

PYM Quaker Life Council Minutes

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Present: Marge Dawson, Anthony Stover, Melanie Douty-Snipes, Cathleen Marion, George Rubin, Gray Goodman, Amy Brooks

Ex Officio: Christie Duncan-Tessmer, Zachary Dutton,

1. Worship and Welcome

2. Program Committee: Cathleen Marion: The committee approved funding requests for :

- \$6,150.00 for Eco-Justice Collaborative
- \$1,050.00 for the two PYM reps for Earthcare Witness to attend the annual meeting.
- \$1,100.00 for First Contact Reconciliation
- \$7,926.00 for Legislative Policy Collaborative

The Committee meets on the Mondays prior to QLC meetings. A quarterly newsletter is being developed to be sent out to Collaboratives. May 1st is the deadline for funding requests and annual reviews based on evaluative queries. Olivia Brangan is the staff support person.

There might be a Collaborative for returning citizens forming. Alternately, the Decarceration Collaborative may incorporate the issue of needs of returning citizens.

An application for an Outreach Collaborative has been submitted.

The Program Committee asked the Governance Committee to find more people who can serve. The individuals need not be on QLC.

3. Anti-Harassment Policy: Christie Duncan-Tessmer: Members considered the PYM anti-harassment policy and the procedures connected to the policy.

The procedures are clear for any program or activity that is run by PYM staff.

Christie asked members to consider who is responsible for the implementing the policy for situations that are not overseen by PYM staff. It is possible that Elders and members of Pastoral Care may be able to play a role after being given appropriate training. It is also possible that people are selected for Pastoral Care who already have the training.

A definition for safe places should include emotional, physical, and spiritual safety.

Zachary will ask local Friends Meetings what their anti-harassment policies are.

Members APPROVED addressing issues within the policy as an entire council.

4. Governance: Minute for Traveling +/- or Religious Service: Amy Brooks:

A SPRINT made up of Robin Mohr, Amy Brooks, and Gray Goodman met and composed a procedure for addressing minutes of Travel of Religious Service.

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Members asked perceptive questions. The SPRINT will take the Council's questions under consideration and come back to the QLC. Questions included:

- role of recorded ministers.
- procedures for "releasing" Friends.
- is the presented procedure too cumbersome?
- Should PYM have significant involvement in minutes of travel and service?
- Is there a requirement for a support committee at the local Friends Meeting level or companion?

5. Governance: State of Meeting Reports: Amy Brooks: Members APPROVED the letter that will go out to all local Friends Meetings for composing their annual state of the meeting report.

6. Governance: Retreat: Amy Brooks: The retreat will be February 16, 2019 at the Ujima Friends Peace Center. Governance Committee will plan the retreat. Possibilities could include:

1. Sue Petrocelli review with Friends on how to serve as "board" members.
2. Worship sharing with focus on a review of the PYM structure.
 - a. Resource Friends
 - b. Strategic Issues: Membership growth + Local meetings - PYM link
 - c. Training of local meeting clerks and recording clerks.
 - d. Bridge Contacts
 - e. Resource Friends
3. Review of concept of "THREADS"
4. Review Discernment Team
5. Review Anti-Harrassment Policy
6. State of the Meeting Reports

7. Church World Service: Zachary Dutton: Formerly part of National Council of Churches, Church World Service is now independent. Its main focus is refugees, resettlement, and migrant justice. PYM is a non-voting member. CWS has asked PYM to become a voting member. There is rising interest in these issues throughout PYM, especially amongst Young Friends.

April 16, 2019: All-PYM conference call with CWS staff. There are many ways to be involved with CWS. **Members will consider the issue and revisit it at the March meeting.**

Other : Members APPROVED having Amy Taylor Brooks serve as QLC clerk. An Alternate Clerk and Alternate Recording Clerk still need to be found.

PYM Continuing Sessions will be on March 23, 2019

Announcement: Tri-Council 20-22 September Retreat

The meeting ended with a period of worship.

