Agenda
Permanent Board
11 May 2019
Durham Monthly Meeting

0930: Opening Worship
Welcome
Roll Call
Minutes: 23 February 2019

Reports:
Presiding Clerk
   Racial, Social and Economic Justice Committee: Purposes, Procedure and Composition
Secretary
   Proposal: Support for the Ministry of Publications
   Proposal: Mosher Book & Tract Fund
Director, Friends Camp

M&C: Noticing Patterns of Oppression and Faithfulness Working Group
Clerking Structures and Practices Working Group
F&P Revision Committee: Dual Membership, Affiliation with Other Faith Communities

Treasurer
   Proposal: To Open Everence Bank Account
Finance Committee: 2020 Budget

Updates:
   Social Media
   Challenging White Supremacy Working Group
   Reparations Working Group
   Legacy Gift Committee
   Fund for Sufferings Framework
   Sessions Site Selection Plan

Nominations:
   Internal Nominating Committee
   Moses Brown School

Travel Minutes:
   Susan Davies
   Jay O’Hara
   Benigno Sanchez-Eppler
Memorial Minutes:
  Paul Cates
  Eileen Cummings
  Ann Cates Higgins
  Paul Emerson Hood
  Stephen Gale Perrin
  Kenneth Gale Potee
  Elizabeth Poynton
  Robert Thomas Seeley
  Patricia Shotwell
  Shirley Feigel Stafford
  Gudrun Helga Weeks
  Noa Hall Williams

1600: Closing Worship
Permanent Board Meeting  
February 23, 2019  
Providence Friends Meeting

19-01: Opening Worship

Friends opened with a period of worship.

19-02: Welcome

Rebecca Leuchak, clerk of Providence Friends Meeting, welcomed us to their meetinghouse and acknowledged that we are meeting on the traditional homelands of the Wampanoag and Narragansett nations.

19-03: Roll Call

The recording clerk called the roll.

Present: Sarah Gant, Clerk; Hannah Zwirner Forsythe, Recording Clerk; Travis Belcher, Martin Zwirner Forsythe, Chris Gant, Ian Harrington, Betsy Kantt, Rebecca Leuchak, Ed Mair, Christopher McCandless, Jean McCandless, Gina Nortonsmith, Carole Rein, Sara Smith, Bill Walkauskas, Tom Vargo, Mary Zwirner

Ex-Officio: Bob Murray (Finance Clerk); Bruce Neumann (Rising Presiding Clerk); Elizabeth Reuthe (Secretary’s Supervisor); Shearman Taber (Treasurer); Fritz Weiss (Presiding Clerk)

Guests: Betsy Cazden, LouAnne McDonald, John Reuthe, Steve Schwartz, Kathleen Wooten

Regrets: Deana Chase (Development Co-Clerk); Noah Merrill (Secretary); Kim Allen, Peter Bishop, Darcy Drayton, Ben Guaraldi, Anna Raddockia, Phil Stone, Elizabeth Szatkowski, Will Taber, Rosemary Zimmermann

19-04: Minutes

Minutes from our November meeting were approved at that meeting. Any final corrections should be submitted to the recording clerk.

19-05: Presiding Clerk’s Report

Fritz Weiss, Presiding Clerk, shared some highlights from his written report.

As we meet, Noah Merrill and Jackie Stillwell are representing New England Yearly Meeting (NEYM) at Cuba Yearly Meeting’s (CYM) Sessions. NEYM continues to struggle with getting
visas for CYM representatives to our Sessions. Since our approval of a joint minute, “Una Propuesta para una Minuta Unida”, with CYM last year Fritz has been in contact with New England congressional delegates (Senator Patrick Leahy, and Representative James McGovern) inquiring into ways to advocate for permission for representatives from CYM to travel to New England.

Sessions Committee has approved a significant change to the Sessions schedule. Business meeting sessions are being moved from the evening to the afternoon to better allow for parents to participate in business discernment. This will also allow for evenings that are more focused on fellowship and spiritual connection.

There are more details on all of these topics in the Presiding Clerk’s report.

19-06: Quarter Name Change

Rhode Island/Smithfield Quarter has changed their name to Southeast Quarterly Meeting and Friends were asked to acknowledge that change and the stronger sense of identity and of becoming whole reflected in this change. Friends approved.

19-07: Living Faith Gatherings

Living Faith Gatherings (LFG) were approved by Permanent Board (PB) as an experiment three years ago. Coordinating and Advisory (C&A) has recognized that these gatherings have become a full program of the YM, organized by a volunteer committee that is gathered and supervised by the Yearly Meeting Secretary. PB is asked to approve LFG as a continued program of the YM and to approve updating the secretary’s job description to reflect his role in this program. Friends approved.

19-08: Sessions Committee Recommendation

Sessions Committee (SC) recommends extending our contract with Castleton University for two more years meaning that we will meet at Castleton through 2022. SC asked for a Site Selection Committee to be formed and for Permanent Board (PB) to name two members to that committee. Friends approved extending our contract with Castleton through 2022. Friends who have suggestions for members to the Site Selection Committee should bring them to the PB Clerk prior to our May meeting.

19-09: Secretary’s Report

Noah Merrill, Yearly Meeting Secretary, provided an extensive written report in advance of our meeting. In his absence, Friends in other leadership roles were asked to speak to the pieces of Noah’s report that they have experience with. Though we miss Noah at our meeting we are grateful for the work he is doing in Cuba. The Secretary’s report is appended.
19-10: Data Privacy Policy

New England Yearly Meeting collects, maintains, and uses data from individuals to support and strengthen the Quaker movement in New England and beyond. Our need for a data privacy policy is both good practice and a legal requirement. The policy before us describes our intentions as an organization and should be considered a living document that can and should be updated frequently. Friends had the opportunity to ask questions and provide feedback.

There are sections to be added on integration with Friends Camp, reviewing the use of our data by third party service providers, and our response to a breach of our data. The policy will also be reviewed by counsel. Friends approved the Data Privacy Policy with gratitude and the understanding that there are pieces to be added and revised. Any substantive changes to the policy will come to PB for approval. The draft Data Privacy Policy is appended.

19-11: Report from the Secretary’s Supervisor

Elizabeth Reuthe, Supervisor to the Yearly Meeting Secretary, conducted a performance review of the Secretary during the summer of 2018. This involved information from more than 40 people throughout the Yearly Meeting (YM) and the wider Quaker world. Noah is much loved by staff and members of the YM. Included in Elizabeth’s review of Noah was feedback about the organization of NEYM. Detailed feedback is appended. Friends accepted the evaluation of Noah Merrill, with gratitude.

19-12: Areas of Focus

Elizabeth Reuthe, Supervisor to the Yearly Meeting Secretary, and Noah Merrill, Yearly Meeting Secretary, worked together to develop Noah’s Areas of Focus which are grounded in a work/life balance and engaging with staff to create a more shared vision of the work and increase space for initiative and growth. Noah’s Areas of Focus are leading the development program, coordinating the funding priorities process, supporting volunteer service empowerment, fostering religious education and expanding and improving communications. The Areas of Focus document for October 2018 to September 2019 is appended.

19-13: Treasurer’s Report

Shearman Taber, YM Treasurer, made himself available for questions.

19-14: Announcements

Friends shared announcements about events in New England and beyond before breaking for lunch.
19-15: Faith & Practice Revision Committee

Faith & Practice Revision Committee (F&PRC) asks Permanent Board (PB) to develop an “Organizational Handbook” (final title to be determined by a working group). In their revision of the organizational chapter of Faith & Practice (F&P) it became clear that the structures of the Yearly Meeting (YM) should not reside in this chapter because it will inevitably fall out of date long before each revision of F&P is produced. An “Organizational Handbook” will allow for the structures of the YM to be more accurately documented and more easily updated. This handbook will compile the documents which record the policies, practices, definitions, etc which will be organized and kept current.

PB is asked to take ownership of the “Organizational Handbook” which will reside online, releasing F&PR from writing the bylaws of our organization and from trying to capture the structure of our organization in the organizational chapter. Future substantive changes to the “Organizational Handbook” will be approved by PB. Friends approved.

Fritz Weiss and Rosemary Zimmermann will continue to do this work. Ian Harrington and Christopher McCandless volunteered to join them. They will work in conjunction with F&PRC.

19-16: Working Group to Examine NEYM Clerking Structures and Practices

Martin Zwirner Forsythe, member of the Working Group to Examine NEYM Clerking Structures and Practices, briefly updated Friends on the work they have been doing since our November meeting. They have been interviewing Friends in leadership positions throughout the Yearly Meeting. They will bring a report to the May Permanent Board meeting.

Fran Brokaw has been working with this working group since November and asks to be officially added to roster. Friends approved.

19-17: Challenging White Supremacy Working Group

Carole Rein reported that the Challenging White Supremacy Working Group is traveling in teams throughout the Yearly Meeting to discuss their work with monthly meetings. They are available to monthly meetings that are interested in visitation.

19-18: Reparations Working Group

Leslie Manning shared the work that individuals in the Reparations Working Group are doing. This includes consultations with tribal leaders, meeting with political leadership about relations with local tribes, and sharing the Chiapas Photography project. A written report is appended.

19-19: Travel Minutes
Friends approved minutes for Chris Miller (Framingham), Felice Lopez (Framingham), Carolyn Stone (Wellesley), Marybeth Toomey (Wellesley), and Lucy Arico-Muendel (Wellesley) to travel as Yearly Meeting representatives to Cuba Yearly Meeting.

19-20: Nominations

LouAnne McDonald, recording clerk of Nominating Committee presented one nomination.

Ann Dodd Collins is nominated as an alternate representative to the next FUM board meeting because none of the current representatives can travel to that meeting.

Leslie Manning, presented one nomination from the Clerk’s Table Nominating.

Peter Bishop is nominated as Recording Clerk for three year term, Class of 2021.

Sarah Gant, Clerk, presented two nominations for the Friends Camp Committee.

Steve Ball (Mt Toby), Class of 2022
Chris Philbrook (Portland), Class of 2022

Friends approved.

19-21: Closing Worship

Friends closed with a period of worship.
So, friends, every day do something
that won’t compute. Love the Lord.
Love the world. Work for nothing.
Take all that you have and be poor.
Love someone who does not deserve it.

Give your approval to all you cannot
understand. Praise ignorance, for what man
has not encountered he has not destroyed.

Expect the end of the world. Laugh.
Laughter is immeasurable. Be joyful
though you have considered all the facts.

As soon as the generals and the politicos
can predict the motions of your mind,
lose it. Leave it as a sign
to mark the false trail, the way
you didn’t go. Be like the fox
who makes more tracks than necessary,
some in the wrong direction.
Practice resurrection.

Wendell Berry – Manifesto, The Mad Farmers Liberation Front

Dear Friends,

Last week Brendan Taaffe included a longer portion of this poem in his occasional
sharing “a word from the field”. I hear in it a call to live from the complex center,
irrational, joyful, informed and contradictory. I am especially fond of the imperative to
“Practice resurrection”. There is an invitation to rise to new life every day. To expect the
end of the world and to be joyful. This is something we can practice!

Coordinating and Advisory is bringing a few specific requests to Permanent Board.

● We are forwarding a recommended Purpose, Procedure and Composition for the
Racial Social and Economic Justice Committee. This document is the product of
two years of difficult work, shepherded by Jonathan Vogel-Borne and Jackie
Stillwell. Permanent Board is asked to approve forwarding it to sessions.

● We are forwarding a proposal for supporting the ministry of publications in
NEYM. This was requested last August at sessions. If PB approves forwarding it
to sessions it would be pared with a recommendation to lay down the
publications and communications committee which is currently dormant.
• We are asking PB to consider how to manage the Mosher Book and Tract fund. This fund generates a little over $2,000 annually to support publication and distribution of materials promoting Quaker faith and practice. It has not been accessed in recent years. C&A is not clear on a proposal for management of this fund and is requesting advice from Permanent Board.

• Last August the Faith and Practice Revision committee (F&PR) requested support from Permanent Board. At our meeting in May, the F&PR will be discussing the proposed paper on Membership which came to sessions last year. C&A will be asking PB to direct Sarah Gant and me to meet with F&PR in September to explore how we might better support their work.

• C&A has supported M&C in bringing a proposal for our consideration on establishing a practice of observing patterns and naming individuals to this work for this coming August.

• The Puente committee and Cuba Yearly Meeting have begun a discussion on reviewing and updating the Puente process and procedures which were developed in the early 1990’s. I would expect the fruits of this discussion to come to PB sometime in the future.

I would like to draw our attention to a recent public statement which was endorsed by CYM. The statement was issued jointly by the Cuban Council of Churches and the National Council of the Churches of Christ (US) in response to our country’s new policy limiting travel to Cuba and remittances from Cuban Americans to family in Cuba. This is the second year that CYM has issued a public statement. It is one sign of how much the circumstances in Cuba have changed since we first formed the bridge between the two yearly meetings.


The planning for sessions has begun. This year we have shifted the evening business meetings to the afternoons in hopes that it would be more accessible to parents. The workshops and opportunities which have been scheduled in the afternoon have moved to after dinner. The memorial meeting will happen on Sunday afternoon so that Friends who can only be present on the weekend will be able to participate. The plenary, which has been on Sunday afternoon, will be integrated into the Sunday morning intergenerational worship and continued for a period after dinner Sunday.

I have made the first draft of the agenda including all that has been forwarded to the clerk and have begun conversations with committees, quarters and others who have forwarded concerns.

One of the concerns I am feeling is the anxiety that I am encountering among Friends in New England. This is evident in part in the urgency in which concerns are carried. Early Friends understood urgency as indicating that individuals or groups were acting from self-will rather than from a confidence in God’s leadings. I am also hearing worry and self-criticism in all the many ways we fall short of our ambitions. My experience
confirms that when we trust in that one that speaks to our conditions our hearts do in fact “leap for joy”. We can “be joyful though we have considered all the facts.”

C&A is responsible for supporting the development of clerks and leadership and strengthening the understanding of Friends discipline of discernment. Jackie Stillwell and I offered a full day workshop on April 13th at Beacon Hill Friends House. This workshop will be offered again at New Haven Meeting on September 21st.

Lisa Graustein’s virtual plenary video to help prepare Friends for the week we are together in August are posted at the NEWM web page. Friends are encouraged to watch them all.

Love

Fritz Weiss
Presiding clerk

"Provoke one another to Love."

This is from an epistle of Margaret Fell in 1656, and from the NEYM 2018 epistle. The quote from the NEYM epistle is:
“... Friends have prophesied boldly. Early Friends were intimately aware of the discomfort of God working in us. A print of Margaret Fell’s words appeared on our podium Tuesday:
“Friends, let the eternal light search you, and try you, it will rip you up, lay you open.
Provoke one another to Love.”

The original, in Margaret Fell’s “Epistle to Convinced but not yet Crucified Friends” in 1656 follows:

"Now, Friends, deal plainly with yourselves, and let the eternal Light search you, and try you, for the good of your souls ... It will rip you up, and lay you open, and make all manifest which lodges in you; ... Therefore all to this come, and by this be searched, and judged, and led and guided. For to this you must stand or fall.

Therefore, dear Friends, abide in the cross, and keep your minds to that which is pure; ...
Consider one another, and provoke one another to Love and to good works, not forsaking the Assembling of yourselves, but exhorting one another, and so much the more, ... Dwell in love and unity, in the pure eternal Light; there is your fellowship, there is your cleansing and washing.”
Purpose, Procedures & Composition Statement
New England Yearly Meeting’s Committee on Racial, Social & Economic Justice

I. Committee Purpose Statement: — “why we exist”

The Racial, Social & Economic Justice Committee’s purpose is to bring a spiritual approach to:

A. Serve NEYM as a think tank collecting and curating resources—over decades—for Friends, throughout the yearly meeting, who are doing the work.
   1. We address racism & oppression from a structural basis.
   2. We recognize that systemic racism is intrapersonal, interpersonal, institutional & ideological, and especially we help Friends examine the “institutional” aspect of racism.
   3. We gather information about the racial justice work that other yearly meetings and Quaker organizations are currently doing, nationally and internationally.

B. Offer Friends multiple opportunities to learn about systems of oppression that intersect with systemic racism—sexism, classism, heterosexism and colonialism.
   1. We help individuals and monthly meetings gain awareness and take action and listen to Friends who feel they have experienced inequity or bigotry.
   2. We create and provide tools to promote social justice.

C. Provide strong presence at summer sessions and a potential spiritual haven for Friends who may feel isolated or unsupported by their meetings when doing this work.
   1. We encourage spiritual engagement in witness & ministry among Friends & the world focusing primarily on racial justice, prejudicial thinking, & discriminatory behavior.
   2. We encourage and follow the leadership of Friends of color as we support and listen deeply to them and others afflicted by social and economic injustice.

II. Committee Procedure Statement — “What do we do? How do we organize the work?”

The Racial, Social & Economic Justice Committee organizes its work by:

A. Having regular face-to-face meetings
   1. We hold in prayer all who are caught in a system of oppression and disempowerment.
   2. We strive to listen and obey the promptings of the Spirit to bring healing, wholeness, and transformation of ourselves and the world

B. Taking responsibility for distribution of the following funds:
   1. Prejudice & Poverty Fund: We organize a working party which makes recommendations for the management of the Prejudice and Poverty Fund consistent with the financial policies of the Yearly Meeting. Ideally the majority of this working group are people of color. Monies go to organizations and sometimes individuals addressing racial and economic justice.
   2. Freedmen’s Fund: We currently provide scholarships to descendants of enslaved people who are preparing for careers in education. We appoint a representative to the Freedmen’s Fund committee in Atlanta to be approved by the Yearly Meeting.

March 30, 2019
C. Organizing resources and coordinating yearly meeting-wide efforts to address systemic racism:
   1. We collect, organize, and promote educational resources, and we conduct workshops related to racial, social and economic justice.
   2. We work with the office manager to maintain information on the NEYM website.

D. Initiating meetings of representatives from racial justice-related working groups and committees to plan regular gatherings of Friends who address systemic racism in our society.

E. Supporting the LGBTQ+ community and working party

III. Composition:

A. *What are the qualities of people who serve and how are they appointed?*
   The Nominating Committee sends name to the yearly meeting in consultation with the committee. Friends and anti-racist activists, throughout the YM, refer names of potential members. It is helpful for committee members to be grounded in Friends tradition, be aware of the dynamics of power and racial inequality as they exist in our current society and be gifted at modeling how transformation can happen while continuing to engage with their own ongoing internal work. We particularly invite Friends of color and people who are differently abled to join.

B. *How many members should there be on this committee? How long can they serve?*
   The committee consists of eight to twelve members who represent diversity of age, geographic location, race, class, cultural backgrounds. We are eager to welcome and engage Friends at all levels of experience and gifts that they can bring to this work.

C. *When or how do committee members rotate off?*
   Terms of membership are for three years which can be renewable for an additional term after which a one-year sabbatical is required.

D. *How is the Clerk of the committee selected?* The clerk is named by Nominating Committee in consultation with the committee and approved by the yearly meeting.

E. RSEJ coordinates with and communicates with the NEYM treasurer, the NEYM office manager, the YM Secretary, the Faith in Action Committee, the Ministry and Counsel Committee, Permanent Board and the ad-hoc Challenging White Supremacy group, the Earthcare Ministries Committee, and Sessions Committee.
To: Permanent Board of New England Yearly Meeting  
From: Noah Merrill, Yearly Meeting Secretary  
Re: Report in preparation for PB meeting on May 11, 2019

Dear Friends,

I am looking forward to our time together on May 11. As previously, I am organizing my report according to my Areas of Focus for this year. As always, I welcome questions or feedback by email at ymsec@neym.org or at our meeting.

**Lead Development Program:**

- As you will see from the Treasurer’s report on the first two quarters of the fiscal year, annual giving is ahead of last year, both in individual giving and monthly meeting contributions. We have more work to do this year to reach our income goals, but overall I am encouraged by the response.

- In the next few weeks, we’ll be sending a letter to meetings reminding them of the importance of contributing to Equalization in support of the Pay-As-Led approach to Sessions fees and Friends’ attendance at other events. As we did last year, this will include updated, anonymized data on use of Equalization funds supporting Friends from their meeting.

- A spring appeal (in the form of a large-size postcard) on the theme of “connection” will be sent in the next couple of weeks to encourage additional financial giving and to promote Friends subscribing to the email newsletter.

- Since the fall, I have been visiting Friends to thank them for their financial support and to invite them to consider increasing their gifts. Several Friends have responded positively—and with joy. My illness this past fall and winter and other obligations limited my ability to travel, but I am preparing for further connections and visits in the coming months this spring and summer.

- We continue to grow into our partnership with Everence. We are finalizing print materials in order to educate Friends and local meetings about the supports and services now available to them.

Through the hosting of Chris Gant, Bob Murray, and others, Everence stewardship representative Lyle Miller participated in Living Faith and in the Finance Committee-sponsored “Money & Spirit” day for Friends with financial stewardship roles in their local meetings. Lyle and his wife Bonnie plan to again join us for Annual Sessions in August, and we are exploring the possibility of a series of Zoom calls/webinars to further educate New England Friends about faithful stewardship and how Everence can support the work of our meetings.
Growing partnerships between Friends and Friends Meetings in New England and Everence has been somewhat slower than initially hoped, but I believe it is understandable that building wider awareness and establishing trust, especially in issues involving our sometimes-fraught relationships with money, take time.

Several Friends have expressed appreciation for the grounded, spiritually-based approach Lyle brings to the work, and I share a sense of gratitude for his continuing presence among us. Several Friends have shared that they found the range of services and offerings of Everence helpful, including: financial planning consultations, checking accounts through the Everence credit union, debt counseling, and exploration of planned giving services to support gifts to local meetings and the Yearly Meeting.

We are exploring the possibility of whether Everence could assume ethically-responsible management of NEYM staff retirement accounts going forward (we currently use a mass market investment firm without a wide range of ethically-screened investment options), and we are asking for Permanent Board approval to open a checking account for NEYM with Everence (see the Treasurer’s request in the advance documents, separately).

- **Coordinate Funding Priorities Process**
  - As Friends will remember, in November Permanent Board approved a set of funding priorities to inform Finance Committee in the development of the proposed budget for Fiscal Year 2020 (which would be approved at Sessions in August to begin 10/1/2019).

    Those priorities were very helpful to the overall budget process. They were integrated into the preparation of the FY2020 budget, which has now been approved by Finance Committee. The Treasurer and I (in the absence of the Clerk of Finance Committee) will present the draft FY2020 budget for input and comments from Permanent Board at our meeting on 5/11.

