

Pastoral Care *Newsletter*

*For Overseers, Ministry and Counsel,
and others who provide pastoral care
in unprogrammed Friends meetings*

Vol. 9, No. 2 • January 2002

Moving Toward Wholeness: Addressing Race Among Friends

The lead article for this issue is collected from comments and contributions of many Friends considering how to be faithful to God and one another on matters of race within the Religious Society of Friends.¹ It has been compiled by editor, Patricia McBee and guest editor, Vanessa Julye, and is followed by short articles by Friends reflecting on facets of these issues.

George Fox admonished Friends “to know one another in that which is eternal.” In building our communities and in providing pastoral care to our members we reach toward that deep place which transcends differences including race, class, gender, or other external categories. Yet we enter our meetinghouses carrying our experience of the world around us, a world deeply influenced by these categories. Sometimes unwittingly, sometimes knowingly, too often in ways that cause distress, we let assumptions based in our racial or ethnic background influence the way we relate to one another, to our world, and to God. How can we help our meetings grow toward our ideal as Friends? How can we sensitively provide pastoral care to our members of color?

As we consulted with Friends of varying backgrounds about the preparation of this issue, the sense that emerged is that the first step is for us as a Religious Society to acknowledge that we are not the ideal that we long for. If we wish to grow toward that ideal we need to help each other to open our eyes and our hearts and our minds. We need to be prepared to question our assumptions. Friends of European ancestry may not recognize how many assumptions are based in whiteness. Friends of color may too readily assume that an issue that comes up

is based in race. We need to be ready to be changed as we learn from one another. We need to be prepared for the likelihood that discussing race will elicit strong emotions including frustration, sadness, guilt, anger, defensiveness, confusion, longing, and hope.

We are a Multiracial Religious Society

An amazing amount of pain is caused by the simple failure to acknowledge that Quakerism – including North American, liberal, unprogrammed Quakerism – is multiracial and multicultural. Below are a few examples of times when Friends of color felt invisible or unwelcome.

A board member at Pendle Hill was escorting a prospective lecturer around the campus. As they entered the main building a workshop participant approached them and said, “There’s no toilet paper in the ladies room.” Since both were African-American women were they mistaken for housekeeping staff? That was how it felt.

A life-long Friend who is Asian American says that she can be “going along being just me and then be brought up short” by comments such as “You speak excellent English. Where are you from?” “New Jersey,” she responds. “Where are your parents from?” “California.”

The lecturer at a Quaker event spoke stirringly about white privilege. She began that part of her talk with the comment “I, like the Society of Friends, am white.” and went on to discuss how white privilege benefits “us.” Her audience, however, included African American, Asian American, Native American Friends, and possibly others. Similarly, an African American Friend wrote about “building healthy relationships between Quakers and people of color” seemingly overlooking Quakers of color.

A Latina Friend shared with us that her meeting was hosting a series of workshops on racism. As fliers were being passed out, she noticed there were no references to Hispanic, Asian, Native American or any other ethnic

¹ One Friend of color cautioned that many scholars question whether the concept of “race” is useful in considering the vast range of skin colors and cultural backgrounds that make up the human community. Indeed within “racial” groupings there are many differences of experience and point of view. Nonetheless, ideas of race have influenced our experience in our meetings and we find it a useful construct with which to begin to address the assumptions that we make.

group but African Americans. "I really dislike feeling like the race police. I did point out that this is not just black and white – it is everyone."

Look around your meeting. You probably will observe that most members are white and middle class. But look closely for those who do not fit those categories. How do we harm them and the Society of Friends when we refer to Friends as a white, middle-class group? To the extent that we allow that inadequate self-concept to persist, how does it limit us as a Religious Society?

Looking at One Another As We Really Are

As you look around your meeting or yearly meeting and see people who are different from you in race or class, what assumptions do you make about them? Do you assume that they are similar to other people of that race whom you have known? What assumptions do you make about people of your own race?

What assumptions do you make about *yourself* as a person with a racial identity? A European American writes, "Most of us who are white have never really thought about what it means for us to be white. We see people who are not white and want to reach out, but have no idea how because of the legacy that has kept us isolated and segregated. We are part of a white culture that does not talk about, or even notice, its own whiteness."