Respectfully submitted, Gray Goodman, Recording Clerk

The following pages are ancillary documents to read in advance of the January 2019 meeting

PYM Harassment Policy

Essential Issue #3: Anti-Harassment Policy: Christie:

Distinction between policy and procedure:

Policy is a set of overall principles determined by a governance committee or council. Procedure is a set of processes developed by those responsible for implementing a policy or an aspect of a policy.

Policy:

Philadelphia Yearly Meeting (PYM) is committed to co-creating environments for staff, volunteers, committee members, and program participants which are free of discrimination and harassment. Demeaning actions, words, jokes or comments based on an individual's gender, sexual orientation, race, color, creed, religion, national origin, ancestry, citizenship, ethnicity, ability, age, gender, gender identity, veteran status or any other reason prohibited by law or central to one's identity will not be tolerated.

Background and Context:

Regarding the above commitment to environments that are free of discrimination and harassment, this procedure specifically concerns PYM's understanding of and response to sexual harassment. This procedure applies only to sexual harassment between people 18 years of age or older. There is a separate procedure for incidents of nonconsensual physical harm used with people under the age of 18 and with all participants in our youth programs. Please refer to that procedure when minors are involved.

Harassment is unwanted behavior generally involving the exercise of formal or informal power by someone over another person. What one person might consider an innocent comment or behavior could actually be experienced as harassment by another person, particularly if the behavior is repeated. Sexual harassment includes any unwelcome or offensive sexual comments, advances, requests of sexual favors and other verbal or physical conduct of a harassing nature directed to a person because of their sex.

Does this mean that we must refrain from offering hugs to friends, or making comments about a friend's appearance? No, but we should be sensitive to the possibility that another might be made uncomfortable by such behavior.

Philadelphia Yearly Meeting embraces the practice of enthusiastic consent. We expect everyone who participates in any program or community space planned by or sponsored by PYM to follow this practice. Enthusiastic consent requires that we go one step beyond simply asking before we touch someone or before we say something that we think might be sensitive. We also need to pay close attention to the body language of our interlocutor. Even if someone says yes, their body

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language might be saying no, or they might seem reluctant. If someone seems reluctant even though they are saying yes, we take this into account before following through on what we have requested. We wait for consent that is enthusiastic, that clearly states in words and body language that, for example, someone wants a hug or to talk about a sensitive topic.

Procedure:

PYM program staff have appropriate training, and at Continuing and Annual Sessions we also assemble a Pastoral Care Team with appropriate experience. In the event that there is an incident that is reported outside of a PYM program there is a Pastoral Care Team appointed by the Quaker Life Council which can provide support.

If you feel harassed by the comments or behavior of another person in the course of a PYM program, and if you feel able, you can tell that person clearly that you find their behavior objectionable and ask them to stop it. If someone tells you that they have been offended or embarrassed by something you did, please simply apologize and be mindful so as not to repeat the objectionable behavior. Intention is different from impact; always be respectful and open when your impact was different than you intended.

If you feel unable to confront the person or find that they repeat the objectionable behavior despite your request to stop it, please approach a member of PYM program staff or a member of the Pastoral Care Team at the program or the QLC Pastoral Care Team.

If you witness or are told about a situation involving possible harassment, first check in with the person who appears to have experienced the harassment. If they feel uncomfortable about the behavior, encourage them to confront it or report it.

WHAT PYM Staff and/or the Pastoral Care Team Will Do in Response to a Reported Incident of Harassment

Informal procedure:

You may simply want an opportunity for a confidential discussion of the incident with a member of program staff or the Pastoral Care Team and help with how to handle it. If this discussion is sufficiently helpful, and you are able to stop or avoid further objectionable behavior, no further steps will be taken unless it is determined that the nature of the complaint is serious enough to warrant further action, such as a formal procedure.

Formal procedure:

You may want a formal investigation and more assistance in dealing with the perceived harassment. Program staff and/or Pastoral Care Team members will initiate the formal procedure in any case which it deems sufficiently serious. In this event, both the complainant and the alleged harasser will be notified of such a decision.

In a formal procedure the following steps will be taken:

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1. you will be asked to submit a written, signed complaint. This complaint may be brief, but it should include

- name(s),
- a description of the objectionable behavior,
- the context,
- and your feelings.

