have a threshing session outside of Business meeting. The threshing group could split up into teams and each take on a set of queries to answer. The teams would report back to the threshing session. When ready, the final report would be presented to Business Meeting. The report is then put into the newsletter.

QLC members approved of Penny and Kri composing a google form.

On April 22, 2017, Penny and Christie are meeting with Monthly Meeting clerks.

Upper Dublin Update: Penny Colgan-Davis: A team of involved PYM members consulted with Penny.

Penny learned that:

- a. A small, isolated meeting can become
 - a. Unfamiliar with the practice of Friends
 - b. Unwelcoming to new members

- c. Vague on issues of money
- d. Unaware of their own inherent prejudices

Penny is striving to work on two issues:

- a. Protecting in perpetuity the grave site of enslaved African-Americans who were seeking freedom.
- b. Resolving the financial expenses of two commemorative events.

Kri Burkander convened a Care Committee for Upper Dublin Monthly Meeting and Avis. The Monthly Meeting was grateful for the being listened to but they were not open to mediation.

There will not be a threshing session on this matter for Abington Quarterly Meeting.

Upper Dublin has announced their intention to release Avis on March 26th after Continuing Sessions.

Kri explained to members that Avis's release will not end the issue.

Kri asked for QLC to be a worshipful presence at Upper Dublin in the weeks leading up to and after March 26th. Upper Dublin Monthly Meeting has Meeting for Business at 9 a.m. and Meeting for Worship at 10 a.m.

QLC will need to be involved in whatever consequences occur due to the release scheduled for March 26th.

Penny reminded members of the importance of all monthly meetings having the institutional skills dealing effectively with conflict.

Granting Group Funding Request Policy (Decision):

Members approved the Granting Group Funding Request Policy

SURJ Collaborative Application: Members considered the additions to the original application that were made at QLC's request. The Program Committee

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did not have time to examine the additions before the QLC meeting. There was a concern about the extent to which SURJ will be confrontational in social action protests and/or serve as a bridge of bringing Friends process to SURJ-Philly. It is a group that has a great deal of support amongst Young Friends.

Members agreed to invite composers of the application to meet with QLC.

Clerk Lane Taylor asked members to contact approved Collaboratives and find out how each of the Collaboratives addresses the issue of racial and age diversity.

The Program Committee agreed to compose a series of queries to address the above issues.

Members agreed to have a called QLC meeting in April to meet with the SURJ collaborative application members.

First Contact Relationship Application: The committee clarified its different goals from the Indian Committee granting group. They desire to reach out and maintain contact with east coast First Nations groups and share spiritual and historical connections with PYM Friends.

Members approved the revised application for the First Nations Collaborative.

Members ended with a period of worship.

Respectfully submitted,

Gray Goodman

The following documents are relevant handouts connected with the minutes
(Gray's note)

Quaker Life Council Policy on Receiving Funding Requests from Granting Groups

Purposes of the Below Policy:

- To ensure that all relevant parties, including those with significant stewardship responsibility, are made aware of pertinent activity within their purview.
- To keep bureaucratic processes to a minimum by delegating authority wherever possible.
- To provide granting groups with the opportunity to better meet the goals of their fiduciary responsibilities through programming, should they wish to do so.

The Policy:

- A granting group decides that it would like to run a program or a set of programs to support the goals of its fiduciary responsibilities. It also

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decides that it will need additional funds to run these programs and to apply for them to the Quaker Life Council.

- This granting group should first share with the Granting Committee its intention to apply for funding to the Quaker Life Council.
- The Quaker Life Council requires a minute of affirmation from the Granting Committee, but not necessarily of approval, of the granting group's intentions specifically to apply for funding from the Quaker Life Council to support programming.
- The granting group should include in its funding application the minute of affirmation from the Granting Committee.
- With the minute of affirmation from the Granting Committee, the Quaker Life Council Funding Committee has authority to take up the granting group's application for funding and decide on whether to approve it without taking a recommendation for approval to the full Quaker Life Council.
- As with all its activity, the Quaker Life Council Funding reports to the full Quaker Life Council its decision along with other decisions per a regular reporting process.