An African American woman writes, "Racism is part of my daily life. It affects me in everything I do. There are people of European descent everywhere I go. I am surrounded by images which are constantly reinforcing that our cultural standard is that of the middle-class European American, a standard that most meetings have adopted." Does either of these describe your experience of the world? How would you describe the effects of your race on your world view?

One Meeting's Experience:

Addressing Race in Red Cedar Meeting

In the early 90's I began attending Red Cedar Friends Meeting in East Lansing, Michigan, with my then partner Deborah, an African-American. At that time we were one of two interracial couples attending meeting and the only lesbian interracial couple.

When Deborah raised concerns about how few people of color attended Red Cedar, some in meeting responded that African-Americans prefer a "livelier" service, full of music, prayer and preaching. Deborah found this stereotype offensive. She raised other concerns as well, suggesting, for example, that the meeting and its Peace and Social Justice Committee might find that issues at home, including racism, were as important to consider as traditional peace concerns in the wider world.

There was discomfort, if not anger, in meeting about these issues. Often Deborah was angry and hurt herself. And, sometimes she was alone in expressing these concerns because other Friends of color either did not feel the same way she did or did not feel led to speak about them. Sometimes this created confusion, but provided a vivid example of the fact that just because people are of the same race doesn't mean they hold the same point of view, even on issues pertaining to race. We do not expect white Friends to be in unity on all issues, why should we expect that of others?

As a result of Deborah's raising these matters, meeting took several actions. The Peace and Social Justice Committee began to analyze how meeting could look at each of its committees to determine what actions they could take to become anti-racist and hence more

welcoming to people of color. We decided to make Red Cedar's outdoor sign more welcoming by painting one of the two hands being shaken (depicted on the sign) in a darker skin tone. We joined with a predominantly African-American congregation in a community home repair program. Ministry and Pastoral Care sponsored a workshop on white privilege, as well as a worship sharing series delving into the emotional origins of racism. And meeting initiated mid-week meetings for worship at the Black Child and Family Institute, in an area of the city noted for its racial and economic diversity.

All this work certainly made meeting more aware of concerns about racism and affected many Friends deeply and permanently, but it did not increase the number of people of color who attended. Nor did it eliminate all tension regarding the issue of racism in meeting.

However, in 1998, when Deborah was diagnosed with a recurrence of cancer, most of the unresolved tensions and concerns seemed to take a back seat. Red Cedar Meeting provided both her and her immediate caretakers with the deepest spiritual and physical sustenance as they came to grips with the exacting requirements of this final illness. The meeting lifted Deborah up, and Deborah lifted the meeting up, as we all witnessed her dying. The experience of her death in the midst of this loving Quaker community makes me feel that there is hope, through love, of finding a way to overcome the barriers to truly seeing that of God in each other.

*Theo Mace now of University Meeting, Seattle WA
formerly of Red Cedar Meeting, Lansing, MI*

Assumptions about ourselves and others in our meetings affect the ways in which we interact. What assumptions do we make about why people have come to worship among Friends? Are we surprised to discover a Friend of color who is a second or third generation Friend? Do we assume that a new attender is a refugee from explicitly Christian religious expressions? Convinced Friends of various backgrounds who are spiritually nourished within the Christian tradition are shocked and saddened when they encounter Friends who feel Christian language is out of place among us. Many seekers come to Friends for the unprogrammed worship. Do we slip into the assumption that African-American convinced Friends are more likely than others to miss the music of their previous religious tradition or that Asian-Americans are more likely to like the silence? We might be surprised by what draws a specific person to our meetings. One person of color reported that she began to feel connected to her meeting not in meeting for worship or reflecting on Quaker beliefs but in the down-to-earth connection when she was removing the stuffing from the turkey for the meeting's Christmas celebration.

