

Appendix C: General

Minutes of Called Meeting for Consideration of Formulating a Minute Concerning SAYMA's Relationship with the American Friends Service Committee (**#18**)

Appendix 1 - Report of Worship Sharing Portion of SAYMA Called Meeting
June 7, 2001

Appendix 2 - QUAKER FAITH AND "THE AMERICAN FRIENDS SERVICE COMMITTEE" by Chattanooga Friends Meeting, Winter and Spring, 2001

Minute Regarding the Relationship between SAYMA and AFSC (**#36**)

Minute Regarding Sanctions against Iraq (**#43**)

Minute Regarding Global Climate Change (**#45**)

Financial Statements and Budget (**#33, #34 and #46**)

Ecological Concerns Network Report

MINUTES
of
Called Meeting for Consideration of Formulating a Minute Concerning
SAYMA's Relationship with the American Friends Service Committee
at Yearly Meeting #31 of Southern Appalachian Yearly Meeting and Association
Warren Wilson College, Swannanoa, North Carolina

1. After a period of silence, Clerk Penelope Wright read the following passage:

The strength of community is equally vital because it is only in a strong community that conflict can be faced and dealt with constructively. Strong communities are ones where the connections between various individuals are strong enough to withstand differences of opinion and where the caring is sufficient for those affected to be nurtured and supported. This is part of what it means to "fight gracefully" . . . one large part of the desire "not to make a fuss" is the fear that "other people will be hurt" either by what is said or by the mere existence of open conflict. But this is a huge assumption about the other people. Knowing each other better will help us to know when such an assumption is fair . . . This knowledge is one of the strands of a strong community.

Mind the Oneness
Robert Halliday

She spoke of her faith that SAYMA is a community where our connections and caring are strong enough that we can deal well with the conflicts we face.

2. The clerk reviewed the purpose of this called meeting, which was to formulate a minute on the relationship between SAYMA and the American Friends Service Committee (AFSC) to be considered in subsequent Yearly Meeting business sessions. The Clerk asked that Friends conduct the first part of this afternoon session in a worship sharing format. She then offered the first of two queries:

As a Friend, how personally fares the truth with thee about AFSC?

Friends spoke out of the silence in response to the query.

The clerk then read a second query for worship sharing:

As an individual, participating in the corporate life of a monthly meeting or worship group, what is your sense of that group's intention pertaining to AFSC?

A summary of responses to both queries appears as Appendix 1.

3. After a break, the clerk read the following passage from Lao-Tzu:

Consider the world light, and the spirit is not burdened; consider myriad things slight, and the mind is not confused. Consider life and death equal, and the intellect is not afraid; consider change as sameness, and clarity is not obscured.

She then recalled a presentation by Don Gann of the American Friends Service Committee in which he described the history of AFSC and how it has changed over time. She invited Friends to consider whether we might formulate a minute that could help AFSC make changes called for today.

Bert Skellie, interim regional director of the AFSC South East Region (SERO), expressed his agreement with the sense of the suggestion that AFSC operate using authentic Quaker faith and practice. He said that he had not realized, however, until he took on his current role how hurtful it can be to staff to feel criticized for not being Quaker enough. Though many of them are not Quakers, they have taken their jobs and stay in them with a strong commitment to doing things in Quaker ways.

Larry Ingle spoke to the problem of determining what the terms "authentic Quaker faith and practice" mean. Each of the words has different meanings to different people. A minority of AFSC staff members are Quaker, and this has implications for how AFSC represents Quakers and conducts its business. It is important for SAYMA to grapple with the question: "What is authentic Quaker faith?" He expressed his hope that SAYMA can make progress toward understanding the issue, or at least that SAYMA will keep grappling with it.

Harry Rogers said that the question of what is authentic Quaker faith and practice applies not just to AFSC but also to many other aspects of Quaker community. We need to consider authentic Quaker faith at all levels; we should not demand of AFSC what we cannot achieve in our own meetings.

Free Polazzo spoke about the difficulty of finding agreement among Quakers within AFSC, given the different values and subcultures represented by different Friends groups in the US. But "the service begins when the meeting ends," and AFSC does carry important work forward. Beyond internal issues, AFSC's work involves great challenges, including bringing together groups in conflict and working through difficult issues such as the meaning of nonviolence. Carrying out Friends' testimonies is stressful work. Money is not the most important thing Friends can give AFSC. AFSC needs Friends' spiritual energy. Staff who face conflict as they carry out Friends' testimonies need to know Friends support them.

