

**ANNAPOLIS FRIENDS MEETING (AFM)
MEETING FOR WORSHIP (MfW) WITH ATTENTION TO BUSINESS
Oct. 3, 2021 - Tenth month 3rd day, 2021 - 9 am (blended)**

Note: The MfW wAtB was conducted using Zoom blended with in-person participation from the Meetinghouse.

Present: Martha B. (clerk), Phil C. (acting recording clerk), Wes., Jack L., Karen Cu., Barb T., Martha L., Julie R., Minnette, Pat S., Jeanne W., Will and Margaret C., Ria H., Dot W., Tom and Susan W., Joan M., Lisa H., Jean C., Marcia O., Kallan, Kim and Carl Benson, Cairn K., Mary B., Jennifer D-M, Schuy & Nan E., and Christina F., Mary D. and Diane S.

The clerk welcomed all and invited us to settle into some silent centering worship as we considered queries as to our Peace Testimony displayed on the screen.

9th Month Minutes were approved without amendment.

Kallan Benson's request for membership: Barb T. and other Friends from her Clearness Committee reported that the group held a deep, uplifting, reflective and hopeful meeting with Kallan. One added that Kallan, in her young life, already lives the Quaker testimonies and is especially exemplary on her concern for climate change. The Committee unanimously recommended Kallan's request for membership. Friends joyfully approve and welcome Kallan to membership. Kallan thanked Friends.

Ministry and Oversight also presented an AFM support letter that Kallan may carry for her impending travels overseas, which will include the U.N. 26th Climate Conference in Scotland. The letter includes a brief summary of Kallan's inspiring environmentally-related activism within our Meeting, State, and internationally so far. (This letter also, next week, will be presented to BYM Interim Meeting which also may endorse it.)

As a **Treasurer's Report**, Julie R. reported that our budget shortfall for this time of year is somewhat greater than usual (approximately \$23,000 income compared with \$34,000 expenditures) due to the lack of rental income. This balance still could be improved by later, year-end donations. However, she is concerned that we may not have the full level of our usual year-end donations during this pandemic time, so there may not be a surplus and, perhaps, we even may have a small shortfall. If this occurs, she noted that Friends could apply reserves such as the Committee Contingency in this unusual year. She encouraged Friends to consider advancing our year-end donations, if possible, and encouraged Committees not to feel obliged to spend all their committee funds, unless needed.

For **Stewardship & Finance Committee**, Wes reminded Committees as they prepare annual budget requests for 2022 to balance frugality in light of current budget constraints with the needs of our community; he suggested that we should not fail to take needed actions just because of our financial concerns. He also noted that many Friends spend their personal funds for benefit of meeting but there is no record of this; he encouraged Committees to make records of such documentation.

On another point, Julie and Wes recommended that AFM try a 6 month pilot program making use of credit card donations or, alternately, schedule a threshing session to discuss this. A third party provider (e.g., "Square") can offer this service rather than a bank; transaction costs are expected to run less than 3 percent. One reason for this recommendation is that many Friends, especially younger Friends, have transitioned to more electronic transactions and little or no use of checking accounts.

When the pilot program is done, S&F will report back with further recommendations. At that point, AFM could schedule listening and/or threshing sessions, if Friends wish. After brief discussion, Friends approved the proposal for a 6-month pilot program.

On behalf of **Peace and Social Concerns Committee (PSC)**, Phil spoke:

-As an update in relation to our **concern for Afghan refugees** shortly expected to arrive in this area, offer the update as to possible support for Afghan refugees in our area (P&SC), AFM Friends have continued to gather information about possible support via CWS (Church World Service) Lancaster and LSSNCA (Lutheran Social Services), perhaps in connection with some other local faith groups. Plans have not yet become clear so a follow-up information session may be offered by Zoom later in October.

-As to our **AFM reparations concern**, Phil reported that Friends now have met in 6 Zoom Meeting for Learning and discernment sessions since later January with participation of more than 40 Friends at the outset and over a dozen more recently. Mindful of the African proverb, “if you want to go fast, go alone, but if you want to go far, go together,” our AFM Change Group today returns to the larger number of Friends in Meeting for Worship. Phil invited Friends to take turns reading passages from the proposed [“Statement of Discernment to Restorative & Retrospective Justice for Racism” and minute](#) that has emerged from this process. (He noted that Friends have preferred this new term to “reparations” considering the latter to have more divisive connotations; the new term also is suggested by BlackQuaker Project founder Hal Weaver.)