Summary of Survey of Monthly Meeting clerks about State of the Meeting Reports

Thanks to the *amazing* help of Marille Thomas who sent out a survey for Monthly Meeting clerks to complete about their experience with and thoughts/recommendations for State of the Meeting Reports, we heard from eighteen meetings. What follows are the meetings we heard from and a summary of their responses to questions about their experience creating State of the Meeting Reports, their value to the meeting, how often they complete them, who actually does them, whether general reports or reports that respond to queries are more effective and who should receive them in the future. As you will read, many meetings do not complete annual State of the Meeting Reports and others create them in a variety of interesting ways and have differing views about the structure and process of reports and who should receive them. This

is, after all, Philadelphia Yearly Meeting!

Meetings completing the survey

Richland

Reading

Westfield

Central Philadelphia

Bradford

Chambersberg

Lancaster

Swarthmore

Mickleton

Uwchlan@Downingtown

Providence

Greene Street

Woodbury

Newtown

Chester River

Kendal

Medford

Third Haven

The meetings that have regularly created State of the Meeting Reports have used a wide range of processes and structures and some have recently altered their process to make it more appropriate for the meeting's needs.

How meetings create their reports

- Clerk writes a report for the Quarter, presents to the meeting membership and edits as appropriate. The queries from Faith and Practice are used by

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some; others focus their reports on “the work of the meeting” or “how the Spirit has moved among us.”

- Clerk reviews business meeting topics and writes a summary of the work of the meeting.
- Meeting committees write annual reports and present them throughout the year at business meeting. Either a committee or clerk writes a summary of the reports.
- Worship sharing is held in response to queries generated within the meeting. A summary is written.
- Committee clerks meet to share highlights of their work for the year and a clerk or recording clerk writes a summary.
- Threshing Session is held with one or two questions offered. A summary is generated.

Perceived value of Reports

A significant number of meetings have not completed State of the Meeting Reports within the past ten years but see the value of such an activity. The primary value was seen as providing an opportunity for the meeting to highlight the work of the meeting, celebrate its accomplishments and identify needs for attention as they move into the future. Basically, respondents appreciated the value of such reports *as long as the reports were not long or the process cumbersome.*

Role of queries

Having queries to respond to was seen as helpful to some, but not all, of the meetings. Since meetings used a wide variety of processes to create their reports (see above), no one structure or process was widely employed. Some used the queries from Faith and Practice, but this was not universal. Many preferred to focus on the work of the meeting or how the Spirit has moved within the meeting.

Who should receive the reports

While there was no universal response, most meetings saw the value in sharing the reports with other meetings and the yearly meeting. The most frequent

response was to send the report to the Quarter first and then on to the Quaker Life Council for review. A strong suggestion emerged that the reports be shared as a digital document and posted on the PYM website. Knowing there is an archive of State of the Meeting Reports seemed important to many clerks as a possible resource when issues arise in their meetings and as a history of what meetings have focused on in the past. It also was seen as a powerful communication tool with PYM leadership and as a community-building resource. Other suggestions were to send them to the Clerk of Overseers and/or Trustees of the meeting.

Only one of the respondents volunteered to serve on a State of the Meeting Sprint (Suzanna Day), although she acknowledged she was very busy right now with other sprints and committees. Rather than persist in asking for volunteers to serve on a sprint, I suggest QLC spends some time discussing the report and come up with suggestions for process and structure.

I recommend:

- Consider asking for annual State of the Meeting Reports
- Consider allowing each meeting to discern its own structure and process, since the primary value is to the meeting
- Consider having electronic reports be emailed to Quarter Clerks to use as they wish and to the Quaker Life Council
- Consider having the Quaker Life Council spend some time discerning how it wants to review/use the reports
- Consider posting all reports on the PYM website and, if possible, have them annotated so meeting clerks can search for particular topics

Respectfully submitted,
Penny Colgan-Davis,
Clerk, PYM

Answers to Questions of Clarification about the SURJ Collaborative Application

Which meetings are the SURJ applicants involved in/members of?

Mowie Freeman is the main contact, attending Greene Street, Viv Hawkins, member at CPMM, Becky Jones, Seeker. There are numerous other Friends that have been attending SURJ meetings from multiple monthly meetings and PYM collaboratives that we plan on reaching out to, to join in with the work.

What are the general facts of SURJ? What are its values?

SURJ is a national network of groups and individuals organizing white people for racial justice. Through community organizing, mobilizing, and education, SURJ moves white people to act as part of a multi-racial majority for justice with passion and accountability. We work to connect people across the country while supporting and collaborating with local and national racial justice organizing efforts. SURJ provides a space to build relationships, skills and political analysis to act for change.