Sue Snider spoke of her gratitude to early Friends who refused to develop a creed, believing that our understanding of God's will can change. She cautioned that an attempt to define authentic Quaker faith and practice would be unhelpfully divisive. There are many authentic forms of Quaker practice just as there are many forms of Quaker organization. We can celebrate a variety of activities and processes. AFSC proceeds as we do in our monthly meetings, by hearing and seasoning leadings brought to them. To attempt to define authentic Quaker faith and practice as if there were only one would be doing us all a disservice.

Brett Miller-White identified himself as an authentic Quaker, but only to himself. Except historically, he does not think the term "authentic Quaker faith and practice" can have a definition. The narrowest sense of the term is continuing revelation. He also spoke of the importance of honoring the past work of AFSC.

The Clerk read the following minute approved by Chattanooga Friends Meeting in June 1999:

Friends have considered Bill Holland's resignation and AFSC's actions that led up to it. We do not know everything about the matter so we seek clarification. We are so serious in our concern that we wish to withhold our \$100 annual contribution to AFSC until the matter is clarified.

Chattanooga Friends Meeting further proposes that SAYMA consider adopting the following minute:

In light of the serious indicators that the American Friends Service Committee has drifted away from Quaker principles in its internal operations, we will withhold financial contributions to AFSC until it has become fully clear to us that AFSC's internal operating processes are compatible with Spirit-led Quaker principles.

She read the following minute approved by Atlanta Friends Meeting in March 2000:

The Atlanta Meeting encourages SAYMA to continue funding of AFSC at \$800 or more per year, to select representatives to the SERO and national office to participate in the administration of the agency, as well as to convey concerns and support of SAYMA Meetings. We acknowledge and encourage the positive efforts that have been made by AFSC in response to concerns expressed by SAYMA. Likewise, we encourage SAYMA to participate more actively in the governance of AFSC, including filling SAYMA's vacancy on the Corporation.

She read the following minute approved by Columbia Friends Meeting in May 2001.

"The American Friends Service Committee is a practical expression of the faith of the Religious Society of Friends (Quakers). Committed to the principles of nonviolence and justice, it seeks in its work and witness to draw on the transforming power of love, human and divine.

"We recognize that the leadings of the Spirit and the principles of truth found through Friends' experience and practice are not the exclusive possession of any group. Thus the AFSC draws into its work people of many faiths and backgrounds who share the values that animate its life and who bring to it a rich variety of experiences and spiritual values."

--From the Mission Statement of the American Friends Service Committee

We in the Columbia Monthly Meeting of the Religious Society of Friends affirm the mission of AFSC as reflected in this statement. As a meeting we have been active with AFSC. We have worked with the HIP project, have conducted listening projects, and have invited the Middle East Peace Education project staff to our meeting. We have had members and attenders on the SERO board, on national committees, and as members of the Corporation.

As within any organization that deals with issues of social injustice there has been conflict. Nevertheless, AFSC, both regionally and nationally, has been a support and an inspiration for our work in South Carolina. We encourage other meetings to support AFSC, to use the excellent resources they provide, and to become actively involved in joint projects with AFSC.

Kristi Estes asked whether there is unity around support for program work of AFSC. Larry Ingle pointed out that AFSC program work is varied. While he strongly embraces much of the work AFSC has done, he hesitates to make a general statement of support for all programs. His concern is to discuss authentic Quaker faith and practice, not to define common ground in a way that might avoid grappling with this issue.

Geeta McGahey suggested that one common ground among Friends of all persuasions is that our faith compels us to go into the world. AFSC has been a vehicle for taking our concerns into the world. In terms of our peace and social justice testimonies, AFSC has been a unique vehicle for Quakers.

Janet Minshall asked whether AFSC still provides an orientation program to staff. Bert Skellie reported that there is a one-week orientation for all staff. In his experience, staff are interested in learning about Quaker beliefs and processes during that orientation as well as subsequently. Janet suggested that SAYMA Friends might assist with AFSC staff orientation as a way to keep the conversation and education process going. In her experience, some staff make fun of Quakers and could benefit from more information.

Gerald Rudolph suggested that the concern about AFSC drifting away from Quakers could be addressed by monthly meetings reaching out to AFSC. He reported that Columbia Friends sometimes make fun of Quakers, too.

Bill Reynolds read the following excerpt from a 2001 statement from Chattanooga Friends Meeting regarding AFSC:

Our concerns about AFSC are rooted in concern about integrity of witness to Quaker faith, practice and testimonies. We are convinced that the Religious Society of Friends has borne through history, and continues to bear in the present, testimonies of unique focus and intensity, testimonies that society-at-large desperately needs to hear.

The complete statement is attached as Appendix 2.

Daryl Bergquist spoke of the difference support from Meetings could make for staff members. Perhaps meetings could "adopt" individual staff members and be a support group and a resource on Quakerism for them.