2. When such a complaint is received,

- two members of program staff or the Pastoral Care Team will meet with you in confidence, discuss the alleged harassment with you,
- and then proceed with a thorough investigation of the complaint.
- Such investigation will always include, but not necessarily be limited to, a meeting of the investigators with the alleged perpetrator.

3. The investigating members of program staff or the Pastoral Care Team will reach a decision as to the merits and gravity of the complaint and how to handle the situation. If it is determined that harassment did indeed occur, possible consequences include:

- a) Asking the harasser to acknowledge and stop the offending behavior;
- b) Requiring the harasser to stay away from the person who experienced the harassment for the duration of the program,
- c) Requiring the harasser to attend the program with the accompaniment of an elder,
- d) Requiring the harasser to leave the program,
- e) Refusing to accept the harasser at future program.

The investigating team will communicate its decision and the action taken to the individual who submitted the formal complaint and to the Associate Secretary for Program and Religious Life. Any decision to exclude a harasser from future programs may be appealed to the General Secretary.

4. Complaints will be treated with confidentiality and discretion. Confidentiality will extend both to the charging party and to the person accused of harassment, as well as to all documentation resulting from the investigation. A brief report will be made of any formal investigation and the reports will be maintained by the Associate Secretary for Program and Religious Life. The Associate Secretary for Program and Religious Life is required to write an incident report. See Appendix A for the report form.

5. Every effort will be made to protect persons making bona fide complaints from any kind of retaliatory action.

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6. If a report is not made, PYM may be unaware of the facts and therefore unable to take appropriate action.

MANAGING SERIOUS CONFLICTS NOT BASED ON HARRASSMENT

Conflicts not involving harassment are normally handled through less formal means. From time to time a conflict within a program might prove resistant to less formal methods, have an explosive or particularly harmful nature, and/or require the kind of investigation described above.

Essential Issue #4: Minute for Traveling +/-or Religious Service: Amy:

**Report on Addressing Minutes of Travel
Minutes of Religious Service**

Robin Mohr, Amy Brooks (QLC), Gray Goodman (QLC)

Goals of the Following Suggested Structure

- Avoid having QLC being the sole authority.
- Include more people in the process of examining minutes of traveling service.
- Have people with minutes of traveling service make presentations or provide opportunities for service within the Yearly Meeting.
- People appointed by PYM as representatives to Quaker organizations beyond PYM should each get a letter of introduction to carry with them when they serve on behalf of PYM. The standard letter would be personalized by the Nominating Committee with a brief biographical description and signed by the Clerk of the YM as soon as they are approved for service.
- Create a **Gifts and Leadings PYM Sprint Readiness Committee** made of up of people who could be on call for examining and learning about individuals' calls to religious service when they arise at the Yearly Meeting level. The Committee members would also to have read and be familiar with the information in the below link.

The following is a link from Pacific Yearly Meeting called "Faithfulness in Practice" which is in turn based on work done a decade ago by Central Philadelphia Monthly Meeting.

<http://www.pacificyearlymeeting.org/wordpress/wp-content/uploads/2010/09/MandLFaithfulnessInAction.pdf>□

QLC SPRINT Suggested Steps For Minutes of Travel of Religious Service

1. A traveling minute of religious concern begins in the Monthly Meeting and guided by a Clearness Committee. *See Faith and Practice p. 74 and 75.*
2. If a Monthly Meeting gets under weight of a minute, the minute goes to the Quarterly Meeting. A Clearness Committee (or Gifts and Leadings Standing Committee) of the Quarter is set up to listen and learn about the nature of the leading. The Clearness Committee and the individual making the request would make a presentation at a Quarterly Meeting for Business to educate Friends regarding the minute.
3. Once approved by a Quarterly Meeting, the Quarterly meeting clerk writes a letter and signs it, endorsing the minute. If it is felt that the minute be sent to the Clerk of PYM and the Clerk of QLC, the clerk's letter should provide an explanation.
4. The QLC Clerk calls together 3 people from a Gifts and Leadings PYM Sprint Readiness Committee. The 3 individuals form a Sprint to season and learn about the nature of an individual's religious leading.
5. The Sprint and the person requesting the minute for travel for religious service would bring a recommendation to the next QLC meeting for approval.
6. If approved the minute would be sent to the Clerk of PYM for signature. The minute would then be read at the next gathering of the PYM body.