    As we live into this new funding priorities process, we will soon be soliciting guidance and suggestions from YM committees and other groups doing work on behalf of the Yearly Meeting to inform the FY2021 process. I am working with Sara Hubner on the particulars of how to make this request most clear and fruitful. I hope this will allow opportunities for consultation and integration of proposals and ideas before Sessions 2019, since the FY2021 funding priorities will come forward for consideration and approval by Permanent Board in November of 2019.

- **Support Volunteer Service Empowerment**
With great appreciation, I look forward to the report from the working group on clerking structures and practices at our upcoming meeting. I’m grateful for the significant work, both in development and in training, that has brought forward the recommendations and planning for the new practice of “noticing patterns of oppression and faithfulness” for consideration and approval by Permanent Board at this meeting. Staff and Sessions Committee members are continuing to work to adapt to schedule changes and to increase childcare support at Sessions, both formally (through additional programming) and informally (through helping foster connections among parents for mutual support).

Several other projects related to this focus area (some connected with the work above) remain in process throughout the Yearly Meeting, including:

i. improving and integrating the ways that staff and committee leaders work together to support nominating processes
ii. reflecting on the recent “Partners in Spirit” program in order to inform next steps in developing a culture of mentoring
iii. revising job descriptions and clarifying responsibilities among staff and volunteer roles (for example, shifting responsibilities to the Accounts Manager to reduce the workload for the Treasurer)
iv. exploring future programming on nominating/naming & nurturing gifts

○ Foster Religious Education

○ Staffing Transitions; Growing Edges for Youth Ministries, Quaker Practice, and Leadership Development
In case you missed it, below is the announcement of recent staffing changes that appeared in the April email newsletter. These changes are now administratively complete. Programmatically, we will be living into the potential for these new roles in the coming months.

I would welcome any questions Friends may have about how this transition is proceeding, and look forward to sharing more news on how the work is developing in the coming months.

From the newsletter announcement:

**Maggie Nelson** (Portland, ME, Friends Meeting) has previously served as part of the Friends Camp staff; as the founder of Art Camp, a weeklong camping program for adults exploring art as an expression of spirituality (now a program of Friends Camp); in an interim role coordinating the Young Friends (high-school-aged) program last year; and since the fall in an exploratory short-term role. I’m grateful to announce that Maggie will be moving into the new—and ongoing—staff role of **Young Friends Events**
Maggie will have primary responsibility for Young Friends programming and events. She will work closely with Gretchen Baker-Smith (Westport, MA, Friends Meeting) to nurture connections with the Junior High Yearly Meeting program, and to strengthen transitions and continuity of relationship between these vibrant ministries of New England Friends.

Maggie will serve with support from—and in collaboration with—Nia Thomas (Northampton, MA, Friends Meeting), who has nurtured Young Friends for many years and will continue to be involved in many aspects of youth ministry with teens, families, and meetings.

In turn, Nia’s focus will shift to more fully include work with Friends of all ages in the new role of Quaker Practice and Leadership Facilitator, helping New England Quakers deepen our engagement with spiritual formation, training in Quaker practice, and the nurture of leadership. In this role, Nia will be working to help network and convene those active in these areas of ministry, curate resources, and connect many more people with opportunities that nourish their gifts and help the Quaker movement to thrive.

While these new titles and staff roles are being formalized this spring, in reality they reflect an unfolding of this work that has been in process organically for some time. This change in orientation builds on learning from a three-year grant funded project, supported by the Shoemaker Fund, to learn about fostering vibrant multigenerational spiritual communities. It reflects a continuation—and an evolution—of some of the ground-breaking experiments in outreach and religious education led until last fall by Beth Collea (Wellesley, MA, Friends Meeting). And this transition responds to the wider discernment of Friends throughout New England in recent years on the need to focus more intentionally on nurturing the web of local Friends meetings and the wider ecology of the Quaker movement across our region.

Opportunities for Religious Education, Faith Formation, Spiritual Nurture

Pastoral Ministry gathering: The spring joint gathering with New York Yearly Meeting (previously focused only on Friends from “pastoral” meetings) welcomed Friends called to “pastoral ministry”—broadly defined as those who are hold, tend, and nourish the whole life of their local meetings—regardless of the form this ministry takes in their meetings throughout the Northeast.

The gathering at Powell House in New York was led by Emily Provance of NYYM and NEYM’s Nia Thomas and Hilary Burgin. This year was a kind of “hybrid” event, transitioning from one historically annual activity and seeking to integrate new insights and purposes. We sought to balance a range of expectations and needs among participants, some of whom had attended several past events, and many of whom were attending for the first time. We also have more work to do
about how to communicate the invitation to local meetings in a way that is clear. Some meetings responded very positively and productively to the invitation for them to send Friends in whom they saw gifts of caring for the whole meeting, and others struggled with what was being asked of them in naming Friends with these gifts.

Our joint NYYM-NEYM fall pastors retreat remains clearly valued by the small group of pastors who attend. In the coming months, the planners for the spring event will be considering how and whether to continue the spring gathering, and how it can most fully serve the needs of Friends in our two yearly meetings now.

One consistent affirmation, shared by several Friends who were newly attending both this year and last year, is the benefit of having an opportunity such as this for Friends who are serving to hold the whole of their meetings to gather with others engaged in such work in their own local context. I hope we will continue to explore how to respond to this need as we go forward.

- **Living Faith**
  The April 6, 2019 Living Faith gathering was—based on attendance, evaluations, the effectiveness of volunteer leadership transitions, and financially—successful and nourishing.

  Hannah Forsythe (Beacon Hill) stepped ably into the clerking role for the planning team, while former clerk Lisa Graustein (Beacon Hill) offered ongoing support and guidance. The other members of the planning team for this incarnation of Living Faith were Sarah Cushman (Portland), Jay O’Hara (West Falmouth), Jen Higgins-Newman (Beacon Hill), Heidi NortonSmith (Northampton), Newell Isbell-Shinn (Mt. Toby) and Elizabeth Hacala (Events Coordinator). Gretchen Baker-Smith provided essential work with both the youth program and local area support and care for relationships in Sandwich Quarter, and as always other staff and many other hands contributed.

  Many Friends were grateful for the opportunity for an evening potluck with local Friends at the New Bedford Meetinghouse on the evening of April 6; this was well-attended.

  We tried a new experiment: holding the spring Young Adult Friends retreat in concert with Living Faith. With support from Nia Thomas and Maggie Nelson, Briana Halliwell (Vassalboro) hosted a Friday-night gathering for young adults nearby, with young adult participants joining Living Faith on Saturday and many worshipping with New Bedford Friends on Sunday. This experiment, which was much appreciated and which we intend to repeat in the coming year, reflects our continuing exploration of ways to support age-specific opportunities for peer support and contextual programming while also creating bridges into
multigenerational settings. I believe this unfolding direction is something to celebrate.

As Elizabeth has continued to thrive in her coordination and support for this event, and with Hannah’s skillful and dedicated work as clerk, I continued to step back from direct logistics and arrangements. Going forward, I will focus on care for the overall intention, design, and integration of Living Faith with the other ministries of NEYM.

As this program moves into its fourth year, we have given attention to how to document and affirm what is being learned in this new shape of service, and what support or resources it might need to stay fresh, vibrant, well-led, and intentional. Planning is already underway for the fall Living Faith gathering, which we tentatively hope to be able to hold in Western Massachusetts, though a location has not yet been identified.

- **Expand and Improve Communications**
  - **Website Redesign**
    Work continues on the redesign of neym.org. I’m encouraged by the way the building of the new site is progressing. At present, the bulk of the work is in transferring and sorting content from the old site to the new, and Sara Hubner is making a huge contribution in these efforts.

    As is common, there have been some delays from our original “best-case” timeline. Provided way continues to open, we are on track for the site to launch by Annual Sessions. We will launch online registration for Annual Sessions at the beginning of June using the existing website. As I’ve shared previously, if you have specific questions about the goals of the redesign, the process, or decisions we have made in terms of priorities and functionality, I would be happy to share more.

  - **Data and privacy policy**
    Following Permanent Board’s February provisional approval of the draft data and privacy policy for NEYM, we identified a few areas where the policy as presented did not reflect current practice. We also made initial changes to clarify a response to a breach. The working text of the policy has subsequently been amended to reflect those relatively minor changes. Still needed: review and approval by our general counsel, and some further information on establishing our cyber liability coverage.

    The Clerk of Permanent Board and I agreed that I would not bring the minor revisions back for approval at this time, but would bring a final report and version incorporating all subsequent changes for an updated (and more comprehensive)
approval, hopefully by Annual Sessions.

- **Proposal on NEYM Support for Publications**
  As you know, since Annual Sessions 2018, Coordinating & Advisory Committee has been charged with bringing to Sessions 2019 a proposal for how NEYM would support the ministry of publications in an ongoing way. Much work and consultation have occurred over this year, and the proposal (see advance documents) being presented to Permanent Board reflects that consultation and discernment.

  Please note that the proposal as submitted addresses aspects of support for publications, but does not address how NEYM will manage and oversee the Mosher Book and Tract Fund. Some consultation regarding a recommendation is ongoing as of the writing of this report. Coordinating & Advisory has asked me to seek input from Permanent Board on how NEYM should approach the stewardship of those funds as a separate item for our agenda.

- **Updates on Grants:**

  **Nearing Conclusion:** Our three-year project, “Fostering Vibrant Multigenerational Meetings”, conducted in partnership with New York Yearly Meeting and supported by the Shoemaker Fund of Philadelphia, is nearing completion. Friends may remember that it was funding from this project that allowed NEYM to employ Hilary Burgin to increase our capacity to work with younger adults and to conduct these experiments in partnering with local meetings as they seek to be more welcoming and inclusive of those who might find a home among Friends.

  Now, with help from Emily Provance of New York Yearly Meeting (working as a consultant funded by this project), Nia Thomas and I are working (with input from Honor Woodrow as Clerk of Ministry & Counsel and others) to integrate and translate learning from that project into a variety of forms that may be useful to different audiences of Friends in New England and beyond in our continuing work to build up the life of our local meetings.

  Fundamental to what we've learned: the need to shift our focus from a more limited emphasis on age-specific cohorts (such as only focusing on helping meetings reach out to young adults) toward a view of the health and vitality of the whole meeting, which involves the interplay of many dynamics and factors. We also have seen clearly the need to grow in our capacity (as meetings, as individuals, and as a yearly meeting organization) to engage proactively and intentionally in the work of positively changing institutional culture. My hope is to be able to present to Permanent Board a more substantive report on learning and some next steps arising from this project in the fall.

**North Fairfield Meetinghouse:**
While Joann Austin of Vassalboro Meeting has completed a substantive report and clarification of the deed and other related information about the North Fairfield meetinghouse, I do not yet have a request for further action to bring to Permanent Board.

Joann understands PB’s charge to resolve on behalf of the Yearly Meeting the future of the property, either through donation or sale. According to Joann, the next step in this process, following clarification of the deed, would be to conduct a survey.

Responding to Joann’s recommendation, I have asked her to explore the potential cost of a survey of the North Fairfield property; she has not yet been able to confirm a quote with a local surveyor.

If the quote is relatively low, my intention would be to proceed without Permanent Board’s approval in order to move the process forward prior to our next meeting before Annual Sessions. If the recommended survey would require substantial unexpected expenditure beyond budgeted funds for such services, I will return to Permanent Board for further discernment and approval of next steps.

“Too many of us have too many irons in the fire. We get distracted by the intellectual claim to our interest in a thousand and one good things, and before we know it we are pulled and hauled breathlessly along by an over-burdened program of good committees and good undertakings.”

- Thomas Kelly
Support for the Ministry of Publications
New England Yearly Meeting of Friends

Background

In August 2018 the Permanent Board recommended formally laying down the NEYM Publications and Communications Committee, which had been inactive for several years.

Friends gathered at Sessions did not approve the recommendation in the absence of clarity about how the important ministry of publications was being or would be carried forward by the Yearly Meeting. Friends at that time expressed a strong desire for the Yearly Meeting to support the ministry of publications, as well as a recognition that “publications” has evolved and includes forms, tools and media that have changed significantly, even in recent years.

There is also a clear need to address the appropriate stewardship and use of the Mosher Book & Tract Fund (MBTF), which had been officially under the care of the former Publications and Communications Committee since a previous reorganization several years before. The MBTF makes a modest amount of money available each year for the limited purpose “of printing and circulating books and tracts inculcating and developing the principles of the Christian religion as preached and promulgated by the early Friends.” The Fund has not been used since 2014.

For the purposes of clarity, a proposal for the management and oversight of the NEYM Mosher Book and Tract Fund will be separately presented and considered.

Sessions asked C&A and Permanent Board to return in August 2019 with a proposal outlining in greater detail how the YM would support this ministry.

The following proposal seeks to address the concerns described above in a way that liberates and encourages the ministry of publications for many years to come.

Proposal

Supporting the publication of Friends’ testimony to the transforming power of God in our lives—both in writing and in other media—is and will continue to be a vital aspect of the ministry of New England Quakers. The document below seeks to articulate policy and process for support of publishing projects by New England Yearly Meeting of Friends.

Process for Identifying and Coordinating Support for Publications

The Yearly Meeting Office Manager will serve as the primary point of contact for all prospective publications projects. The Office Manager will receive inquiries, assess scope, and match projects with resources as appropriate. The Office Manager would also welcome
referrals or suggestions on publications projects, including from local meetings, quarterly meetings, Yearly Meeting committees and Friends active in public ministry. The Office Manager may take initiative to approach prospective authors to encourage them to consider a publishing project.

- Friends who are interested in publishing relevant content (or suggesting that content created by others be published, or that content on a specific theme be created) are encouraged to contact the Office Manager, who will help the inquirer to determine what support is needed.

- After developing a sense of the scope and nature of support the project may involve, the Office Manager will consult with the Yearly Meeting Secretary about the proposal to determine what support the office can offer.

- The Yearly Meeting Secretary will coordinate and if possible approve NEYM support for publishing proposals in a manner consistent with the policy on grants, ensuring coordination, consistency, and consultation as appropriate, and seeking further discernment and counsel where helpful or needed.

- Depending on the complexity, purpose, and needs of the project proposed, the Office Manager may be able to offer editorial support or may refer the caller to individuals who proofread, edit, and design; to a print house; or to Friends publishing houses such as Barclay Press, FGC, FUM, and Pendle Hill.

- The Office Manager will be a participating member of Quakers Uniting in Publications (QUIP), maintaining that connection on behalf of NEYM.

- The Office Manager will maintain a written guide for format and style for print and internet content publications, such as use of abbreviations and acronyms, capitalization, and language conventions.

- Overall policy and standards for publications will be developed by staff, seeking expertise and input as needed, and presented to Permanent Board as needed for review, input, and approval.

**Publications Resource Group**

- The Office Manager will maintain a list of Friends with expertise relevant to publications projects who have agreed to be contacted by the Office Manager to consider offering their skills, experience and gifts—either individually or as part of a small team—with specific projects.

- Friends serving as part of this “Publications Resource Group” will serve (as called upon) as an ongoing resource for the Office Manager in identifying Friends to assist those seeking help with a publication, and for advising on publications-related
matters as requested. The members of this group will be selected and supervised by the Office Manager. Though Friends serving in these roles may never meet together as a whole group, their meaningful service in this way will be publicly acknowledged. This group may include people who are not part of NEYM (such as members of QUIP).

Promotion and education regarding NEYM support for publications

Proposals or recommendations for publications will be publicized and solicited through the NEYM website, social media, and the email newsletter. In these and other ways, NEYM will encourage writers to contact the Yearly Meeting office for help with developing publications and finding ways to share the message of Friends. Invitations to propose projects and information regarding the process will also be included in training for committees and other volunteer service.

###

Revised 5/3/2019
Dear Friends,

There are less than two months until the first campers arrive to Friends Camp for the 2019 summer! Thank you for reading this report containing important updates about camp. In September, I established five priorities for my work this year. In my report to this May, I am sharing updates on the progress we have made on these five priorities.

1. **Get enough of the right people to camp, including staff and campers.**

   As of the first week in May, we have exceeded budgeted enrollment numbers! Our Jones Session (campers 7-12) waitlisted in **January, earlier than ever**. Our 4th session continues to be a little slower in enrollment, with about 20 spaces still open. Also at this time, we are fully hired for the summer! Because we built a new cabin in November, we are able to hire a few more counselors for the summer since we have enough beds for them to sleep in. We are excited about our higher staff: camper ratio. 25% of this summer’s counselors grew up attending Yearly Meeting youth retreats! Hiring a diverse staff to mirror our camper population continues to be a challenge and a focus; 25% of our counselors this summer are people of color. We are blessed to have a leadership staff completely comprised of returners: our Assistant Director Lauren Dennis is back for a second year, and our camp cook, office manager, and nurse are all also returning.

   We continue to run many successful campership programs; this is a major investment of my time in the winter months. This work includes fundraising, identifying families, spending time helping families getting signed up, and coordinating with partners such as the Maine Children’s Home and the Codman Academy in Dorchester, MA. We are excited about a new campership program this summer, in partnership with the Maine Summer Camps Organization, called Level Ground. This program is designed to bring New Mainers to camp, and Friends at the Vassalboro Friends Meeting have been very supportive raising funds to help make this possible.

2. **Continue to establish and hone camp policies for maximum safety.**

   Making sure our camp policies are up-to-date is an ongoing process. To stay up to date on the latest standards, I have become a volunteer visitor for the American Camp Association. This will allow me to be in touch with current standards for operating procedures, health, and safety. I also find attending camp conferences (of which I attended 5 this year) helps keep me clued in to important safety issues in the camping industry. I am a board member with Maine Summer Camps, which provides a great networking resource for when health and safety issues arise. We have also worked to get our Health & Safety Sub-Committee on the Friends Camp Committee active to review incident reports and to consider developing issues such as immunization policies. We are also excited to have a more regular nurse (living on-site) during 2019.

3. **Manage property growth and improvement:**

   We have taken on a significant number of capital projects this year, including the following which we have already finished: building a brand-new new camper cabin with ten beds, installing a new metal roof on the historic Meetinghouse, and installing a new roof on Condor Cabin (a staff cabin). Upcoming before the end of the year, if grant funding is secured, will be new walls, ceiling, and windows in our historic Meetinghouse.
which now serves as the site of arts programming at camp. This spring we are also taking on a few projects to maintain the safety of the camp property, including water treatment solutions and removal of dead trees from the cabin area. We have established a good system for planning capital projects alongside planning the regular budget, and priorities for Fiscal Year 2020 include purchasing a new tractor, an expansion to the camp garage, upgrades to existing camper and staff housing, and a possible porch addition to the dining hall.

While we have been working on immediate capital projects, we are also developing a long-term property plan that takes into consideration existing property needs and 3- and 5-year goals. We hosted an alternative sentencing group through Kennebec County in fall 2018, and our annual volunteer work weekend is scheduled for May 17-19. These volunteer work weekends are important in the upkeep of camp, but as our infrastructure continues to both grow and age, we may need to consider more year-round part-time help from a maintenance crew.

4. Develop leadership opportunities for others at camp.

Fostering leadership for others at camp has primarily included our new Counselor-in-Training Program, Rising Leaders, working to empower returning summer staff members in leadership roles, and working to develop our Camp Committee. Developing the camp committee leadership is an ongoing process; we are pleased to have 15 active members and regularly-meeting sub-committees. Our Rising Leaders Program, new for 2019, has 8 campers enrolled! I enjoyed the process of drafting the program along with a former camp employee Danny Raeder, interviewing potential Rising Leaders, and making final preparations as we look towards the summer. I have also enjoyed the chance to collaborate with the other NEYM Youth Staff on this program; many of our Rising Leaders are also involved with Young Friends. It will be exciting to see how this program grows to serve both camp and our Rising Leaders!

To continue to develop leadership opportunities for summer staff at Friends Camp, we have made a few significant changes: added a pre-camp leadership week for a select group of staff, had a staff orientation planning retreat with the assistant director, and even brought some of our leadership staff to the American Camp Association conference in New Jersey this spring.

5. Share Friends Camp stories!

I have focused on three main venues for sharing camp stories: (1) social media, (2) speaking at conferences, and (3) development efforts. Our social media following has grown, allowing us to reach more current campers, camper and staff alums, Friends, and families of campers. It’s so fun to share joyful photos and messages with our camp community! I also enjoy sharing about Friends Camp at camp conferences; it feels as though it extends our ministry to share about our philosophy and practices. People especially love to hear about how Quaker practice influences how our staff works, our gender-inclusive policies, and our creative programming. Storytelling through development is really just taking flight this spring. We have made a new video for our spring campership campaign and are including more visuals in our fundraising efforts.

While these 5 priorities have shaped my work this winter season, I am clear that I have one priority this summer: to host a safe, enriching, and fun summer for the 400+ campers and 30+ staff who will attend Friends Camp this summer. I am grateful every day for the privilege of working for New England Yearly Meeting stewarding Friends Camp.

Warmly,
Anna Hopkins
director@friendscamp.org
(207) 445-2361
Report to Yearly Meeting Ministry and Counsel
by the Noticing Patterns of Oppression and Faithfulness Working Group

Last year the Yearly Meeting charged Ministry & Counsel to: “Develop a practice to appoint people who will observe, name, and reflect back to us long-standing, unseen patterns and practices that result in our complicity in oppression.” – NEYM 2018-53

Formation:
Several responded to the idea. We held an initial Zoom call with about 10 Friends (multiracial, multigenerational, multigender); there was an informal, in-person brainstorming with 3 Friends (all white), and a working group emerged with 4 Friends (all cisgendered women, white & Queer), now joined by a fifth white woman. Several other Friends have added comments early on (again, all white). The working group and the Presiding and rising NEYM clerks have met via Zoom, and we have had several conversations with the clerk of Ministry and Counsel. The Working Group met in person several times and now meets primarily through Zoom and consists of Lisa Graustein, Lorena Boswell, Polly Attwood, Becky Jones, and Pamela Terrien.

Discernment:

- We recognize a pattern of oppression in the language of the charge itself: “unseen patterns” in the original charge ignores the Friends, mostly of color, who over the years have observed, named, and reflected back patterns of oppression to the body. This is deep and nuanced work; we are excited to do it.

- We have heard from Friends that our practice needs to be welcoming, invitational, educational, and about all of us growing together.

- We know that there is much wisdom within the body of Yearly Meeting and want to cultivate a corporate sense of ownership of the job of noticing, rather than having “experts” do it. We are clear this needs to be a practice and process involving the wisdom and perspectives of many.