In discussion, one Friend commented that there is a sense conveyed in the Statement “as if we Quakers are of European descent and that the others are not a part of our community but are our neighbors. Nothing could be farther from the truth as the majority of Friends world wide are of African descent. Our assumptions perpetuate the very racism that we struggle to address.”

Another Friend commented that the minute makes us recognize how many of us have benefited from harm that has been done and that there is a gulf we must bridge between “those who have and those who have not.” Friends agreed to seek revisions that incorporate these insights and to consider possible approval of a revised Statement at next month’s MfB.

For **Quaker Market Committee (QM)**, Cairn initially thanked new member Kallan for her many contributions to QM success over the years. She then offered this report as to QM’s recommendations for 2021 Holiday Quaker Market (scheduled for Sat. Dec. 4) beneficiaries:

1. \$100 to CREC / First Day School use or \$250 if QM generates at least \$2,500 for distribution;
2. internal use (25%): Dayspring Silent Retreat Center;
3. external use (75%): divided evenly among:
 - Episcopal Refugee and Immigration Center Alliance (ERICA),
 - Rocky Mountain Institute (RMI)-a nonprofit supporting clean-energy transitions,
 - Youth Sentencing & Reentry Project (YSRP).

Although Quaker Holiday Market on 4 December once again will offer curbside pickup of pre-ordered items only, due to the pandemic, QM looks forward to sharing the event’s charms and joy while working together to build community and raise money for and awareness of worthy causes. Cairn concluded, “please stay tuned to see how you can help.?”

Friends thanked Market Committee for these discernment efforts. Responding to the suggestion of another Friend that PSC should be consulted per AFM guidelines, Phil as PSC clerk noted that PSC previously has embraced each of the concerns embodied in these QM recommendations.

As a **Nominating Committee** update, Wes reported ongoing efforts and asked Friends to support this year's process. A preliminary report will be offered at the next MfB. One Friend urged others to think about how we can get more young Friends involved with committees.

Other Brief Announcements:

- Fall Clean-up Day at AFM will occur on Oct 9 - 9 a.m. to noon.
- AFM participation in Annapolis' Kunte Kinte festival was successful last weekend permitting much good interaction with the community.
- World Quaker Day will be observed today (10/3/21) between 1 and 3 p.m. Friends may participate via our MfW Zoom. Ann also noted that, next month, Ministry and Worship will offer a proposal to make our (Zoom) meetings available for international participation.
- Pumpkin Patch sales now are in progress at St. Martin's Church on Spa Road. Proceeds support the Lighthouse. AFM's work day is 10/14 and Friends should contact Marcia O. for more information.

We closed with very brief silence.

-These minutes respectfully submitted - P.Caroom and M. Ormsby.

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ATTACHMENTS:

Sept. Minutes

Discernment Statement as to Restorative & Retrospective Justice for Racism (draft)

Travel Minute for Kallan

*He has shown you, O mortal, what is good.
And what does the LORD require of you?
To act justly and to love mercy
and to walk humbly with your God.*
NIV, Micah 6:8

My command is this: Love each other as I have loved you.
NIV, John 15:12

Annapolis Friends Meeting (AFM) Statement of Discernment (Minute) as to Restorative and Retrospective Justice for Racism

(3rd draft - edits through 10/17/21 – further edits proposed by Mary Dadone)

BACKGROUND:

We are a community of faith. We are called to hear and to follow the callings of the Spirit individually and communally, as we are given the grace to understand that calling. In these times, we are called to examine our roles as members of the Religious Society of Friends, as a monthly meeting, within a yearly meeting, and as individuals, with respect to historical and ongoing oppression and exploitation of Indigenous people, enslaved Africans, and their descendants. We are called to examine our roles, at all these levels, in the ongoing, systemic oppression of people of color. As we do so, we may recognize among ourselves, individually and institutionally, patterns of both faithfulness and oppression with respect to the call to be one people, rooted in justice and community.