Queries to Consider by the Gifts and Leadings SPRINT

- If this service is within the Yearly Meeting, where will it be conducted?
- What opportunities within the Yearly Meeting are there to carry out the religious service?
- If it outside the Yearly Meeting, where will the service be conducted?
- Does the minute clearly state the purpose of the leading?
- How does one know when the service is completed?
- What plans are there for presentations at the Monthly , Quarterly , and Yearly Meeting levels?
- What obligation is being placed upon the Yearly Meeting?
- What openings does this create for the Yearly Meeting?
- What openings does this create for the member if approved by the Yearly Meeting?

Excerpt from Faith and Practice p.51-2 digital copy p.74-75 Hard copy

From the beginning Quakers have both experienced and identified themselves as a community that transcends geographical and cultural boundaries. This encourages the offer of hospitality to traveling Friends, on the one hand, and the confidence of welcome, on the other. Friendly intervisitation has, for more than three hundred and fifty years, provided an important opening for understanding and cooperation in the affairs of Friends and for mutual ministry and spiritual growth. Friends are encouraged, therefore, as they travel on business or otherwise, to allow time for visits with meetings or with individual Friends and families in the regions they pass through.

Letters of Introduction Friends intending to travel benefit from obtaining a letter of introduction from their home meetings. Such letters usually state the fact of membership, give some account of the individual's participation and witness in the affairs of our religious society, and express such greetings as are deemed appropriate. Letters are signed by the clerk and duly noted in the minutes of the monthly, quarterly or yearly meeting. Since Friends travel for a wide variety of purposes, letters of introduction do not suggest specific obligations either on the visitor or on those visited and may be issued by the clerk without formal consideration by the meeting. Such letters are often endorsed by those visited and used to send greetings back to the visitor's home meeting.

Minutes of Travel for Religious Service As in the past, Friends today can find themselves under a sense of divine leading to travel in support of an important public witness or to nurture the religious life of Friends families and meetings. In carrying out such leadings, they find it useful to take with them a formal minute for religious service from their meeting.

A meeting should issue such a minute only after the concern has been laid before its committee on worship and ministry, a clearness committee, or such other group as the meeting may suggest and has been favorably recommended to the monthly meeting for approval. A minute for religious service, signed by the clerk, states clearly the nature, scope and duration of the proposed service and affirms the meeting's support of the Friend(s) concerned. The meeting issuing such a minute should consider whether it is under an obligation to ensure, insofar as possible, that the proposed service is not hampered by a lack of funds or other support.

A Friend who proposes to travel under religious concern may find, as have Friends in the past, that it is a source of strength and comfort to be joined by another Friend sympathetic to the concern and able to share counsel and encouragement.

A minute of travel for religious service, after being adopted by a monthly meeting, is usually submitted for endorsement by the quarterly and yearly meetings, especially if the Friend expects to travel beyond the bounds of the yearly meeting.

Friends traveling with such minutes are customarily welcomed by those among whom they visit and invited to share their concerns with appropriate gatherings. It is also customary for minutes of travel for religious service to be signed at the conclusion of the gatherings by the person(s) presiding.

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Upon the completion of the service proposed, a minute for religious service should be returned promptly with a verbal or written report to the meetings that had earlier reviewed the concern and minuted their support.

Essential Issue #5: State of Meeting Report: Structure: Amy:

2018-9 Letter

Dear Friends,

Greetings from Quaker Life Council of the Philadelphia Yearly Meeting. How does the Truth prosper with your meetings? If you are ready to let your spirit shine out, we are ready to receive your spiritual self-assessments! Anything we receive before May, we will be sure is included in our summary report for PYM.