- We have heard concerns that our practice not mirror “calling-out” or replicate shaming behaviors that will not help us grow. Instead we are developing practices that remind us all of what it means to be faithful by “inviting in,” all of us more deeply into the work.

- We hear a clear call for a practice that will help us recognize patterns of oppression, a practice that will likely evolve over time, a practice that will be needed for a long time.

- We have named ourselves the Noticing Patterns of Oppression and Faithfulness Working Group and see the value of having the name said in full so that we are remembering the breadth of what we are noticing. We are all called to faithfully do the work of noticing patterns of oppression so that we can be more faithful in changing them. We feel the need to name where our actions are
justice-oriented so this noticing patterns of oppression practice has space for naming not only areas to address but also areas of strength to build upon.

Proposal for NEYM Sessions 2019
We have clarity about some interconnected ways we can do this work:

1. **Learning and Training**: Create ways for all of us to learn both about patterns of oppression and ways to counteract in order to bring about healing and justice. We have offered workshops in the spring and intend to offer more this summer at Sessions and potentially also in July. The goal of these workshops is to empower Friends to deepen their skill and our shared capacity to observe, name, and reflect patterns of oppression and faithfulness in ways that promote growth.

   ● In order to notice patterns of oppression and take new actions towards justice and healing, we have to know what patterns of oppression are and learn how to interrupt them in ways that are positive, healing, and justice-oriented. To date the Working Group has led two successful and well-attended workshops in which participants worked on developing skills in:

     ● inclusion and inviting people in
     ● identifying patterns of oppression related to class, gender, gender identity, race, age, ability, sexual orientation, etc.
     ● self-awareness of our emotions, physical reactions, inner knowing, witnessing, listening, and curiosity, knowledge within the group that can inform our ability to identify patterns as they are being enacted and our ability to interrupt those patterns
     ● the capacity to sit with, rather than react in response to, criticism
     ● the capacity, when one has been named as participating in or perpetuating a pattern of oppression, to apologize and correct
     ● interrupting patterns as they are happening
     ● naming and celebrating our faithfulness

   ● These increased skills have been practiced through experiential activities, sharing of our wisdom, teaching, role playing, and physical stretching and awareness.

   ● The working group intends to continue: creating spaces to learn about patterns of oppression and justice-oriented actions that we can take and exploring and playing with these behaviors, and practice. The thought at this point is for us to offer two workshops at Sessions, one that is a repeat of the two workshops we have already done (for those who were unable to attend either of the first two) and a second workshop that will work with material that arises during Sessions, to reflect, role-play, investigate, stretch ourselves, and mend where possible. We are in communication with the Sessions planning group to hopefully include these workshops as part of the schedule.
Lisa Graustein’s virtual plenary talks are a valuable tool to give Friends practice in seeing patterns. We have been and will continue to encourage members of our individual meetings to engage, individually or collectively, with the virtual plenary sessions.

2. **Practice**: Develop practices and specific tools that all Friends can engage in both at Sessions and throughout the Yearly Meeting outside of Sessions. These practices will encourage us to collectively listen, name patterns of oppression, and then work to realign our actions towards justice and God’s vision for us. This, in turn, we can then name as examples of faithfulness.

- This is still being developed. We’ve experimented with it at three different events: a January 5th consultation with committees and working groups within NEYM working on racial justice and at two workshops we held, one at Wellesley Friends Meeting on March 9th and a shorter version at Living Faith on April 6th. We are developing a collective and collaborative practice of pausing and noticing, inviting all Friends to first name what they are experiencing by completing a simple sentence starter:
  
  - I feel . . .
  - I hear . . .
  - I know . . .
  - I see . . .
  - I wonder . . .

  And a second set to deepen our noticing and naming:
  
  - In this moment, I hear God inviting us . . .
  - A pattern I recognize . . .
  - The deeper call I hear . . .
  - I am confused because . . .
  - I see us using power to . . .

- These starters invite us to name what we are experiencing in a way that gives equal value to emotions, physical reactions, inner knowing, witnessing, listening and curiosity about assumptions and messages being spoken. At Sessions we are planning to have these sentence starters available on cards that Friends can keep with them. We hope that they will give Friends a way to pause and reflect during break times in Meeting for Worship with Attention to Business, especially when the Clerks and Noticing Patterns of Oppression and Faithfulness Elders are conferring on how to proceed when a complex issues arises in the body. We could also use this process in workshops and daily debriefing sessions to help Friends identify and name the different patterns that are operating during our present conduct of business.

- The Working Group will introduce this practice, the Noticing Patterns of Oppression and Faithfulness Elders, and supporting resources to Friends on the Monday Morning of Sessions.

- Throughout the week, the results of Friends’ use of this practice could then come via the working group members and other Friends in the body to the Clerks.
3. **Elders:** Bring forward the names of up to three Elders for Noticing Patterns of Oppression and Faithfulness to Ministry and Counsel who in turn will get confirmation (or not) from Permanent Board. These elders would observe and help hold Sessions and be available to the clerks for discernment and support. While we suggest three elders, we imagine that only two would be at the clerks’ table at any given time. These Noticing Patterns of Oppression and Faithfulness Elders have been invited to meet with the clerks at their Memorial Day retreat and throughout Sessions in their daily Anchor Group.

- The working group suggested a number of friends to that role, and so far three friends have agreed to the nominations made by Ministry and Counsel: Eppchez Yes, Melissa Foster and Polly Attwood. We are in conversation with one other person to explore her possible nomination to the role. If she says yes, we would be bringing forward the names of two people of color and two white people. If M&C and/or Permanent Board allow three Elders, we would suggest the importance of having people of color in the role, as well as the value of having one person from the Noticing Patterns of Oppression and Faithfulness working group who holds the history of this year’s work.

- We envision these to be Friends who have some experience and skill with eldering and in the practice of noticing patterns and dynamics of oppression. They would serve as elders in Meeting for Worship for the Conduct of Business as elders do and would be available to support the clerk’s table and the body as needed. These elders will meet daily, during Anchor Group time, with the clerks and be available through Meeting for Worship for the Conduct of Business to support the clerks as things arise, supporting the clerks in framing new agenda items or in how to revisit an item previously addressed.

- Several Friends have expressed reservations about the use of the word “Elder.” Some are concerned, that in this context, it will reinforce the faulty notion that elders are just there to tell us when we are wrong. Others believe that they are seeing these Friends as elders in the truest sense - weighty Friends able to help us navigate the areas where we need guidance and support. The Working Group is clear that our process and practice need to not be focused on what is wrong, but rather what is happening and how we can change and grow. We agree that “elder” is the right term for the work we are asking these Friends to do.

4. **Noticers:** Engage additional noticers whose role it would be to be available during Sessions to support the process of noticing patterns of oppression and faithfulness, especially during the business meetings, and to facilitate the daily debriefing and processing sessions (see #5). The additional noticers could also work with the working group to prepare our workshops for Sessions and/or be part of the drop-in tent.

- We are not sure this is the correct name yet, but this is a second aspect of eldering that we envision for Sessions. We see a parallel role within the body of Sessions for a group of people to support people naming or interrupting patterns; to invite and facilitate Friends within the body to talk in small groups, using the set of prompts listed in #2 above, about the dynamics of what has
just happened. We see value in practice in several ways: it lets the body do some work while the clerks are consulting; it increases corporate awareness of patterns and dynamics; it gives a chance for people to hear each other, be heard, and maybe help educate each other. We think spending such time could help dissipate some of the tensions we have felt in previous years and actually reduce the amount of time that we get delayed by observed patterns. The noticers could help that process run more smoothly.

5. **Daily Space**: Hold space daily at Sessions for Friends to reflect, process, and explore the patterns that we are noticing. This could be facilitated drop-in times at a designated location.

- Some Friends are going to want more time and space to dig into this work than meeting for worship for business allows. We recommend that a daily space be made available and that facilitators be appointed by the working group and/or Ministry and Counsel and/or Permanent Board, to allow Friends to discuss and explore all that this new practice and commitment to noticing patterns of oppression raises up. The facilitators, working in teams of at least 2, will ensure that the processing stays productive and growthful and that Friends who may be triggered or upset get connected with care. This will require coordination with the Pastoral Care team at Sessions.

**Additional Thoughts and Next Steps**

Between now and Sessions the working group will be contacting people of color, transgender individuals and Friends with identities other than those held in the working group, to request feedback on the work we have done so far and to invite involvement.

The Yearly Meeting applied for and received a Legacy Grant to support what we assumed would be two people to attend the Beyond Diversity 101 training in Connecticut in July. We initially imagined that the Noticing Patterns of Oppression and Faithfulness Elders would be the ones to attend. Polly has already done this workshop and has assisted at a number of other BD101s. Melissa will be one of the attenders. Both Becky Jones and Lorena Boswell are interested in attending the workshop, even though they will not be Elders. We will explore ways to allocate the funds among the three of us. If Eppchez and/or the other person being contacted are approved and can do BD101, then we should have some conversation about how to divvy up the funds.

We are asking M&C to give their blessing to the ongoing experiment that we are living out. We see our work as an evolving process. The role we play this year may be different next year. We are asking the Yearly Meeting to engage in this experiment with us. We are heartened by the responses we have had so far about the work, both from Yearly Meeting members and from staff of the Yearly Meeting. We see ourselves as facilitators, not the experts. We are inviting everyone to step into the role of observing patterns of oppression and faithfulness.

With M&C’s blessing, we are asking Permanent Board to discern which of the nominations of the slate of candidates will be able to serve as Noticing Patterns of Oppression and Faithfulness Elders. Again, we are asking that three Elders be appointed.
We are clear that all of this work is not about naming what is right and what is wrong, but about risk-taking, learning, growing, and practicing together so that we CAN interrupt patterns and behaviors of oppression and step more fully into patterns and behaviors of faithfulness. It is about disrupting the ways that we use power over and control to maintain systems of oppression within the Religious Society of Friends and exploring how we can engage in *power with* in new ways that embody the relationships and ways of being that God calls us to.

**End of Report**

Submitted by the Noticing Patterns of Oppression and Faithfulness Working Group:
Lisa Graustein, Lorena Boswell, Polly Attwood, Becky Jones, and Pamela Terrien.
Introduction

In response to the the charge of our Working Group (found here), we have done extensive listening. We interviewed many Friends who are currently serving or have served in key clerking & treasurer roles within the last ten years, Friends who have done the work of nominating for these roles, as well as the Yearly Meeting staff who most directly interfaced with these leaders. We have also had some conversations with Friends who declined to serve in these roles as well as partners of those who have served, and have made attempts to find where these conversations are happening in other Yearly Meetings. Throughout this process we listened for common themes and trends that tell a shared story of our current leadership structures and culture, as well as our potential for growth.

In this report, we hope to hold up a mirror that reflects current dynamics as well as offer suggestions for how to move closer towards the healthy, fully inclusive Society that we long for. We acknowledge that some of our recommendations are hardly new but are rather a strong affirmation of work we have already begun. We also recognize that not all of our recommendations are the same size. Some possibilities that we lift up are straightforward, requiring few resources, and we therefore expect that they may be implementable in the short term; others are aspirational and may take years of sustained effort to fully fund and enact. Although we are well aware that the Yearly Meeting does not have a magic wand, we believe that in order to adequately respond to the gap between our current leadership reality and the vision that we heard our community articulate, we need to operate from a place of possibility, not an assumption of limited resources.

While some individuals may have a particular part to play in implementing new practices due to their formal role, effective change depends upon shared responsibility. Living into the vision of these changes will require sustained corporate effort with participation at many different levels of our Yearly Meeting. We exhort the body to receive these recommendations with an open heart and an eagerness to join many hands in the work of improving our structural, financial, and cultural systems for supporting leadership service.

Overall Takeaways

Things as they now are in New England Yearly Meeting (NEYM)
Our leadership demographic does not fully reflect the diversity of our membership. As many are already aware, the key volunteer leadership roles in NEYM (by which we mean Presiding Clerk, Clerk of Permanent Board (PB), Clerk of Ministry & Counsel (M&C), and Treasurer) are extremely demanding. They require many gifts and skills as well as a lot of time and flexibility. The dedicated Friends who serve in these roles are motivated by deep love for NEYM and are anchored by deep faith; but, they are also aware that their service is made possible due to their individual financial, household, and work situations. The bigness of our leadership roles – compounded by the lack of support that we give our leaders – greatly limits who can say “yes” to serving in this way.

In our exploration, it became clear that there are three interconnected areas where barriers to leadership emerge:
1. **Structure** – the way we structure roles to accomplish our shared work

2. **Finance** – the way we use our financial resources to support our shared work

3. **Culture** – the way we relate to our shared work and our leaders

**To truly eliminate barriers and enable more Friends to serve as leaders, we need to bring a lens that integrates the structural, financial, and cultural changes required.**

### Structure

**Observation**

One considerable reason why our leadership roles are so time consuming is that NEYM’s internal affairs are huge and complex. We have a tendency towards expanding our internal work. When we see a need or an issue to address, we add work (committees, work groups) without looking at the infrastructure support needed to accomplish this work well, or asking what should be laid down. Even when we ask what should be laid down, we often lack the structural mechanisms to approve these decisions or engage with resource prioritization questions in an efficient manner. We are afraid of change, particularly of letting go of old ministries that have outlived their context and are no longer fruitful or worth the resources they require to maintain. Maintaining out-moded structures is depleting and requires much energy that could be used elsewhere.

**Recommendations**

- Empower leaders to focus their energy on responding to the current life within NEYM, not maintaining structures that no longer serve us.
- Regularly review existing committees and ministries and only continue them if they are still life-giving.
- When creating new structures & ministries, build in periodic review practices and consider what old practices/structures/ministries are no longer needed.
- Embrace our priorities and celebrate the natural lifecycle of ministries.

**Observation**

There are too many different nominating paths to important leadership positions in our Yearly Meeting (YM). This fractured set of processes sometimes results in the same individual being asked to serve in multiple roles. This structural deficiency in nominating makes it more difficult to share and maintain best practices for recognizing and nurturing gifts that could serve our community.

**Recommendation**

- Redesign nominating processes in a cohesive, consolidated manner.
Observations
A major weakness of the nominating process is that committees tend to draw from the same pool of “known” people, who tend to be regular participants in NEYM Annual Sessions. Many, or most, of these folks are older, white, and middle or upper middle class. This results in leaders who fit the same demographic. Though the distribution of male/female cis-gender representation among leaders is not generally a problem, people of color and LGBTQ+ folk, younger adults, and those of lower socioeconomic status are under-represented.

Recommendations
- Continue to seek ways to engage more Friends in the process of naming gifts and nominating, and to build skills in this important work in the body of Friends more widely
- Re-examine the membership structure of Nominating Committee and barriers to participation in the nominating process
- Allocate financial and administrative resources necessary for the success of the Nominating Committee consultations (these consultations which are in the planning phase have the goal of forwarding the shared conversation between Monthly Meetings and the Yearly Meeting about best practices for nominating and raising up Friends’ gifts)

Observation
Nominating processes do not consistently seek input from those outside the committee prior to asking a candidate to serve. Some people were asked to serve without the nominators knowing the individual well and later found out that the Friend did not have the appropriate gifts or skills for the role. Failure to solicit input from those who will to work closely with the Friend serving in a particular leadership role can be particularly problematic.

Recommendations
- While the nominating process and conversations should be confidential, nominators should seek input from current individuals in leadership (this could include Presiding Clerk, Clerks of M&C and PB, Yearly Meeting Secretary), as well as Monthly Meetings about Friends who are being considered for leadership roles. A broad view of the candidate’s gifts, skills, prior experiences, and leadings, as well as their challenges, should be obtained prior to asking someone to serve in a leadership role.

Observation
There is an art to conversations between a candidate and a nominating member. This art has not always been clearly articulated to Friends serving in nominating roles. Some people reported being told they were “the only candidate,” leading to a sense of obligation to say yes. Some people asked to serve in major clerk roles had no significant prior experience as clerks. Corporately, we are currently not consistent in
clarifying the expectation that Friends considering significant leadership roles should engage in careful discernment and formal clearness processes before accepting the nomination.

**Recommendation**

- Create a handbook of “best practices” for nominating committee members to share the wisdom and art of inviting a Friend to service for the Yearly Meeting.
- Nominators should be well-informed and clear about the expectations and job descriptions for clerks and committee members, and should be able to articulate which gifts and skills that are needed.
- In conversations between nominees and nominators, name the gifts seen in the individual being invited to serve, and explain how these gifts are important in the role.
- Require all those considering serving in a major NEYM role to have a formal clearness process. If the Friend’s meeting is small or is unable to provide this, the nominating committee should help to identify people willing to serve on the clearness committee. Support in finding this clearness committee should be regarded as “part of the job” of nominating for these leadership roles.

**Observation**

We do not currently provide much formal training to Friends serving in leadership roles; instead, we depend on leaders to come already equipped with skills or to learn “on the job”. Sometimes volunteer leaders do not have technological skills and rely on YM staff or others to perform parts of their work, which requires additional coordination and communication.

**Recommendations**

- Require participation in a clerking workshop for all new clerks, either within NEYM or a training at Powell House or Pendle Hill. NEYM funds should be fully accessible for this training.
- Develop robust training materials for critical technological skill infrastructure: Google Suite, NEYM website, Zoom, Excel, Expensify, Quickbooks etc.
- Provide volunteer training in leadership and management areas areas such as: agenda preparation, volunteer management, project management skills, and clerking
- Continue providing funds for participation in high-quality diversity training such as Beyond Diversity 101.
- Create and distribute simple orientation materials about how things work: how to get reimbursement for travel, how to set up meetings, and other nuts and bolts. Where these materials already exist, offer repeated reminders of their existence. Recognizing that we often nominate leaders who have been in our community for a significant period of time, individuals stepping into leadership may have outdated understandings of “how things are done”.

**Observation**

The path to leadership roles is not always clear.

**Recommendation**
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- Continue to utilize the recording clerk roles as mechanisms for leadership development. Since the gifts needed for recording are distinct, this must not be the only “track” towards leadership.

- Create additional roles for rising leaders such as rising clerk, assistant clerk, assistant treasurer, project leader, etc. The purpose of such roles would not be to further distribute the work of the clerk or treasurer, but to create opportunities for practical leadership development.

- Provide formal mentorship for new clerks & committee members; this mentorship should include explicit solicitation of feedback

Observation
In our leadership, we typically have an “all or nothing” model of service.

Recommendation
- Create more opportunities for people to meaningfully contribute at different levels of time/energy expenditure to cultivate more rising leaders. Developing a practice of soliciting participation in time-bounded projects or inviting people to lead a single workshop could be avenues for this opportunity creation.

Observation
Cultivating and maintaining a shared vision is foundational for effective interfacing between staff and volunteer leaders. When leaders are unclear on the sense of the body they struggle to prioritize. Additionally, administrative tasks (such as scheduling, venue planning, organizing childcare, YM communications) frequently require longer lead time than our volunteer committee structures anticipate, and add a significant component of managerial overhead to our volunteer leadership positions. Our volunteer leaders expressed a wish for more administrative support while recognizing that a barrier to delegating these administrative tasks is that dividing work requires additional communication, coordination, and shared understanding sense of priorities.

Recommendation
- Through the minuting process at Sessions, strive to articulate the the body’s on-going sense of our shared vision. This articulation of vision is a guiding framework for volunteer and staff leaders as they prioritize & collaborate.
- Consider a role of “Special Assistant to the Clerk” who could manage some of the recurring administrative tasks that can be done without much additional coordination with the clerk.
- Regularly re-examine administrative staff work priorities to maximize the amount of administrative support available for key leadership functions.

Observation
The interface between staff and volunteer leaders is most stressed when there is ambiguity around responsibilities and accountability structures. This is particularly apparent in the roles of the Treasurer
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(due to the financial operations / controller aspect of the Treasurer’s responsibility portfolio) and M&C Clerk (due to M&C being involved in programming).

Recommendation
- The expectations for the role of Treasurer should more clearly define the division of labor between the Treasurer and the accounts manager. In particular, we see opportunities to clarify the division of tasks that are frequently associated with a financial controller. There may be opportunities for financial leadership development if there are concrete, project-based tasks that can be delegated to members of finance committee or permanent board. Note: Concurrently with the writing of this report, Finance Committee has approved a new job description for the Treasurer which reflects these suggestions.
- The Yearly Meeting should more clearly articulate expectations for the role of the Treasurer to clarify what is expected from a communications and forecasting standpoint.
- Clarify roles between staff and volunteers related to programming and event planning.
- Establish timelines for major projects that allow for positive staff/volunteer collaboration.

Observation
One reason our leadership roles are so large is that there is an “accountability gap” between the expectations for the clerks/treasurer versus those for committee members and the body as a whole. The different temporal rhythms of involvement in the work of the Yearly Meeting (e.g. members of C&A meeting more frequently than at-large members of M&C or PB who in turn meet more frequently than the general body of Sessions) may reinforce this gap.

Recommendation
- Clarify the gifts needed as well as expectations for contribution for committee service. Nominating Committees seek people with specific relevant experience for committee membership. The calling of the Spirit is important but is not enough if Clerks and Leaders are to be really supported.
- Create accountability and feedback structures for committee members.

Observation
Another structural issue that leads to additional work for clerks is committee membership structure that does not reflect the work that needs to be done. Some Friends serving on committees do not have the necessary gifts, skills, willingness, temperament or ability to do the work of the committee.

The structure and scope of Ministry and Counsel, in particular, make the work unmanageable. Currently M&C’s charge encompasses an enormous range of responsibilities which require different gifts and skill sets (for example: programming and events, religious education, pastoral care, maintaining many ongoing big picture conversations).

Recommendation
- Examine the variety of tasks currently assigned to Ministry & Counsel and explore what structures would best address those needs. Allow for the possibility of distinct and
complementary structures to address specific needs (for example: “Pastoral Care Resource Team”).

- Establish guidelines for the membership of and service on M&C which reflect current priorities.
  - We see particular need for clarity regarding the term of service and mechanism for appointment on M&C.
  - Clarify the role of recorded ministers, elders and pastors in relation to M&C.

**Observation**

In the recent past NEYM has sometimes been unprepared to handle unexpected legal or human resources issues, such as the dispositioning of the Friends Home, and it has been an extremely time consuming burden on our leadership.

**Recommendations**

- Identify Friends who are willing to be called upon as a legal resource team for unusual circumstances. This team would serve to provide information and advice on identifying appropriate resources, with awareness of potential conflicts of interest.
- Continue to provide funds to pay a retainer for a lawyer serving as general counsel in order to address legal questions when they arise.
- Continue to allocate resources to the legal contingency fund.

