



# SPARK

New York Yearly Meeting  
*The Religious Society of Friends (Quakers)*

Volume 50, Number 2

15 Rutherford Place, New York, NY 10003

March 2020

## Join Us, Friends, at Spring Sessions!

Spring Sessions this 325th year of NYYM will convene at Oakwood, our own yearly meeting Friends school in Poughkeepsie, April 3-5. We will mingle with young Friends over nourishing meals in their dining room and enjoy the lovely campus together. We will have important business to discern, including a revised budget, as we arranged at Fall Sessions 2019. It is expected to provide funding in support of a youth and young adult staff position for all of 2020. At Fall Sessions, it was not clear that we would be in a financial position to do so. There will also be a proposal for a new budgeting process, including a plan for better timing for financial review. Currently, the proposed budget is presented in November for the coming year, after a Budget Day review only several weeks earlier. The timing is far too tight to be an efficient process. We may begin to consider initial budget drafts for two years ahead. There will be a report on the Leadings and Priorities process of past years, how it has influenced our direction as a yearly meeting, and what it may mean for the future. Between this writing and the beginning of our sessions together, for both committee sessions and plenary business, new items will come to the agenda and will be reported in the advance reports that will be posted on the [nyym.org](http://nyym.org) web site.

The more who can join us, the better our decisions will be, which will affect all of us going forward. We labor together under the Spirit

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## Friends Meet on Indigenous Lands

### An Invitation In

Buffy Curtis  
Mohawk Valley Meeting

The Two Row Wampum Renewal Campaign, Standing Rock journey, Roots of Injustice/Kairos Blanket exercise, Indian Affairs Committee; all of these are places where becoming an ally, learning many truths and hard lessons, encountering the chance to walk beside, have been created in my life in the past few years.

Friends are struggling with how to “invite in” diversity and growth. I suggest that we have a greater initial task of “inviting ourselves in” to our own historical roots and legacy. In this upcoming 325th anniversary of Friends’ presence in NY, we have a great opportunity. We must acknowledge the footsteps that brought us here, and their impact, in order to step into the future in full truth and integrity. Serving for the past six years on one of the oldest, continuous committees of NYYM has provided a remarkable vessel for such a learning opportunity. Researching this article and various land acknowledgements has been an eye-opening journey.

In *Quaker Crosscurrents*, the 300 year history of NY Friends, the section on Friends and the Indians

begins, “Friends in NY... rarely met Native American Indians...until they moved to the Finger Lakes area after the Revolution.”\* If that is so, where were all the peoples who originally loved and lived on the lands where Friends landed? The Algonquin, the Lenni-Lenape, the Mohican, the Munsee and the Haudenosaunee Confederacy were the original peoples of what we now know as New York City, the Hudson Valley, Albany area and the rest of what became New York state. There were 13 different tribes on Long Island alone. If the statement above is true, then by the time Quakers began arriving in 1657, thousands of peoples and their many nations were already displaced and decimated. In fact, it was with the help and kindness of these “Native New Yorkers” that the early, often persecuted Friends survived their beginning years. The peacefulness of Friends was sufficiently different from other settlers to engender cooperation and trust.

The NYYM Indian Affairs Committee (IAC), formed in 1795, was a response to a call for help from Philadelphia YM. Upon request, the IAC engaged “to send representatives to the Oneida,



He Peers Through the Trees by Dave Fadden. Used with permission.

Brotherton, Stockbridge and Tuscarora Indians of Oneida County.”\* In fact, it is in my neighboring town of Deansboro that Quaker Thomas Dean became the first minister and liaison. His son John became their teacher and Indian Agent, “helping to promote peace and friendship with the Indians.”\* They went on to establish a sawmill, a school, a farm; technology and education were seen as a way to insure the survival of the native peoples though “not interfering with their affairs or religion.”\* The Friends were instrumental in negotiating disputes, often between “Christian Indians” as well as between the Indians and the white

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## You Are Warmly Invited to Attend NYYM Summer Sessions!

Register at [nyym.org/summer-sessions-registration](http://nyym.org/summer-sessions-registration)  
See pages 9-10 for more information on Summer Sessions.

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## Notices

### New Members

**John Anderson**—Wilton  
**Ted Bongiovanni**—Brooklyn  
**Carol Clarke**—Ithaca  
**Drew Philigene**—Brooklyn  
**Landon Tan**—Brooklyn

### Transfers

**Mahayana Landowne**, to  
Brooklyn from Miami (FL)

### Deaths

**Ellen Margaret Deegan**,  
member of Fifteenth Street,  
on November 24, 2019.

**Richard Dean Hathaway**,  
member of Poughkeepsie, on  
Jan. 29, 2020. Memorial April  
18, 2pm, Poughkeepsie Mtg.

**Melinda Knowlton**, member  
of New Brunswick, on  
September 11, 2019.

**Ann Rhodin**, member of  
Ithaca, on July 15, 2019.

**Will White**, member of Ithaca,  
on October 11, 2019.

## NEWS

### New AVP Landing Strip!

The Alternatives to Violence Project (AVP) has started a new “Landing Strip” in Newburgh, NY. Landing Strip is a group of men and women who meet to offer a welcoming hand to those who are going through the transition back to society after being released from prison. For more details, visit [www.avpny.org/landing-strip/](http://www.avpny.org/landing-strip/)

### Intergenerational First Day School

Following a suggestion from a QREC (Quaker Religious Education Collaborative) discussion, Mohawk Valley Friends will be trying all-ages First Day School on 5th Sundays in 2020. All Friends and attenders who are willing and able are invited to spend the first 15 minutes of meeting downstairs in the First Day School classroom. Adult Friends may then return to their usual unprogrammed Meeting for Worship upstairs. It is hoped that this experiment will give older Friends an opportunity to engage with material they might not otherwise, that younger Friends may see that adults value and want to know about the work they’re doing in First Day School, and that this will continue to build relationships between all ages of Friends in the meeting’s small but beloved community.