Last year, we began the transformed practice across our monthly meetings of performing spiritual self-assessments and sharing them with the Yearly Meeting at annual sessions. Quaker Life Council compiled a summary of these reports that was shared during the summer and PYM staff has now posted all of these state of the meeting reports on the PYM website for all meetings to see. (Available at <https://www.pym.org/category/state-of-the-meeting-report/>, December 15, 2018). Read them! Rejoice in our full PYM Quaker community. You may find help for an issue that your meeting is facing in the way another meeting has handled a situation. You may find inspiration. You may find a different way that your meeting would like to do the Spiritual self-assessment this year after reading these.

Above all, we hope that you again focus on the Spirit in the process of assessing the Spirit. We encourage you to have the process be Spiritually rich, rather than depleting. I have included the Faith and Practice guidelines which outlines a process you may choose to undertake. However, do not hesitate to be creative in your process and in your reports. If your meeting needs more worship, do your assessment in worship. If you need to know your hard numbers or want to write an intellectually based historical report, go for it. If your meeting sews in the Spirit, do your spiritual assessment in a quilt. Write songs or stories together if you would like, or play games and share back the rules of how to play that makes your community shine. We can receive videos, pictures, written reports, whatever you would like to share that captures your meeting's Spirit. Make it a good and rewarding experience for your meeting, because this is done for you and for the Spirit of our whole PYM.

We, the Friends in Quaker Life Council extend our love you and your meetings. We want our Spirits to shine together. Thank you for holding us in the light as we do our work, we are doing the same for you. Please know that we are here to help nurture your Spiritual growth. Call on us if you think we might be able to help. We are so glad that your meeting is a part of PYM and we are thankful to be serving you.

Love,

Quaker Life Council

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[list QLC members and their meetings]

Faith and Practice Section : Conducting a Spiritual Self- Assessments:

When early Friends met one another, they would ask “How does the Truth prosper with thee?” rather than asking “How are you?” They wanted to know about each other’s spiritual condition and relationship with the Divine.

Undertaking a prayerful assessment of the Friends meeting’s spiritual condition and needs and issuing a state-of-the-meeting report on a regular basis can provide a deep and meaningful opportunity that draws the community together. The meeting’s self-examination process may involve several steps. The meeting could begin with queries that address its spiritual strengths and weaknesses and also efforts to foster growth in the spiritual life of each member and of the meeting as a whole. The meeting may use the queries suggested below; it may use selections from the general queries above; it may decide to use queries from some other source; or it may formulate its own queries. The meeting may charge one of its standing committees, such as worship and ministry, or an ad-hoc group to prepare a response to the chosen queries or to oversee a process of gathering information more widely in the meeting from which to prepare a response. In the latter case, the committee may hold discussions with committee clerks, the meeting’s young Friends, or new attenders, for example; or it could conduct worship sharing by small groups within the meeting or by the meeting as a whole. The committee will prepare a draft report in a format that is most helpful to the meeting. The report is then submitted to the meeting for discussion and approval.

After approval by the monthly meeting, the meeting may agree to share its spiritual self-assessment with other meetings.

Suggested Queries for a Spiritual Self-assessment of the Meeting:

- What practices and strategies are employed by our meeting to help members and attenders of all ages prepare for worship—whether in meeting for worship or in meeting for business?
- What are the challenges to and opportunities for enhancing the worship of our meeting, and what are we doing to address these?
- What opportunities are provided to address topics important to deepening both personal spiritual journeys of members and the spiritual life of the meeting?
- What is most needed to strengthen the communal witness of the meeting to the local community and beyond?
- To what priorities does God call our meeting? How do our annual budget, our meeting’s standing committees and other aspects of the meeting’s life reflect those priorities?

QLC State of Meeting Reports Summary 2017-8

Friends of the Quaker Life Council have collected these kernels of wisdom from Quarters, Monthly Meetings, and Worship Groups throughout the Philadelphia Yearly Meeting. We hope that others will delight in these practices as we have. We hold this information up to you not as a burden but as a source of strength and inspiration from God's presence amongst Friends.