**Observation**

We require a lot of travel of our leaders, particularly the Treasurer & Presiding Clerk. Some of the travel time currently perceived to be required may be unnecessary.

**Recommendations**

- Re-examine if both the Treasurer and finance committee Clerk benefit from serving on C&A (note: as of this writing, this is being explored by the Finance Committee).
- Re-examine the amount of travel time currently expected of the Treasurer (note: as of this writing, this is being done by the Finance Committee) as well as the Presiding Clerk.
- Examine whether it is possible to utilize the role of Rising Clerk to decrease the number of meetings the Presiding Clerk is expected to attend.

**Observation**

Planning for transitions in all major clerk roles, and ensuring that information is not lost in handoffs between clerks, is important. Without intentional communication, we end up “reinventing the wheel” and lose critical information.

**Recommendation**

- Stagger leadership transitions to ensure overlap of leaders whenever possible.
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- Require Friends serving as Presiding Clerk, Rising Clerk, Clerk of M&C, Treasurer, and Clerk of PB to have a support & accountability committee, as support for the person, but also holding them accountable to the role as service to the Yearly Meeting. Members could include someone who previously served in that role, as well as members of the Friend’s home meeting. Nominating support in crafting this committee is important to ensure that it actually happens.
- Volunteer leaders and the committees that they lead should examine the possibility of naming a designated “second” or “shadow”. This position should not be a co-clerk, but rather an individual who is the go-to person for back-up in cases when the clerk needs to miss a meeting, or if there are specific tasks that can be delegated, particularly in areas of administration, follow-up/volunteer management, and coordinating with YM Staff.

Financial

Observation
Our leadership roles are only possible for individuals with other sources of income, a sufficiently flexible schedule, a reliable car, and access to the internet. We sometimes wait for people to ask for financial assistance rather than providing it upfront.

Recommendations
- Review and reorient all volunteers to our travel reimbursement process annually.
- Continually re-examine what travel is actually meaningful (travel may be a particular barrier for people with caregiving responsibilities at home and people who live near the corners of New England).
- Actively and proactively offer all financial support available. This may include providing financial assistance in obtaining transportation, reliable internet, or laptop computer access.
- Examine the possibility of providing a stipend to Friends serving as Clerk of Permanent Board, Presiding Clerk, Treasurer, and Clerk of Ministry and Counsel. While we recognize that this recommendation is a large potential commitment of resources, it has the possibility to make service possible for a broader population of individuals than are currently able to bring their gifts to leadership positions for our Yearly Meeting.
- Offer childcare for all committee meetings and communicate clearly about its availability

Cultural

We often commit to big work while underestimating what it will require of us in the long-term. We have a hard time pruning responsibility. We do not easily support leaders in prioritizing and saying “no.” We need these leaders to remind us that we (as NEYM) cannot do everything. Saying no, standing up to weighty Friends, and giving clear loving accountability feedback are critical skills that must be nurtured in our existing and rising leaders. In particular, we should seek to cultivate an awareness that work rises from many places to help developing leaders learn how we expect them to prioritize and prune, rather than allowing the work to continue expanding.
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Recommendations

- Make the process of pruning an agenda more visible so that growing leaders can learn how to do this.
- Develop a culture of recognizing that it is healthy when we ask if we have the resources to do what we are proposing.
- Adopt a culture of communicating priorities for the work we expect to do each year; a culture where we respect the “no” of others and don’t judge the success of our leaders by their ability to say “yes” to everything. Push against the “more is better” mentality and trust that prayerful discernment has gone into decisions that lead to a “no”.

Observation
After serving some leaders feel that their service was not recognized and some fade from relationship with NEYM. By presuming that a leader is burnt out, we have a tendency to unintentionally isolate our former leaders. This is a major loss of gifts and skills from our community.

Recommendation

- Perform exit interviews with people in leadership roles. These interviews need to be done promptly and in a loving and appreciative way.
- Ask people who have served how they are led to serve next.
- Adopt a culture of publicly expressing our gratitude for the service of our leaders.

Observation
Leaders do not always feel the support of the body as a whole. Leaders receive “radio silence” or complaints and personal attacks more frequently than constructive feedback. Grappling with complex challenges is scary and taxing. Our leaders often feel alone in their struggles.

Recommendations

- We need a more formal and regular feedback mechanism for people serving in leadership roles. Giving and receiving this feedback is critical for growth on the path of leadership development.
- We need to recognize the connection between the work of undermining white supremacy culture and confronting the culture of conflict avoidance that exacerbates our leaders not feeling the support of the body.
- Every person in a major leadership role should have a Care & Accountability Committee put together by NEYM. These committees should understand the importance of personal spiritual practice as well as understand enough about the role, the work, and the context of the Yearly Meeting, to support accountability. It is vital that these committees feel empowered to tell the Clerk/Treasurer when they are straying.
- We need to develop a culture that leaders are grown over time - it is not just a matter of giving more tasks to those who are “natural leaders”.
- We need to emphasize, model, and explicitly teach the following skills which support effective leadership:
Observations
In our interviews, we were struck by the deep faith and commitment to service from our leaders. Many leaders identified this work as a form of discipleship, requiring both humility and selflessness, that rewards faithful service with joy, unity, love, and connection. Our leaders felt most effective when they had strong personal spiritual practices as well as support and constructive feedback from other leaders (for some, C&A provided this “peer circle”, for others a lack of sufficient accountability feedback was identified). When we have this foundation in our leadership, it allows us to move forward despite struggle, conflict, and uncertainty.

Leaders sometimes feel as though they are expected to do the work of the body or the committees. This may be a root cause of much of the burden placed on our leaders. This is addressable, but it requires deep culture change, commitment from the body, and humility.

Recommendations

- Normalize the expectation that committee service means doing significant “homework” between committee meetings.
- Be clear with all Friends serving on committees about the expectations for service. Expectations should reflect the work that needs to be done.
- Increase cultural norms that expect that people who have not prepared for business, will listen and trust others to do the discernment.
- Be more clear about what we expect of leaders, what we expect of people in other named roles, and what we expect of the membership as a whole. In addition, be clear what the role of the leader is when the committee or body doesn’t do what it said it would.

Observation

We have a tendency to be suspicious of things that are not perceived to be already extant in Quaker culture. This can be a sticking point when trying to innovate on what “good management” looks like in a Quaker context.
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Recommendation
- Increase willingness to try, embrace and adapt to new leadership practices, including those originating from beyond the Quaker realm.

Conclusion
As Friends in New England, we seek to reduce the barriers to service that currently exist for individuals considering service in our volunteer leadership positions. We are not alone in this hope--our Quaker siblings the world over grapple with these challenges, too.

Addressing barriers to service requires a multidimensional approach. Our structural challenges impede effective leadership. Our financial challenges limit the population that is able to say yes to service. Our culture, especially the aspects of it which are reflections of White Supremacy culture, adds significant burdens to leadership roles which further limits the population able to serve. Only through an integrated approach will we see significant change.

We envision a Society in which our developing leaders are nurtured conscientiously, our current leaders are well supported, and our former leaders continue to be celebrated and involved. While this work is complex and long-term, we have faith that we have what we need to live into our vision.

While some of us have a particular part to play in this work, the changes needed are widespread and we all have something to contribute. We urge you: Do not be overwhelmed. Do not reject ideas that feel too expensive or too hard out of hand. Instead ask: What can we do now? What can we lean into going forward? What role is God asking me to play?

To our great benefit or to our detriment, we are each a living part of our ecosystem of supported leadership. The culture of the yearly meeting can and does change. Are we willing to accept continuing revelation when it comes to our way of organizing, relating to each other, and doing business?
To Permanent Board, May 11, 2019

The dual membership section in the Membership Chapter has clearly been a difficult topic at NEYM. The chapter was brought to the yearly meeting in August 2016 and 2017 for input and for preliminary approval in August 2018. This past August was the first time that the body reviewed the text within the business meeting. When agreement could not be reached within the time scheduled, it was noted that we were not in agreement with the text and we moved on.

It is helpful, perhaps, to review a few points before looking again at the text on dual membership. During the 1990s when NEYM was considering whether to initiate the process for a new F&P, the F&P Review Committee in a report to Permanent Board on May 22, 1999, noted that a new F&P

will also offer the opportunity to make the distinction between Faith and Practices as descriptive, that is, they simply reflect the reality of a Yearly Meeting; or prescriptive, that is, what is in Faith and Practice must be adhered to by the constituent Monthly Meetings. We can then affirm New England’s understanding that our Faith and Practice is descriptive.

The PB of NEYM was supporting the concept of a descriptive F&P. This allows the book to name where the YM meeting is now while supporting Friends belief in continuing revelation. This F&P Revision Committee is trying to write a book that allows for continuing revelation and also names the basis of the spiritual authority within our faith tradition. This is reflected, to some degree, in the Preface to the new F&P.

This book is a witness to the lived faith of Quakers in New England from the mid-17th century to the present. It is a devotional resource and a handbook of procedures. When procedural questions arise, this book is designed to be a helpful guide, not a rigid instruction manual. Through corporate discernment, we change our structures and procedures in responsive obedience to God.

The F&P Revision Committee has done it best to write texts that encourage the strengthening of our faith and that leave the way open for continuing revelation. We listen carefully to what the YM tells us and try to frame our work in a way that acknowledges where we are and encourages us to deepen our faith.

The F&P Revision Committee feels there are a number of problems surrounding dual membership as presented in the Membership Chapter.
One problem is the way the committee ordered the presentation on dual membership with the section on dual membership coming after the section on the appreciation of other religious traditions: many people read it and came away with the feeling that dual membership was being promoted to accepted practice. The F&P Revision Committee is saying that dual membership is not a practice that is recommended; it is something that a clearness committee needs to come to grips with in a profound way on a case-by-case situation. The committee has rewritten the dual membership section, trying for greater clarity, but not changing our general approach.

A second problem concerns the clearness committee. F&P feels the question before the clearness committee process for membership is whether the individual is fully committed to the Quaker faith. This implies that the meeting is willing to take the time to be clear in expressing its faith to the individual. A number of meetings responded to the membership text saying that they were not using the clearness committee on membership for as full a discussion of the Quaker faith as they perhaps should.

A third problem is reflected in the wide variety of response to the dual membership text since 2016. A tally of the responses from meetings over the years shows this:

- 7 meetings made no comment on the dual membership section of the text.
- 2 meetings responded that they were moving away from membership. They were trying to be welcoming to all.
- 5 meetings liked the text
- 2 meetings were uneasy with the text. Their responses seemed to indicate they saw the difficulty in the topic and realized they would need to proceed carefully in such cases.
- 1 meeting found the discussion very divisive, but didn’t tell us in what way.

We know that one monthly meeting has a carefully discerned minute approving dual membership.

Below, we have done our best to address these issues in our re-write of the dual membership text.

**Dual Membership**

New England Yearly Meeting recommends against a Friend holding membership in two different faith communities.

Membership in the Religious Society of Friends, at its best, expresses a settled recognition that this is the best framework to allow one’s spiritual and temporal life to
flourish. It is a commitment to God and to the other members of the Meeting, in covenant relationship.

If an individual requests membership in the Religious Society of Friends, and at the same time wishes to retain membership in another tradition, to have dual membership, it is important for their clearness committee to explore with them their reasons for this and its implications. The same is true when a member of the Religious Society of Friends wishes to join another church and wants to retain their meeting membership. It is essential in each of these situations for a clearness committee to question whether the individual’s desire to be in a formal membership relationship with two faith traditions indicates a lack of clarity regarding their spiritual path and its expression. The clearness committee may well inquire if there are creedal aspects of the other faith which conflicts with Friends’ understanding of continuing revelation. In addition, there may be obligatory outward sacraments that contradict Friends witness that the sacraments are not a necessary vehicle to access the inward spiritual reality. Dual membership implies that an individual wishes to commit fully and formally to the covenant responsibilities and spiritual understandings of two different religious traditions. Through membership, one is taking on the commitment of contributing to the life of the religious community not only through attendance at worship, committee work, and financial support, but also in the care, concern and responsibility for the other members and the children of the community.

**Affiliation with other Faith Communities**

It is understood, and accepted, that many Friends in New England today have come to Quakerism from other spiritual traditions and often bring with them deep ties to that heritage. These Friends often continue to participate in these traditions when visiting family or at times of specific religious celebrations. The acknowledgment of these gifts from their ethnic or religious heritage, need not disturb their commitment and witness as Friends.

There are also Friends who find ongoing inspiration in the wisdom and devotional practices of various Christian churches, as well as other religions. This enriches their spiritual lives and brings that enlivened spirit to their meeting. Since the early days of the Quaker movement, Friends have recognized the unity of those who witness to the Light within their chosen religious traditions. Friends encourage members to expand their understanding of the spiritual insights of other religions through reading and participation as led and to seek the ways in which Friends can unite with them. Members are also encouraged to bear witness to Friends’ distinctive spiritual path and contribute their understanding to the spectrum of religious experience.
## NEYM Profit and Loss
### October 2018 - March 2019

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<td>5150</td>
<td>Liability Insurance</td>
<td>3,571</td>
<td>3,101</td>
<td>4,000</td>
<td>89%</td>
</tr>
<tr>
<td>5160</td>
<td>Payroll Service</td>
<td>2,678</td>
<td>2,531</td>
<td>4,500</td>
<td>60%</td>
</tr>
<tr>
<td>5170</td>
<td>Recruiting Expense</td>
<td></td>
<td></td>
<td>500</td>
<td>0%</td>
</tr>
<tr>
<td>5180</td>
<td>Rent</td>
<td>4,675</td>
<td>4,675</td>
<td>9,350</td>
<td>50%</td>
</tr>
<tr>
<td>5190</td>
<td>Misc. Expense</td>
<td>418</td>
<td>-838</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total 5110 Administration</td>
<td>24,821</td>
<td>22,109</td>
<td>96,496</td>
<td>26%</td>
</tr>
</tbody>
</table>

---

**Notes:**
- a: Includes contributions from members and non-members.
- b: Includes transfers between funds.
- c: Includes contributions from employers.
- d: Includes fees from legal services providers.
<table>
<thead>
<tr>
<th>Category</th>
<th>FY18 (YTD)</th>
<th>FY19 Actual</th>
<th>% of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>5200 Office</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5220 Cleaning Services</td>
<td>125</td>
<td>132</td>
<td>50%</td>
</tr>
<tr>
<td>5230 Maint - Equip &amp; Hardware</td>
<td>3,750</td>
<td>1,250</td>
<td>0%</td>
</tr>
<tr>
<td>5240 Postage</td>
<td>2,671</td>
<td>953</td>
<td>24%</td>
</tr>
<tr>
<td>5250 Office Equipment</td>
<td>3,250</td>
<td>161</td>
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<tr>
<td>5260 Office Supplies</td>
<td>2,500</td>
<td>851</td>
<td>34%</td>
</tr>
<tr>
<td>5270 Printing &amp; Copying</td>
<td>1,908</td>
<td>2,413</td>
<td>17%</td>
</tr>
<tr>
<td>5280 Software &amp; Updates</td>
<td>7,000</td>
<td>4,814</td>
<td>69%</td>
</tr>
<tr>
<td>5290 Telephone</td>
<td>1,556</td>
<td>1,560</td>
<td>35%</td>
</tr>
<tr>
<td>5295 Misc. Office</td>
<td>30</td>
<td>142</td>
<td>12%</td>
</tr>
<tr>
<td>Total 5200 Office</td>
<td>37,015</td>
<td>10,984</td>
<td>30%</td>
</tr>
<tr>
<td>5300 Travel &amp; Conferences</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5310 Travel - Committee</td>
<td>907</td>
<td>3,475</td>
<td>116%</td>
</tr>
<tr>
<td>5320 Travel - Clerk</td>
<td>1,244</td>
<td>500</td>
<td>0%</td>
</tr>
<tr>
<td>5330 Travel - Programs</td>
<td>4,600</td>
<td>500</td>
<td>11%</td>
</tr>
<tr>
<td>5335 Travel - Representatives</td>
<td>5,000</td>
<td>1,687</td>
<td>34%</td>
</tr>
<tr>
<td>5350 Travel - Staff</td>
<td>18,000</td>
<td>3,799</td>
<td>21%</td>
</tr>
<tr>
<td>Total 5300 Travel &amp; Conferences</td>
<td>36,000</td>
<td>9,460</td>
<td>26%</td>
</tr>
<tr>
<td>6000 Programs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6110 Sessions Room &amp; Board</td>
<td>170,000</td>
<td>5,000</td>
<td>3%</td>
</tr>
<tr>
<td>6112 Retreats - Room &amp; Board</td>
<td>38,000</td>
<td>22,507</td>
<td>59%</td>
</tr>
<tr>
<td>6125 Program Expenses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6105 Honoraria - Speakers/Wkshp</td>
<td>16,500</td>
<td>4,388</td>
<td>27%</td>
</tr>
<tr>
<td>6115 Equipment Rental</td>
<td>0</td>
<td>600</td>
<td>0%</td>
</tr>
<tr>
<td>6121 Supplies and Other Expenses</td>
<td>9,300</td>
<td>1,284</td>
<td>14%</td>
</tr>
<tr>
<td>6134 Childcare</td>
<td>2,000</td>
<td>210</td>
<td>11%</td>
</tr>
<tr>
<td>Total 6125 Program Expenses</td>
<td>32,800</td>
<td>5,672</td>
<td>17%</td>
</tr>
<tr>
<td>6130 Committee Expenses - General</td>
<td>11,700</td>
<td>1,623</td>
<td>14%</td>
</tr>
<tr>
<td>6134 Childcare</td>
<td>2,000</td>
<td>210</td>
<td>11%</td>
</tr>
<tr>
<td>Total 630 Committee Expenses - General</td>
<td>14,200</td>
<td>1,833</td>
<td>13%</td>
</tr>
<tr>
<td>6160 Program Support</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6163 Friends Camp</td>
<td>2,220</td>
<td>2,309</td>
<td>104%</td>
</tr>
<tr>
<td>6167 Religious Education &amp; Outreach</td>
<td>1,800</td>
<td>554</td>
<td>0%</td>
</tr>
<tr>
<td>Total 6160 Program Support</td>
<td>4,020</td>
<td>2,309</td>
<td>57%</td>
</tr>
<tr>
<td>Total 6000 Programs</td>
<td>259,020</td>
<td>37,321</td>
<td>14%</td>
</tr>
<tr>
<td>6140 Books &amp; Other Sales Expense</td>
<td>14,500</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Total 6140 Books &amp; Other Sales Expense</td>
<td>14,500</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Footnotes</td>
<td>Oct – Mar FY19 Actual</td>
<td>FY18 (YTD)</td>
<td>Full Year Budget</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------------</td>
<td>------------</td>
<td>------------------</td>
</tr>
<tr>
<td>6200 Support of Other Organizations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6310 FGC</td>
<td>13,075</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6320 FUM</td>
<td>13,075</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6325 FWCC</td>
<td>13,075</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6330 Friends’ Organizations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6328 Ramallah Friends School</td>
<td>100</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6335 AFSC</td>
<td>300</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6340 FCNL</td>
<td>750</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6345 QEW</td>
<td>300</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6350 Friends Peace Teams</td>
<td>100</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6355 FWCC 3rd World Travel</td>
<td>500</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6360 QUNO</td>
<td>200</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6362 Quaker Voluntary Service</td>
<td>100</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>Total 6330 Friends’ Organizations</td>
<td>0</td>
<td>0</td>
<td>2,350</td>
</tr>
<tr>
<td>6590 Ecumenical Organizations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6592 State Councils of Churches</td>
<td>4,000</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6594 Nati Council of Churches</td>
<td>150</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6596 NE Ecumenical Network</td>
<td>150</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6598 World Council of Churches</td>
<td>100</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>Total 6590 Ecumenical Organizations</td>
<td>0</td>
<td>0</td>
<td>4,400</td>
</tr>
<tr>
<td>Total 6200 Support of Other Organizations</td>
<td>0</td>
<td>0</td>
<td>45,975</td>
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<tr>
<td>6600 Publications</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6610 Yearly Meeting Minute Book</td>
<td>1,000</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>6620 New England Friend</td>
<td>3,000</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>Total 6600 Publications</td>
<td>0</td>
<td>0</td>
<td>4,000</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>255,062</td>
<td>261,227</td>
<td>856,921</td>
</tr>
<tr>
<td>Net Operating Income</td>
<td>13,143</td>
<td>-32,026</td>
<td>-8,421</td>
</tr>
</tbody>
</table>

FootNotes

a- Line 4020 includes meeting contributions to Equalization of $1847.
b- Line 4099 shows a gift which the YM is in the process of passing on to Friends Camp. That is only one of a number of gifts which the office has processed as a service to meetings so the Tax Number matches that of the name on the check.
c- Line 5045 shows the full year payment of Workers' Compensation Insurance which increased this year.
d- Line 5140 represents legal expenses related to North Fairfield Meeting House and youth worker CORI checks.
e- Line 5310 shows an exceptionally large number of requests for travel expenses for committee work. I anticipate expenditures under this line may rise to about twice what you see here this year, but I do not expect that level to continue in the future.
f- Line 6163 represents the annual cost of the accreditation of Friends Camp.
Request to Open Bank account with Everence
Shearman Taber, Treasurer
April 29, 2019

Purpose: The purpose of this request is to enable the Treasurer to open a bank account with Everence to enable the Yearly Meeting to do banking activity while at Sessions in Castleton.

Background: While at Sessions NEYM needs to be affiliated with a nearby bank so that we can make cash deposits and withdrawals and do other banking business. With the closing of our account with TD Bank we have no bank to do business with in the Castleton / Rutland area. In exploring the possibilities of simply opening an account in the area it was discovered that NEYM would have to obtain a document from the Commonwealth of Massachusetts which would require filing reports with the Commonwealth the Yearly Meeting is not normally required to file. The Yearly Meeting Secretary determined that it would be a significant effort to properly fill out and file the required documentation.

At the same time it was discovered that the Everence Credit Union is affiliated with the Heratiige Credit Union in Castleton. Thus with an account at Everence we will be able to bank in Castleton and so it is desired that NEYM open an account with Everence.

Policy: In the banking resolutions approved at Sessions each year the Treasurer is authorized to open accounts in the name of New England Yearly Meeting. However banking regulations now require that the Board of Directors of an organization formally specificaly approve a set of regulations when a bank account is being opened.

Action: Therefore the Permanent Board is being asked to approve the accompanying resolutions to enable the Treasurer to open an account with the Everence Credit Union.