## Around Our Yearly Meeting

### Quaker Worship at Stony Point

Stony Point Center is an inclusive, multi-faith conference center in Stony Point, NY. Quaker Worship takes place there every Thursday evening at 5 pm. All are welcome! Most Thursdays the meeting will meet in the meditation space but please call ahead (845-786-5674) to verify meeting space, or check with the front desk upon your arrival. Visit [stonypointcenter.org](http://stonypointcenter.org) for more.

### News from Powell House

**Powell House now has fiber optics!** This new link to 21st century communications happened last week. After a few hiccups, the Powell House internet connections are now faster and hopefully more able to handle all networking and streaming needs.

**Farewell Sharon & Welcome Bryant** Sharon Koomler has “retired” after 10 years as office manager/registrar. All her great work is well appreciated and Powell House wishes her well in her new adventures. Bryant Henning has assumed this position, and is learning quickly how to keep PoHo running.

## UPCOMING EVENTS

### NYYM Spring Sessions!

April 3-5, 2020, at Oakwood Friends School in Poughkeepsie, NY. All are welcome. Please register by March 25. See pages 11-12.

### NYYM Summer Sessions!

July 19-25, 2020, at Silver Bay YMCA Conference and Family Retreat Center, Silver Bay, NY. This is the 325th annual week-long gathering of NYYM Friends. Registration will open soon, if it is not already open. Please register by June 1. See pages 9-10.

### UPCOMING EVENTS FOR YOUNG ADULT FRIENDS

**Workshop: Giving Vocal Ministry and Projecting my Quaker Voice**—Saturday, March 14, Manasquan, NJ. [bit.ly/YAF\\_vocalministry](http://bit.ly/YAF_vocalministry) (BONUS: Co-facilitated by Gabi Savory-Bailey)

**Virtual Worship**: Saturday, March 21, 10:00-11:00a.m. EST—Homily delivered by Martin Glazer. Join via Zoom at [zoom.us/j/6732419481](http://zoom.us/j/6732419481) or call 646-558-8656 and enter meeting ID # 673 241 9481

**Workshop: Fundamentals of Spiritual Leadership**—Saturday, April 18, Saranac Lake, NY. [bit.ly/YAF\\_spiritualleadership](http://bit.ly/YAF_spiritualleadership) (BONUS:

Co-facilitated by Jens Braun)

**FYI:** Friends Committee on National Legislation (FCNL) has several programs and internships for young adults. See [www.fcnl.org/about/young-adults](http://www.fcnl.org/about/young-adults)

### Join the ARCH Network!

ARCH (Aging Resources Consultation and Help) Visitors are Friends from throughout New York Yearly Meeting who offer practical and spiritual/pastoral care to older people and differently-abled adults. Join in this vibrant ministry!

There are two ways you can train to be an ARCH visitor this spring:

- **Online:** ARCH Visitor Remote Training sessions will be held via Zoom video conferencing over the course of 7 weekly sessions, 1.5 hours each, the weeks of March 15-April 29 (to be scheduled at dates/times most convenient to participants)
- **In Person:** ARCH Visitor Training Spring Retreat is March 20-22, 2020 at the home of Jill McLellan near Geneva, NY.

For more information or to register for either training, please email Callie Janoff, ARCH Director, at [arch@nyym.org](mailto:arch@nyym.org), or call the NYYM office (212-673-5750).

### Come Experience Powell House

Powell House is NYYM’s conference and retreat center. Visit [powell-house.org](http://powell-house.org). **Adults & All-ages**

### Conferences:

**Opening to the Heart of Worship**—on spirit-led worship, March 20-22

**Creating in the Light**—the popular creativity and spirituality weekend, March 27-29

**Spring Work, Messiah Sing, Scavenger Hunt**—the annual intergenerational work weekend, April 10-12

### Upcoming Youth Conferences:

**Hello! How Are You?** 6th-8th grade, March 20-22

**Flower Power**, 4th-6th grade, May 8-10

**Of Dice And Friends**, 9th-12th grade, April 24-26

**EarthSong**, 7th-12th grade, May 29-31

## OPPORTUNITIES

### Pastor Sought

Adirondack Friends Meeting of South Glens Fall, NY is seeking a new pastor. For further information please call Anni Stewart, (518) 798-1601.

As approved at Fall Sessions 2019, Friends can now apply for membership through the yearly meeting in addition to through a monthly meeting.

### Here’s How to Apply for MEMBERSHIP IN NYYM:

Write a **Request for Membership Letter** to NYYM describing your spiritual journey; your connection to NYYM, Friends, and/or Friends’ organizations; and describe the spiritual discernment that has led you to this decision. Also, tell us why membership in a monthly meeting is not appropriate for you at present. Please refer to *Faith and Practice* for guidance in this process. Include your name, home and email addresses, and phone number. Address your application to Helen Mullin, Clerk of the Membership Subcommittee of Ministry and Pastoral Care, 15 Rutherford Pl., NY, NY 10003.

Look in the next InfoShare and *Spark* for details on what happens when your request is received.

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### Camp Caretaker Needed in MD

Baltimore Yearly Meeting is seeking applicants to fill the position of Caretaker at Catoctin Quaker Camp in Thurmont MD. The Caretaker lives at the camp, cares for the facility, and makes it ready for summer camp and group rentals. View the job description at [www.bym-rsf.org/what\\_we\\_do/committees/campproperty/caretakerjob.html](http://www.bym-rsf.org/what_we_do/committees/campproperty/caretakerjob.html).

### Youth Programs Manager for Baltimore Yearly Meeting

Baltimore Yearly Meeting (BYM) is accepting applications to fill the position of Youth Programs Manager. The BYM Youth Programs Manager engages in the ministry of empowering BYM children, youth, and Friendly Adult Presences to safely work, play, learn and worship in a creative spiritual community. The position includes the implementation of weekend Quaker conferences, meetings, and retreats for the youth of the yearly meeting. The complete job description is available at [www.bym-rsf.org/what\\_we\\_do/committees/youth/ypmjob.html](http://www.bym-rsf.org/what_we_do/committees/youth/ypmjob.html).