What assumptions do we make about people's background and interest? Friends tend to relate to each other assuming that members and attenders will have a specific base of knowledge from obtaining a college degree; that we are financially secure enough to have expendable money, that we are interested in current events and listen to NPR or read the NY Times. Look again at the members of your meeting. Would you be surprised to learn that a European American man well known among Friends does not have a college degree or that an African American woman is the fifth generation in her family to have one? Does race influence the assumptions you make about the financial resources of a Friend in your meeting?

Examining Our Corporate Assumptions

Race not only affects the way we relate as individuals. It effects our corporate life as Friends. Remembering Friends history of work for abolition and for civil rights or Friends work among relocated Japanese Americans during World War II, we may be lulled into thinking that Quakers are less racist than the general population. When Friends of color find that white Friends are not much different from the rest of the culture, it can lead to disappointment and anger. That anger can lead to defensiveness in white Friends.

A look at our history would show that Friends, both past and present, have been inconsistent in approaching matters of race. In addition to our positive history of work for racial equality, Friends participated in the slave trade, owned slaves, segregated our meetinghouses, made it difficult for African Americans to become members,

and financed schools for African Americans while keeping schools for Friends children segregated. In the nineteenth century, Friends worked for better treatment of Native Americans but debated whether the Native Americans should be consulted about what help they desired. Some Friends of color have found that it seems easier for white Friends to build coalitions with people of color outside of Friends than to address issue of racism within the Friends community. Knowledge of our full history, good and bad, can help us in finding our way today.

Assumptions about race and class affect our meetings for worship and for business and every part of our community life. Two European American Friends were asked by their meeting's Worship and Ministry Committee to meet with a new attender who frequently spoke in meeting, often in ways that showed a deep life in the Spirit but sometimes in ways that seemed inappropriate. As the conversation progressed she asked for a pause so that she could reflect on "the way you white people do things." The meeting members were startled, they thought they were talking about the way Quakers do things. How do we know what of our practice is based in discernment of the Spirit and what is based on cultural assumptions of the white middle class?

Our assumptions shape our messages in worship and the tone of worship itself. Our sedate meetings may be an expression of the discourse of the highly educated. Can we open ourselves to other ways the Spirit might break through among us? Might Friends of other cultural backgrounds help us see some of the ways our assumptions may block the movement of the Spirit in our meetings?

We have a custom in our meetings for business to ask for a time of reflection and re-centering when conflict or strong feelings emerge. When is this Spirit-based? When might it be an attempt to avoid facing up to something difficult? Might there be other Spirit-led ways of engaging one another around conflict?

How do the words we use reflect racial assumptions? Some African American Friends carry the memory of the term "overseer" as it was used in the days of slavery. (See sidebar, page 6). Persons who are neither European American nor African American feel left out of discussions of race that focus on those two groups.

How does the decor of our meetinghouses reflect race? Are there photographs, paintings, or quotations on the wall? If so, do they reflect the images and thoughts of people of color as well as of European Americans? Do the books and magazines in our libraries reflect positive images of people of color? Do they address issues of race and class? Do they speak to Friends of varying educational levels?

How do we know what of our practice is based on cultural assumptions of the white middle class?

Reaching Toward Wholeness

How can we create the Religious Society of Friends that we long for? As we identify, challenge and rid ourselves of assumptions we will grow toward our ideal as Friends. Here are some suggestions for steps you can take in helping your meeting reach toward wholeness:

1. Create a loving space within your meeting for Friends to have conversations that allow them to check out assumptions they are making about one another.
2. In providing pastoral care to individuals in your meeting remember to ask rather than to assume that race does, or does not, have a bearing on the care they need.
3. Create formal and informal settings to engage in dialogues about race and its impact on our meetings.
4. Establish a committee or small group in your meeting to examine issues of racism and how it affects the meeting and to make recommendations on how to respond to those issues.
5. Make clearness and support committees available for Friends in your meeting who are working on the issues of racism.
6. Build a relationship with a neighborhood congregation made up of people of color. Invite speakers from those congregations to tell you about issues important to members of their congregation. Work together on a project in the community.
7. Review and update the photographs, paintings, or quotations on the wall as well as the books and magazines in the meeting library so that they address issues of race, class and varied educational levels.
8. Support people of color in your meeting through helping them identify and build relationships with other people of color in the Religious Society of Friends.
9. Publicize events sponsored by or specifically for people of color.
10. List your meeting in the church section of the local paper for people of color.