Attachments: Page 2 of the Everence Credit Union application form with the resolutions to be approved. (EverenceApplication-p2.pdf)

Signature:
Shearman Taber, Treasurer
Authorized signer #2

Authorized signature

Print or type name

Home address

Street  City  State  ZIP

Date of birth  Social Security number

Authorized signer #3

Authorized signature

Print or type name

Home address

Street  City  State  ZIP

Date of birth  Social Security number

Authorized signer #4

Authorized signature

Print or type name

Home address

Street  City  State  ZIP

Date of birth  Social Security number

1. RESOLVED, that the funds of the Organization are hereby authorized to be paid into the account(s) identified on all signature cards delivered to Everence Federal Credit Union by the Organization, and Everence is hereby authorized to pay withdrawals signed in the name of the Organization by any person whose signature appears above (“signatories”).

2. The specimens of signatures section identifies those authorized to transact business and to act in connection of the organization on behalf of the Everence Federal Credit Union account(s) indicated above. You agree that any Authorized Signer may act individually to transact business on any of the owner’s accounts with us and may receive from us, either orally or in writing, any information related to the account. You expressly waive any requirement that any two or more signers are required before a transaction is authorized.

3. Everence further is authorized to accept pledges of all or any part of said account(s) as security for any loan made by it to the Organization which shall be executed in the name of the Organization by any of the signatories.

4. Everence is authorized to supply any endorsement for the Organization and any signatory on any check or other instrument tendered for said account(s), and Everence is hereby relieved of any liability in connection with the collection of such items which are handled by Everence without negligence. We have no duty to inquire as to the powers and duties of any authorized signer and shall have no notice of any breach of any duty unless we have received actual notice of that breach.

5. Everence shall not be liable for the acts of its agents, subagents, or others or for any casualty. Withdrawals may not be made on account of such items until collected, and any amount not collected may be charged back to the account(s), including expenses incurred, and any other outside expenses relative to the account(s) may be charged to the Organization.

6. You also agree to provide us with a true copy of the corporate resolution, board minutes, partnership agreement, organization management agreement, articles of association, or other evidence that you are authorized to enter into this agreement on behalf of the owner and that the signers listed above are authorized to transact business on the owner’s behalf.

7. All the above are in effect until Everence receives written notice from a member of the authorization of others to sign for the member together with specimen signatures of such person or persons.

I certify that I am the duly elected, qualified, and acting Secretary or Managing Member – as the case may be of the above-named Organization – and that the foregoing is a true and correct copy of a resolution adopted by the Organization at a regular or duly called special meeting at which a quorum was present, and that said resolution is recorded in its minutes, and that Organization is authorized to take such action, and that the signatures contained in this document are the true signatures of the persons authorized to sign as indicated in connection with said account(s).

X  [corporate seal]:
Secretary or managing member  Date
Overview:

The New England Yearly Meeting currently maintains four social media platforms - Facebook, Instagram, Youtube, and Twitter. They are primarily administered by Kathleen Wooten, in a contracted paid role as social media consultant. These channels are used to promote the ministries and work of Friends in New England, as well as share occasional news from the wider Friends community in the world. Their content is guided by NEYM social media policies, overseen by the Yearly Meeting Secretary. Their audiences vary widely, thus we have separate posting requirements and objectives for each channel. Note also that Friends Camp has its own heavily used instagram channel, to appeal to a different primary demographic.

Channel updates:

Facebook
Current use summary:

Currently post 3-5 times a day. Prescheduled posts included “quotation” posts, “this day in NE Quaker history”, news items (feed to NEYM website). Overwhelming highest organic outreach is in shared posts that are historic and inspirational. We have begun using more branded photos of New England Friends, of various ages/representations. Witness photos, meetinghouse photos, general “snapshots” representative of New England Friends in worship and witness. Reshares are encouraged to local constituent meetings, and the wider Quaker world, retaining branding and logo as accepted “reshares”. Priority postings follow our social media policy, and promotion and support of Friends’ ministries and Friends’ meetings/churches in New England. Current use of paid advertising/promotion is minima and not budgeted. Organic invitation to new followers/fans is monitored closely by social media consultant.

Facebook Insights/Stats:

- currently our most utilized channel for engagement
- Most popular posting times (overall - may vary slightly by type of post content)
  - Mondays 10 am
  - Thursdays 2 pm
  - Fridays 3 pm
  - Tuesdays 9 am

Revised: 4/28/2019
New England Yearly Meeting
Social Media Summary Report

Facebook (cont.):

- 2,506 unique followers
  - 54 % women/43% men (as self-identified)
  - Ages:
    - 65+ = 26%
    - 55-64 = 25%
    - 45-54 = 14%
    - 35-44 = 14%
    - 25-34 = 18%
    - 18-24 = 7%
    - 13-17 = .15%
- Comparison page likes (ranked):
  - Friends General Conference (FGC) - 5.8K
  - NEYM - 2.5K
  - Friends United Meeting (FUM) - 2.2K
  - Friends World Committee for Consultation (FWCC) - 2.2K
  - Philadelphia YM - 1.4K
  - Baltimore YM - 810
  - New York YM - 590

- Most popular posts overall (by type - estimates over past 6 mo. period)
  - “Quotation” posts - avg. organic reach - 5.7K
  - Public Statements - 2.7K
  - “News” items of NE Friends - 900
  - Event postings (first posting) - 550
  - NEYM Newsletter share - 220
  - Other: reposts from various Monthly Meetings, reposts from partner meetings/organizations (news), reposts from Instagram (varied reach)

Projected:
We are currently experimenting with Facebook groups, small paid promotions, and facebook live video. When the new NEYM website is up, we will have the ability to use google analytics to more accurately track visits to the website prompted by linked posts. This is a common advertising method that was not available to us when our current website was created.

Revised: 4/28/2019
New England Yearly Meeting
Social Media Summary Report

Instagram:
Current use summary:
- Instagram is our newest, growing platform.
- Postings are no more than 1-2 times a day, not pre-scheduled, per NEYM social media policy. As a visual medium, postings reflect more specific visual “snapshots” of Friends meetings and ministries in New England.
- Reshares, using an accepted reshare posting app, contain watermarks from original content creators, and serve to promote both our ministries and related sites (such as Friends Camp, and the Quaker Voluntary Service house in Boston).
- Growth has been slow but steady as we figure out the best use of this platform. Current content is selectively pushed to Facebook for specific content that may also appeal to our Facebook audience - which is somewhat different.

Youtube:
Current use summary:
- Our Youtube channel is a permanent home for various video content created at NEYM events and by NEYM Friends.
- Provides an outside link to post content, can also be embedded in our website.
- Most popular overall search engine and channel for most varied audiences.
- Facebook Live video and other video can also be shared on this channel.
- Intentional use has just begun in the last year.
- Consistent branding is in use across the platform.

Projected: We hope to continue to integrate this channel’s use on our new website. We are carefully watching the use of youtube in our new “Plenary experiment” for YM Sessions 2019. We are also looking into more easily closed captioning video for more accessibility.

Twitter:
- Current use: Use is minimal and restricted primarily to retweets of political action and connections among Friend in New England and beyond.
- No limits on posting
- Channel is monitored, but no specific posting recommendations.
- Audience is both wide and limited - only a few specific followers.

Projected: No plans for further promotion at this time, as resources support are other more currently effective channels. We may experiment more with local actions, such as climate pilgrimages, FCNL local action committees, etc.
New England Yearly Meeting  
Social Media Summary Report

Who else uses these platforms?

Current NEYM Meetings with Facebook public pages:

<table>
<thead>
<tr>
<th>Salem QM:</th>
<th>Dover QM:</th>
<th>Northwest QM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>** Quarterly Meeting page</td>
<td>Concord</td>
<td>Monadnock</td>
</tr>
<tr>
<td>Amesbury</td>
<td>Weare/Henniker</td>
<td>Burlington</td>
</tr>
<tr>
<td>North Shore</td>
<td>Seacoast Quakers (Dover)</td>
<td>Putney</td>
</tr>
<tr>
<td>Fresh Pond</td>
<td>West Epping Preparative</td>
<td>Orchard Hill Worship Group</td>
</tr>
<tr>
<td>Cambridge</td>
<td>Gonic</td>
<td></td>
</tr>
<tr>
<td>Beacon Hill</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Shore Preparative</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sandwich QM:</td>
<td>Vassalboro QM:</td>
<td>Southeast QM:</td>
</tr>
<tr>
<td>Falmouth</td>
<td>Winthrop</td>
<td>Smithfield</td>
</tr>
<tr>
<td>Westport</td>
<td>Vassalboro</td>
<td>Worcester</td>
</tr>
<tr>
<td>New Bedford</td>
<td>Schoodic Worship Group</td>
<td></td>
</tr>
<tr>
<td>Allen’s Neck</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dartmouth (Smith Neck)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>East Sandwich</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Yarmouth</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Falmouth QM:</td>
<td>Connecticut Valley QM:</td>
</tr>
<tr>
<td></td>
<td>Durham</td>
<td>Hartford</td>
</tr>
<tr>
<td></td>
<td></td>
<td>New Haven</td>
</tr>
<tr>
<td></td>
<td></td>
<td>New London</td>
</tr>
</tbody>
</table>

Revised: 4/28/2019
NEYM Social Media Guidelines and Procedures

Facebook:
1. Postings should represent the values and shared decisions of New England Yearly Meeting in all ways possible.
2. Postings will be daily, during times of high traffic and suggested extended media reach, monitored by social media consultant.
3. Postings may be timed using an automatic posting service such as Hootsuite.
4. Postings will use allowed graphics/photos, with permissions, and non-copyrighted materials.
5. Postings will strive to use varied representation of people of ages, races, and experiences.
6. Postings will promote first events and gatherings of the New England Yearly Meeting organization.
7. Graphic “quotation” posts will be identified with a standard NEYM logo, using Asul font.
9. Postings will use primarily verified quotations from Quakers (living or dead).
10. Sharing of information from other sources should contain a direct relation to Friends in New England (their meetings, ministries, or ministers).
11. Identification of Friends mentioned in posts should include meeting affiliation, including state location of meeting, and link to meeting’s Facebook page or website if possible (example: Eden Grace, Beacon Hill (MA) Friends Meeting.

Instagram:
1. Posts 1 or 2 times a day, during high traffic times to “feed” (not stories)
2. Reposts will be from associated Quaker organizations (primarily NEYM) and individual New England Friends engaged in ministries supported by their monthly meeting/church or NEYM.
3. Reposts will be made using a repost app, retaining watermark of original source whenever possible.
4. “Quaker quotations” graphic content will follow Facebook protocol of use of logo and font.
5. Page admins will only “follow” individual Instagram accounts with a direct connection to NEYM ministries and Friends. Page admins may “like” posts representative of NEYM values and concerns.
6. Instagram feed content may repost directly to NEYM Facebook accounts, as appropriate to target varied audiences.
7. Shared photos from other sources will be identified by IC: (image credit) and name of account/photographer whenever possible. Their Instagram handle may also be shared in the text content of post
8. Locations (such as meetinghouse, event venue) will be tagged in posts whenever possible.
**YouTube:**
1. Video platform will be used primarily for sharing videos produced by/featuring New England Friends and ministries.
2. Content will be organized into “playlists” for easier viewing.
3. In most cases: commenting will be turned off, embedding will be allowed, video stats (such as views) will not be public
4. Video content will be public
5. Comment section will link back to NEYM website whenever possible for supporting information
6. Thumbnail will be standard format, including NEYM logo, date, featured speaker, relevant link URL.

**Twitter:**
1. Used primarily to share immediate information regarding witness, event postings, and live feed during events (for others to tag into)
2. No limit on postings if they are related to NEYM content or news of NE Quaker Ministries
3. Friends in local witness encouraged to “tag” our account in posts for later sharing
4. Not a current primary source of information, due to lack of audience in current follower demographic

Information will be shared/reposted from the following primary sources (and their social media feeds):

- Facebook pages of New England meetings, worship groups, and churches
- New England Yearly Meeting website (events and news)
- New England YM public statements (as soon as possible after being released/published)
- New England YM newsletter(s)
- New England Yearly Meeting Affiliations (Friends United Meeting, Friends General Conference, Friends World Committee for Consultation)
- Subgroups/ministries of NEYM associations (example: Ramallah Friends School)
- New England Friends Schools (Moses Brown, Friends School of Portland, Cambridge Friends School)
- Facebook groups of ministries supported by Friends in New England and Friends’ meetings in New England (examples: Interfaith Vigils of NH, Quakers Concerned with Immigration Justice)
- National Quaker organizations (American Friends Service Committee, Friends National Committee on Legislation)
- Occasional additional posts from other yearly meetings (news of the wider Quaker world)

**Addressing Platform Limitations and Concerns:**
1. Postings are allowed only by Administrators of the pages.
2. Followers of the Facebook page may post an item; however, it must be “released” by an Administrator (if/when meets posting guidelines) to be seen by others on the page.
3. Primary posting and attention to activity is the responsibility of the contracted social media consultant, with oversight by YM Secretary and Office Manager.
4. Followers of the page/feeds can comment on any posts.
5. Questionable content/comments not using respectful language will be deleted.
6. Repeat offenders of posting standards may be blocked from the page, after consultation with the Yearly Meeting Secretary, by the social media coordinator or an Administrator of the page. Before being blocked, the person posting such comments will be notified and asked to refrain from objectionable behavior.
Report to Permanent Board, New England Yearly Meeting  
From: *ad hoc* Challenging White Supremacy workgroup, Susan Davies, co-clerk  
Date: May 4, 2019

The Challenging White Supremacy (CWS) workgroup enthusiastically welcomed one new member, Judy Williams, Hanover Friends Meeting to our work group. CWS, in collaboration with Anna Hopkins, Friends Camp applied for and received a Legacy Grant to provide racial justice and racism awareness training to Friends Camp staff in mid-June, prior to the start of camper sessions. Judy Williams and Lisa Graustein have agreed to lead this training session and members of CWS will be in attendance and will facilitate small group and dinner table conversations following the training.

In January CWS participated in the racial justice consultation facilitated by Lisa Graustein and Jackie Stillwell. The consultation brought together, for the second time, some of the groups in NEYM that are actively holding the concern for racial justice:

- *Racial Social and Economic Justice committee*
- *Challenging White Supremacy workgroup*
- *Faith in Action Committee*
- *Reparations workgroup*
- *Noticing Patterns of Oppression workgroup*

This “list” illustrates the many ways in which Friends in NEYM are engaging in the work of racial dialogue and racial justice. The “list” also illustrates the potential for missions to overlap, leading to misunderstandings and possible inefficiencies. Creating opportunities to hear about the missions and priorities of sister groups and to seek ways to enhance each other’s work is vitally important. The clerks of RSEJ and CWS have continued in regular dialogue to share updates of work and committee priorities, and to envision together how to encourage more opportunities for collaboration and sharing, without creating unnecessary new structures. This is ongoing work that will likely lead to our collaboration to plan another gathering of racial justice partners from across the NEYM committees and workgroups next winter.

CWS members are engaged in outreach to monthly meetings to offer facilitated racial justice sessions and to share personal reflections on the work of racial justice. CWS members have facilitated, or will be facilitating discussions in the following monthly meetings and quarters: Fresh Pond, Hanover, Monadnock, Midcoast, North Shore, Portland, Vassalboro, Northwest Quarter, and a Baptist Church in Beverly, MA. CWS members offer a set of well-defined, facilitated discussions or exercises, including:

<table>
<thead>
<tr>
<th>Learning the Cultural Messaging Around Race</th>
<th>Discussion of the Words: “White Supremacy” “racist” “white privilege”</th>
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</thead>
<tbody>
<tr>
<td>Worship sharing - Personal Experiences with Race</td>
<td>Listening to and Learning from Voices of Color</td>
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<tr>
<td>Why is this Important? (Inclusive engagement.)</td>
<td>The ‘System’ of Racial Inequality</td>
</tr>
<tr>
<td>Racial Identity in the Quaker World</td>
<td>Attributes of Whiteness / White Supremacy Culture</td>
</tr>
<tr>
<td>How are we Centering Whiteness?</td>
<td>Structural Institutional Racism</td>
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</tbody>
</table>
Proposed Framework for the Fund for Sufferings

Purpose:
The Fund for Sufferings exists to support New England Yearly Meeting (NEYM) as it provides financially for the needs of Friends who suffer as a result of their witness to Truth.

Criteria for Use:
The Fund for Sufferings is available to support Friends who suffer as a result of their faithful witness, and is intended to respond to urgent needs precipitated by witness. This Fund is not to be used for releasing ministers or for other ongoing expenses, except where needed to ensure continuity of support (for example, legal expenses for a prolonged period, when available).

Eligibility and Use of the Fund:
The Fund for Sufferings will be available to members in good standing of the Religious Society of Friends active in New England, but may be extended to others (for example, non-members and attenders, as well as people of other faiths participating in a Quaker-led activity) based on the discernment and discretion of the Clerk of the Permanent Board, and on a case-by-case basis. Support should not be presumed, and is not guaranteed, so timely consultation with the Clerk of the Permanent Board is strongly suggested.

Examples of time-sensitive expenses that might receive support from the Fund for Sufferings include but are not necessarily limited to: legal expenses resulting from nonviolent direct action and holy obedience/civil disobedience, including bail and expenses related to arrest, property damage/loss and incarceration; legal proceedings or financial penalties related to conscientious objection to military service or war tax refusal; and medical expenses resulting from injuries sustained or illness contracted in the course of public witness.

Application:
Requests including any relevant documentation may be made to sufferings@neym.org. Requests may be submitted by the potential recipient directly, and may also be made on behalf of that person(s) by their local meeting or by another person aware of the need. In some cases, the Clerk of the Permanent Board may approach potential recipients without receiving a request.

Distribution:
Funds will be disbursed upon approval by the Clerk of the Permanent Board, who will determine eligibility and appropriateness of requests in consultation, as needed, with members of the NEYM Faith in Action Committee and others closely connected to the witness or concerns in response to which the need arises. If the Permanent Board Clerk is unavailable, the Presiding Clerk or Yearly Meeting Secretary may authorize disbursements. Disbursements will, under
normal circumstances, take one to two weeks for the checks to be issued. To ensure a more rapid response, arrangements may be made prior to activities which might result in need of these funds.

**Review and Replenishment:**
Annually, the Permanent Board should conduct a review of the activity of the Fund and determine whether current funds are adequate to the present and anticipated needs to support New England Friends’ witness. Replenishment of the Fund by transfer of other unrestricted NEYM-administered funds and/or by wider appeal for contributions will be coordinated with the Yearly Meeting Secretary, who will ensure coordination with other financial stewardship and fundraising efforts.

**Reporting and Accountability:**
The Clerk of the Permanent Board will report with general information on all recent disbursements (excluding any legally- or pastorally-sensitive information) at the next meeting of the Permanent Board, and annually to Sessions.

**Accounting:**
A new revolving account in the NEYM Operating Division books called “Sufferings-Unrestricted” will be created, and the current revolving account will be renamed “Sufferings-Restricted.” The same policies and procedures for distribution will apply to both, with the exception that restricted funds may be used only for this purpose, while designated funds may be repurposed by decision of the Permanent Board. Having two accounts will allow NEYM to solicit, manage and disburse both board-designated funds (such as allocations from the Legacy Funds) and donor-restricted funds (such as those currently in the original Sufferings Fund) without creating the possibility for confusion of the status of funds in each account. The current Sufferings Fund balance ($4,939.32 as of 11/7/2017) is understood to be donor-restricted.

Approved: Permanent Board, 17 February 2018
Purpose

The purpose of this document is to give you an insight into the process I envisioned for Sessions site selection. The process is expected to take about 24 months with most of that time being spent in individual research and Zoom calls. There will be some site visits as we narrow down the list.

The primary goals for this process are 1) to determine the best available location for Sessions after the end of our current contract and extension, and 2) to provide clarity for the search committee, Permanent Board, Sessions Committee, and staff about why the location was selected.

Gifts I Bring

I have several years’ experience in site selection for large conferences from my prior work for a state-wide organization. Likewise, my experience selecting sites for Living Faith and work with Sessions last year have helped me develop a better understanding of the unique needs of Sessions and New England Quakers. This may seem like a completely daunting task up front, however due to our unique needs for a space that nurtures and supports our entire community from infancy to frailty, our commitment to making Sessions as approachable as possible for all, and the sheer size of the event, many locations will be eliminated out of the gate.

Process Overview

At its most simple the process is:

- Form the search team.
- Develop criteria for a new site identifying what items are needs, wants, and nice to haves.
- Review past Sessions evaluations for any criteria that might be missing.
- Determine if we have all the information we need or do we need to seek guidance from others. (eg. childcare staff, clerks table, people familiar with hearing assistance…)
- Develop a summary of the requirements we can share with sites.
- Collect information from sites throughout New England, focusing on areas that Friends can reach with reasonable travel.
- Review the sites to sort them as: Yes, No, Maybe.
- Choose a group of 3-7 sites across New England to visit.
- Visit with as much of the team as is feasible and produce a report on each site complete with pictures. Just like looking at houses, one site can blend with another without documentation
- Enter into discernment about the sites and determine how to proceed.
  - Revisit a smaller set of sites.
  - Suggest the site that clearly stands out as the right fit.
  - Determine none of the sites are adequate.
- Revisit sites, request a contract, or make new plan for moving forward.
Given Castleton has served us well for several years, I plan to include it on the visit list so we have a fresh look at it outside the hubbub of Sessions.

We have already had conversations within Sessions Committee about what criteria are important for a good Sessions location. Just a few of them are:

- Having 600-800 beds
- Safe childcare space
- Large enough auditorium or similar space for business meeting
- Accessibility to all public spaces and enough dorm rooms
- Access to public transportation
- Natural spots for spontaneous gathering/community
- Supporting our Friends across their life span
- The ability to make or use gender neutral bathrooms

**Timeline**

**May 2019** – Deliver a draft process to Permanent Board  
**September 2019** – Collect input from Sessions Committee  
**November 2019** – Update Permanent Board on initial criteria  
**Winter 2019** – Research sites and compile a list  
**Spring 2020** – Refine the site list. Identify 3-7 that are promising to visit  
**May 2020** – Status update to Permanent Board  
**November 2020** – Report on site visits  
**February 2021** – Make a recommendation to Permanent Board  
**Spring 2021** – Finalize contract  
**Sessions 2021** – Announce selection for Sessions 2023

During this process, there will be regular check-ins with the Yearly Meeting Secretary, NEYM Staff, the Sessions Committee Clerk, and other interested parties.