Brett Miller-White expressed his concern about an element of the Chattanooga statement that proposes removing the Quaker identity from AFSC. Bill Reynolds clarified that this idea was presented by way of suggestion and not as a focal point of the statement.

The clerk read the following seven goals stated by Mary Ellen McNish, the new executive director of AFSC, for her work:

1. Develop a clear collective vision of what the American Friends Service Committee aspires to achieve in the world.
2. Create and implement new and enhanced programs to fulfill the vision.
3. Align the structure and processes of the organization to assure that the vision of AFSC is achieved.
4. In partnership with the Clerk, create a high-impact governing board that is engaged in strategic decisions and activities to help the organization achieve its vision.
5. Position the American Friends Service Committee positively in the hearts and minds of the public.
6. Enhance AFSC's external reputation of respect and trust among funding institutions, partner organizations, other non-governmental organizations and within the Religious Society of Friends.
7. Raise the funds necessary to achieve our vision.

The clerk asked whether Friends felt that the goals addressed any of the concerns that had been raised. Geeta McGahey said she was disturbed that the first five items did not reference Quaker witness, giving her a new appreciation for the concern expressed by Chattanooga Friends.

Sallie Prugh, SAYMA representative to the AFSC Corporation, reported that she will be attending an AFSC visioning session next weekend. This will be an excellent opportunity to raise concerns such as the dearth of Quaker references in the goals statements, and she encouraged Friends to speak to her and Jonah McDonald about any such concerns.

Sue Snider called Friends' attention to queries prepared for the upcoming AFSC visioning session and read a few of the queries. She felt that the tone of the gathering will be set by the queries. Some of the queries are:

- Are you open to the promptings of the Holy Spirit?
- How is discernment different from a planning process?
- How can I contribute to the "gathering and grounding" necessary in this process?
- How can I prayerfully consider the leadings shared in this process of discernment?
- How can we continue to explore our leadings, individually and corporately?

Harry Rogers affirmed the importance of AFSC's witness in the world. AFSC is not about explaining what Quakers are, but about witnessing to Quaker testimonies.

Free Polazzo asked whether we are holding AFSC to a standard beyond what we expect of ourselves in our daily lives. He also expressed his continuing confusion about what the issues of concern to Chattanooga are, and his willingness to listen.

Becky Ingle clarified that Chattanooga Friends Meeting had been carrying concerns about AFSC before Bill Holland's resignation and subsequent critique of AFSC processes catalyzed their concerns, resulting in the meeting's June 1999 minute. Chattanooga Friends have felt AFSC has been growing away from Quaker faith and practice step by step. That drift and the integrity of witness to Quaker faith, practice and testimonies are the issues they wished to bring before SAYMA Friends.

Geeta McGahey proposed the following as a minute of SAYMA's position:

Friends treasure the important contribution of AFSC to Quaker outreach and bringing our testimonies into the world. Many SAYMA Friends strongly support both SERO and AFSC. Some SAYMA Friends are concerned that the overall long-term trend of AFSC is drifting, small step by small step, away from being centered in the core of Quaker faith, practice and testimonies.

We propose the following:

SAYMA Friends are united that we will focus our work as a Yearly Meeting to using all avenues possible to assure that the Quaker presence and religious grounding of AFSC be growing and vital.

Daryl Bergquist, who has served as a SAYMA representative to AFSC Corporation as well as to the SERO executive committee, expressed his experience that AFSC operates in a loving mode in accord

with Friends' processes, is desiring more connection with Friends in the SERO region, and if anything is moving toward rather than away from Quaker practices.

Recording Clerk Carol Lamm asked that Friends defer the approval of the minutes for this session until the Friday business session. She asked Friends who had spoken during the meeting, particularly during the worship sharing portion, to assist her in the interim by consulting with her on the written record of their contributions.

Appendix 1
Report of Worship Sharing Portion of SAYMA Called Meeting
June 7, 2001

Query #1: As a Friend, how personally fares the truth with thee about AFSC?

Responses:

Harry Rogers spoke about his experience with AFSC through Columbia Monthly Meeting. Over a nine-year period and a variety of projects, he has had a rich and rewarding experience and sees AFSC's work as an extension of his faith.

Brett Miller-White spoke about how AFSC has personally impacted his life. Highlights included work with migrant workers in Florida and with Haitians in Miami. Working overseas he came into contact with AFSC as one organization in a group of volunteer agencies in the mid-East. He found AFSC to have special skills in coalition with other groups. As a representative of Southeastern Yearly Meeting to Friends United Meeting, he was familiar with severe problems between some Friends and AFSC. For himself, however, AFSC fares well in terms of the truth it represents.