### Farm-to-Table Organic Garden Summer Intern at Pendle Hill

The Summer Garden Intern participates in the day-to-day garden tasks and projects, fostering and sustaining a holistic, cost-effective, land-centered food ethic. Find the job description on [pendlehill.org/explore/employment/](http://pendlehill.org/explore/employment/)

### MORE JOB OPENINGS

- **Financial Administrator** at the Center for Economic and Social Rights: [www.cesr.org/vacancy-financial-administrator](http://www.cesr.org/vacancy-financial-administrator)
- Apply to be an “**Emp**” at Silver Bay YMCA, either for the summer or full time: [silverbay.org/employment](http://silverbay.org/employment)
- Stony Point Center seeks a part-time **Front Desk Associate** and a full-time **Director of Administration**. More details: [stonypointcenter.org/about-us/careers](http://stonypointcenter.org/about-us/careers)

### Short-term Room Rentals in NYC

Penington Friends House is a Quaker residential community on East 15th Street in Manhattan. 25 permanent residents live there, observing the Quaker values of simplicity and peace. Furnished rooms are sometimes available for sublet during the summer. If you're interested, check [www.penington.org/short-termsummer-housing/](http://www.penington.org/short-termsummer-housing/) or email [manager@penington.org](mailto:manager@penington.org) 

**Editor's Note** Welcome to this special extended issue of *Spark*. The theme, **Friends Meet on Indigenous Lands**, was guest-edited by the Indian Affairs Committee. They curated a diverse collection of informative and moving articles. Many thanks to Liseli Haines and Buffy Curtis for all their hard work on this issue.

The next gathering of NYYM is **Spring Sessions**, April 3-5. We are once again being warmly welcomed at Oakwood Friends School. See pages 11-12 for details. Registration is online and is open now. Please register by March 25 so we can plan meals, hospitality, and child/youth programs. I'll see you there!

**Summer Sessions** registration is probably open! Please check and register at [www.nyym.org/summer-sessions-registration](http://www.nyym.org/summer-sessions-registration). See pages 9-10 in this issue. Our week-long gathering will be “Pay as Led” again this year!

You are welcome to submit a prayerfully-considered article or news item for *Spark*. Articles should be no longer than 400-600 words and be submitted by the first of the month prior to publication.

**Upcoming Spark theme for May: The Joys and Challenges of Regional Meetings.** Regional and quarterly meetings can help smaller meetings run events or tackle challenges together. Have you been able to do things as a region that your meeting couldn't have done on its own? What are the joys of meeting as a region, and the challenges? What would your ideal regional or quarterly meeting look like? Email article submissions to [communications@nyym.org](mailto:communications@nyym.org).

**Email your meeting's news and events** for inclusion in the monthly email newsletter, InfoShare, by the 5th of the month.

NYYM is on social media! Look for **New York Yearly Meeting** on Facebook, **NYYM Tweets** on Twitter, and **newyorkyearlymeeting** on Instagram.

Happy Spring! —Sarah Way

## Kanakwiio

TMacDerm@  
[stonypointcenter.org](mailto:stonypointcenter.org)


Kanakwiio means Shining Light in Mohawk, the language of this Native American elder's people; his colonized name is Harold Molt. At age 68, Kanakwiio is “Uncle Harold” to many of the Ramapough Lenape people, a name he earned when he came to the Ramapough land in Mahwah, NJ, to support the Split Rock Sweetwater Prayer Camp there in 2016. That camp was established on the banks of the Ramapo River, inspired by the big protest camp at Standing Rock that year, with the intentions of honoring and protecting the local waters, and protesting plans to construct more gas pipelines nearby. Kanakwiio joined his Ramapough friends in living, conducting ceremony, and standing guard at the camp, where epithets shouted from passing vehicles, spurious calls to the police, and even gunshots at night became commonplace.

Tensions ran high; the neighboring Polo Club community installed a battery of security cameras, and one morning Ramapough and Polo Club alike awoke to find cameras and streetlights shot out, with green paint sprayed on Polo Club signs. Kanakwiio was the one arrested, charged with several gun violations, and in 2019 sentenced to 5 years of prison.

So now our Shining Light sits in Northern State Prison in Newark, NJ, kept from his Ramapough friends and his Mohawk people alike. His is a survivor spirit—his efforts are both to keep himself strong and to connect with and serve those there with him. Cards and letters honor his work and his spirit, and help remind him that he is far from forgotten:

Harold Molt 720834G  
Northern State Prison  
P.O. Box 2300  
Newark NJ 17114

He doesn't get to keep the envelopes, so if you'd like a reply be sure to put your full name and return address on the card or letter itself. Either way, his Light will shine in gratitude to you.

Aho—I have spoken. 




Rebekah Rice's granddaughter, Yeva, holding the quilt square they made for the Piecemakers 2020 quilt for the Akwasasne Freedom School quilt fundraiser. For the full story, see page 4. Photo by Rebekah Rice.


## Indigenous Peoples, Regeneration, and Seeing the Forest for the Trees

We have a once-in-a-planet opportunity for a regenerative, earth-healing way forward. Steven Lovink's discussion paper *Seeing the Forest for the Trees* envisions youth and indigenous wisdom keepers leading global reforestation, planting a trillion trees by 2030. Our economy and ecology will align. Right relation with Creation will prevail in this Peaceable Kingdom with earth. (This movement preceded and is much more deeply transformational than the Trillion Tree Initiative, It.org, of the World Economic Forum in Davos.) A series of quantum dialogues is to commence in April, with plans to present this intergenerational call to action at the UN this September.

For a free copy of *Seeing the Forest for the Trees*, email Sheree Cammer, [sheree4614@gmail.com](mailto:sheree4614@gmail.com). We invite your comments and questions: Steven Lovink, [steven@sourcecode4life.net](mailto:steven@sourcecode4life.net), R.E. Hogan, [greenfirecenter@gmail.com](mailto:greenfirecenter@gmail.com), or Sheree, [sheree4614@gmail.com](mailto:sheree4614@gmail.com).