**Gifts We Need**

In order to best represent the community, we want a breadth of life skills, experiences and backgrounds represented on the search committee. This is particularly important because the selection process will have to consider pedestrian concerns like, “Are there enough dorm rooms?” to questions of “Is this space conducive to the work we need to do?”, to the ethereal yet important, “Will this space foster a feeling of community?” I am confident we will make the best possible choice if we can have a wide variety of voices in the conversation.
# Internal Nominating Committee Report to Permanent Board May 11, 2019

**Clerk:** Sarah Gant 2015-2019  
**Recording Clerk:** Hannah Zwirner Forsythe Aug. 2018-2021

<table>
<thead>
<tr>
<th>2019</th>
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<td>Elizabeth Kantt</td>
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# in second term (can’t be reappointed)

* filling out term – can be reappointed 2 entire terms

@ clerk

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<td>+# Fran Brokaw</td>
<td>@#Leslie Manning</td>
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<td>+# Neil Blanchard</td>
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<td>+Eleta Jones</td>
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<td>+ LVM Shelton</td>
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<td>+Penny Wright</td>
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<td>+LouAnne McDonald</td>
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<td>+LVM Shelton</td>
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<td>+Margaret Marshall</td>
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<td>+ Karen Sargeant</td>
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<td>+Amy Lee Viera</td>
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<td>John Reuthe</td>
<td>+%Joann Austin</td>
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<td>Faith and Practice Revision</td>
<td>+Rachel Walker</td>
<td>+Susan Davies</td>
<td>+Maggie Edmondson</td>
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<td>+Eleanor Godway</td>
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**Bold** = Submitted for Permanent Board Approval  
+ = not on Permanent Board  
# = in second term

@ clerk  
% appointed by Friends Camp clerk
Greetings to Friends in North Pacific Yearly Meeting;

Vassalboro Monthly Meeting recommends our member, Susan Davies, to your care as she supports Jay O’Hara in his work with you as his spiritual elder. She has worked with him in this capacity here in New England Yearly Meeting, visiting 3 monthly meetings this year. While the specific circumstances may be different in the work with you, both she and he have shown that they will work well together and can adapt to whatever roles they are asked to perform.

She is a member of Vassalboro MM and has served faithfully in our Meeting and on Ministry and Counsel. She plays an active role in the Yearly Meeting. In these capacities she has made presentations and facilitated smaller group sessions. We are confident that she will be a positive addition to you and your sessions as well as a loving advisor to Jay.

We send Susan to your prayerful care in hopes that you enjoy her service as much as we do.

**Vassalboro Friends Meeting approved the minute at the Monthly Meeting held April 29, 2019.** Susan expects to leave in mid-July and spend approximately 10 days in the Pacific Northwest.

___________________________________________
Joann Clark Austin, Clerk Vassalboro Monthly Meeting

___________________________________________
Vassalboro Quarterly Meeting

___________________________________________
New England Yearly Meeting
Dear Friends,

Greetings to North Pacific Yearly Meeting Friends from Friends in New England.

We are united in recommending Jay O’Hara to your care during his travels to your 2019 Annual Sessions. We have found him clear to join you in the role of Friend in Residence. New England Friends rejoice at the prospect of his being with you in fellowship, worship, prayer, and teaching as the Spirit leads.

Jay has been an active member of Sandwich Monthly Meeting (West Falmouth Preparative) for over a decade. He has faithfully served West Falmouth Preparative, Sandwich Monthly, Sandwich Quarterly, and New England Yearly Meetings. He has carried a concern for faithful climate action and led New England Friends in nonviolent direct action on climate change. He actively travels in gospel ministry across New England Yearly Meeting under a minute from Sandwich Monthly Meeting.

His ministry seeks to unite the outward expression of action with the inward motion of prayer and faithfulness, urging Friends to return to the roots of our tradition as we seek to make sense of our place and role in these troubled times.

We commit Friend Jay O’Hara to your prayerful care and nurture during his time among you, and pray that God may open ways for his ministry to be well and faithfully used.

Approved by West Falmouth Preparative Meeting
Third Month, 31st Day, 2019

Sandwich Monthly Meeting on April 7;
Sandwich Quarterly Meeting on April 27.
Fifth month, 5th, 2019

Dear Friends in Sierra Cascades Yearly Meeting:

Greetings from Northampton Friends in New England Yearly Meeting. It is very moving to send you our dear Friend Benigno Sánchez-Eppler at this moment when you are starting your holy experiment as a new yearly meeting. Benigno has travelled in the ministry under the care of our Meeting for 25 years, and we trust that he will listen to how the Spirit of God is moving among you, and that he will wait until given a message that may speak to your condition.

Benigno translates early Quaker texts into Spanish; this is a long-established ministry he shares with Susan Furry. He just finished a four-year term as clerk of Friends World Committee for Consultation, Section of the Americas. Together with other Friends, he was very involved in the creation of long-standing sister yearly meeting relations between New England and Cuban Friends. He has been a servant-leader both to his monthly and yearly meeting, and conducted Bible half-hours both at New England Yearly Meeting and the Friends General Conference Gathering.

A monthly Meeting minute approved in April 2019 affirms our continued support and oversight of Benigno’s traveling ministry in these terms:

“Northampton Friends Meeting unites with Benigno Sánchez-Eppler’s call to travel in the ministry among Friends. The functions and activities in which he has demonstrated gifts and discipline include translating, publishing and teaching selections from the works of early Friends; interpreting at international Quaker conferences; public speaking under the direction of the Spirit; and vocal ministry in meeting for worship.”

We rejoice in this opportunity to send you our love. We are confident that you will welcome Benigno and his spouse, Karen Sánchez-Eppler, also a beloved member and leader in our meeting. Karen will serve as Benigno’s elder in this visit to you. We look forward to receiving news of you upon their return.

Yours in the Light,

Marciana Caplis, clerk

Endorsed by Connecticut Valley Quarterly Meeting, May 5, 2019
Paul Barker Cates

August 23, 1925 – October 21, 2018

Paul Barker Cates, 93, of Vassalboro, Maine passed away on Sunday, October 21st, surrounded by his family in the same house in which he was born. In his last days, he required constant, around the clock care from his family. However, he lived a life of service and altruism, and never wanted to burden others. It was therefore only fitting that he passed away in the brief time when everyone in the house had fallen asleep.

He was born August 23rd, 1925 in East Vassalboro, the eighth child of Benjamin Harold Cates, Sr. and Annabel (Ingraham) Cates. Paul grew up on his family's farm on the shore of China Lake during the Great Depression, and learned the value of hard work and community. A rogue spirit, young Paul was constantly running away from home. At two years-old, he was found by his uncle a mile from home wearing a red sweater with a chocolate pudding-covered face. He was an avid rider of the dairy cows on the farm, until his father caught him riding the prized milk cow, and he was severely admonished. Heroic from a young age, he saved his nephew Gerry who fell through thin ice on China Lake.

As a child, his family attended Quaker Meeting at the Vassalboro Friends Meetinghouse, barely 500 feet from the Cates farm. Quaker values would find varied and prolific expression throughout his life. Paul’s mother was his school teacher at East Vassalboro Elementary School. The family relates that she held him back in kindergarten because he was distracted from her lessons by the view of his family farm outside the classroom window. Despite this early setback, Paul spent the rest of his life dazzling people with his brilliant mind and sharp wit.

Paul attended Haverford College, in Pennsylvania. Ever enterprising, he earned his tuition money for college by raising several hundred chickens in his parents’ attic. His mentors at Haverford were Rufus Jones and Douglas Steere. With Rufus's great approval, he played the role of Rufus in a Haverford class play and was still sharing this inspiring impersonation in recent years. Like his mentor Rufus, Paul understood the power of parables in the Bible, and used stories to teach and minister throughout his life.

While matriculated at Haverford, he was sentenced to prison, because he chose to conscientiously object to the country’s post war draft. Conditions in the prison were unhealthy. While in prison, Paul contracted tuberculosis, and developed a lingering cough which persisted his entire life. He was given the job of caring for the prison dairy cows, due to his childhood experience on a farm. This daily exposure to fresh air and outdoor exercise may have helped to prevent progression of the tuberculosis. The president of Haverford College made it his goal to have Paul’s sentence commuted, and Paul ended up serving 7 months of a 2-year sentence.

After he graduated from Haverford in 1951, Paul joined the American Friends Service Committee (AFSC) to serve overseas. He chose Germany – a decision which would profoundly
influence the rest of his life. When he set off, his German language was limited to “Kiss me, quickly!” and “Help! Police!” He worked in Darmstadt, a medieval city which had been largely destroyed by American and British firebombing.

Upon his return to the United States, he took up a post in Iowa, as a teacher at Scattergood Friends School, where he taught German and tended chickens from 1954 to 1958.

In 1958 Paul decided to return to Germany to learn to speak German better. He moved to Berlin intending to work on a doctorate in German literature, with a focus on the writings of Bertolt Brecht.

However, after the Berlin Wall was erected in 1961, he received an urgent contact from the bishop of the West Berlin Protestant church, seeking a smuggler with a foreign passport. The people of East Germany were in need of vital medicines and paperwork that could not be delivered due to the oppressive East German government. As an American, the wall was porous for Paul, and he was able to go back and forth, unlike West or East German citizens.

His “courier work,” as he always referred to this period of his life, led to a drop-off point in East Berlin at the headquarters of Action Reconciliation Service for Peace (ARSP). Here, he met a young woman named Elisabeth Gürtler who would later become his wife.

Every time he would cross over into East Berlin, his overcoat was stuffed full of medications and important documents, to the point that he almost looked pregnant. His stress at smuggling illegal contraband was taxing; he would collapse into a chair at the drop-off point, exhausted. Elisabeth was his contact person at the ARSP office in East Berlin, though he admitted on several occasions that the other secretary was much more vivacious. However, Paul would bring chocolate from West Berlin and then purchase baked goods, and Elisabeth would brew the coffee which Paul brought with him. Many coffees later, the less vivacious but more loving of the two secretaries won his heart.

Paul’s family relates that once, after Paul and Elisabeth said their goodbyes at a S-Bahn train station, Elisabeth was questioned by two East German secret police. Later she was interrogated, and her home was searched. Paul responded by befriending consul Julij Kwizinskij at the Russian Consulate in Berlin, a connection that helped to protect his future bride.

Ever a peace-maker and bridge-builder, Paul also set up youth trips through the Russian consulate, chaperoning West Berlin youth to the Soviet Union to help rebuild the fractured relationship between the countries through youth exchanges. Through these adventures, he also developed a friendship with Princess Kira of Prussia, who later attended the wedding of Paul and Elisabeth.

Paul and Elisabeth tried for years to get married, and had a son, Martin, in 1967. Two years later, a Soviet spy was captured by the West German government. Fortuitously, Elisabeth (along with 99 other East German brides) and Martin were part of an exchange which the
Soviets negotiated for the spy’s release from custody. Elisabeth and Martin escaped the Eastern Bloc on February 26th, 1969.

Paul and Elisabeth were married in a state ceremony in West Berlin on March 20th, 1969, which was followed by a church ceremony on June 14th, 1969 at which little Martin was, as Paul would say, the guest of honor. On August 9th, 1969, the little Cates family arrived in East Vassalboro, Maine. Their passage was free -- the captain wanted passengers who could entertain him with stories, and Paul and Elisabeth had plenty.

Paul continued in a life of Quaker service by taking up work for Vassalboro Quarterly Meeting, which required both him and Elisabeth to travel a great deal. He served as a Quaker pastor to the few programmed Meetings in the state: North Fairfield, Winthrop, and Vassalboro Meetings. He also drew on his own experience of incarceration, and visited local jails and the state prison, to counsel inmates on their life choices.

Vassalboro Monthly Meeting was the beneficiary of Paul’s wit and kindness. His conversations were peppered with colorful phrases such as “Good NIGHT!” and “Heavenly days!” . He also had a profound faith in God and in the tenets of Quakerism. As pastor of Vassalboro Meeting, Paul perceived that other members had much to contribute to the meeting’s ministry, and with his clear heart led the meeting to become an unprogrammed meeting around 1979.

Beginning in the summer of 1970, Paul sold cut-flowers from the Cates family farm to florists throughout central and southern Maine. He was soon known as the “Glad Man,” and his florist customers anticipated the weekly arrival of the Cates van loaded with beautiful blooms. He was proud that his growing business was a “family operation.”

Paul and Elisabeth’s union had so far produced four children: Martin, Christopher, Dorothee, and Winfried. In 1975, while pregnant with the couple’s fifth child, Douglas, Elisabeth became gravely ill with a brain tumor, and Paul left his job with the Quarterly Meeting to care for the children while she recovered from induced labor and immediate transport to Boston for surgery.

Paul began work as a part-time Russian and German teacher at Oak Grove-Coburn School, a Friends school in Vassalboro. Daughters Margaret and Helen were born during this time. When Oak Grove-Coburn was closed in 1989, Paul was hired by Erskine Academy to teach German. He retired from Erskine in 2001, and again in 2002 (this time, it stuck). He retired from delivering flowers in 2004, but often went on the delivery trips to visit his favorite customers in the years that followed.

For many years Paul shared his wit and wisdom while serving on the Board of Corporators for Oak Grove-Coburn Friends School, as well as Haverford College.
At the age of 88, ever in search of a good story to add to his legendary life, Paul managed to run over his own leg with the family farm truck. It remains unclear how that happened, but it marked the end of his farm work.

Paul had a gentle way of coaxing others to a life of deeper service. Paul was an educator who reached out to students and teachers, broadening their world. Many of us were inspired by his teaching and his encouragement to live broader ministry. Such was the case with one Friend whom Paul invited to help chaperone a youth trip to the USSR in 1986, in honor of Samantha Smith. This led later to thirteen independent trips abroad, with students, parents, and members of the community over the next 27 years. Another Friend recalls Paul recommending an action to attend a conference on ending torture which planted the seed of a lifelong concern. Paul is greatly missed by many people.

*Respectfully submitted by Ministry & Counsel of Vassalboro Monthly Meeting, March 2019*

*Approved by Vassalboro Monthly Meeting of Friends on 3/17/2019*

*Approved by Vassalboro Quarterly Meeting on 5/4/2019*
Eileen Cummings was born February 3rd, 1952 in Brighton, Massachusetts, the oldest of seven children, and her siblings describe her as a typical older sister, often taking charge in family activities. We certainly saw that gift for leadership in our Meeting, as well as it being recognized in the wider Quaker world. Eileen served as our clerk and as our treasurer for a number of years, and was also clerk of the Yearly Meeting’s finance committee. Through that work she made and maintained deep and lasting friendships throughout New England. For those from our Meeting who were similarly engaged in the wider Friends community, we appreciated both the fun of traveling to meetings, sharing our experiences, and encouraging one another. As one Friend reflected: “We had so much fun being roommates but it was more than that. We were both committee clerks, and supporting each other as we did our work was important and precious.”

Eileen grew up in the Catholic Church. When she began attending worship with us and learned more about the Quaker path, it soon became clear that this was now the right spiritual path for her. She loved the simplicity and the quiet of it. Participating in a study of our book of Faith and Practice confirmed for her that she wanted to become a member of the Religious Society of Friends and she joined our Meeting in 2004.

Eileen had a gift for welcoming and engaging with people who came to the Meeting. Friends who wrote of her said such things as:

“I was deeply drawn to her, in a powerful intuitive way. I appreciated her unusual combination of warmth/welcoming along with an inner strength/determination.”

“I remember my first encounter with Eileen at Meeting. She approached me with an open and welcoming energy that I will always cherish. She truly made me feel a part of the Meeting and fellowship.”

As members of our Friends Meeting responded to the news of her death, they shared other qualities they had found in her – graciousness, warmth, a sharp wit and humor, thoughtfulness, compassion, courage and generosity. Many remembered her wonderful smile.

Eileen was someone regularly asked to serve on clearness committees, whether it was for membership or some personal concern. She was known for her compassionate listening, her wisdom and insights.

In her work, which was mainly administration related to health care, she loved to mentor younger, less experienced people. She also loved to share her interests and passions and energetically pursued involving her friends in them. Knitting was one of those loves and several times she held knitting classes and retreats for meeting members. She enjoyed using her knitting abilities to create items for various causes, including “Afghans for Afghans”. She was a life-long Red Sox fan, and to the end was worrying about the state of Jerry Remy’s health.

Eileen always delighted in her family, looking forward to gathering with them for holidays and other occasions and she cherished her long-standing friendships.
She was also devoted to her dogs, breeding and showing Australian terriers for about the last ten years of her life. One of those with whom she had the closest bond was “Gracie” whose name came to her following the singing of “Amazing Grace” one Sunday.

Fittingly there was grace and blessing that came out of Eileen’s struggles with illness and injury. Her sister Annie traveled from Ireland to be a bone marrow donor for her in January of 2017. Another sister, Kathy, had recently moved to Brighton to help care for their mother, and once Eileen was released from the hospital, she helped take care of her too.

Eileen’s road following the transplant was not an easy one and she struggled in every way, physically, mentally, emotionally and spiritually as the months dragged on with one complication after another. She briefly returned to Maine and to work but found it was too much for her.

Despite being always ready to help others she absolutely hated the idea of anyone suggesting she could use some help. Her extreme independence could be really frustrating for those of us who loved her, but she was a very private person and one needed to respect that.

In the Spring of 2018, she had a terrible fall at her mother’s home, one which left her with devastating injuries including a broken pelvis and a concussion which required the removal of a large portion of her skull. It was following surgery to re-cover that part of her brain in October of that year, that she began to suffer constant seizures, and died in hospital in Boston on October 24.

It is difficult to say how her spirit fared through her final months, complicated as it was by a severe brain injury. At times she was angry, despairing, affectionate, irritated, and at times there were glimpses of her trademark sense of humor. Sometimes she was quite animated and conversational and at others she seemed barely conscious. She was tenderly held in prayer by the Meeting and other friends, at a time when she found it difficult to find a sense of connection with God herself. Grace continued to be in evidence as her siblings who lived in the area found that they grew closer to one another through their visits and daily check-ins with one another about how Eileen was faring after her fall.

In truth, all who loved Eileen were grieving throughout the time of her illness and injuries, knowing how much she was struggling and suffering. There was a measure of relief along with the enormous sense of loss when she died. It was such a blessing that her passing was peaceful and that members of her family were able to be with her, some in the hospital, some connected at a distance, surrounding her with love in her final hour. It was a dark, overcast day when she died, but it seems fitting that just as she passed from this life, the sun came out for a moment filling the room with light.

We remember her with great affection and gratitude.

Approved by Winthrop Center Friends Church, 3/17/2019
Approved by Vassalboro Quarterly Meeting, 5/4/2019
Friend Ann Cates Higgins passed away on January 12, 2017 at the age of 80. Although she had suffered several health crises during her last years, we were still, somehow, not fully prepared for her departure.

Ann Cates Higgins was a birthright member of Vassalboro Monthly Meeting. She was born in East Vassalboro on November 24, 1936 as the youngest of 12 children of Benjamin and Annabel Ingraham Cates. She, along with her many brothers and sisters, filled the Meeting House with life and the town, including the Grange, with hard work and dedication.

She lived most of her life near the Cates family farm completing her elementary education at the public East Vassalboro elementary school. She continued her high school education in the Quaker traditions at the Lincoln School in Rhode Island. Later at Earlham College in Indiana she studied biology with an emphasis in education. She helped to support her family as a teacher in the towns of Bangor, Skowhegan and Albion. Later she worked as a post mistress in Smithfield.

Ann and her first husband raised two children, Eric and Cathy, in and around the Meeting. After their divorce Ann was fortunate to reconnect with a childhood friend, Guy Higgins, with whom she shared a loving marriage until his death.

Her love of music was her enduring gift to all of us at the Vassalboro Friends Meeting. She was a member of the “Waterville Kennebelles” for decades and she accompanied many musicals in the larger community. But for Vassalboro Friends Meeting she was our organist and pianist. It is barely an over statement to say she attended every first day. Her absences were so rare that we came to rely on her without question.

She was familiar with most of the hymns in our various books. Occasionally we might have a spontaneous request for an unusual piece and she would look quizzically for a moment. Then the music began apparently without effort and never with agitation!

In the last year of her life she struggled with health challenges. She preferred to be independent and accepted little from us. She came to Meeting to play the organ even when she was not well enough to stay for the Meeting for Worship. She was with us almost until the end of her life.

We are grateful for her service, so enriched by her musical gifts, and grateful for her life.

Respectfully submitted by Ministry & Counsel of Vassalboro Monthly Meeting of Friends, March 2019
Approved by Vassalboro Monthly Meeting of Friends on 3/17/2019
Approved by Vassalboro Quarterly Meeting on 5/4/2019
Memorial Minute for Paul Emerson Hood  
Approved 24 February 2019

We rejoice in the gifts that the life of witness and service of our dear Friend Paul Emerson Hood gave to our community. At a large memorial gathering held under the care of Burlington Friends Meeting on 4-7-2018, people from the many parts of his life testified to the profound influence he had upon them. A full account of his more than ninety years was published for the occasion and is attached to this minute.

To be with Paul when he recounted in searing detail his experience of war and the taking of human life was to be in the presence of Truth. As a seventeen-year-old facing the call to arms in World War II, he struggled with whether serving in the military was consistent with his Christian faith, and his minister assured him that it was his Christian duty. He enlisted early in the Marines with his mother’s permission and was deployed to Japan. At the battle for Okinawa, after a buddy died in his arms, Paul’s shock precipitated a killing spree that—although sanctioned by his status as a soldier in battle—left him horrified and ashamed. He spent the rest of his life dealing with that experience, eventually becoming a proud Veteran for Peace.

Paul sometimes spoke of how much of his next two decades were shaped by the alcohol he used to deal with that guilt, but finding Alcoholics Anonymous and becoming sober in 1962 transformed his life and his faith. Our remembrance of Paul fittingly includes honoring his relationships and the many profound friendships in the AA community; for more than 55 years, he was a mentor and sponsor to many souls.

In mid-life, appalled by the growing injustice and militarism in American society, he found a place to stand in the nonviolent witness of those protesting the war in Vietnam. He was called to many acts of civil disobedience, some of which resulted in incarceration. Supported by Burlington Friends, who stood up at one such sentencing and spoke to the judge on his behalf, he turned his sentence into an opportunity for service: he created Small Potatoes, an interfaith project that still continues to feed the hungry and homeless in our community every Saturday morning, when other services are not available.