Free Polazzo spoke of faith in action through AFSC. It is hard to figure out what to do to live out our faith, but AFSC does manage to act. He appreciates the diversity of individuals involved in AFSC. In his experience, some Friends have trouble seeing his gifts. A non-Friend within AFSC saw a gift Free could use for service, and he is grateful for the way that AFSC has made room for what he can offer. AFSC has managed to make the circle bigger than many Friends groups do, and that makes more truth available.

Sue Snider spoke of her connections to AFSC. Since 1971, she has served at many levels within AFSC's governance structure. Recently Celo Monthly Meeting and AFSC have worked together developing a model of a way in which a regional office can work with Friends Meetings at a distance. AFSC provides an unique opportunity to work in a Quaker setting with significant numbers of people of color as well as people from other backgrounds. Within AFSC she has experienced deeply gathered meetings and some excellent clerking and has broadened her experience of the variety of Friends. She acknowledged imperfections in the organization but said that overall it is clear to her that the working of AFSC is a Friends process. It carries forward actions that we want to be part of but cannot all do individually.

Kay Parke reflected that in a loving family, children should be expected to grow up in their own way. Sometimes the parents are not happy with how the children develop as adults. Other members of the family can then help the children understand where they have gone astray, or perhaps the parents need to reconsider their positions. In any case, a loving family does not disown its children. AFSC is a child of the Quaker community, and it should not be disowned. Efforts should continue to see how AFSC can be corrected, or how other Quakers' perspectives can be corrected.

Geeta McGahey reported when she first came to Friends, she objected to AFSC because she felt no one should be paid to do Friends work. Her understanding has now matured as she sees that no one Meeting can provide Friends to do all the work that should be done, and that social justice work in particular requires the kind of substantial, sustained effort that AFSC provides. When she was in India recently, a man in his 80s who had had contact with Friends through AFSC many years ago made a special effort to meet her because she was a Friend. With all this said, she also cautioned that a majority viewpoint of support for AFSC not keep SAYMA Friends from grappling with a minority viewpoint. Chattanooga Monthly Meeting has brought us a minute that needs to be considered despite our various personal

positive experiences with AFSC. Out of caring for AFSC as well as individuals and Chattanooga Meeting, we must take Chattanooga's concerns seriously.

Query #2: As an individual, participating in the corporate life of a monthly meeting or worship group, what is your sense of that group's intention pertaining to AFSC?

Responses:

Bill Reynolds responded that Chattanooga Friends Meeting's intention is to call AFSC in all its practices and programs to be true to authentic Quaker faith and practice.

Sallie Prugh read the following minute from Columbia Friends Meeting:

"The American Friends Service Committee is a practical expression of the faith of the Religious Society of Friends (Quakers). Committed to the principles of nonviolence and justice, it seeks in its work and witness to draw on the transforming power of love, human and divine.

"We recognize that the leadings of the Spirit and the principles of truth found through Friends' experience and practice are not the exclusive possession of any group. Thus the AFSC draws into its work people of many faiths and backgrounds who share the values that animate its life and who bring to it a rich variety of experiences and spiritual values."

--From the Mission Statement of the American Friends Service Committee

We in the Columbia Monthly Meeting of the Religious Society of Friends affirm the mission of AFSC as reflected in this statement. As a meeting we have been active with AFSC. We have worked with the HIP project, have conducted listening projects, and have invited the Middle East Peace Education project staff to our meeting. We have had members and attenders on the SERO board, on national committees, and as members of the Corporation.

As within any organization that deals with issues of social injustice there has been conflict. Nevertheless, AFSC, both regionally and nationally, has been a support and an inspiration for our work in South Carolina. We encourage other meetings to support AFSC, to use the excellent resources they provide, and to become actively involved in joint projects with AFSC.

Charles Schade stated that Charleston Friends Meeting has not spoken specifically of its intention regarding AFSC. However, actions may speak to intention. Charleston is far from the center of SAYMA and many other Quakers. Perhaps as a consequence, Charleston Friends cherish their connections to wider Quaker organizations. AFSC has provided an opportunity for Charleston Friends to be connected to a Quaker organization as well as serving the social justice needs of West Virginia. Though AFSC's West Virginia staff person is Episcopalian, he is a friend and a worthy exemplar of Quaker values. Charleston Friends try to uphold the example set by AFSC staff. A member of the Charleston Meeting lobbies the West Virginia state legislature on behalf of the Meeting and AFSC. Significant policies on welfare reform have been changed as a result. Recently AFSC research has brought to public attention disparities in incarceration rates of minority groups in West Virginia. He wondered what Charleston Friends would do if the Service committee weren't there. It is a cornerstone of social justice for their community. It is a rare progressive voice in West Virginia, a voice for tolerance and social justice. West Virginia Friends would need something else to take its place.