When composing minutes, meetings either had an individual or a team prayerfully consider how to respond to PYM queries or queries the meeting community created. After collecting answers, Friends brought the report to a business meeting for further amendment and final approval. The Quaker Life Council formed a Sprint to read the reports from 2018 and most of 2017. Insightful responses or concerns were compiled into categories:

Deepening the Spiritual Community: Worship, Spiritual Growth, First Day School

Friends found a variety of ways to enhance worship and find a closer bond with Spirit. Some prepared for worship by collective singing and reading sacred texts aloud. Others sank into the Silence with the children present. During worship, some meetings preferred an unprogrammed format while others used a monthly prepared message or query. In closing worship, some groups preferred the children to enter a settled meeting. Others sang to end worship. Many meetings shared joys, concerns, after-thoughts, introductions, and announcements after worship.

Friends used many different methods of spiritual improvement. Yoga, meditation, mindfulness, and extended worship were practiced. Classes such as Spiritual Formation, Quakerism 101, Quaker Quest, and a speakers' series were additional paths to fostering growth.

First Day School was often enhanced with trained, hired instructors aided by volunteers. Weekly sessions for all age groups using spiritual text, video, and/ or speakers were helpful.

Building Community: Social Contacts, Membership, Business, Anti-Racism, Concerns

Community was best built through social activities that bring joy and fellowship to all ages such as: intergenerational games, movies, star-gazing, meals, singing, scavenger hunts, etc... Greeters at doorways makes others feel welcome. Notes to Friends at college or lifecare communities lets them know they are remembered. Notes on holidays and birthdays help everyone. Having social dinners for attenders welcomes them to the community.

Caring for the meeting's business is a spiritual practice filled with concrete, practical tasks. Creating brochures introducing Friends' ideas and practices educates all. Sending Friends to clerking workshops provides future trained leaders. Reviewing practices involving committees, records, bylaws, and finances helps Friends maintain best modern practices. Providing time between MFB and MFW helps Friends adjust their spiritual focus

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Community often means helping each other with challenges. For majority Friends, acting on racism often begins with looking within oneself. It is helpful to join a group, preferably outside one's comfort zone. There is a great deal of literature and media available for educating oneself and others. What is important is to begin the process and maintain humility. Challenges can also involve how to adapt to a changing community, aging buildings, and declining membership.

Involving the World: Local organization, Friends institutions, Witnessing to the World

Friends find their spiritual strength and growth not just within their houses of worship but also outside in their surrounding community, letting their lives and actions speak to others. Many meetings encourage outside groups to use the meetinghouse and grounds. Others invite the outside community in for special events. Having a strong, positive relationship with neighbors solves many problems in advance. This is also true when a meeting may share space with another organization like a school. Neighbors provide opportunities as well as challenges.

If a meeting is connected to a Friends institution, it is important to set up a Care Committee to nurture the spiritual, financial, and physical assets the two organizations use. Invite families to worship on First Day. Provide financial support for Friends of all ages to participate in Friends institutions as well as contribute to and publicize activities of FCNL, AFSC, FGC, etc...

Witnessing one's Spirit-led beliefs, ideals, and actions often means public action in one's own community and in the broader world. Public vigils of protest or commemoration can inspire others to act. Some meetings share monthly meals with those in need as an act of shared experience instead of only charity. Other Friends give material aid to refugee families including ESL and citizenship classes. Collecting goods + books to be shipped elsewhere may be expensive but still needed. Quarters and meetings can organize service trips on their own or with other faith communities. Service involves learning about one's community and discerning what help is needed especially if Friends are open to being transformed by the experience.

These ideas listed here come directly from PYM's monthly and quarterly meetings as we renew the old tradition of sharing year-end reflections of our practices with each other. This first year is a step towards learning more from each other as well as where Spirit is guiding us. The Friends on the Quaker Life Council gathered this information as a service to Friends and Meetings throughout the Yearly Meeting. Our hope is that this year's reports will inspire more Meetings to take the time to renew the art of collective reflection on the past year to guide Friends to where God is leading them in the coming year.