God blessed Paul with many gifts of the Spirit, which he shared with Friends in Vermont, in New England Yearly Meeting, and beyond. His spoken ministry arose from a deep grounding of study and experience in many communities of faith: Christian, Jewish, Buddhist, and finally, Quaker. When we Friends struggled together to find unity in a Power beyond ourselves, his words often called us to lift up our hearts and see the greater Light. While Paul could certainly be stubborn and even seem arrogant in the clarity of his convictions, when asked to consider such actions he would engage and listen, letting the truth in the words of another speak to that of God within him. His indomitable spirit was tempered by the great gifts he was given and that he shared with us all: humor, humility, gratitude and generosity.

Being present at Meeting for Worship was a priority for this Friend. To sit with others on Sunday mornings—and especially at our small Midweek Worship on Wednesdays, for which he held longtime care—was to be in the presence of those who shared his vision of listening and
responding to that of the Divine in each of us. He loved silence and was comfortable in it; corporate worship gave him the grounding for his many acts of public witness.

Paul’s life was a testimony to the continuing struggle for simplicity. He did love things, especially his books and his tools, but he tried to live in simple housing, ride a bicycle and take buses. His righteous anger at injustice and waste—particularly of the military/industrial economy—led him to an undying commitment to righteous action and to relationships based on openheartedness and love. He would accept anyone as his friend, no matter who they were or how society had labeled them. He transformed the burdens of his wartime experience into a life lived with empathy and attention to the pain of his fellows, particularly the downtrodden.

We are forever grateful that this life of love and witness was lived among us for so many years.

*Burlington Friends Meeting*
Celebrating the life of
Paul Emerson Hood

December 19, 1926 - November 19, 2017
In Honor of Paul Hood

Musical string offering:
Hopper family
string players

Introduction and welcome
Christopher McCandless

Eulogy – Paul’s children
Kathryn Beecher Earle, Cherie Shipulski,
John Emerson Hood

Guitar solo – Peter Bingham

Invitation to worship in the
Manner of Friends

Vocal solo – Shyla Nelson Stewart

Presentation of the 56th year
AA medallion
Pat R. and John M.
Paul was born in Haverhill, MA on December 19, 1926, the only child of Gladys Eloy's (Weeks) and Paul Emerson Hood, Sr., and spent his early years in a suburb of Chicago, IL, and in Haverhill, MA. His parents became estranged when he was six months old and that estrangement persisted so deeply that he did not see his father again until Paul Jr. was in his 30's. It is significant to Paul's emotional and spiritual development that, although he had always been very close to his mother and he and his father never fully repaired their relationship, they reconciled when Paul was in his 40's: his father approached him, apologized, and asked for and received Paul's forgiveness. Paul and his mother were very close and many of his values and proclivities came from her including his love of occasionally natty dressing (Harris Tweed jackets and silk ties), antiques, sacred spaces, classical music and Methodist hymns.

He attended prep school at Mt. Hermon and really struggled with the decision to serve in the military, specifically whether it was Christian. During WWII in the winter of 1944, he consulted with his minister who counseled him that he must serve his country and that it was in accordance with Christian faith; so, at the age of 17, having also obtained his mother's permission, he enlisted in the US Marine Corps. Shortly after his deployment to Japan, in the battle for Okinawa, a fellow soldier died in his arms and Paul's shock precipitated an enraged killing spree that, albeit sanctioned by his status as a soldier on the front line, left him horrified and ashamed. Then, as a member of the occupation forces, he was billeted for several months with a Japanese family in Yokosuka and found himself falling in love with Japanese culture. Accordingly, and with great intentionality, he spent the rest of his life atoning for what he felt was a dreadful sin. Fully embracing both sides of his own paradox, he remained very proud of the fact that he was a member of the US Marine Corps and he advocated, taught, demonstrated, went to jail many times, marched and preached for peace and nonviolence for most of the next 70 years.

Paul was married, formally or informally, to four women over the course of his life. Rita (Murphy) Hood was his first wife, in their early 20's, and their daughter Cherie (Hood) Shipulski was born to them in 1950. Willoughby (Scott) Hood was his second wife, in their late 20's, and their children, Pamela (Hood) (now Kathryn) Earle and John Emerson Hood were born to them in 1955 and 1959. It was Willoughby who introduced him to Rich W., author of an early Alcoholics Anonymous text and a family friend, and who zealously nurtured their friendship. Paul dedicated himself to sobriety in 1962 and was proud to have sponsored many colleagues and attended thousands of meetings and many conferences over the next 55+ years. Paul himself talked frequently and very publicly of this, arguably the most critical part of his own life work. Paul's choice to be open about his own alcoholism, recovery and participation in AA was an essential part of his personal witness. During the last two years of his life, his nearly daily participation in meetings and the loving presence and many kindnesses of his dear friends contributed profoundly to his peace, equanimity and courage in the face of his final illness. An outline of his life fittingly includes honoring of his relationships and many profound friendships in that work.

Barr (now Ruah) Swennerfelt was his third wife; they met at New England Yearly Meeting in the 1980's and, shortly thereafter, they were married in Cambridge Meeting, moved up to Burlington, and started a spiritually-centered witness group they called Chrysalis. They participated together in several important peace and justice actions and ministries and lived simply and ecologically in a house designed and built primarily by themselves. Dinah Starr, whom he met at New England Friends Yearly Meeting in 1976, was another important influence. In the early '80's, they engaged in a wide variety of peace and justice communities and work together. They remained steadfast, lifelong friends and spiritual supporters. In the last 13 years of his life, Paul and Martha Penzer enjoyed a very close, special relationship although, for practical reasons they chose not to marry. With her devoted care and
facilitation, their house became a haven and center of hospitality for an ever-widening community of friends, even as his focus and energies necessarily narrowed. These strong women – Gladys, Rita, Willoughby, Dinah, Ruah and Martha – ardently supported Paul and, directly or indirectly, his life’s work, and were vital influences at important crossroads in his life.

Paul’s employment in the 1950’s through the mid ‘70’s included marketing for the Greater Boston Chamber of Commerce and American Airlines, selling Great Books, and fundraising for Ketchum, Inc. (conducting capital campaigns for Boys Scouts of America, New England Aquarium and the New Bedford Whaling Museum, among others). He worked as Director of Business and Industry Relations at the Boston Museum of Science during the directorship of its founder, Brad Washburn. In his last full-time job, he was the Director of Development for Beacon Press.

Around the time of the Vietnam War, Paul became increasingly upset with the American government and its role abroad and its policies and practices at home. Two personal incidents impelled Paul to change his life. One was the “Christmas bombing” of the Vietnamese hospital in 1972. When his minister suggested to the congregation that church members should consider mortgaging their houses to help rebuild the hospital, Paul thought this was a great idea. He met with the minister to discuss it, only to learn that the minister had no intention of pursuing it; Paul was deeply disillusioned when the minister admitted it was just something he had said. The second occurred when the Boston Museum of Science was in the process of dedicating a new interactive machine that had been donated to the museum by Honeywell – a big deal – but they didn’t count on the ragtag band of demonstrators who were outside protesting the fact that Honeywell was also manufacturing antipersonnel bombs that were being used in Vietnam. Paul’s department decided to cancel its press conference because they didn’t want a public relations disaster; but Paul was profoundly touched by the witness.

While the reasons for Paul’s decision to leave his habitual adult life behind were complex and deeply influenced by earlier life events, it seems likely that his irrepressible urge to influence society and, ideally, our government was the main one. He left Cohasset and his family and spent the next several years in a series of groups passionately involved in peace and nonviolence work, among them the Life Center in Philadelphia (the collection of houses at the center of the Movement for a New Society, of which George Lakey, a Quaker, was a founder), Jonah House in Baltimore (a community including Philip Berrigan and Liz McAlister that later called itself Jonah House and that remains today committed to community, spirituality, stewardship and activism including nonviolence and resistance), and Haley House (founded by John and Kathe McKenna) in Boston, as well as several Friends Meetings. Some of the highlights of Paul’s peace and justice witnesses, in those groups and in his years in Burlington, VT:

In the spring of 1977, at the end of a twelve-week macro-analysis course developed by the Life Center, most of the group went up to Seabrook, NH, to protest the nuclear plant, there. Paul and some of the others were arrested although they did not end up ‘doing time.’

Paul was arrested, with five others including Liz McAllister, for disrupting an October 1977 service at the First Baptist Church of Washington, DC, at which President Jimmy Carter was present, to protest the neutron bomb.

When he was at Jonah House in Baltimore, Paul poured ashes on the model of the cruise missile at the Pentagon. This landed him in jail for several months.
Phil Berrigan told Paul that the way to continue with his peace activism was to form a peace group. When Paul moved to Boston, he, Suzanne Belote and Brayton Shanley formed Ailanthus in May of 1979. Its members demonstrated weekly for about ten years, at Draper Laboratories in Cambridge, to protest their designing of the guidance systems for nuclear missiles. Tom Lewis was also a member of Ailanthus. He had been one of the Catonsville Nine (with Daniel and Philip Berrigan) whose action in May 1968 was the first highly-publicized one in which people went into Draft Board Offices and poured blood or napalm on the records. Kato Shonin, a Buddhist monk of the Nipponzan Myohoji sect of Nichiren Buddhism, and Sister Clare Carter, a West Roxbury native ordained by the sect in Japan in 1981, both founders of the New England Peace Pagoda, were also members of Ailanthus from the early days and demonstrated with them at Draper.

One Ailanthus-sponsored event involved Suzanne Belote, Bob Hillegass, Jean Holladay and Paul. The demonstrators’ sympathetic judge didn’t want to send them to jail; but he couldn’t say they didn’t trespass and, therefore, offered them public service as a penalty. After some discussion among the demonstrators as to the principles at stake, they all decided to go jail. They subsequently appealed their conviction, resulting in a landmark decision by the Massachusetts Supreme Judicial Court on the applicability of the necessity defense. In another Ailanthus witness, Paul and fellow activists, Jo Connelly, Vern Rossman and Tom Farley, offered a live gift of white ‘doves of peace’ to Draper employees, who refused.

In 1980, a delegation of the Hiroshima survivors or hibakusha came to Boston. A group at the American Friends Service Committee were the primary hosts; members of Ailanthus including Paul also participated, with them, at various events. When Paul and Dinah Starr attended an international peace conference sponsored by Nipponzan Myohoji in Tokyo, the following year, they met other peace activists from all over the world and, at a separate event, Paul also had an opportunity to talk about his experience during the war and the occupation. They were given a guided tour of Hiroshima by a young woman who asked if either of them could teach a class in English at the Hiroshima YMCA. Paul could – and he did! They also met Gyotso Sato who in 1945, as a Japanese military officer, had been part of a plot to blow up the USS Missouri, the ship on which the Peace Treaty between the US and Japan at the end of WWII was to be signed. The plot was discovered and aborted. Sato later became a monk and dedicated the rest of his life to peace activism. Sato and Paul enjoyed telling their stories to each other and both found it a very moving encounter.

Paul, Ruah and Susan Kass founded Chrysalis and the group, including Bob Fisher, Susan Roland, Burton Rubenstein, Judy Yarnall and Susan Wilson held weekly vigils at General Electric’s plant in Burlington, VT, that made the Gatling guns, which were then mounted on helicopters and deployed to El Salvador. (Before Ruah knew Paul, she had been part of the Winooski 44, protesting US involvement in El Salvador, in which the court had acquitted them all, unprecedented, based on the necessity defense.)

Paul and Ruah also took part in an interfaith effort, assisting refugees across the US border into Canada.

Around 1986, Paul and Chrysalis were instrumental in founding Small Potatoes, a Saturday morning breakfast program at the First Congregational Church of Burlington for homeless and low-income people, as community service for an act of trespassing at GE. This idea was born in part when Paul, in fulfilling his 500 hours of community service for trespassing at Draper Laboratories in Cambridge, realized that Burlington did not provide for people in need over the weekend. Mayor Bob Kiss issued a proclamation declaring Saturday, March 31, 2012 “PAUL HOOD DAY” in the City of Burlington and
expressed therein the “hope that all citizens have the opportunity to thank and honor him for his extraordinary service to Small Potatoes, the community, and people – person to person.” Paul faithfully continued to help prepare and serve Small Potatoes and its guests for many years; the program endures today.

Intense spiritual inquiry, both personal and philosophical, was another cornerstone of Paul’s life. His parents were Methodist and Episcopalian. He himself studied at length, in addition to their texts, Judaism and Buddhism. He met Friends and was very much drawn to the Society early in his adult life and began to explore Quakerism more formally in the 1970’s, joining and/or attending Friends Meetings in Wellesley, Cambridge and Beacon Hill. When he moved to Vermont, he joined the Burlington Friends Meeting, where he served on committees, including Ministry and Counsel and committees of clearness and support, and facilitated midweek meetings for worship. He also was active in the New England Yearly Meeting, serving on committees including The New England Friends Home Committee and Puente de Amigos, The Bridge of Friends, formed to foster a relationship between NEYM and the Friends in Cuba. He visited among Friends in Cuba under the auspices of Puente. He also accompanied a caravan organized by Pastors for Peace to deliver medical supplies to Cuba.

He spoke proudly of the Wednesday Morning Group he attended for many years, as well as some earlier Torah study, at Ohavi Zedek Synagogue in Burlington, and of the friendship that developed between Rabbi Joshua Chasan and himself. Paul often reminded us of his Jewish ancestor, Solomon Jacobs, “who had immigrated to the United States from Lebauw, Russia, with 50 cents in his pocket and made a success of himself in the New World.” A man of many paradoxes, Paul was led to visit the Palestinian city of Ramallah some time after the Israeli attack on Arafat's headquarters, there, in June of 2002. He visited Ramallah Friends School, interviewed a variety of townspeople, and found himself as powerfully drawn to the Palestinians’ plight as he was to the Israeli perspective. His video, Wildflowers in the Promised Land, documents his interviews and his own evolving point of view. He showed the film in Quaker venues and other religious communities including St. Stephen’s Episcopal Church of Cohasset (MA) and Ohavi Zedek Synagogue.

Paul received instruction in Tonglen meditation at the Shambhala Center in Burlington. The practice of Tonglen sustained him throughout the latter part of his life, including through several serious health challenges. Meditation and his zest for bicycling (in virtually all weather conditions) played important roles in his amazingly robust health and wellbeing throughout most of his last decade.

Love was the greatest ingredient. Paul’s last life partner was his dear Martha. Martha and her mother Stella, with Paul, created a home for themselves and for the countless others who called themselves family. And friends – lots of friends! Martha enfolded Paul in every aspect of her life, home and her family. She considered Murray Street their collective home. Stella and Martha even welcomed the dogs: Paul’s beloved miniature poodles, “Sophia Pavlova, Field Secretary of Paws for Peace” and later, Serendipity. Paul had an essential part in the making of Murray Street, by his presence and by his mighty contributions of essential household wares, lovingly cadged from yard sales and street finds. Martha graciously credited him with the selection of the shade of the interior yellow wall paint as well as some decisions about the now brilliant, exuberantly colorful exterior, although as she ruefully pointed out, he was initially skeptical of the enterprise. Together, they made everyone feel at home and well-loved. We can’t imagine a more emotionally and spiritually nurturing place for him to have called home. Paul lived in a lot of places throughout his life and he finally came home.
Oh, loving force for good within,
still my doubt,
and with thy presence fill me.
Let thy love in me o'erflow,
divining for others
the spring inside them surging.
Make each unfolding moment
free from fear,
For in my depths thy love sings forth,
confirming life in all its splendor.

PAUL EMERSON HOOD

I have arrived, I am home
in the here, in the now.
I am solid, I am free.
In the ultimate I dwell.

THICH NHAT HANH
Stephen Gale Perrin

Acadia Friends Monthly Meeting

Northeast Harbor, Maine

October 4, 1932 - February 19, 2019

Stephen Gale Perrin, an active member of Acadia Friends Monthly Meeting for over 25 years, died at the age of 86 in Bar Harbor, Maine, on February 19, 2019.

Steve received his doctorate in Education from Boston University, taught in private schools, and created and managed a photographic laboratory at Harvard College Observatory.

Steve moved to Maine in 1986 to dedicate himself to studying and safeguarding wild 30-acre Burying Island in Taunton Bay, where he had spent summers with his extended family since he was 4. After living on Burying Island without electricity or running water for 18 months, he moved to Bar Harbor, where he worked several years for Acadia National Park.

In 1993, Steve attended and later became a member of Acadia Friends Monthly Meeting, where he introduced himself every Sunday as “Steve from Planet Earth.” His spirit was inspired by the immensity, mystery, and divinity of the universe.

In 1998, he organized and clerked Acadia Friends Living in Unity with Nature Committee. He drafted a brochure which was published to encourage efforts to decrease our carbon footprint and purchased low energy light bulbs for distribution.

He served as Acadia Friends Clerk, Finance Committee member, editor of the newsletter, and on most committees over the years. He wrote the Acadia Friends welcome brochure for visitors, in which he focused on the diversity of beliefs by including quotes from members and attenders.

Steve is well-remembered by Acadia Friends for the outdoor activities he organized. He established summer hikes after Worship on fourth Sundays in Acadia National Park. As Meeting members aged, hikes became less demanding, and one of the last he organized included three 80-90-year-olds.

He also led Friends in celebrating the seasons. For over 25 years, he organized Acadia Friends witness of the Spring Equinox sunrise on Ocean Drive in Acadia National Park, followed by a potluck breakfast with planting of marigold seed and egg balancing at Friends’ homes. On the Winter Solstice, he led Friends to the summit of Cadillac Mountain, where they lit candles and made snow angels in the parking lot.

A prolific writer, Steve authored several books about Acadia National Park, including Acadia: The Soul of a National Park. Friends of Taunton Bay created and made Steve the first recipient of the Stephen G Perrin Award for ‘recognition of extraordinary service to the health and integrity of Taunton Bay’. Steve had spent two decades designing and presenting power points about the Bay, writing newsletter articles, sharing exquisite photos and reporting on his research.
In 2009, The Gulf of Maine Council on the Marine Environment awarded Steve the Longarda Gulf Volunteer Award. The Council wrote: “A devoted and accomplished teacher, photographer, and writer of uncommon eloquence, Steve’s educational efforts successfully integrate scientific knowledge with subtler insights that can be obtained only through a lifetime marked by curiosity, keen observation, and a sense of wonder. How many people can claim they have chronicled the passing of a year, isolated in a log cabin on a 30-acre island, with the sole intent of experiencing nature unhindered by modern encumbrances and sharing these experiences freely with the public?”

Steve is survived by his partner, Carole Beal, his sons Jesse Perrin and Ken Perrin, and predeceased by his son Michael Perrin and his parents, Dorothy Merchant Perrin and Porter Gale Perrin. All of his extended family loved visiting Taunton Bay and Burying Island. A memorial service was held on Saturday, March 23, 2019, at Neighborhood House in Northeast Harbor, Maine, under the care of Acadia Friends Meeting.

Approved by:

Mary Booher, Clerk, Acadia Friends Monthly Meeting  April 28, 2019
Carol Woolman, Clerk, Acadia Ministry and Nurturance  April 28, 2019
Janet Hough, Clerk, Vassalboro Quarterly Meeting  May 4, 2019
Memorial Minute for Kenneth Gale Potee

October 2, 1924 — August 26, 2014

Kenneth Gale Potee was born October 2, 1924 on Mahatma Gandhi’s 55th birthday to Esther Gale Potee and Kenneth Leon Potee, Disciples of Christ missionaries, at Itarsi, Madhya Pradesh, India. His twin brother died at 48 hours. For Gale, home was Pendra Road, in the part of India where Kipling’s The Jungle Book took place.

Kindergarten was in West Haven, Connecticut, while his father was at Yale Divinity School. His next twelve school years were spent largely at the Kodaikanal School in Tamil Nadu, South India, from which he was evacuated in 1942. In 1946, under the Marshall Plan, he helped tend 1,700 pregnant mares on a ship to Bremerhaven, Germany. With his best friends, Chas Wilder and Bob Dudley, he spent summers climbing mountains in Colorado and working in silver mines and wheat fields in the West.

Gale graduated Phi Beta Kappa from the University of Michigan in 1945 and Alpha Omega Alpha from Western Reserve School of Medicine in 1949. Medical training included internship and residency at Boston City Hospital, Mount Auburn Hospital, and Springfield Hospital. He became an internist and provided cancer chemotherapy at Pondville Hospital, Walpole, Massachusetts. He was also an infectious disease fellow under Max Finland at Harvard Medical School and Boston City Hospital.

He became an ardent pacifist after writing a term paper on Buddhism his senior year at Kodaikanal School and after reading John Steinbeck’s The Grapes of Wrath. He was jailed in the federal prison in Boston for refusing to register for the doctors’ draft for the Korean War in early July 1950, making the front page of The Boston Globe. The American Friends Service Committee bailed him out for $500 and, in 1951, he joined Friends Meeting at Cambridge, becoming an enthusiastic Quaker. He remained active in Friends Meeting at Cambridge, but in his last years Gale attended Mount Toby Friends Meeting in Leverett, Massachusetts.

He married Joanne Koch in Cambridge in 1963. They raised their five children in Petersham, Massachusetts, which he often proclaimed were his “happiest years.” He lived in this hilltop town for 33 years and 18 days. He worked as an internist at the Wing Memorial Hospital in Palmer, Massachusetts, for 27 years, retiring at age 71. He was greatly beloved by his patients and colleagues.

Gale had many passions including building stone walls, collecting over twenty thousand Massachusetts vanity plates, and travelling to 42 states as well as 24 countries. He returned to his beloved India three times. He prided himself as a bibliophile and surrounded himself with shelves holding more than 2,000 books. He loved numbers (his favorite was 17) and palindromes. He appreciated the humor of Seinfeld and NPR’s Car
Talk and was an avid sports fan, with special love for the Red Sox. Summers he spent at Chautauqua Institution in upstate New York where, in 2000, he began writing sonnets. At the time of his death, he had written more than 15,000 sonnets.

Most important, Gale Potee was the most loving, affirming and positive father and grandfather imaginable. The ultimate optimist, he was kind, generous and good-natured. He could be depended on in all circumstances and never let his children down. He took tremendous pride in all his children’s and grandchildren’s accomplishments. He remembered what it was like to be a child, was patient, and always carried a bouncy ball and mints in his pocket. He was an enthusiast about even the most mundane tasks, teaching his children that life is an adventure and that the glass is always half full. He never judged, was an understanding listener and embraced all with goodwill. He was a man of peace, joy and love. He is greatly missed by everyone who knew him.