As you proceed, it is important to be patient with one another, to listen to and follow the Spirit as it moves among us.

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Vanessa Julye is Clerk of The Fellowship of Friends of African Descent and a member of the Friends General Conference Committee for Ministry on Racism. She has a minute of travel in the ministry recognizing her concern for helping the Society of Friends become a more inclusive community for people of color. Patricia McBee is editor of Pastoral Care Newsletter and works among Friends on discerning and responding to the leadings of the Spirit. Both are members of Central Philadelphia Monthly Meeting.

Contributors to this article include Jean Marie Barch, Monica Day, Nancy Diaz-Svalgard, Pamela Haines, Chester McCoy, Gale Robde, Miyo Moriuchi, Trayce Peterson, Beckey Phipps, Carol Smith, Claudia Wair, David Yamamoto.



Vanessa Julye & Patricia McBee

From the Experience of an African American Friend

by Claudia Wair

Langley Hill (VA) Meeting

I am not an expert on racial issues. I'm just a Quaker who happens to be black. What you read here is from my experience and the result of a great deal of prayer. Not all Friends of color will agree with my ideas. Some of what follows is painful for me to reveal, and some of it may be difficult for white Friends to read.

I've heard that some Friends fear that people of color want to "change" Quakerism. The only thing I want to change about Quakerism is the same thing I want to change about American society as a whole: the myopia of the dominant culture. This myopia extends beyond race into economics (how many working class whites are Quakers? people on welfare?), and level of education (how many high school dropouts, of any race, are members of your meeting?). We are a denomination of privileged people, at least in this country, and privilege can blind any of us to the lives of the "other."

A question I frequently get is "What can white Friends do to be more welcoming to people of color?" While I do not doubt that this question comes from a sincere desire to do what's right, I must admit I find it a bit patronizing, even a bit amusing. The answer is so simple—be Quakers. Look back at the early Friends words and works. If you take the testimony of equality to heart, then when you see my face, you will not treat me any differently than anyone else. Yet, on more than one occasion, I've been mistaken for domestic staff among Friends. I must say that one gets tired of being "used" to it.

From my many years worshipping among Friends, I've come up with a short list of things to consider about racial issues in our meetings. The list is by no means all there is to the matter. But it's a start. Therefore, I ask you to prayerfully consider the following:

Recognize that modern Quakerism is little different from the rest of U.S. society. Quakerism's members bring many of the

values of the dominant culture with them. We are very much influenced by society in the way we perceive others, no matter how we may protest otherwise.

Set aside your assumptions. I've been a Quaker for almost 20 years, and still Friends I've been acquainted with much of that time are surprised to find I have a post graduate education. On more than one occasion I've been asked whether I miss the music of my Baptist upbringing. I admit I'm tired of answering, "No, I don't miss the music, and by the way, I was Methodist."

I came to Friends for the same reason as others have—to worship our God in the living silence.

Give us some space. As a person of color enters your meeting for worship, try not to overwhelm your visitor. Too much attention can be worse than no attention at all! Once that visitor becomes a regular attender, don't ask that he or she sit on every committee that might address issues of race.

Worship groups for Friends of color are not exclusive clubs, maliciously excluding white Friends. It is a time and a place to worship with others who share the

If you take the testimony of equality to heart you will not treat me any differently than anyone else.

debilitating experience of racism in this country. It is a place where we can, in the manner of

Friends, nurture and support one another in the day-to-day difficulties people of color and our families face. It is a place where we don't have to explain ourselves or our backgrounds to well-meaning if sometimes insensitive Friends.

Appreciate the gifts we bring as individuals not as spokespersons for a monolithic "Black" or "Asian" or other community. Just because our skin is a different color than yours does not make us an expert on the dynamics of race in America. Please don't ask us to be teachers. If the meeting finds itself discussing matters of race, please don't ask the few people of color to speak as representatives of their race. Rather, ask individuals if they are willing to talk about their experience, preferably one-on-one. If that person says "No," understand that such a complex and highly personal issue is extremely hard to talk about, especially with those you may not know well. If the individual says "Yes," be certain you're ready to truly listen — it may be hard to hear some of the things that might be said.