Courtney Siceloff described a forum held by Atlanta Friends Meeting regarding the American Friends Service Committee, which resulted in a minute supporting AFSC. Because the regional office is in Atlanta, a number of members and attenders are able to participate in AFSC program and committee work. Leadership within the South East Regional Office (SERO) has been a problem, and there has been an extended period without a permanent director, at least partly due to a true discernment process about who could fill the position. Two members of Atlanta Friends Meeting have served as interim directors, which is a measure of Atlanta Friends' commitment to AFSC. Atlanta Friends Meeting has a positive intent toward AFSC, including a strong sense of responsibility to AFSC.

Penelope Wright spoke on behalf of Nashville Friends Meeting. Although Nashville Friends have not developed a minute, perhaps their intentions can also be read in their actions. The meeting continues to support AFSC financially. Through working with AFSC, Nashville brought forward a minute on sanctions on Iraq. Several staff people from the SERO office have worked with Nashville on other issues, including a community-wide effort on the death penalty. The sense of Nashville Friends is that AFSC speaks for Friends in the international world where the meeting cannot send out an individual to minister. AFSC provides an opportunity for doing the work of our faith.

Harry Rogers spoke of feeling blessed that both Columbia Meeting and AFSC have supported his individual callings on nuclear abolition and racial intolerance. Monthly meetings need AFSC to help individuals carry out their callings.

Brett Miller-White reported that Swannanoa Valley Monthly Meeting has not felt a need to discuss AFSC. SAYMA is his sixth yearly meeting. All the other yearly meetings and the twelve monthly meetings of which he was a member supported AFSC financially and in one instance continued that support even as AFSC lost considerable financial support from some friends of Friends over mid-East issues.

Sharon Annis reported that most West Knoxville Friends feel little connection to AFSC. In the past, for a period of time West Knoxville Friends Meeting withheld contributions to AFSC because of dissent; the meeting subsequently resumed contributions. She contrasted the Friends Committee on National Legislation contact-person system to AFSC's lack of direct connection to Monthly Meetings and suggested that a request from the SERO office for contact persons from each Monthly Meeting might be helpful.

Kristi Estes reported that though Memphis Friends Meeting in the past has had many members involved individually with AFSC, as a meeting, Memphis Friends have not felt a strong connection. She suggested that a similar situation prevails widely within SAYMA: many of us have no sense of connection to AFSC, either positive or negative. When AFSC-SERO sent out a strategic planning survey a couple of years ago while she was serving on the executive committee, only a handful of SAYMA meetings returned the survey. Neither meetings nor SERO has reached out to the other effectively. She asked that we listen both to Friends with concerns and to those more closely involved with AFSC.

Geeta McGahey said that the Celo Friends Meeting peace and social justice committee grapples with how to be Quakers in the world. The meeting as a whole dutifully reflected when it was time to fill out SERO's strategic planning questionnaire. However, in general Celo Friends do not see themselves as part of the larger Quaker picture, and the connection to Quaker witness in the larger world is not alive. It is important that those of us who carry concerns continue to pray, that we use Quaker organizations as tools to enlarge our witness, and that we continue to seek to engage our whole meetings.

Appendix 2
QUAKER FAITH AND "THE AMERICAN FRIENDS SERVICE COMMITTEE"
by Chattanooga Friends Meeting, Winter and Spring, 2001

Our concerns about AFSC are rooted in concern about integrity of witness to Quaker faith, practice and testimonies. We are convinced that the Religious Society of Friends has borne through history, and continues to bear in the present, testimonies of unique focus and intensity, testimonies that society-at-large desperately needs to hear. This does NOT mean that we view the past history of AFSC with condemnation. To the contrary, we acknowledge and appreciate AFSC's long history of bearing witness to Quaker values in answering that of God in everyone, attempting to remove "occasions" that lead to war and agape-love service. Further, we acknowledge and appreciate those aspects of AFSC's current programs that continue to bear the same witness. Our concern is about the overall, long-term trend of AFSC drifting, small step by small step, away from being centered in the core of Quaker faith, practice and testimonies.

Although we felt some concern about the trend within AFSC before, we were galvanized to speak out by the conditions surrounding Bill Holland's sudden resignation from his position as director of AFSC-SERO in 1998. Those conditions revealed actions within AFSC-SERO that bore a witness contrary to Quaker faith, practice and testimonies. At least one person was being treated as though there was not that of God in him. We recognize that anyone or a group takes a risk that such things will happen when he, or they, try to empower people who have long been socio-economically disenfranchised and are justifiably angry. But, when the actions occur within an organization bearing the name "Friends," it attaches to the name a witness contrary to our testimonies. It was out of these concerns that we approved and published the following worshipfully considered minutes:

From the Minutes of Chattanooga Friends Meeting 6, 6th month 1999:

After much thought, Friends approve the following:

Friends have considered Bill Holland's resignation and AFSC's actions that led up to it. We do not know everything about the matter so we seek clarification. We are so serious in our concern that we wish to withhold our \$100 annual contribution to AFSC until the matter is clarified.