Looking forward,

Interwellbeing and Light for All!  
From Quaker Earthcare Witness  
folks R. E. Hogan and Sheree Cammer 

Join NYYM's mailing lists at **NYYM Connect!** At [www.tinyurl.com/nyymconnect](http://www.tinyurl.com/nyymconnect) you can sign up to receive news from NYYM, Powell House, and ARCH, and manage your email list options. 





# Friends Meet on Indigenous Lands

## An Invitation In

Buffy Curtis

Mohawk Valley Meeting

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settlers, predominantly advocating for the rights of “pagan Indians.”


The practice of Friends—encouraging farming for the men, spinning, sewing and domestic work for the women—had unintended impacts. Seen as a way to increase self-sufficiency, in fact it upended the traditional gender roles. Its effects still impact their cultures today. Gradual “civilization” and domestic independence were seen as the tools and only means of survival to resist the growing white settlement pressures.

Native women had a remarkable influence as early as 1796 when the Stockbridge Indian women sent letters to their “Quaker sisters.” As a result of these requests, by 1804 the delegations and Indian committee were comprised of both men and women. The role of Haudenosaunee women upon the Suffragist movement is well documented. The recent return of original Oneida lands from a Quaker woman to the Oneida traditional women is a circle “come ‘round right...”

The Indian Affairs Committee’s support of justice, education and forming of relationships, begun in the 1700 and 1800s, continues today. Our mission of raising awareness of this history and truths concerning Indigenous Peoples includes support for The Roots of Injustice workshop, the White Privilege conferences, supporting an Indigenous Elder’s presence at Sessions, bringing forward a minute on the Doctrine of Discovery, as well as the newly adopted practice of land acknowledgements before all meetings. Stipends and support of several Indigenous programs provides financial assistance to many.

225 years of Quaker and Indigenous relations includes many remarkable and complicated pieces. Recognizing “that of God in everyone(thing)” is not dissimilar to the Haudenosaunee belief of everything “being of the Creator.” We Friends are still products of our Euro-centric heritage; thus our lens can be clouded and monocular in scope. Thankfully, we embrace “continuing revelation” and remain

willing to broaden our views and embrace change, if ever so slowly. May the lessons of the Two Row—two cultures traveling down the river of life, honoring each other’s uniqueness, in peace and friendship forever—continue to inform and guide our way forward. The Indian Affairs Committee extends to all, an “invitation in...”

*\*A more complete history can be found in the Indian Affairs minutes and handbook, articles by Christopher Densmore, and Native New Yorkers by Evan Pritchard, as quoted above.* 

## Quilting Relationships

Liseli Haines

Mohawk Valley Meeting

It was almost a decade ago that I first went up to Akwesasne, the Mohawk Territory that spans the borders of New York State, Ontario and Quebec, to visit the Akwesasne Freedom School (AFS). AFS is a pre-K through 8th grade Mohawk Language immersion and culture school started in 1979 when it was sanctioned by the Mohawk Nation Council of Chiefs. After its first year in a private garage, it moved to its current location on a peninsula in the St. Lawrence River. The number of grades was slowly increased, as was the number of total language immersion classes. As of 7 years ago all grades and all subjects are taught entirely in the Mohawk language to its 72 students. It includes fourteen 4-5-year olds who come with little understanding of the Mohawk language, making the classroom quite chaotic at the beginning of the year. There is also a language nest for toddlers who come to be surrounded by the Mohawk language as their language skills develop. The building is almost as old as the school and AFS has started a \$4.5 million capital campaign for a new building.

On my first trip, I went to the Akwesasne Freedom School annual dinner and quilt auction, the main fundraiser for the AFS. This trip was a prelude to the middle school work camp that was to take place the next August. The food was great: corn soup, traditional corn bread (a mixture of ground white corn boiled with kidney beans into a dumpling), and strawberry drink. They also served steak, a not so traditional




Quilts at Akwesasne quilt auction with “Piecemakers” quilt on left. Photo by Buffy Curtis.

hallmark of the annual dinner. The quilt auction that year was inside: piles of quilts laid out on tables. Glorious colors and every pattern imaginable. I noticed many star quilts, a favorite among the quilters. Each student’s family makes or commissions a quilt every year for the auction as part of their tuition. The idea has spread to outside groups. I noticed one quilt made by the “Piecemakers,” a themed quilt of great complexity and beauty. The auction lasted for hours and there was great excitement in the air. The bidding was fast and spirited, some quilts going for thousands of dollars. Many elicited applause as the bidding was closed and a new owner stepped up to take the quilt.

I was curious about the Piecemakers quilt, but it wasn’t until several years later I learned from Kay Olan (Mohawk) that it was started by a woman who had heard of the school and wanted to help raise money to support its goals. She started with a garage sale, but soon hit upon the idea of making a quilt for the quilt auction and pulled friends together to organize a group quilt. Each year a theme is chosen by the group in the early fall and a call is made for quilters. The quilt is completed in time for the August auction. Kay Olan has told us how important our participation in quilting and attendance at the quilt auction has been to the community.

I have been to the quilt auction and dinner several times now. They have added a teamed Survival Race on the day before the auction with running, canoeing, bicycling, and matchless fire building, though I have not gotten to see it yet. I now know many people who attend the auction and who work at the school. I have built relationships there and know that I am helping to support the school. In this way I am trying to counter the Quaker involvement in the attempted

erasure of Haudenosaunee language and culture in the Quaker Indian Boarding Schools.

If you are interested in making a quilt square for the next quilt contact Liseli Haines, [liselihaines@gmail.com](mailto:liselihaines@gmail.com). 

## Sweetwater Cultural Center

TMacDerm@

[stonypointcenter.org](http://stonypointcenter.org)

On Christmas Eve of 2017, after serving the Stony Point community for over 150 years, Stony Point Presbyterian Church held its final service; in Quaker terms, it was laid down. And like a meeting which has been laid down, the question arose, what to do with the meetinghouse?

The buildings and land of a Presbyterian Church belong not to the Session (governing body of that congregation), but to the Presbytery, a larger grouping of churches in that area. Thus, when a Presbyterian Church closes, the decision of what to do with the property lies with the Presbytery. In the case of the Stony Point Church, the Hudson River Presbytery made a bold new decision—to seek a way to return the land and buildings to Native American descendants of those who lived on this land before the arrival of Europeans.