Be open to difficult truths. Modern Friends of all colors find it difficult to deal with conflict, often choosing the politically correct over plain speaking. The only way to work through racial issues, whether at the monthly meeting or global level, is to build trusting relationships with people of color. Trust takes time and work. Be patient.

Discovering a Place for Myself Among Friends

by David Yamamoto
Ann Arbor (MI) Meeting

I first attended a Friends meeting nearly 20 years ago in Berkeley, California. I was invited by a friend who knew of my interest in spiritual pursuits, peace and peacemaking, conflict resolution, and the environment. I had a lot of reservations about going back to organized religion, but I thought the values of Friends would be strong enough to attract me and it turned out to be the case.

I loved the silence and simplicity, though I immediately noted that I was the only person of color in the meeting. Over nearly five years of worshipping with Friends in Berkeley I did not make close connections with any of the people there, but I continued attending because I liked the silence and many of the messages, I liked the idea of communicating directly with God without the necessity of an intermediary.

When I married and moved to Ann Arbor, Michigan, my wife and I tried out both the Unitarian Church and the Quaker meeting. We found the meeting to have much more of the spiritual quality that we were seeking. In Ann Arbor Meeting I connected to some of the people on a personal level more than I had in Berkeley, but I continued to feel racially and ethnically isolated.

Because of the sense of isolation I became sporadic in attendance at meeting. We adopted two children whom we want to raise with a spiritual background, and I found myself attending meeting as much because of wanting that exposure for the children as for myself. My wife, who is white, was comfortable in the meeting, and there are more children of color than adults of color in the meeting so our children did not share my sense of isolation. They attended meeting regularly, often without me. As the children got older they questioned me about why I didn't go all the time, and I was faced with the issue of how I was going to support the spiritual values I said that I wanted them to experience.

Three years ago I committed myself to attending meeting on a regular basis. By attending consistently I came to realize that my experiences with the Friends did give me spiritual satisfaction. And thus it became easier to attend consistently. However, the issue of racial and ethnic isolation was running concurrently. I wanted to become an advocate and an activist for examining why there are so few people of color in our meeting and felt that I could not do that as an attender. After nearly twenty years of worshipping with Friends, last April I became a member of Ann Arbor Meeting. Since then I have become the convenor of an interest group on race/ethnic diversity in the meeting and attended a conference at Pendle Hill on Quakers and Racial Justice.

I feel spiritually at home in the Religious Society of Friends. However, I have felt separated culturally. It is my dream that I, along with all Friends of color, will feel as one—spiritually and culturally—with our Religious Society. While that day is not now, I am comforted that there are many Friends, as agents of change, who share this dream.

What's in a Name?

by Ernestine Buscemi
Morningside (NY) Meeting

As an African-American member of the Religious Society of Friends and a person working on inclusion and diversity among Quakers, I find the term “overseer” off-putting and hurtful.

“Overseer” is used widely throughout our religious culture. Early Quakers used it with true meaning of watching over and directing the Religious Society of Friends. However, in our current environment the word overseer carries other meanings and a lot of pain.

For many African-Americans, the connection with the term overseer begins in slavery. The overseer was the person who watched over you while you toiled for hours. That overseer held the dehumanizing power of holding a person's life in his hands. Today activists for prison reform describe prisons as plantations, with guards as overseers, and prisoners as slave labor. Just recently, I overheard a group of African American and Hispanic teenagers talking about their day in school interchanging the word overseer for the term teacher. I asked its meaning and was told overseer was the person with the whip and chains, the power of life and death.

We in the Religious Society of Friends must continue to be sensitive and vigilant about our publications and our way of speaking because for some, our language is riddled with anguish, sorrow and pain.

Our committees, as with early Quakers, continue to have the charge of watching over and directing the Religious Society of Friends. Changing the name overseer would mean that we Quakers are allowing safe places where understanding and love come together for a shared experience, nurturing that of God in everyone. For me, the Light is the core where true healing takes place and everyone is whole.