Chattanooga Friends Meeting further Proposes that SAYMA consider adopting the following minute:

In light of the serious indicators that the American Friends Service Committee has drifted away from Quaker principles in its internal operations, we will withhold financial contributions to AFSC until it has become fully clear to us that AFSC's internal operating processes are compatible with Spirit-led Quaker principles.

This minute came to SAYMA too late for the 1999 yearly meeting because that Meeting's agenda had already been completely filled and set. The overall issue was discussed at SAYMA Representative Meeting in the fall of 1999. It was in that meeting that Bill Holland proposed his "50-50" reorganization of AFSC, a proposal designed to correct the internal drift away from Quaker faith and practice. (As far as we know, there has not been any further discussion of this proposal by anyone, anywhere, at all.) Consideration of the Chattanooga Meeting's proposed minute and the larger issue of SAYMA's relationship with AFSC fell off the end of yearly meeting's agenda in 2000 due to our time being all used up. This year it is set at the front of the agenda.

Subsequently, AFSC-SERO circulated a set of queries to SAYMA (and other yearly meetings) Monthly Meetings and Worship Groups asking for input about views and desired changes in AFSC-SERO. We sent in our deeply considered responses and waited to hear back from AFSC-SERO about them. AFSC-SERO's reply to our responses, summed up in a nutshell, explained that the characteristics of the organization, with a staff whose time is filled with work on the programs, is not able to be closely involved with monthly meetings. However, there was a line in that response that said three task groups are working on "various activities which would help respond to some of your queries." We received this response a full year ago. We have not heard anything since.

We have also noted that the very second paragraph of AFSC's Mission Statement as published in their website contains the following statement:

"..., the AFSC draws into its work people of many faiths and backgrounds who share the values that animate its life and who bring to it a rich variety of experiences and spiritual insights." (Underlining added)

The underlined phrases directly indicate that the operations of AFSC are NOT solely based on Quaker faith and practice.

In addition, in the first paragraph on the AFSC website's page titled "About AFSC," we find this statement:

"The American Friends Service Committee (AFSC) is a Quaker organization that includes people of various faiths...." (Underlining added)

Yes, and since it is fact that the majority of the people who run AFSC's programs are of faiths other than Quaker, is it legitimate to call it "a Quaker organization"? We feel it would be honest to call it "an interdenominational organization"?

Conclusion: The facts outlined above, along with other facts not outlined above, confirm for us the impression that AFSC remains fully set in its current operating style and is not interested in a dialogue for reform. It is a robust organization firmly committed to moving forward without modification of the characteristics it has evolved into at this point in time. We acknowledge that this is not all bad and that AFSC is continuing to accomplish positive goals in its work. However, due to the significant degree of disconnection from essential Quaker practice, a disconnection that we do not believe will be changed in the foreseeable future, and due to our concern that Quakerism's unique testimonies not be lost in a vague, glowing generality of social activism, we now suggest it is time for the word "Friends" in AFSC's name be removed or replaced. Perhaps, "American Faiths Service Committee" would be good.

Minute Regarding the Relationship between SAYMA and AFSC

We treasure the important contributions of the American Friends Service Committee (AFSC) to bringing our testimonies into the world. As Friends, we seek to live up to the standards of Quaker testimonies and practices.

We commit ourselves to ensuring that our Quaker service organization, the AFSC, continues its long history of bearing witness to Quaker values. We will work to help AFSC maintain both internal operating processes and programs which are based on Spirit-led Quaker principles.

*Approved by Southern Appalachian Yearly Meeting and Association
Yearly Meeting 2001, Minute 36*

Minute Regarding Sanctions against Iraq

Moved by our belief that every human life is sacred, Southern Appalachian Yearly Meeting and Association (SAYMA) of the Religious Society of Friends calls on elected officials to support the end of economic sanctions imposed by the United Nations on Iraq. Sanctions against Iraq have caused devastating effects on the life, health, and social structure of civilians. These sanctions constitute a violation of the fundamental principles of international law, the peacemaking principles and intent of the United Nations Charter, and the United Nations Convention on the Rights of the Child. The effects of the sanctions continue to be documented by organizations such as UNICEF and by the former U.N. Humanitarian Coordinator in Iraq, Denis Halliday.