In consultation with the local Ramapough Nation, a new not-for-profit corporation has been formed. The Board of Directors of the Sweetwater Cultural Center (“Sweetwater” is one interpretation of the name Ramapough) is over 50% Native Americans, and includes several local Presbyterians as well as others concerned with the Earth. Title to the property was transferred November 20, 2019, with the intention “to promote the education, health and welfare of indigenous or native peoples and to preserve their cultures and ceremonial practices locally, regionally, and around the Western Hemisphere.”

As Friends strengthen our relationships with our own Native American neighbors, descendants of those who cared for this land long before we arrived, it can be meaningful to both sides to look for ways to return care and ownership of this land to them. 





## The Land Waits

Liseli Haines

### Mohawk Valley Meeting

I have a Haudenosaunee friend in Ontario who lives on Six Nations Reserve. He talks about the land near the river as the land he takes care of. He never talks about it as the land he owns. I began to wonder, do I own this land here, in what is now New York State?

From time immemorial it was the land of the Oneida of the Haudenosaunee Confederacy. A part of their seasonal livelihood, it was used for hunting, fishing, farming, ceremony and carrying on their lives. In 1794 George Washington and the Haudenosaunee made the treaty of Canandaigua and the Oneida were granted federal protection to 300,000 acres of what had originally been more than 6,000,000 acres. By the time I moved to the area only 32 acres was left. Many Oneida had been encouraged, by settler pressure, to move on to Wisconsin, some to what is now Ontario. So many people leaving this land where their ancestors were buried and where they had sunk their feet into the earth for thousands of years.

And then my mother lived here. She would say she owned the land, having bought it from the previous owner. And when she died, I inherited it, this beautiful land of rolling hills and streams, now dotted with farms, pastures and woodlots. But I didn't feel as if it really belonged to me. There was something else that needed to be done. It took me years to figure out what that was.

When I heard a Tuscarora man at a panel I attended say, "If you have 40 acres you don't know what to do with, you can give it back" my heart jumped. I could give it back! I could give it back to the Oneida. But that was more complicated than I first realized. The Oneida Nation is not unified in one place with one government. It is divided by geography, and by internal politics. I did not know any Oneida. The land waited.

Then, at Fall Gathering 2018, I heard an Oneida woman speak about the indigenous women's responsibility for the land. She spoke about a group of Traditional Oneida women from their territories in what is now New York, Wisconsin and Ontario who had started to

meet together for the first time in two hundred years; building friendships, renewing traditions, and longing together for a piece of land in their homeland. A place where they could plant traditional plants and medicines and hold ceremony. Again, my heart jumped. Was this it?

Over the next eight months, we met together, talked, ate food, got to know each other. I met her sister, her mother and her auntie. The details were complicated, but the desire was there on both sides. We stood on the land and these women sang to the Land in the Oneida language. And the land answered with a wind that came across the field. I was awed and wondered how long it had been since the Land had heard that song. And I was glad.

And it came to be. We had a celebration at the Quaker Meeting House, which adjoins the Land. There were women there from the three Oneida communities, neighbors of the Land, Friends, dancers in regalia and much excitement. As is traditional it started with the Words That Come Before all Else. The words that open each gathering and are said to name what is important to us and bring us into agreement on those things before meeting together on other issues. The women created a feast of traditional Oneida foods and fed the people. They spoke what was on their hearts. There were tears and laughter and good food. And we went out into the rain and were led in a stomp dance on the Land, covering our feet and shoes with parts of the Land to take home.

Land everywhere was lived on and loved by Indigenous peoples. Finding out who they were and where they are now may take some time. But it can be done. And then starts the building of relationships, the slow process of getting to know other people and building the trust that had been shattered so long ago and continues to be shattered in daily life for Native Peoples. Learn about the Native Peoples where you live. Learn the history. Learn how to be an ally. Build relationships. Then think. Do you have 40 acres that you love? The land is waiting.

**MORE ONLINE!** Read more articles for this issue online at [nyym.org/content/spark-march-2020](http://nyym.org/content/spark-march-2020)

## Witness and Roots of Injustice

### A program of Truth and Healing

Buffy Curtis

### Mohawk Valley Meeting

"I'm shocked!" "I'm hurting." "I feel so confused and guilty." "I'm honored to be here!" "This is so hard but hopeful!" "This must be done everywhere!"

After spending 60 minutes standing, listening, being moved and removed, these are a few of the many comments that are shared in the circle as part of this experiential exercise on Indigenous/settler history. Entitled "The Roots of Injustice; Seeds of Change. Seeking Right Relationship with Indigenous Peoples," this exercise was introduced to Quakers by Paula Palmer

of Boulder Meeting in 2013. A US adaptation of the Kairos/Canadian educational project of their national Truth and Reconciliation Commission, this exercise has now touched the lives of thousands of people. Since being trained in 2015, Liseli Haines and I have followed this calling and ministry of truth telling among Friends in NY and from VA to Michigan and even a Meeting in Canada. It was a natural progression of steps following our experience and work with the Two Row Wampum Renewal Campaign and of learning that our lives and home sit directly in the middle of Haudenosaunee territory, helping us to begin to understand many things.