SURJ's Shared values:

- Calling people in, not calling people out
- Take risks, make mistakes, learn and keep going
- Tap into mutual interest (support folks to identify their stake in ending racism)
- Accountability through collective action: We maintain ongoing relationships, individually and organizationally with leaders and organizations led by People of Color. We also know it is our work to organize other white people and we are committed to moving more white people for collective action. We can't re-build the world we want alone- we must build powerful, loving multi-racial movements of millions taking action for racial justice.
- Enough for Everyone: SURJ believes that there is enough for all of us, but it is unequally distributed and structurally contained to keep resources scarce. We can challenge the idea and the structures that limit and control global capital by creating a different world together. We believe that part of the role of white people is to raise resources to support people of color-led efforts (such as Black Lives Matter-Philly) AND to engage more white people in racial justice. Together we can make the world we want and need.
- Growing is good

How is SURJ distinct from the Undoing Racism Group?

URG is a Quaker group sharing a collective vision that focuses its anti-racism efforts on transforming Philadelphia Yearly Meeting. URG focuses primarily on an internal work.

SURJ focuses its anti-racism work externally in the larger community, and this collaborative helps bridge work internal to PYM with work that is external to PYM. It is a place where people can learn to live their Quaker testimonies of equality and peace out in the world and engage with people of different backgrounds and experiences that are lovingly bringing Quaker values into the world regardless of how they identify.

Additionally, SURJ believes It is useful to have multiple points of entry into anti-racism work in order for people to follow spirit as they are lead.

Why is SURJ for mostly white people?

SURJ invites and welcomes in anyone who is interested in participating in SURJ, regardless of their racial or ethnic background. Many SURJ chapters across the country have PoC participants in their meetings, and SURJ-Philly has PoC participants in our meetings. We are always welcoming. At SURJ, we leave space to center whiteness because SURJ believes that we need to explore white privilege in order to better understand what it is and where and when it is showing up so that we can better work to decenter it in our organizing spaces and lives.

SURJ has a national accountability board of PoC organizers and movement leaders that SURJ nationally is accountable to and inform SURJ's decision to be a organization that focuses on organizing white communities effectively into a loving powerful multiracial majority for justice. SURJ believes that it is not the responsibility of PoC to educate and organize white people into this majority, and we have learned from our PoC movement elders through loving accountability that it is the responsibility of SURJ to build the capacity of white communities to join a multiracial majority for justice.

On the local, Philadelphia-level, we have a relationship with BLM-Philly which is a black only space that is currently focusing on black joy and black healing, and they have asked us to continue calling in and educating white folks who come to them, as an example of this in process.

What is SURJ's non-violent direct action philosophy?

SURJ is a non-violent organization. SURJ supports Kingian and Ghandian non-violent civil disobedience in support of and accountable to the leadership of PoC lead organizations in Philadelphia.

What would the relationship be between SURJ-Philly, SURJ collaborative, and PYM? What does SURJ hope to get from PYM, and what can it offer PYM?

In-reach and outreach: the collaborative serves as a way to connect mostly white Quakers (though it's open to people of all backgrounds) who are at a loss of how to do anti-racism work, to get the necessary networks of support, canvassing, training, and political education. Ultimately through all of this, SURJ connects people to multiracial political organizations that center the leadership of people of color.

The collaborative provides activists and organizers exposure to Quakers and Quakerism and provides them with the opportunity to explore our powerful faith tradition in the context of social justice work. Our faith tradition can proffer a degree of sustainability in social justice work, which is needed for the long haul, but often leads to activist burn out (without deep spiritual roots and grounding in faithful community).

Furthermore, the work of the collaborative elevates the relevance of Quaker spirituality in social justice spaces especially with young activists that are looking for spiritual community.

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What are the literal logistics for how the above happens?

We're going to be hosting meetings in the Friends Center, Anti-racist workshops and education at the Friends Center and potentially monthly meetings.

The original application:

About the proposed work, witness or activity:

Tell us the name of your work, witness or activity (this will become the name of your group).

PYM Showing Up for Racial Justice Collaborative

1. What is the work, witness or activity that Friends propose?

SURJ is a national network of predominantly white folks that work to organize white folks into multiracial struggles for justice. The work of this collaborative is to connect PYM Friends to the Philadelphia chapter of SURJ and provide a space and organizational community for white Quakers to develop their capacity, analysis, leadership and organizing skills to more effectively and strategically mobilize white Friends into multiracial political movements for justice in the Delaware Valley.