6.Governance: Retreat: Amy:

Retreat Topics

- a. Board Training by Sue Petrocelli
- b. Spiritual Self-Assessment of QLC. PYM MAP as model. Convert to queries.
- c. Defining THREADS-
 - i. Religious education
 - ii. Outreach
 - iii. Property maintenance
 - iv. other
- d. Anti-Harrassment Policy
- e. Discernment Team: Next Steps
- f. Fellowship
- g. State of Meeting reports

**Discernment-Reconciliation Committee
(Thoughts from George Rubin, QLC, Governance)**

PYM needs to have a standing Discernment-Reconciliation Committee that could be part of QLC. Membership on the committee may be broad to include Friends from Administrative and Nominating Councils. QLC must also be sure that Friends on the Discernment-Reconciliation Committee are open and sensitive to the concern/s raised. This committee may also call upon PYM professional staff for assistance.

For PYM to have a strong Conflict-Resolution structure it should start in the Monthly and Quarterly Meetings. There needs to be a Pastoral Care Committee for all its members at the Monthly/Quarterly meeting levels. Friends should be reminded that there is a right balance between affirming the authority of the individual and affirming the authority of the group. This is what the true leading of the Spirit is. The way to reconciliation is deeply personal and involves facts and feelings that are unique to each individual. At every level, we need mutual accountability. We need an expectation of behavior that will nurture a relationship of trust, caring and responsiveness. This will help encourage Friends with problems to address their difficulties by asking for help from others and should not cause people to shy away from sharing when behavior causes offense. We all need to take the risk of trusting God's leading and letting go of our behavior in order to allow us to move to a new faithfulness in all areas of living.

Present Outcome: QLC has seen the positive results of a Discernment Team handling a meeting conflict but this structure needs to have a higher priority for the Monthly and Quarterly Meetings. Effective listening and reconciliation at the Monthly/Quarterly Meeting levels may lead fewer of these problems move to the level of a concern of the Yearly Meeting.

Resources:

1. Gospel Order, Sandra Cronk, Pendle Hill Pamphlet #297
2. The authority of Our Meeting, Paul Lacey, Pendle Hill Pamphlet # 365
3. Coming to Light, Valerie Brown Pendle Hill Pamphlet #446

4. Meeting at the Center, Bruce Birchard, Pendle Hill Pamphlet #44

7.Church World Service: Zachary: Formerly part of National Council of Churches. Now independent and main focus is refugees, resettlement, and migrant justice.

Essential Issue #7: Church World Service (CWS)

- This is the webpage of Church World Service, where you can learn about them: <https://cwsglobal.org>
- Find out more about the refugee resettlement work at greateras1.org.
- The CWS Mission Statement: Church World Service is a faith-based organization transforming communities around the globe through just and sustainable responses to hunger, poverty, displacement and disaster.
- Description from their website: “CWS has worked for seven decades with one goal: building a world where there is enough for all. We affirm the power of individuals and communities to take ownership of their future. We meet them right where they are, helping them create solutions they can maintain – and build on. That means a refugee family who is able to start a new life. Or someone rebuilding after disaster finds safety with dignity.”
- Here is a link to the [annual report](#).
- Here is a link to a powerpoint about the [history of membership](#).
- We are already a member of the Church World Service because we are a member of the National Council of Churches (NCC).
- CWS inherited its membership from the NCC; all the churches that were members of the NCC became members of CWS by default. Now Church World Service is a separate organization, still working in close partnership with the National Council and its General Secretary and President.
- Historically, there have been no explicit expectations made by CWS of any of its member churches.
- Now, CWS is asking whether “Member Communion” choose to be voting or non-voting, indicating a level of involvement.
- PYM’s strategic directions point toward increasing relationships with other organizations.
- There remain no formal intentions on PYM’s part and no formal expectations on CWS’s part, with the significant and recent exception that CWS would like us to get clear on what type of membership we have with them.
- We can become a non-voting member, which means we maintain the status quo, changing nothing about the relationship between PYM and CWS.
- We can become a voting member, which means greater participation in the life of this organization. For example, the General Secretary would add CWS to the list of organizations whose Annual Meetings she visits.
- There are many ways to participate in the life of Church World Service, and no financial contribution is set. It is asked that a member participate, and encourage its meetings or congregations or members to participate.
- For example, ways to [take action and participate](#) are:
 - CROP Hunger Walks [in its 50th year]

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- Advocacy Alerts and sign-ons
- Congregational Tools and Blankets programs
- Team CWS virtual fundraising
- There is no specific financial contribution required by member organizations.