The governments of the United States and Iraq share responsibility for the political deadlock that has caused these deadly conditions to continue for ten years. We, as citizens of the United States, bear a grave responsibility for the actions of our government. It is urgent that an alternative solution be found that will end the United Nation's economic embargo. Broad economic sanctions against Iraq have shown themselves to be both immoral and ineffective and should be stopped.

*Approved by Southern Appalachian Yearly Meeting and Association
Yearly Meeting 2001, Minute 43*

Minute Regarding Global Climate Change

SAYMA Friends recognize that unprecedented rate of change in our global climate is causing rising global temperature, diminishing polar ice, changing local weather patterns, and increasing frequency of severe storms. We also recognize that human activity, largely the combustion of fossil fuels, is a major cause of these changes.

Further, this global climate change is destabilizing many of our planet's ecosystems, reducing their production of foods, medicines, and other products for humans, and accelerating species extinction.

Human refugees from droughts, floods, and rising sea levels, and the human suffering caused by crop failures and the spread of infectious diseases from warmer climates are stressing societies and governments, setting the stage for violence, oppression, and conflict. Our peace testimony leads us to find ways to remove these potential causes of war.

Friends' concerns for simplicity, right sharing of resources, and equality, and our recognition that the effects of global warming desecrate God's creation, lead us to issue an urgent call for Friends to make substantive changes in their lifestyles including:

- reducing use of fossil fuels--for transportation; home heating, air-conditioning, and lighting; and recreation--through conservation, efficiency, and use of alternative energy sources (human, solar, and wind power).
- reducing industrial combustion of fossil fuels through informed choices of products and services.
- working for public policy that:
 - ✓ supports international agreements to reduce heat-trapping gases
 - ✓ discourages use of carbon-based fuels and encourages use of renewable sources of energy
 - ✓ develops, supports, and promotes both local and long distance public transportation systems.

We urge Friends Meetings and individuals to act on these urgent concerns. We call on Monthly Meetings & Worship Groups to report on such actions at the next Yearly Meeting. We ask Friends to consider how to develop social supports that enable us to move into spiritually informed daily efforts to change our lives and act on our concerns.

*Approved by Southern Appalachian Yearly Meeting and Association
Yearly Meeting 2001, Minute 45*

SAYMA Fiscal Year 2001 Budget Report and Fiscal Year 2002 Budget - Approved 6/10/01

	Actual FY2000	Budget FY2000	Actual-YTD FY2001	Budget FY2001	Budget FY2002
Income					
Assessments	\$25,379	\$28,510	\$32,159	\$32,500	\$32,500
Bank Interest	77	50	598	400	400
Contributions	6	500	600	100	100
F&P Sales	194	100	43	100	100
Newsletter	1,572	2,800			
SAYF Income	250	0	4,870	TBD	5,250
YM Receipts	20,361	20,000	23,182	25,550	25,000
YM Scholarship Donations	741		856		
YM Book Sales	<u>2,806</u>	<u>1,500</u>	<u>0</u>	<u>1,500</u>	<u>1,500</u>
Total Income	\$51,386	\$53,460	\$62,312	\$60,150	\$64,850
SAYMA OPERATIONAL EXPENSES					
Yearly Meeting			\$20,602		\$25,000
Yrly Meeting - Facilities	\$19,385	\$17,600		\$21,000	
Prtng/Mail/Phone/Minutes/Misc	2,078	350		1,400	
Junior Yearly Meeting	2,432	3,300		2,800	
Coordinator	1,700	1,700		1,700	
Ass't Coordinator	600	600		600	
Supplies/Sitters/Misc	132	1,000		500	
Scholarship WQO Reps	0	150		350	
YM Bookstore	2,861	1,500	0	1,500	1,500
SAYF Operation & Administration	2,295	3,760	766	4,725	5,000
SAYF Retreats			4,464	TBD	5,250
Delegate Expenses	3,993	4,150	4,472	4,650	5,650
Rep Mtgs	316	300	0	300	300
Del to WQOs	3,677	3,850	4,472	4,350	5,350
Committees					
Ministry and Nurture	0	300	0	300	300
Ecological Concerns			13	100	200
SAYMA Liability Insurance	0	250	0	400	400
SAYMA Personnel	6,052	6,100	7,596	15,000	15,000
SAYMA Staff Training			235	1,000	1,000
SAYMA Office Administration	4,046	3,200	2,080	3,000	3,000
Phone & Office Expenses		2,000		2,000	
Postage		500		500	
Penalties		200		0	
Misc. Office		500		500	
SAYMA Newsletter	0	2,000	1,195	2,000	2,000
SAYMA Directory	0	300		300	300
SAYMA F&P	<u>0</u>	<u>100</u>	<u>336</u>	<u>500</u>	<u>0</u>
Total Operational Disbursements	43,142	43,060	41,759	59,025	64,600