2. What Friends and/or communities will do this work, witness or activity?

Currently within SURJ, there are a four Quakers coming together to form this collaborative and serve on the SURJ leadership core. Additionally, numerous Friends from a variety of monthly meetings have attended SURJ meetings over the past year and a half and members of the legislative policy collaborative have participated in the SURJ movement for black lives vision to action group that focused on legislative policy.

Mowie Freeman, long-term Friend and QVS alumni, will serve as the public contact for this collaborative.

3. Which PYM strategic directions, goals, priorities, or needs does the work, witness or activity meet? What other needs does it meet?

PYM's current stated corporate witness is to dismantle white supremacy within the religious society of friends and beyond. SURJ's work is to help facilitate this PYM wide corporate witness and social action. We believe that in order to do this, folks need to come together and engage in learning and unlearning the ways that white supremacy has planted itself as the dominate narrative in society. A Quaker collaboration with the group SURJ will provide a space for Quakers to identify and work to undo the patterns and behaviors that perpetuate white supremacy. This has the additional goal of ensuring our communities are welcoming and safe for all people. Through collaboration with SURJ, PYM Quakers will enter into accountability relationships with people of color-lead organizations while obtaining skills to bring back to their individual Quaker communities, calling them into this work as well.

4. Why should the proposed work, witness or activity be under the care of Philadelphia Yearly Meeting?

Philadelphia Yearly Meeting is a broad network of Friends that share a corporate witness for social action. Quakers have a history of trying to push social change that is necessary for bringing about a more just world. Friends understand the direct connection between spirit lead work and the fight for social and racial justice, and SURJ provides an organizational network for folks to engage in this witness. Doing this work in the spirit of PYM can help ground and sustain us in the struggle for racial justice.

5. What efforts have been made to involve Friends from at least two different monthly meetings in the proposed work, witness or activity? How successful have these efforts been?

Four of the Quakers in SURJ have completed at least one year of Quaker Voluntary Service. Through the QVS program these Friends have been involved in Green Street Monthly Meeting, and Germantown Monthly Meeting in Philadelphia. One Friend in SURJ has membership in a Meeting/Church in Northwest Yearly, another has been involved in the new West Philadelphia Meeting, and another Friend is a member of an anti-racist quaker meeting not affiliated with any yearly meeting. The goal is to bring in Quakers from a variety of PYM monthly meetings and quaker organizational formations such as Quaker Voluntary Service, the YAF community, seekers, MM's...etc, and we have already seen increased attendance from a variety of Friends from different meetings and other collaboratives such as the legislative policy collaborative and eco-justice collaborative.

6. What are the goals of this proposed work, witness or activity?

The goal of this work is to build the capacity of Friends to organize white Friends into multiracial political movements for justice. SURJ works to help white folks identify their mutual interest in dismantling white supremacy in order for folks to organize for the long haul. Through political education, canvassing, direct action, and accountability to PoC lead organizations, the SURJ collaborative will work to organize white Friends from across the yearly meeting into powerful multiracial movements for justice.

To clarify, the goal of SURJ is to organize massive amounts of white folks to “show up for racial justice”, and to do so in a way that is accountable to the leadership of the communities most affected by injustice.

7. What are concrete, expected outcomes of the work in the coming year? Please be as specific as possible. We know the work may take many years to complete, and we also know that successful witness requires specific benchmarks to measure progress along the way.

Hold bi-monthly mass meetings (our last meeting had 600 people attend, including numerous Friends) at Friends Center that provide an introduction to SURJ’s organizational values as well as political education, and funnel folks into one of SURJ’s working groups (political education, families, canvassing, mass meeting preparation...etc)

Provide at least 3 intensive political education trainings/workshops at Friends Center to build Friends and other SURJ members capacity and leadership for multiracial movement building.

Fundraise \$2000 dollars from PYM Friends to support PoC lead organizations working for Racial justice in the greater philadelphia area.

Support Friends in the development of at least 1 SURJ pod (working group) outside of the Philadelphia area in relationship to Philly-SURJ to broaden our networks and support rural/working class organizing.