We recognize that The Religious Society of Friends encompasses persons of many identities in many, many countries. We recognize AFM and BYM and are only a small part of that greater whole. We recognize our responsibility to the many different types of greater communities of which we are part. We recognize that AFM, BYM, and other Quaker institutions in our region of the world are at risk of seeing ourselves as and operating as institutions predominately representative of white culture and European heritage. We recognized that by doing so, we have failed the call of Spirit and our non-European brothers and sisters. We recognize that, sometimes with positive intentions, have contributed to both historical and contemporary harm. We recognize that we have a responsibility to actively contribute to the repair of both the historical and contemporary harms to which our meeting, and we individually, may be both heir and party. We recognize that at all levels, our Beloved Communities include both those who have harmed and those who have been harmed. We seek to heal and grow together.

While a work-in-progress, the following historic summary suggests these recognitions:

Early History of Quakers in North America

When European Quakers arrived in North America in 1655, they found a continent already populated by indigenous people and operating on an economy built on the labor of enslaved people. Quakers and Indigenous People

Predominantly, colonists displaced indigenous people from the land where they had resided for many centuries, disrupted their lives, and brought deadly diseases.

- <https://americanindian.si.edu/sites/1/files/pdf/education/chesapeake.pdf>
- [Click here to read more about myths and truths as to Indigenous Peoples in the Chesapeake region, European settlers, and the Papal “Doctrine of Discovery](#)

NOTE: In Pennsylvania, William Penn and some other Quakers met with Indigenous People and made agreements to purchase land. Penn and his family also kept enslaved people for generations.

In 1795, Quakers in the northern Shenandoah Valley, following the model established by William Penn in Pennsylvania, set up a fund under the care of Baltimore Yearly Meeting to pay local Indigenous Peoples for lands Quakers had settled. Unable to locate survivors of those tribes, the BYM Indian Affairs Committee distributes the interest income from this endowment to organizations which assist and advocate for Indigenous Peoples.

- https://www.bym-rsf.org/what_we_do/committees/indian/home.html

In the 1860s, indigenous children were subjected to cultural assimilation in federal government schools, at least 25 of which were operated by Quakers.

- https://swarthmorevoices.com/content-1/2019/11/20/the-quaker-indian-boarding-schools-facing-our-history-and-ourselves_

Annapolis Friends in recent years have taken no actions in relation to indigenous peoples of North America.

Quakers and Enslaved People

European Quakers arrived in North America more than 30 years after the first enslaved Africans were imported to the Virginia colony. Colonists found that enslaved laborers made their plantations of tobacco, cotton and other business very profitable. Colonies and, later, the new U.S. and state governments passed a series of laws to reduce enslaved African-American individuals' legal status from that of indentured servants to that of chattel -- the equivalent of property or livestock.

Between the mid-1600s and the early 1800s, Quaker families, including Penn, Hopkins, and many others, participated in and benefited from the system of enslaving people.

Local Quaker History in Relation to Abolition and the Civil War

Individual Quakers emancipated some enslaved people in the 1700s. Baltimore Yearly Meeting (then known as “West River Yearly Meeting” and holding Annual Sessions in southern Anne Arundel County) concluded in 1777 that any members holding slaves should be disowned. By 1790, nearly all Quaker slave-holders emancipated their slaves, although some Meetings made exceptions. For example, Johns Hopkins’ father did not free his enslaved people until 1807. Many left Quakerism rather than free their enslaved people.

Life in slave states became more difficult for those who had freed their slaves. For this and other reasons, many Quakers from Maryland migrated north and west. West River Yearly Meeting, once centered on tobacco-rich Anne Arundel County, moved north to Baltimore and changed its name. With declining membership, by 1812 as journaled by traveling Friend Joseph Hoag, one abandoned Meeting House was converted to use as a tobacco barn, and the original Meeting House where the Yearly Meeting had gathered became

a desolate spot, the Meeting House almost rotted down—the graveyard lying common and briars and bushes growing over the bones of the dead and many of the graves rooted down with swine - so that mournful were my feelings and heavy was my heart.