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	Actual FY2000	Budget FY2000	Actual-YTD FY2001	Budget FY2001	Budget FY2002
YEARLY MEETING PROJECTS					
Transfers To Funds					
Spiritual Development Fund	250	250	500	500	500
Released Friend Fund	400	400	400	400	400
FWCC - 3rd Wld Del	650	650	650	650	650
FWCC Triennial Fund	1,000	1,000	1,000	1,000	1,000
YouthQuake	250	250	250	250	250
Contributions Wider Quaker Org	4,750	4,750	4,850	4,850	4,950
AFSC	800	800	800	800	800
FCNL	800	800	800	800	800
FGC	800	800	800	800	800
FWCC	800	800	800	800	800
Right Sharing of Wrlld Res	200	200	200	200	200
Quaker House	800	800	800	800	800
FLGC	200	200	200	200	200
FCUN	200	200	200	200	200
Friends Peace Teams	150	150	150	150	150
Wm Penn House			100	100	200
Rural Southern Voice for Peace	0	0	800	800	800
Other	0	100	0	100	100
Total Projects	<u>7,300</u>	<u>7,400</u>	<u>8,450</u>	<u>8,550</u>	<u>8,650</u>
Total Disbursements	<u>\$50,442</u>	<u>\$50,460</u>	<u>\$50,209</u>	<u>\$67,575</u>	<u>\$73,250</u>
Surplus (Deficit)	<u>\$944</u>	<u>\$3,000</u>	<u>\$12,103</u>	<u>(\$7,425)</u>	<u>(\$8,400)</u>

**SAYMA Account Balances Report
As of 6/30/00 and 6/09/01**

Account	6/30/00 Balance	6/09/01 Balance
ASSETS		
Cash and Bank Accounts		
Checking	16,315.62	12,313.95
Money Market		13,453.79
SAYF Checking	<u>1,444.26</u>	<u>2,070.60</u>
TOTAL Cash and Bank Accounts	17,759.88	27,838.34
Other Assets		
FWCC- 3 rd World Delegate	0.00	650.00
FWCC- Triennial Fund	879.00	904.50
Released Friend Fund	1,750.00	1,950.00
Spiritual Development Fund	582.00	782.00
YM Scholarship Fund	0.00	683.00
YouthQuake	<u>945.00</u>	<u>845.00</u>
TOTAL Other Assets	<u>4,156.00</u>	<u>5,814.50</u>
TOTAL ASSETS	<u>21,915.88</u>	<u>33,652.84</u>
LIABILITIES		
Other Liabilities		
Payroll Liabilities	<u>-0.01</u>	<u>0.00</u>
TOTAL Other Liabilities	<u>-0.01</u>	<u>0.00</u>
TOTAL LIABILITIES	<u>-0.01</u>	<u>0.00</u>
OVERALL TOTAL	<u>21,915.89</u>	<u>33,562.84</u>

YM Report for Ecological Concerns Network - 2001

Since the Ecological Concerns Network was approved as a Yearly Meeting committee last year, we have been active and collaborative in several ways. Through our monthly newsletter we have informed one another with original articles, announcements, book reviews, action alerts, and news of Friends' accomplishments and activities. The newsletter is distributed via e-mail and regular mail.

Our network now consists of more than 50 SAYMA Friends from 18 monthly meetings and worship groups. Sharing information has enabled us to participate together in workshops, in events, and action items. We have also collaborated to draft a minute on global climate change, which has been considered by monthly meetings and which is being presented for consideration by Yearly Meeting.

ECN is also collaborating with the SAYMA Site Selection and Planning committees to explore ways that we can help SAYMA Friends lighten their environmental impacts starting with Yearly Meeting 2002. We are considering use of paper, food, disposable products, and travel, and are open to other suggestions. Ideas will be communicated by various means to monthly meetings and worship groups.

Given the geographical challenges of our yearly meeting, we are pleased with the community that has developed with this network. We will continue to foster more interaction among SAYMA Friends by encouraging ECN members to offer workshops and forums for other monthly meetings and worship groups.

We would welcome participation in the Ecological Concerns Network by Friends in all monthly meetings and worship groups. Please contact Bill Reynolds, Kathy Johnson, or me to be included in SAYMA ECN.

Also, monthly meetings and worship groups are being asked by Friends Committee on National Legislation to consider the revision to the FCNL legislation statement Part IV, "We seek an earth restored..." Copies of the revision and the response form have been distributed by FCNL and are available through Carol Nickle (West Knoxville) of the FCNL Policy Committee.

Respectfully submitted,

Kim Carlyle