Serve as a “clearinghouse” for white Friends that have a leading to do racial justice work, but are unsure of how to get started

8. How do Friends plan to sustain this work, witness or activity? What is needed for its

sustainability?

Philly-SURJ's core leadership team has developed networks of support, accountability, and mutual aid with each other over the past year and half and have developed sustained accountable relationships to each other while meeting once a week in order to carry SURJ's work forward. Additionally, the national leadership of SURJ provides us with support and mentorship in order for us to sustain our work through difficult times.

Furthermore, as the SURJ collaborative works to organize Friends, we anticipate more Friends working in the collaborative to sustain our work.

Will your group be applying to receive funding support for specific projects?

Not right now, but later.

Who is the contact person for this work?

Name

Mowie Freeman

Email

mowiefreeman@gmail.com

Phone

(814) 880-5108

Monthly Meeting or Other Quaker Affiliation

Other (please specify)

Other Quaker Affiliation (please specify)

Quaker Voluntary Service/YAF

Address

620 S 54th Street
Philadelphia, PA 19143
[Map It](#)

Is the person submitting this application the same as the contact person?

Yes

Answers to Questions of Clarification about the First Contact Relationship Collaborative

Tricia,

I am thankful for the opportunity to provide as much information and clarification as necessary. The following represents the path I've walked since the passing of Sondra Ball and Mario Cavillini, who understood this Friends (mystic) journey, and walk with me today.

The Salem Quarter Indian Affairs Committee:

Sandra Boone, Mickleton MM

Jim Murphy, Woodbury MM

Connie Cardillo, Friends Village, Woodstown

Lois Dinshaw, Mullica Hill MM

Carol Lively, Greenwich MM

Marie Haaf, Woodstown MM

Ruth vanVeenendaal, Mickleton MM

Christine Cameron, Salem MM

2016 Tri-Quarter Retreat welcomed a workshop co-facilitated by a Lenape member (Pastor John Norwood) and a Quaker (Sandy of Scheyichbi,) drawing the largest number of participants in 20 years:

Kathie Spallone, Medford MM

Mary Waddington, Salem MM

Cindy Cox Crispin, Woodbury MM (Tri-Quarter registrar)

Toward Right Relationship with Indigenous Peoples project (Boulder MM) workshop facilitators have formed a "Local Network"

Jim Murphy, Woodbury MM

Amy Gruelich, Pendle Hill

Joan Broadfield, Chester MM

Sandra Boone, Mickleton MM

A worship group to "decolonize this space" has met in a Friend's home on several occasions for truth telling ventures.

Jon Carpenter, BYM

Gary Bowen, BYM

Jim Murphy, Woodbury MM

A "Native Peoples Advocacy Group" formed as signatories of a letter to the Westmoreland County Historical Society's reenactment of a Lenape hanging; a situation requiring skilled individuals who understand the pervasive ignorance and necessary balance of speaking WITH, not for, native peoples:

Patience Thomas, Boulder Friends Meeting Indigenous Peoples Concerns, clerk

Arla Patch, Doylestown MM, Former Community Engagement Coordinator for Maine Wabanaki REACH

Paula Palmer, Boulder MM, Director, Toward Right Relationship with Native Peoples

Chief Dwaine Perry, Ramapough Lenape Nation (NJ)

Pastor Dr. John R. Norwood (Nanticoke Lenape) Principal Tribal Justice, Nanticoke Lenni-Lenape Tribal Nation

Elizabeth Koopman, York MM, former Indigenous Director of AFSC's Wabanaki Program

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Susan Wolf, NYYM, former co-clerk, New York Yearly Meeting Indian Affairs Committee
James Murphy, friend of Lenape peoples, Salem Quarter Indian Affairs Committee member
Sandra Boone Murphy, Lenape peoples friend; Salem Quarter Indian Affairs Committee clerk
Youtube creation urging then President Obama to make a formal apology to the Native Peoples, dual citizens of the US:
Arla Patch, Doylestown

Others have expressed care and work for sovereignty which includes a blend of concern for Mother Earth:

Richie Schultz
Kody Hersh, Young Friends Assistant Coordinator, Christian Peace Teams
Helena Bew, Seaville MM
Phil Anthony, Chestnut Hill MM
Melissa Elliott, Brandywine?
Eileen Flanagan
Denise Jones, Seaville MM
Ed Long, Seaville MM
Hollister Knowlton, Phila. Quarter
John Meyer, Pendle Hill
Lucy Duncan, Greene Street Friends
*Ed Nakawatase, Germantown MM
*Kate DeRiel, Haverford MM
*Nancy Webster, Swarthmore MM
*Paul Ricker, Central Philadelphia MM
*Trish Shore, Arch St. Meeting