Annapolis and Anne Arundel County History in Relation to African Americans from the End of the Civil War to the Present

In Annapolis and Anne Arundel County, over the years after the Civil War, separation and segregation of African American and white communities became entrenched. For example, there are five (5) documented cases of lynching of Black men in Anne Arundel County between 1877 and 1950. There are additional records of the legalized execution of several Black men charged with crimes they may well not have committed. At least one of these men has been posthumously pardoned.

- <https://eji.org/news/eji-dedicates-historical-marker-anne-arundel-county-maryland/>
- <https://www.capitalgazette.com/opinion/ac-ce-column-snowden-20180227-story.html>

Inferior public services were common in African American neighborhoods. In Galesville, sewers were installed on the white side of the street, but not on the African American side. African American schools’ teachers and staff were paid less and used second-hand books and equipment. Eventually, the prosperous, predominantly African American Fourth Ward in the City of Annapolis was condemned for “urban renewal” with demolition of churches, hotels, a theatre, doctors’ and lawyers’ offices, a grocery store and more to make way for a parking garage, a new County jail, and low-income public housing.

- <https://oltannapolis.com/our-legacy-home-school/f/leading-ladies---sarah-v-jones-school-superintendent>
- <http://upstart-annapolis.com/ago-4th-ward-bound-brotherhood/>

Modern History of Annapolis Friends Meeting in Relation to African American Members, Attenders, and the Broader Community

No Quaker monthly meetings were gathered in Anne Arundel County for more than 100 years until the establishment of Annapolis Friends Meeting (AFM) in about 1963. While AFM makes the practice of welcoming people of color who attended, it continues to have a large majority of white members and attenders.

AFM Friends, over the years, have sought to recognize and repair the racial divides in our communities:

- AFM founder Caroline Martin joined protests in the early 1960s to integrate Annapolis restaurants being sprayed with hoses (and arrested.) Others later would join Rev. Martin Luther King's "March on Washington" and protest against local actions of the Ku Klux Klan.
- Other Friends played active roles in the founding of the Lighthouse shelter and job-training program to remedy and prevent local problems of homelessness and unemployment among both African American and white community members, as well as the Anne Arundel Conflict Resolution Center to provide mediation and other services in Anne Arundel County which encourage peaceful communication and conflict resolution.
- AFM Friends set the goal of establishing a "Peace and Justice Center (PJC)" to advocate for Quaker causes in the Maryland General Assembly.
- Property for a new Meeting House was acquired on Dubois Road in Annapolis. AFM Friends do not now know the specific history of how the land upon which the Meeting House is built was taken from indigenous people here; we do know that it was part of a tract occupied by European colonists who held enslaved people.
- A Deconstructing Racism working group was formed to assist AFM Friends in self-examination in the late 1990s. Throughout the early 2000s, Friends also increased their understanding of racism by viewing occasional videos shown after worship.
- A joint book club was formed in 2013 between AFM and St.Philips Episcopal (with a primarily African-American congregation) to read [The New Jim Crow: Mass Incarceration in an Age of colorblindness](#), by Michele Alexander. In 2014, this group agreed to propose legislation to shrink Md. prisons and use savings for treatment programs, etc. That proposal, although initially unsuccessful, led to formation of Maryland Alliance for Justice Reform (MAJR - www.ma4jr.org) in 2015 with assistance from AFM's PJC. MAJR has grown into an all-volunteer, bipartisan, diverse statewide advocacy group which has initiated Maryland's milestone "Justice Reinvestment Act" and many other pieces of legislation that have begun reductions in the state's incarcerated population and have focused on reducing systemic racism in the criminal justice system.
- In 2019, AFM formed a "Change Group" with the purpose of welcoming and supporting people of color and youth in our meeting and in our community.
- In 2020, AFM adopted its [Anti-Racist Declaration](#) "on an ongoing basis to hold ourselves accountable, individually and collectively, in our decisions and practices, our actions and inaction" as to defacto systems of racism.

- In 2021 amidst the COVID-19 pandemic and nationwide protests related to our growing awareness of racist and violent police practices, AFM began a series of monthly Zoom workshops for discernment as to possible actions that Friends might pursue as reparations. This minute, in part, is a product of our discernment.