500 years of mostly unknown history about the systematic, attempted elimination of the

*continued on page 7*

## The "Tree of Peace"

Madeline (Mattie) Schmitt

### Rochester Meeting

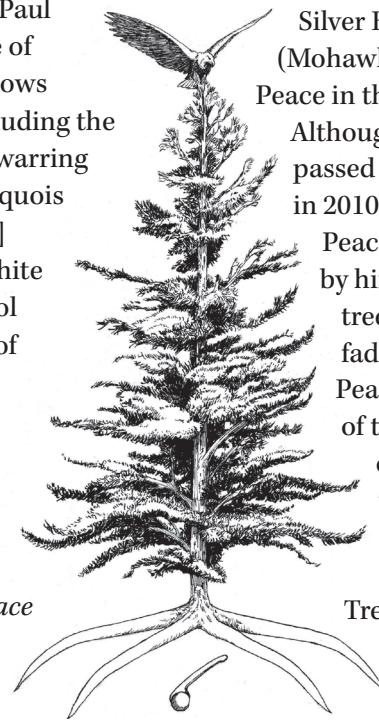
The Tree of Peace, depicted in the drawing by John Fadden (Mohawk, Six Nations Museum, reprinted here with permission), has its origin in the legend of the Peacemaker, described so well in the *Iroquois Book of Life: White Roots of Peace* by Paul Wallace. The Tree of Peace drawing shows the weapons, including the Evil Mind, of the warring nations of the Iroquois [Haudenosaunee] buried under a white pine tree, a symbol of the formation of the Confederacy at Onondaga, when the nations agreed to stop warring against each other. As *White Roots of Peace* explains, peace was not just the absence of war; it was the Law. The word for "peace" was the same as for "the Law." Peace is "a way of life, characterized by wisdom and graciousness" [*White Roots of Peace*, p. 27]. Other symbols in the

drawing convey elements of this way of life: shelter under the tree's branches, four roots extending in all directions to embrace people who wanted to follow a way of a life of peace, power and the Good Mind, and an eagle at the top of the Tree to watch over this way of life, poised to defend it. This was the message of the Peacemaker, captured in the symbol.

A number of years ago, at NYYM Summer Sessions at Silver Bay, Chief Jake Swamp (Mohawk) planted a Tree of Peace in the circle by the Inn.

Although Chief Jake Swamp passed into the spirit world in 2010, and the Tree of Peace Society established by him to plant "peace trees" widely has also faded away, the Tree of Peace is a living symbol of the Confederacy's way of life. It speaks, also, to Quakers fundamental spiritual grounding. May the Tree of Peace continue to grow and spread its roots in all directions.

See [thetrackingproject.org/native-communities/remembering-jake-tekaronianeken-swamp/](http://thetrackingproject.org/native-communities/remembering-jake-tekaronianeken-swamp/) and search for "Tree of Peace Society" on wikipedia.







# Friends Meet on Indigenous Lands

## Blossom Garden Friends School

Janice Ninan  
Collins Meeting

Blossom Garden Friends School began in 1976 under the auspices of Collins Friends Meeting. The first Co-Executive was a local, Native Oakwood graduate. The school has always been involved with the Seneca Nation of Indians. Philadelphia Quakers came at the invitation of Cornplanter, Seneca chief, to start a school. Later, Levinus K. Painter was adopted as a blood brother at the Nation.

In past decades, repeated efforts by NY State to force the Seneca to charge and pay state taxes brought resistance. Natives blocked the road leading into and out of the Reservation. The blockades caused food shortages in the Nation. Both the school and Buffalo Meeting contributed funds and bulk food from our food cooperative. The school's food cooperative has also helped individual families over the years.

From the beginning, many Natives attended and contributed to the school. Among the first Native students were two girls, each with one full and one partial arm. The knowledge that their father was exposed to Agent Orange in the Vietnam War helped to reinforce our peace testimony. One Native student, although shy, spoke at her graduation, saying simply, "I never thought I'd make it." Those present were surprised but moved at her perseverance and honest thoughts.

Another student, from Salamanca Territory, stayed here due to lack of transportation. His mother, a librarian, gave a talk. She said, "The Natives and Europeans traveled on separate paths, like paddling a canoe down a river side by side, both following their own path. Neither is better, neither is wrong, but they are separate." "The Natives believed that no one could own anything, especially the earth, and that everything was to be shared. So, if someone needed a canoe, he took, used, and later returned it. But the Europeans had this idea of ownership, and when Indians borrowed, became upset, and called them thieves."

One of our students has gone on to be elected to high office in the



Blossom Garden Friends School Class of 2018

Seneca Nation Government.

All of our students visit the Seneca territory. Once we were invited to an Indian homestead, where we collected sap and used a fire to make maple syrup. At the invitation of the Seneca Nation Daycare, our students read stories, acted them out with costumes, used puppets, and provided activities. We have been invited to socials and participated in Social dancing. We visit the new Cattaraugus Community Center for physical education activities, learning healthy eating and canning tomatoes.

Our latest project was to send warm items and funds to Lakota Sioux at Wounded Knee. In the winter the entire tribe stays in one heated building. Even that is expensive. A Native student said, "Indians are big people. We can't just send skinny white people clothes! We need to get Indians involved!" So we put up posters, and the Cattaraugus Community Center provided extra publicity and collected for us. The Farmington Scipio Region, Collins Meeting Quaker Women, individual Friends, and the school contributed funds for heating fuel and warm winter items. This year we held a benefit and bake sale, with Native students supplying homemade corn soup and fry bread. We raised \$650. All was greatly appreciated by Emerson Elk, Headman of the tribe, Jerrilynn Elk, his wife, and their people.

Blossom Garden Friends School has been blessed to work with our friends the Senecas and Lakota Sioux. The continued financial contribution of the NYYM Indian Affairs Committee has made possible purchasing books written by and for Natives, plus supplies and support. We offer our deepest appreciation for making possible the provision of an alternative education, and a wonderful, working, two-way relationship with Native friends.

## Quaker Indian Boarding Schools

Liseli Haines  
Mohawk Valley Mtg

How had I missed the history of the Native American Boarding Schools? I had not learned about children being snatched or coerced from

their parents and driven hundreds, sometimes thousands of miles to a boarding school where they weren't allowed to speak their own language, participate in their own ceremonies. Their hair, a sign of pride and honor, was cut, and everything they brought with them was taken and burnt while they were issued uniforms. The Indian Boarding School was one policy in a long line of strategies to complete the genocide and erase the Native American culture on this continent. We were not taught about these things in school.

Then I learned that not only did church denominations run some of these schools, but Quakers were one of those denominations. According to Paula Palmer of Boulder Friends Meeting in Colorado, there were about 30 Quaker Indian Boarding Schools in what is now the US. And one of those boarding schools was here in New York State. The Tunesassa Indian Boarding School was in Quaker Bridge, NY, in the Allegheny Territory of the Seneca. The site of the school is now under water held back by the Kinzua Dam.