Local Native Nations representations have included:

Ramapough Lenape
Nanticoke Lenape
Lenape Tribe of DE
Alliance of Colonial Era Tribes

Others with vestment:

Cultural Heritage Partners (Law firm)
Interfaith Center of Greater Philadelphia Visionary Woman project
Food and Water Watch
FGC Spiritual Deepening, ministry on racism, Toward Right Relations with Indigenous Peoples
Circle Legacy (Lancaster, PA)
Friends Historical Society
Young Friends, Native Justice sub-committee
University of Delaware
Cecil College
Atlantic Cape Community College
Steve Mento, composer
Jean Soderlund, author
Christine Ashley, FCNL
Ruth Flower, FCNL

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PYM Indian Committee/Granting Group, some specifically named above using a (*) has worked over time to develop relations with Native Nation near and afar. The PYM IC is currently the only Native ally venue in our wider faith community. Some work examples, apart from the relations with Native Nations seeking grants, include a letter to FGC to discontinue conducting Sweat Lodge Ceremonies, support for the gathering of nations at the Wampum Lot Fall 2015, a letter to Pope Francis to rescind the Doctrine of Discovery, participation during the "Woven Words" and "Quaker, First Nations, American Indian" conferences. These are examples of good work, yet not necessarily managed with group discernment, nor requiring ally relations.

The requested collaborative will begin by examining beliefs, structures, and actions that lend to our dominant societal perspectives and actions, an effort to cleanse and open new opportunities, through revelation. Local sovereign Native Nations speak for themselves, and there are times when fears of past experiences quiet their voices, times when non-native voice is most welcome. This requires development of loving relations, relationship building once "clear." This means breaking bread together, a unique opportunity that members of Salem Quarter regularly enjoy with our neighbors, the Nanticoke Lenni-Lenape Tribal Nation. Beyond wanting to be "friends," relationship building requires hearts to be tendered to the historic trauma, learning how to be an ally, etiquette. Our Western European influenced ways of learning are different from native ways. This is a mindset for life; once a friend always a friend. Members of the IC granting group do not need to live this mindset; their skills set can look very different. Yet, there are many ways that IC Friends can work together on this collaborative - closely with Native Nations/ Peoples or from afar.

Another difference is noted in the IC granting with Peoples at a distance. The collaborative is purposefully meant to "love thy neighbor," Native Nations within the PYM region. And finally, local Chiefs desire non-natives to understand that Mother Earth is a way of life which does not isolate environmental concerns. The relationship with the earth, and "that of G-d of *everything*" is considered for 7 generations, forward and back. This collaborative might be instrumental in partnering with existing environmental groups to develop that understanding.

I have merely shared this submission with Amy, Joan, and Jim during a TRR Local Networking session. Change can be difficult; should the QLC not grant this collaborative neither hopes nor concerns have been ruffled. If the QLC grants the collaborative those seated on the IC will have a place of welcome. Their previous indecision (which I endured as long as possible) as a committee will no longer be their burden; those who attended because there was no other venue may sense a place for their gifts and relief; and for those with fluidity they may participate with both. Spirit will guide us.

Faith as my guide,
Sandy O'Scheyichbi

We need in every bay and community a group of angelic troublemakers ~Bayard Rustin

On Thu, Feb 16, 2017 at 1:27 PM, Tricia Coscia <TCoscia@pym.org> wrote:

Hi Sandra,

The Quaker Life Council was excited to receive the First Contact Relationship Collaborative application. As is often the case, they had a couple of clarifying questions which I will list below. I'm copying Jim Herr, Clerk of the Program Committee of Quaker Life Council, to help expedite the communication so your application can proceed, and in case I have missed anything. I've also copied

Richie Schulz to keep him in the loop about your burgeoning group.

The first question relates to #5 (the question and your answer are pasted below). The council requested more details about individuals who will be involved in this collaborative- specifically, the names and meeting affiliations of at least two friends from separate meetings or worship groups whom you know will be involved.

5. What efforts have been made to involve Friends from at least two different monthly meetings in the proposed work, witness or activity? How successful have these efforts been?