As Quakers we can think outside the box. Here are some examples of renaming: Membership Care, Friendly Ears, Ministry and Counsel, Pastoral Care, and Ministry and Nurture. I am grateful to see that some meetings are making changes. In this manner we are saying, “Welcome. Be a part of our blessed community.”

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A White Friend Speaks to Other White Friends:

Nine Suggestions for Addressing Racism

by Gale Rohde, Twin Cities Meeting, MN

1. Acknowledge your own racism and that in the Society of Friends. Acknowledge your own goodness and that of other whites, even racist ones.
2. Do not seek to distance yourself from the “bad” whites and be one of the “good” ones. We are all good ones, but all have some racism. Answer the spark of God in everyone.
3. Don't make people of color do all the work of advocating for themselves or educating whites (including you). Actively take on the issue yourself or, at minimum, be supportive.
4. Examine yourself prayerfully and honestly.
5. Be ready to listen without defenses and to create opportunities for people of color to tell you about their experiences. Even if you don't perceive something as racism, assume they are better able to recognize it than you are and be open to the possibility that their perceptions are legitimate.
6. Don't expect other groups to do all the changing to fit into our way of doing things (A good suggestion for including young people, too.)
7. It is important to develop relationships with people of color and expose yourself to other cultures and experience being in the minority.
8. Mistakes are better than inaction, but it is important to persist and to take responsibility to clean up your mistakes.
9. You might feel dumb and awkward and like you are doing everything wrong, but it's still worth doing and at some point you will be doing more and more right.

Upcoming in Pastoral Care Newsletter

**~ Discerning Our Leadings as
Meetings**

**~ Are We Forgetting Our
Young Adults?**

RESOURCES FOR FRIENDS OF COLOR

Fellowship of Friends of African Descent

clerk: Vanessa Julye
1515 Cherry Street, Philadelphia, PA 19102
215-627-6665. Website: www.quaker.org/ffad
Biennial Gathering of Friends of African Descent:
August 8-12, 2002.

Friends General Conference

Committee for Ministry on Racism
clerk: Vincent Buscemi
1216 Arch Street, Suite 2B, Philadelphia, PA 19107
215-561-1700, Website: www.fgcquaker.org
2002 Gathering - *Workshop for People of Color*,
Workshop leader: Helen Garay-Toppins and *Center for People of Color*, Coordinators: Vanessa Julye 215-627-6665 or La Verne Shelton 608-246-8965

Pendle Hill

338 Plush Mill Road, Wallingford, PA 19086-6099, 610-566-4507, toll free: 1-800-742-3150, Website: www.pendlehill.org, Information: bobbi@pendlehill.org.
Annual weekend conference for People of Color: *Making Our Voices Heard: A Weekend for People of Color with Emma Lapsansky and Minerva Carmen Velez-Glidden, February 22-24, 2002*

New England Yearly Meeting Committees

Committee on Prejudice and Poverty, co-clerks: Joyce Strah McKelvey, PO Box 182, Windham Center, CT, 06280; Sam Lowe, 122 Cedar St., Lexington, MA, 02421-6641; chenlowe@gis.net
NEYM Ministry & Counsel Working Party, clerk: Cornelia Parkes, 138 Sherman St., Belmont, MA, 02478; chparkes@aol.com

New York Yearly Meeting Black Concerns

Committee, clerk: Helen Garay-Toppins
15 Rutherford Place, New York, NY 10003
212-673-5750 Website: www.nyym.org

Worship Groups for People of Color

Philadelphia Worship Group, contact: Vanessa Julye or Barry Scott 215-627-6665. Meets the third first day at 9:15 AM during the months of September through June at Central Philadelphia Monthly Meeting, 1515 Cherry Street, Philadelphia, PA 19102. Childcare is available only if you call and request it a week in advance.

Washington, DC Worship Group, contact: Claudia Wair 703-628-9962. Meets first Sundays at 9:15 AM September through June. at Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC.