Philadelphia Quakers were invited to start a school by Cornplanter, a Seneca Chief. A day school was started in 1797 and continued off and on until it became a boarding school in 1852. The boarding school lasted until 1938. Most of the students were Seneca. Even when it became a boarding school, parents were able to come to commencement celebrations and special events. Classes were held for the parents in spinning, weaving, and farming. Quakers were known for not proselytizing and did not try to convert the children but were interested in "civilizing" and teaching English.

Not only were there Quaker teachers in these schools, but many Quakers made philanthropic gifts to help the boarding schools operate. Quakers gave large amounts of

money to Carlisle, the largest Indian Boarding School (not Quaker), in Carlisle, PA, where iconic photographs were taken of hundreds of Native children in military style dress and formation. And Philip Thomas, a BYM Quaker who died while living in NY state, gave enough money to a proposed school on the Cattaraugus Seneca territory that the school, run by another denomination, was named after him: the Thomas Indian School.

Under the tutelage of Quakers, the men, who had been hunters, warriors, and protectors of their communities in their intact culture, were now taught how to garden and farm, traditionally women's work. Everything that gave them honor was gone. They had no land on which to hunt, no way to protect their villages from the encroachment of European settlers; they were demoralized and hopeless, with their way of life taken away. The intent was to "help" the Native Americans, but we know about "good intentions." The impact of boarding schools and changed gender roles on these already compromised communities was devastating.

So many Quakers with good intentions. So much damage to children and a culture. So much intergenerational trauma caused by boarding schools that is still felt today by the survivors who never learned what it was like to be a family, to be hugged, or how to be a parent. Their descendants today are just now beginning to understand why they were often raised without the love and attention needed, why their parents and grandparents still won't talk about any of it. So many languages lost, so much culture erased. Only in the last few years is it all beginning to be recovered, over two hundred years later.

Now that we know all this, what do we do? How to we make amends for the destruction caused by our coming to this continent? Once seeing, how do we resist the dominant culture hard enough to create change? Is an apology in order? How do we begin?

Let us begin by facing the truths and uncovering our own parts in what happened. Though none of us has done these things, we are responsible for what happens next! Let us move forward in unity and purpose.





# Friends Meet on Indigenous Lands



## Stipends


Amy Hundley  
Brooklyn Meeting

One of the Indian Affairs Committee's *raison d'être* is supporting the education of Native American students. Friends at one time participated in the "education as civilization" model common to that time. Nowadays, we regret that aspect of our history, but we recognize that education is a key to empowerment, and the Indian Affairs Committee seeks to further access and opportunity for Native students in our yearly meeting area through providing small stipends to qualifying candidates. The amount is never huge—about \$400 at most—and fluctuates, depending on the number of qualified candidates, as our budget is fixed, but the students who receive it have communicated to us that every small amount makes a difference to them. In the last two years we have funded new first-year undergraduates and masters and Ph.D. candidates, engineering students interested in cybersecurity, future social workers, visual artists, and an apparel design doctoral candidate working on regalia-making as practice and healing.

Knowing that we would be able to share some of our work in *Spark*, stipend clerk Amy Hundley reached out to some recent recipients to find out how the stipend had impacted their educational journey. Jaiden Mitchell, a graduate student in film production at Syracuse University, noted that due to "limited funding for graduate students compared to undergraduate sources, the stipend has been a very valuable funding resource [that] has helped with my various expenses for class such as books, software subscriptions, etc. Big or small, every amount of funding has been useful."

Paige Printup, a recent masters graduate in sports management from Niagara University who received funding in several cycles, added, "Whether it was to buy books, use to get to school, help make a school payment, etc any little bit helps. I am the first person in my family [to] graduate college not once, not twice but three times (associate, bachelors, and masters). So paying for school was all up to

me and made me nervous about having to get loans. That's why I say any little bit helps... I can't thank you guys enough for the help throughout the years!"

And Danielle McKean, a new masters in social work candidate at Buffalo State and mom to a child under two, said, "I started from the bottom up and having the stipend has helped me tremendously in getting care for my son, bus passes, transportation back and forth, getting my books. I depend on it and I'm grateful to receive it. Knowing I'm financially secure takes a lot of pressure off me." McKean added that despite a daycare schedule that required some finessing for class time, she would be going for her masters and intends to use her degree to return to the Tuscarora reservation as a counselor so that, in her words, "the mothers and fathers feel comfortable having someone to talk to." 

## Witness and Roots of Injustice


Buffy Curtis  
Mohawk Valley Meeting

*continued from page 5*

Indigenous peoples of this continent is a powerful, painful lesson. The process of walking onto the

blankets, shifting one's identity from colonizer to native person, then slowly but systematically watching your lands shrink and neighbors disappear becomes a lesson that touches body, mind and soul. Learning about the Doctrine of Christian Discovery, a collection of papal bulls of the 1400s, provides knowledge of the legal precedent for justification of this domination and genocide. Current in US and world laws today, it has been cited in Supreme Court decisions as recently as 2015. It's not just old history.

This workshop is part of a process of helping Friends with our ongoing work towards truth and understanding; getting to the roots and impacts of our roles as colonizers and settlers. When talking about "Truth and Healing," truth must come first—hopefully creating the paradigm shift of consciousness required for the next steps.

Are we willing to step onto the blankets? Are we able to listen deeply to our history and therefore, our possibilities to heal? Can we bravely and collectively take responsibility for what is calling us? As we stand together in this Light we come to the understanding that this is not just about Quakers and not just about our Indigenous neighbors. This work is about the whole—all of Creation. 