Our Indian Committee “granting group” comprises individuals whose “work” supports Native Peoples, often managed aside from that committee. The Salem Quarter Indian Affairs Committee draws members and participants from 7 meetings. 2016 Tri-Quarter Retreat (Burlington, Haddonfield, Salem Quarters) welcomed a workshop co-facilitated by a Lenape member and a Quaker, drawing the largest number of participants in 20 years. There are 4 trained facilitators of Toward Right Relationship with Indigenous Peoples workshops that have formed a “Local Network” and represent 4 separate PYM worship communities. A worship group to “decolonize this space” has met in a Friend's home on several occasions for truth telling ventures. A “Native Peoples Advocacy Group” formed – nine signatories addressed a PA Historical Society's reenactment of a Native hanging, a situation requiring skilled individuals who understand the pervasive ignorance and necessary balance of speaking WITH, not for, native peoples.

The second request was for more clarity surrounding the relationship with the PYM Indian Committee/Granting Group. To help them more fully understand the nuances, the group would be grateful if you could articulate how this is a separate group, the different scope of work, and any relationship and communication that you've had or foresee between the collaborative and granting group.

Thank you once again for this important work and for your patience!

Tricia

The original application:

About the proposed work, witness or activity:

Tell us the name of your work, witness or activity (this will become the name of your group).

First Contact Relationship Collaborative

1. What is the work, witness or activity that Friends propose?

To support relationship building among east coast colonial era original peoples and east coast Quakers within the Religious Society of Friends, extending through Lenapehoking and “sister Nations,” (Nations def. “interrelated descendants of historical tribes, who have maintained a continuous community within a contiguous geographical area for numerous generations; “ ref. Montoya v. United States, 1901.) We will seek our historic truths in an effort to reconcile deviations of loving practices, recognize causative factors of intergenerational trauma, and pursue appropriate

forms of mutual healing, creating beloved community. We seek to identify, acknowledge, and support our separate cultures without causing or imposing harm upon our diversities, rekindling faithful relations on the shared homeland of Turtle Island, between original peoples and emigrant settlers/ descendants. We will implement mutually beneficial , contemporary, unique allys bill of rights and responsibilities.

2. What Friends and/or communities will do this work, witness or activity?

PYM Friends who have worked with Native nations, those whose hearts have been tendered to the unique issues throughout Indian Country today, and those with desire to be in right relations with Native neighbors. ie. SQ IAC www.salemquaker.net/iac, PYM IC, et. al.

PYM Friends with support from seasoned Friendly affiliate organizations – NYYM Indian Affairs Committee, BYM IAC, Boulder Friends Meeting, Quaker United Nations Office, Quaker Earthcare Witness, FCNL, FGC, Canadian Friends Service Committee, AFSC, Undo Racism Group.

Members of Lenape Nations having remained in Lenapehoking, our faith based region, and extended families in the geographic area – Ramapough Lenape, Nanticoke-Lenape, Lenape Tribe of DE, Powhatan-Renape, Nanticoke.

Individuals who wonder/ identify as “Native,” yet not affiliated with any native nation – either by choice or imposed - in need of a “safe place.”

Generational group sharing - Tribal Nation Youth: PYM YF, Native Seniors: Quaker Srs, Srs: Youth.

3. Which PYM strategic directions, goals, priorities, or needs does the work, witness or activity meet? What other needs does it meet?

This work is relevant to the PYM examination and witness of “...isms.” Racism and civil rights issues are part of native peoples history, and because of their sovereignty and unique history with this developing nation, the enlightenment and resolve are equally unique paths. We are called to shift away from complacency, righting historic wrongs, embracing the diversity of our region. Our Quaker history of friendships with Native Peoples should not become absolved due to good intentions , nor set aside any longer due to restructuring. Research now supports what native peoples have known: historic generational trauma is held in the genes of our DNA; literally, our health is tied to walking in right relations.

PYM YF have acknowledged that they feel out of right relationship, discerning continued participation in sacred-like ceremony. YF have a sub-committee called Native Justice and have expressed foremost a desire to reach out to native youths to engage in relationship building.