*Friends Meeting at Cambridge, 13th January 2019*

*Salem Quarter, 28 April 2019*
Memorial Minute for Elizabeth Poynton

Elizabeth, better known as Betty, was born to the late Hermann and Mildred (Maynard) Patt in Granville, MA on 7/4/1940. Betty was 78 when she died of cancer on 11/14/2018. She is survived by her husband Brian Poynton, daughters Beth Bullerwell, Lorna Hubble, and Krista Mahaney; brother Robert Patt and sisters Phyllis Allen and Helen Lapierre. Her sister Mary Wing died the same week.

Most of Betty’s formative years were spent on the large family farm in West Brookfield, MA. She was actively involved in animal care and 4H fairs. She also enjoyed summers working at a resort lodge in Maine.

Betty earned a B.A. in Education from U. Mass. Amherst, and an M.A. from Assumption College in Special Education. She had a successful career teaching students with special needs, including those on the Autism Spectrum. She taught at public schools in Vermont, as well as Lexington, MA, Sturbridge and Oxford, MA. Her patience and empathy were a blessing to a great many differently-abled children.

After finishing school, Betty relocated around central Massachusetts, finding new homes in Billerica, Leicester, Auburn and then the Overlook Retirement community in Charlton.

Betty was an active member of the Worcester Friends Meeting for most of her life. She served in virtually every office there, including Treasurer, member of the Ministry and Counsel Committee and the Peace and Social Concerns Committee, as well as Clerk for years. She was the last remaining link to the original Worcester Meeting at Oxford Street. Betty was the kind of hard-working, behind the scenes “glue person” every group depends on. Her kindness, along with a perpetually calm demeanor helped everyone feel comfortable in her presence. She was also a warm and welcoming presence in the First Day School, where the children always enjoyed her gentle guidance.

Also an active participant in N.E. Yearly Meeting, Betty was a long-standing member of Ministry and Counsel (2001-2010), Peace and Social Concerns and Personnel (04-07) Committees. She was a reliable contributor to Annual Sessions for decades.

Her hobbies included regular journaling, gardening, knitting, contra dancing, reading and a variety of outdoor activities. She joined numerous anti-war protests across New England. At 67, Betty joined a group of nearly 300 women from 29 countries bicycling for weeks across Palestine, Syria, Jordan and Lebanon for cross-cultural understanding and peace.

After retiring and marrying Brian Poynton, the pair moved to Greensboro, North Carolina, joining the community at Friends Home West in 2013.
Betty’s life exemplified Friends’ testimonies in many ways. She responded to all she came upon with respect and dignity, embodying what she believed about Integrity, Peace and Equality. Friendship Friends Meeting was enriched when Betty and Brian moved to Greensboro, and became part of our Meeting. Betty was a devoted member of the Care and Counsel Committee for several years. She was faithful to reaching out and spending time with several members who were unable to attend meeting, as well as supporting individual Meeting members with specific needs. She had the gift of listening, of hearing under what was being said, and of being present to anyone she was with. Indeed, when one of our members was a new attender at FFM, Betty was the first person to come talk to them, and her kind welcome put the visitor immediately at ease. She always put the needs of others before her own, and her deep sharing enriched the lives of each of us. Betty leaves a legacy of kindness, gentleness and genuine caring.

In 2015, when Betty applied to and attended the 2 year Spiritual Nurturer Program at the School of the Spirit Ministry, several members of Friendship Meeting were fortunate to be on a support committee for Betty as she sought deeper spiritual resources through the program. Betty grew spiritually and personally during her time in the Nurturer program, and she continued to grow afterwards- seeking, learning, and listening. She felt the time in the program was very important to her spiritual development and opening. Soon after the Nurturer Program ended, Betty participated in an ongoing learning and practice group called the Wisdom Circle. This group accompanied Betty the last months of her life.

It is not easy to describe Betty, saying she was this or she was that. The reality of Betty was the live, in-person experience of Betty: being in her light, her field of grace, her deep well of kindness. Betty had a light, accentuated by the shock of light golden hair on her crown. First you felt the light, then saw the smiling visage with bright eyes- her eyes spoke- then the golden shock of hair completed the facial snapshot of Betty, the carrier of light. Centering Prayer was her daily spiritual practice; Bible study and spiritual reading materials were a constant companion in her daily life.

For the last couple years, the phrases often on her lips to describe her journey were statements of hope and faith: “Welcome what is” and “All will be well”. She lived into these words. Though she lived in a great deal of pain her last year, she was unlikely to mention it except in passing. She made effort to be present to people and to the Meeting whenever she could manage it. Brian was her constant and loving help-meet.

Two months before she died, Betty made the decision to enter hospice, and once her decision was made and shared, she lived into it with openness, humility and grace, and one could even say hospitality. “Welcome what is” released her into all that life was to her at the moment: all the love and all the pain, living in what Friend Bill Taber called “The cross of joy”.

Approved:
Worcester Monthly Meeting: 1 April 2019
Ri Smithfield Quarter: 17 March 2019
Robert Thomas Seeley was born on February 26, 1932, in Bryn Mawr, Pennsylvania, to parents Marguerite Dauchy and Harold Seeley. As a graduate student at MIT, he participated in an American Friends Service Committee (AFSC) work camp in 1955 and became active with Young Adult Friends in Cambridge, becoming a member of Friends Meeting at Cambridge in 1956. Two years later he and Charlotte Bass were married under the care of the Meeting. (Chuck Woodbury was on their clearness committee). They had four children: Joe, Mara, Lauren and Karl. Joe predeceased his father in October 2012.

Bob earned his undergraduate degree at Haverford College in 1953 and his PhD in Mathematics at MIT in 1959. He taught at Harvey Mudd College and Brandeis University, and moved to UMass Boston in 1972, where during his long career he was as interested in the beginners as in the advanced students. After retirement, he volunteered as a teacher in the Prison Education Program and the MCI Norfolk Math Club. One of his students there wrote: “Not only did he teach us math, he developed within those of us who were privileged to be called his students, a passion and desire for expanding our minds, and through this, a desire to be better human beings through advanced math.”

In the 1960s Bob made a significant contribution to theoretical mathematics, turning some earlier discoveries into the modern theory of pseudo-differential operators. Having learned this confirms our belief that there was always even more to Bob than we could see.

During his years at FMC Bob served on almost every committee, both standing and ad hoc. Nevertheless, according to one Friend who knew him well, he “somehow never felt that he was doing as much as he could for the Meeting.” This, in spite of the fact that he was Assistant Clerk for at least eight years, and, as Recording Clerk was known for producing minutes that, in stately but efficient Quakerese, expressed the essence of what the community had been inchoately struggling with.

Bob also contributed to the Meeting several examples of his expert woodworking skills: at least two tables, the box that holds our hearing assistance devices, the box for contributions, and beautiful signs; these gifts alone would keep in him our memory. In spite of his obvious talent, Bob considered himself a woodworking amateur; one friend speaking at his memorial pointed out the root of amateur is “love, which is the way he lived his life.”

Quoting from reflections written by his family: “Beyond mathematics, Bob’s interests ranged widely. He sang in choruses, built simple but elegant furniture, learned many
languages, reveled in the achievements of friends and family, played the French horn, the piano, and the guitar, and was a world traveler who spent sabbaticals with his family in the Netherlands, Italy, Peru and Mexico.” He was also active as a sailor, backpacker, canoeist, cross-country skier and windsurfer. In spite of living in Newton, Bob managed to show up for most of the events at FMC, usually on his bicycle.

Bob remained active into his early 80s, taking a biking trip in Belgium, attending a wedding in Uganda, running 5Ks, volunteering for the elderly, making and repairing furniture, and teaching math to prisoners and grandchildren. As his heart began to fail, he adjusted his interests, replacing runs with long walks in the woods or around a pond, taking classes in Arabic with his wife Char, and resuming his piano playing. In 2014, Bob stepped forward to serve the Meeting as Treasurer, a post in which he was actively engaged until the last few days of his life. A Friend remembers that “In his many roles he was always in good humor and often a bit bemused when others felt stressed or annoyed by circumstances.”

Bob lived by his principles, with a moral compass whose true north was the belief that all people are equal, but also unique and irreplaceable. His presence remains in the equations he wrote, in the math he taught, in the Quaker community he served, in the furniture he crafted, and in the hearts and minds of family and friends who feel his loss keenly but are grateful for all that he shared. Although he was accomplished and penetratingly intelligent, the words F/friends consistently use to describe him are “kind” and “thoughtful.” Bob would be glad to know that that is how he is remembered, and we as a community are the richer for having known him.

*Friends Meeting at Cambridge, 10th February 2019*

*Salem Quarter: 28 April 2019*
MEMORIAL TO PATRICIA SHOTWELL

As Quakers we hope to live in a state of grace, to be so close to God that it appears God is living through us at all times. Few of us are able to live in this way. Patsy Shotwell did so.

Patsy was born on August 6, 1927 in New York City and was adopted in infancy by a couple in Buffalo. Although she was an only child, she had several close cousins and she enjoyed their company and reported a happy childhood. In addition, she had a rich spiritual experience in a large Presbyterian church.

Patsy matriculated at Cornell University, served as editor of the Cornell Sun, and earned her bachelor’s degree in 1949. In her junior year she met Stuart Shotwell, a World War II veteran and they married. Proving early on that a woman can have her education and a family, Patsy delivered twin girls one week after graduation.

Patsy and Stuart decided that New England was an ideal place to set up permanent housekeeping, and in 1954 they moved into a large Victorian house with a barn, located in Weston, Massachusetts. By then they had two more children, with three additional children to come. It should come as no surprise that Patsy was a full-time homemaker during these years. Since her divorce in 1985, she generally lived alone, though throughout the years various of her children came back for periods of time and were always welcomed.

Long active in the League of Women Voters and various churches in the area, Patsy was to find a true home for her commitment to spirituality and social justice as a Quaker and joined Wellesley Friends Meeting in 1978. She liked that there was no minister to interpret religious experience; she was responsible for contact with the Holy Spirit and her religious experience. She found that she could not sit back passively. Once a Friend, Patsy could not imagine herself otherwise, and she loved the close-knit Wellesley Friends community.

At two different times Patsy served as Presiding Clerk of the Meeting. In addition, she worked on various committees. She helped found a woman’s group which was a vital social and spiritual support to women in the Meeting for many years. Later Patsy was active in calling our attention to the need for training and practices for child safety. And more recently Patsy helped institute our Crones and Cronies luncheons for Friends over 80. Wellesley Friends fondly recall her vocal ministry laced with humor as well as her concern with our youngest, most wiggly Quakers.

Patsy attended New England Yearly Meeting and served in a number of leadership positions. She was Clerk of Permanent Board and of Sessions Committee. She served on Clerks Nominating Committee for twelve years. She enjoyed editing memorial minutes. For ten years she joined and helped facilitate an annual New England Yearly Meeting Women’s Spiritual Retreat held at Geneva Point Conference Center.

Meanwhile Patsy earned a degree in Communications at Simmons College. This led to a
position as the manager of Brook Hill Apartments, Weston’s elderly housing facility, where she served for seventeen years. After her retirement Patsy delivered meals for Meals on Wheels, managed the care of an elderly Weston resident, ran a program for the Weston Public Library which takes books to the home-bound, and served as warden for the town Election Board. In addition, she worked with Friends of the Weston Council on Aging.

In the inevitable times of discord in the life of the Meeting, we could count on Patsy to have a grounded understanding stated clearly. Her intellect was as great as her spiritual depth.

As Patsy loved the Meeting, we loved her. Even when largely shut in, she kept in touch with frequent and welcome hand-written notes. When she stopped driving due to failing eyesight, members vied to give her rides. One person was heard to say, “Who wouldn’t want a half hour alone with Patsy?” We remember the twinkle of her blue eyes, her humor and her steadfast integrity. We feel privileged to have known Patsy, effortlessly spiritual, as she walked cheerfully in the Light of God.

Psalm

Great Yahweh, be my constant companion Support me in my hour of need Show me the ways of thy love. Open the shining windows into thy work. Rejoice with me. Laugh with me. Share thy mischievous side with me. And help me through thy grace Flow through thy divine stream.

Patsy Shotwell, April 2016

Wellesley Friends Meeting:

Salem Quarter: 28 April 2019
Dr. Shirley Feigel Stafford, 88, died August 14, 2017 at her home at North Hill, in Needham, MA. Shirley joined Wellesley Friends Meeting in 2006.

Shirley walked cheerfully over the earth. She was known as an extraordinarily kind, thoughtful and gentle person who was even tempered and good-natured. She always saw the best in people around her and could light up a room with her smile.

Shirley was born in Syracuse, NY on March 20, 1929 to Richard and Estelle Feigel. Shirley was an avid angler as a young girl, while spending summers in her family’s home on the shore of Oneida Lake, which began her interest in freshwater lakes. She often provided her family’s meals with her angler skills. Her mother, Estelle, performed professionally as a violin soloist and was an accomplished classical pianist, providing her daughter with a lifelong fondness for music.

Shirley received a B.S in 1950 and an M.S. in 1952 from Syracuse University. After graduation, Shirley conducted research as a bacteriologist with her colleagues in the Biological Research Laboratories, Department of Bacteriology and Botany at Syracuse University. While working as a microbiologist, she completed her doctoral course work in microbiology at Syracuse University. Shirley was unable to finish her PhD when she and her first husband, Giles C. Dilg, moved to Massachusetts to start his career in electrical engineering with the Raytheon Corporation.

After raising her sons, Michael and Eric, as a supportive homemaker and mother, Shirley started a second doctoral curriculum and in 1987, received her PhD from Boston University with a focus on environmental management. The title of her dissertation is: Lake Management in Four States which is available in research libraries today. Shirley continued her environmental work as a water resources manager with the New England River Basin Commission and taught biology at Newton Junior College, and Environmental Science at Cape Cod Community College as an Associate Professor.

At Wellesley Friends Meeting, Shirley carried her concerns for the environment into her work on the Peace Committee and participation on the Earth Quakers group who met regularly to discuss books and view videos on environmental issues and to learn how to live a more sustainable life. Many of us did not know Shirley’s extensive academic achievements but enjoyed many discussions in which she shared her knowledge.

At her North Hill community, Shirley participated in a weekly public affairs forum as a board member and by occasionally presenting information in the fields of chemistry and environmental affairs. Her research capability, keen intelligence and careful listening were apparent and much respected.
Shirley enjoyed entertaining family and extended family at her summer home and cottages on the shores of the Town Cove in Eastham, MA. She cherished her time with her family and was a loving grandmother to her granddaughters Hailey and Julianna.

In October, 1985, Shirley and Richard E. Stafford were married at the Peace Abbey in Sherborn, MA, and celebrated their marriage at a called meeting at Wellesley Friends Meeting. Shirley was predeceased by her second husband whom she regarded as her soul mate.

Her cheerful and peaceful acceptance of her own dying deeply impressed her North Hill Friends.

Wellesley Friends Meeting:
Salem Quarter: 28 April 2019
Memorial Minute

From the West Brattleboro Quaker Worship Group to New England Yearly Meeting through the North West Quarter, Religious Society of Friends.

Testimony to the life of Gudrun Helga Weeks, née Schulz, born in Baden-Baden, Germany, on 25 January 1935, died at Dartmouth-Hitchcock Hospital, Hanover, New Hampshire, USA of Necrotizing Fasciitis on 29 May 2018

Gudrun's parents met at Woodbrook, an English Quaker Center. Her grandparents' 300-year-old house in West Chester, Pennsylvania was one of her childhood homes.

She and her three older siblings moved back and forth across the Atlantic between Germany and the United States during the pre-war years. They returned to Germany on the Europa, the last boat through Italy in 1940. They remained in Munich during World War II and were not able to return to West Chester until 1946.

Gudrun's Quaker education was at George School, Pennsylvania, graduating in 1953. She then spent a year studying music in Munich before matriculating at Sarah Lawrence College (1955-1959) where she studied with Dorothy Delay, one of the best violin teachers in NYC. It was here that she met her friend and mentor Esther Rauschenbusch and studied with Robert Koff of the Julliard Quartet. It was while at Sarah Lawrence that Gudrun first learned of the Holocaust. She was unaware despite having spent the war years in Germany. This revelation deeply troubled her at the time and throughout her life. For a history of the Schulz family, see The Other Side of the Ocean by Barbara Heather.

After graduating from Sarah Lawrence, Gudrun worked in New York City at Brooklyn College and later the Guggenheim Museum. She also trained with the National Orchestral Association. She continued studying with Dorothy Delay until she moved to Kansas to the conservatory to study towards a Masters. A summer job teaching strings and chamber music at the Putney School in Vermont, led to her marrying Larry Gay. They went to Zurich for him to study and their first child, Jenny, was born there. Their second child, Carl, was born in Eugene, Oregon where they went for Larry to complete his doctorate. Marlboro, Vermont became their home for the next decade starting in 1969. They homesteaded and Larry taught at the College. Gudrun made music with friends and with others started the Brattleboro Music School in 1970.

In 1980, Gudrun joined Sheldon Weeks in Papua New Guinea. He was an old friend, who had first brought her to Putney in 1956, then they had gone different ways. In PNG she found some exceptional pianists to perform with and had many wonderful students at home. Their daughter Kristina was born there. In 1991, they transferred to Botswana where they were to spend the next 22 years. There Gudrun spent several years training a string orchestra for the Botswana Defense Force. She made lots of music and had many wonderful students, she also participated in the work of SERVAs, Art of Living, and the Southern African Quaker community. She organized many fund-raising concerts, particularly for the first shelter in Botswana for women and children who were victims of domestic violence. It was run by the Kagisano Society where she served on the board.

In 2012 Gudrun wrote a testimony to her life, which was shared through a performance of story and music entitled Celebrating Life Through Music at the Central and Southern Africa Yearly Meeting, and was printed in the Southern Africa Quaker News, April 2013, Number 233.

Gudrun and Sheldon left Botswana to return to Vermont in late 2013. They settled in Brattleboro, in a duplex with their daughter Kristina and grandson Niko. Gudrun joined the Windham Orchestra and many others in making music, but her life of teaching students had come to an end. Gudrun created a music room large enough for sextets, and had the pleasure of regularly playing music with her many friends.
Sheldon and Gudrun transferred their membership in the Religious Society of Friends from the Botswana Monthly Meeting to Putney Meeting, but mainly attended West Brattleboro Quaker Worship Group. During the winters, they were rejuvenated by adventures to the Virgin Islands; Sausalito, California; Loja, Ecuador; and Mazatlan, Mexico.

In the months before she died, Gudrun became involved with the Community Asylum Seekers Project (CASP). This local organization provides sponsorship, housing and support for asylum seekers so they can get out of government detention centers while awaiting their asylum court hearing. She took on a leadership role and went door to door in her neighborhood looking for support, and for someone who would house one or more asylum seekers. Her successful efforts led to two asylum seekers from Honduras now being housed in Brattleboro.

Gudrun is survived by her sister Sonia Segal, her spouse Sheldon Weeks, her three children Jennifer Odegard, Carl Gay and Kristina Weeks, four step-children and one adopted child, thirteen grandchildren, five great grandchildren, and many cousins, nieces and nephews. We will miss her smile and laugh, passion for music, sense of adventure, zest for life, love of nature, and concern for social justice in the world.

A memorial service for Gudrun was held at the Putney Friends Meeting House on August 18th. 2018. A concert in her honor was held at the Brattleboro Music Center on Sunday August 19th 2018.

If you wish to donate in memory of Gudrun Weeks, please do so to the Brattleboro Music Center (BMC) student scholarships or to the Community Asylum Seekers Project (CASP).

May wisdom shine through me
May love glow in me
May strength penetrate me
That in me may arise
A helper for humanity
A servant of sacred things
Selfless and true.

- Rudolf Steiner  - (a favorite poem of Gudrun’s)

Approved: West Brattleboro Quaker Worship Group, 11 November 2018

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Approved: North West Quarter

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A. Photo of Gudrun in concert by Ulf Nermark
B. Photo of Gudrun by Ulf Nermark
Memorial Minute for Noa Hall Williams

February 16, 1943 — May 14, 2014

Noa Hall Williams melded art, spirituality, teaching, family, community, gardening, and social activism into a life well lived. She died May 14, 2014, age 71, at her home in Cambridge, Massachusetts, from cancer. She was admired by all who knew her, for her own unconscious beauty and her amazing capacities as a teacher, friend, and artist.

She was born in Boston on February 16, 1943. Her parents, the architect, designer and painter John Hughes "Jack" Hall and her mother, Dorothy "Dodie" Merwin, were both long-time participants in the Bohemian world which existed in the 1930s and 1940s. Her father, now known for his highly regarded Modernist building "The Hatch House," was a friend of John Dos Passos, Edwin Dickinson, Marcel Breuer and Serge Chermayeff, and her mother, Dodie, who modeled for Rockwell Kent and George Biddle, served in the Volunteers in Service to America (VISTA) Program in Oklahoma and in the Peace Corps in the Philippines after she was 65.

Noa spent part of her youth in Mississippi, living with her mother and step-father before returning to New England for boarding school. Her father lived on Cape Cod and in his 30s had joined the Sandwich Friends Meeting. On visits with her father, Noa worshiped with Friends at the South Yarmouth Preparative Meeting.

Noa studied painting with Sidney Simon and her work was shown in many Provincetown, New York, and Boston galleries. As a young woman, she attended the High Mowing School in New Hampshire (where she later served as trustee), the Sorbonne in Paris, and the Bellevue School of Nursing in New York. She taught four-year-olds at the Shady Hill School in Cambridge.

Noa and her husband Ike (John) Williams began attending Friends Meeting at Cambridge in the late 1960s. She became a member of the Meeting in 1987. For Noa, Meeting was a spiritual home and a nurturing community—a place where she and Ike brought up their three children. She made many friends, especially with other artists in the Meeting. Noa served on a number of Meeting committees, including Membership, Oversight, Exhibits, Gardening and Landscaping, and Care and Support. In the fall of 2004, as part of the Meeting’s ongoing art exhibits, Noa had a one woman show of her paintings.

Noa’s artistic and decorative tastes, both interior and exterior, created wonderful gardens and furnishings in Cambridge and at her family’s house on Bound Brook Island in Wellfleet. Her sweet disposition belied a fierce devotion to her children in whom she instilled a deep sense of love for the natural world, a strong belief in social justice, and appreciation of the arts and music.
As a long-time Quaker and Buddhist, Noa faced her death with equanimity, upholding the Buddhist precept, "Live Well, Learn to Die." Memorial Meetings for worship were held at Friends Meeting at Cambridge and at her summer home in Wellfleet, Massachusetts.

Friends Meeting at Cambridge, 10th March 2019

Salem Quarter: 28 April 2019