MINUTE

Annapolis Friends here reach unity that we are led to seek and speak truth as to injustice for the many past and present wrongs committed against African Americans, Indigenous Peoples, and others harmed by discrimination wherever we find it, in ourselves, our community, and our nation.

We are led to give full meaning to the promise that all are created equal, to repair systems that bring ongoing racial discrimination, and to heal harms of past oppression that persist among our neighbors, their families, ourselves, and our communities.

We will network in this cause with other Friends, neighbors --especially those harmed-- and leaders for whom the way opens. We commit ourselves to revisiting this minute as our understanding evolves.

RECOMMENDED ACTIONS:

Annapolis Friends commit to pursue the following steps, individually & collectively, as way opens in support of restorative and retrospective justice among ourselves and with our African American, Indigenous, and other neighbors harmed by discrimination--and to review and update these steps as needed:

AFM Next Steps

We commit ourselves to the creation and maintenance of a reparations webpage that will include resources for Friends, attenders, and website visitors. These resources will include this Restorative and Retrospective Justice for Racism Minute; a link to the Anne Arundel County NAACP's Green Book of Black-owned Businesses, Service Providers, and Organizations; and other educational resources such as links to books, webpages, and videos, etc. Personal queries also might be included.

We commit ourselves to understanding the needs and perspectives of persons who have been harmed, both within our fellowship and in the broader community. We commit to listening to and to productively engaging with persons of color within AFM and BYM, and we may seek to participate with listening (or "truth and reconciliation") sessions hosted by other local organizations.

We commit ourselves to elevating, promoting, and, as appropriate, helping document non-Eurocentric histories of Anne Arundel County.

We commit ourselves to new and continuing efforts for reform of systemic racism in our laws, customs and other institutions.

AFM Material Resources for Restorative Justice:

AFM also commits to material resources for retrospective and restorative justice. We commit ourselves to worshipful discernment of the path forward for such actions. In the near term, we might create an AFM fund to support the needs of impacted people in the community -- perhaps with seed money from an existing fund (“Founders Fund”) and/or designated contributions from individual Friends. We commit to working with those who have been harmed in discerning where and how such material resources should be allocated.

Our meeting house is one of our greatest material resources. We commit ourselves to more sharing of our Meeting House and our other material assets more actively for reparative and restorative purposes.

Commitment to Continuous Re-evaluation

We further commit ourselves to revisiting and re-evaluating this Minute at least annually, anticipating that both we and the situation will change as a result of our commitment to restorative and retrospective justice for racism.

Annapolis Friends Meeting

351 Dubois Road, Annapolis, MD 21401

www.annapolis.quaker.org

October 6, 2021

Dear Friends,

Please welcome Kallan Benson as she travels among you.

Annapolis Friends Meeting knows Kallan well. She grew up with our Meeting and has recently become a full member. We are very familiar with her work in support of the Quaker Testimony of Stewardship for the environment. Kallan has made valuable contributions to the life of our Meeting and to the betterment of the world.

When she was only 13, Kallan initiated Parachutes for the Planet to raise consciousness of global warming, inspiring and receiving “Parachutes” from 45 US states, 79 countries and all continents except Antarctica. In the five years since then, Kallan’s commitment has led her to speak for climate bills before the Maryland legislature and to many climate groups online and in person. She delivered the youth response at the United Nations awards ceremony in New York City. In 2019, she delivered the youth response at the United Nations Environmental Program Champions of the Earth award ceremony in New York City.

Now Kallan is representing the Quaker Earthcare Witness (QEW) at COP 26 in Glasgow. Kallan’s work with Fridays for Future has given her a wide circle of friends among youth activists. After the meetings she plans to travel in Europe connecting with them and joining in their work.

Kallan continues to find strength, support, and encouragement for her activism through the Religious Society of Friends. She says she is filled with gratitude for the warm welcome of Quakers, their Meetings, and organizations that she has experienced in areas of the world she has been fortunate to visit. The enthusiasm, creativity, and generosity of the global community of Friends continually renews her spirit and energy for activism.

We ask you to take Kallan under your care and to hold her in the Light.

In Peace,

Martha Baer, clerk
on behalf of Annapolis Friends Meeting

Approved and minuted
AFM Meeting for Business, October 3, 2021