4. Why should the proposed work, witness or activity be under the care of Philadelphia Yearly Meeting?

Individuals within PYM are clear, spiritually led and gifted for this work, yet there is no current structure to meet this calling; it is blasphemous to wait. Some in the general public look to Friends for setting the course for righting the wrongs, and to make amends. Friendly welcome was gifted during early contact between east coast native peoples and Western European settlers, including Quakers. PYM Friends no longer recall our rich history. Friendly intentions became skewed, disabling the collective ability to see that of G-- in everyone; Lenape would add, in everything. Faith and practice, despite some Friendly intentions over hundreds of years, has not stood the test of parallel communities, prayers alone have not provided answers. Communities need to be re-invigorated. Members of indigenous nations have endured historic genocidal practices and we are blessed to have these neighbours speak of us lovingly. Our work calls on our community's loving actions.

5. What efforts have been made to involve Friends from at least two different monthly meetings in the proposed work, witness or activity? How successful have these efforts been?

Our Indian Committee “granting group” comprises individuals whose “work” supports Native Peoples, often managed aside from that committee. The Salem Quarter Indian Affairs Committee draws members and participants from 7 meetings. 2016 Tri-Quarter Retreat (Burlington, Haddonfield, Salem Quarters) welcomed a workshop co-facilitated by a Lenape member and a Quaker, drawing the largest number of participants in 20 years. There are 4 trained facilitators of Toward Right Relationship with Indigenous Peoples workshops that have formed a “Local Network” and represent 4 separate PYM worship communities. A worship group to “decolonize this space” has met in a Friend's home on several occasions for truth telling ventures. A “Native Peoples Advocacy Group” formed – nine signatories addressed a PA Historical Society's reenactment of a Native hanging, a situation requiring skilled individuals who understand the pervasive ignorance and necessary balance of speaking WITH, not for, native peoples.

6. What are the goals of this proposed work, witness or activity?

By companioning, Native Nations and Friends will: advocate for Native Nation sovereign identities, cultural features, and historic truths; advocate against misappropriations; promote the rights of Indigenous Peoples, especially on issues bound to oppression, misappropriation, myths, untruths, and stereotypes that deny human rights by dominant societal structure; promote healing from intergenerational trauma caused from, but not limited to, civilizing, Christianizing, materialism, greed and assimilation; rejoice and celebrate together; provide educational opportunities, such as workshops, screenings; conduct legislative letter writing campaigns; create a place of welcome/ safe space for individuals with native descendancy, not members of Nation communities – by choice or imposed; share fellowship, including in-reach and outreach; support concerns for Mother Earth, including networking with environmentalists; build relationships by increasing cross community attendance for public venues.

7. What are concrete, expected outcomes of the work in the coming year? Please be as specific as possible. We know the work may take many years to complete, and we also know that successful witness requires specific benchmarks to measure progress along the way.

Out of expectant worship, spirit will guide our calling; milestones for Native Peoples facing legal, social, and/ or economic strictures will have been significantly reduced from mainstream media, official legislative acts, and social justice practices. Faithful periodic reflections & feedback from participants in the collaborative will assess actions/ events which will guide next steps – product, process, and resources. The use of more formal evaluations will provide a sense of the “community's” inclusive social context evidenced in fluid informed questions & comments, void of defense, fear, and unfounded rational. The collaboration will be dissolved if/ when together, its Native and non-native participants sense that peace has been restored or is at least manageable without the official collaborative, that “we” live rightly, peacefully embracing diversity; or should we find that the collaborative is inefficient in its impact; or if our resources become either exhausted or prohibited.

8. How do Friends plan to sustain this work, witness or activity? What is needed for its sustainability?

Use of PYM provisions would contribute to the educational intention, relieve burdens of self sustaining work, and embrace contemporary Native voice and relations. Friends and Native Peoples

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of shared spirit are welcomed into these projects – there is a “job” to match all gifts offered. Networking among organizations, such as concerns for Mother Earth, calls for a refined understand of Native culture. By example, but not limited to, there is welcome for large, central, free venues to host workshops and screenings for groups of 20-40 people, capitalizing on the resource of time vested; photocopying of fliers and support materials would reduce individuals' ongoing out of pocket expenses; conference call numbers would increase opportunities for gathering; “small grants” would assist travel arrangements for face-to-face relationship building for those in need. Our PYM legacy, officially dating back to 1795, of work and advocacy for and with Native Peoples remains a contemporary journey.

Will your group be applying to receive funding support for specific projects?

Not right now, but later.

Who is the contact person for this work?

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Is the person submitting this application the same as the contact person?

Yes