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Grounded in God: Care and Nurture in Friends Meetings

This complete collection of back issues of *Pastoral Care Newsletter* will soon be available in one volume from Friends General Conference. *Grounded in God* includes all of the articles you have valued in the past along with an updated list of resources and an introduction by PCN editor, Patricia McBee. The collection covers both the timeless and repeating cycles within the life of a meeting as well as the particular problems of our times.

A fundamental element of the life of a Friends meeting is a longing to care for one another in ways that are deeply grounded in love and in the presence of the Spirit. You will want *Grounded in God* for your meeting library and for orienting new members to your caregiving committee.

Includes questions for discussion, bibliography, index. ISBN: 1-888305-71-1

QP of FGC, 2002, 288 pp., 6" x 9", paperback \$17.50

Books on Addressing Race

- Communicating Across Cultures*, A Report by Lilamani Woolrych, Joseph Rowntree Quaker Fellow 1992/93. England: Joseph Rowntree Charitable Trust, 1998.
- Dismantling Racism: The Continuing Challenge to White America* by J. Brandt. Minneapolis: Augsburg Fortress, 1991. #
- Ending Racism in the Church* by S. E. Davies & S. P. T. Hennessee. Cleveland, Ohio: United Church Press 1998. #
- Equality* by Deborah A. Saunders. Florida: Southeastern Yearly Meeting, 2000. #
- The House on Mango Street*, by S. Cisneros. New York: Vintage Contemporaries, 1991.
- It's the Little Things: The Everyday Interactions that Get under the Skin of Blacks and Whites* by L. Williams. New York: Harcourt, Inc. 2000.
- Killing Rage: Ending Racism*, by Bel Hooks. New York: Henry Holt & Company, 1995.
- Race Matters* by Cornel West.. Boston: Beacon Press, 1993. #
- Strangers from a Different Shore. A History of Asian Americans* by R. Takaki. New York: Little, Brown & Company, 1998.
- Two Nations*, by A. Hacker. New York: Scribners, 1992.
- Uprooting Racism: How White People Can Work for Racial Justice* by P. Kivel. Gabriola Island, BC: New Society Publishers, 1996. #
- Why are All the Black Kids Sitting Together in the Cafeteria?* by D. Tatum. New York: Basic Books, 1997. #

Quaker History

- A Quaker Speaks from the Black Experience: The Life and Selected Writings of Barrington Dunbar* by J. Fletcher & C. Mabee. New York: New York Yearly Meeting, 1979. #
- Bayard Rustin: The Troubles I've Seen* by J. Anderson. New York: Harper Collins, 1977. #
- A Friend among the Senecas: the Quaker mission to Cornplanter's people*. 1st ed., by David Swatzler. Mechanicsburg, PA: Stackpole Books, 2000.
- For Emancipation & Education: Some Black & Quaker Efforts 1680-1900* by E. C. Harrison. Pennsylvania: Awbury Arboretum Association, 1997. #

New Pastoral Care Resources

OUT OF THE
SILENCE



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QUAKER PERSPECTIVES ON
PASTORAL CARE AND COUNSELING
J. Bill Ratliff, editor \$18.00

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QUAKERS AND PASTORAL CARE
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registrar@pendlehill.org · www.pendlehill.org

- Gentle Invaders*, by L. Selleck. Richmond, IN: Friends United Press, 1995. #
- Good Times, Bad Times: Idealism Is Realism* by Gordon Hirabayashi. Argenta, B.C.: Argenta Friends Press, c1985. Experiences of a Japanese-American Quaker during World War II. #
- Japanese American Internment: A Retrospective*. Philadelphia, PA: Friends Journal, 1992. #
- Negro Membership in the Society of Friends* by Henry J. Cadbury. The Journal of Negro History, Vol. XXI, No. 2, April 1936 #
- Quakers and Slavery: A divided Spirit* by J. R. Soderlund. Princeton, NJ: Princeton University, 1985. #
- Treasure in Earthen Vessels* by Herbert V. Nicholson. Whittier, CA: Penn Lithographics, 1974. (Japanese-Americans Evacuation and relocation, 1942-1945. Quaker biography.) #
- #Available from Philadelphia Yearly Meeting Library, 215-241-7220. Friends outside PYM can subscribe to the library.

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