## The Gifts of Indigenous Communities

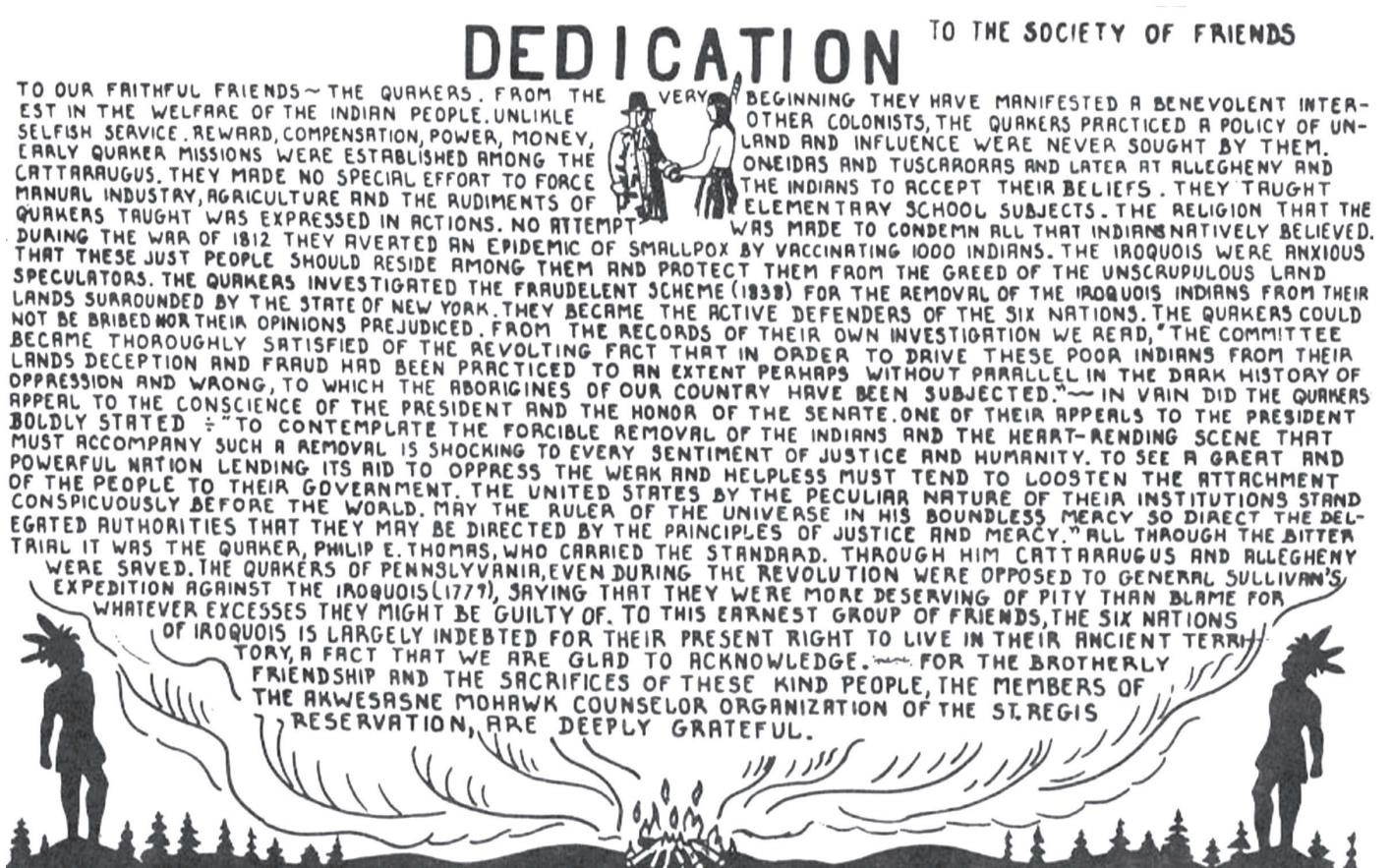
Emily Boardman  
Cornwall Meeting

Even as a child I was drawn to the Indigenous way of knowing. As a young woman I spent several years living with first the Navajo (Dine) and then the Lakota in South Dakota. I went on to receive a master's degree in cultural anthropology, and most recently spent many rich years with the NYM Indian Affairs Committee (several as clerk). The Indigenous paths have provided a wisdom and grounding to my spiritual life as nothing else has.

Despite the grim poverty of life on the reservation, there was something they had there that I didn't. After two years on the Rosebud Reservation, I pleaded for an explanation from a Tribal elder. Reluctantly, and with deep compassion, he said, "you are a white person....one without color." I said, "connection?" He said, "yes," almost in a whisper. I said "soul" and he touched my face and told me he had no doubt that I would find my soul.

I stepped away from that community for twenty years, had children, and taught cultural anthropology and Native American

*continued on page 8*



*Dedication by Ray Fadden. Used with permission.*





# Friends Meet on Indigenous Lands

## The Doctrine of Discovery & Our Conscience

### We Practice Our Faith as Uninvited Actors

Tim Bancroft

Genesee Valley Meeting

As we of European Heritage practice our faith and work to exercise our freedom of conscience, we do so as uninvited actors on the land where we live, love and work. Our efforts rest upon privileges acquired through the extermination and oppression of native peoples, as well as the enslavement of African peoples. Though none of us were alive when these morally heinous agendas were started, European Americans have all benefited from the privileges gained from the historical actions of our ancestors. Further, our education conveniently obscures many parts of our histories. We can wonder, how could all of this been started and justified?

#### The Doctrine of Discovery

Both the legal and theological justifications are found in papal public decrees called papal bulls. In 1455 by issuing *Romanus Pontifex*, Pope Nicholas V declared war on non-Christians, called for explorers to take possession of all land 'discovered' in global exploration, and authorized Portugal to 'capture, vanquish and subdue' all non-Christians, including placing them in 'perpetual slavery'. After Christopher Columbus returned announcing the discovery of lands and people across the ocean, Pope Alexander VI issued *Inter Cetera* in 1493 declaring that Spain could conquer the lands Columbus had 'discovered' and place them under the authority of Christ. Over the next few centuries these starting points led to the development of the Christian legal doctrine

called the "Law of the Nations," which asserted the divine right of Christian nations to the absolute title and ultimate authority over all newly 'discovered' non-Christian peoples and their land. These justifications were eventually used by Portugal, Spain, England, France and Holland. None of these arguments answer the question: How could the new lands have been 'discovered' when people already lived there?

The Doctrine of Discovery was integrated into the American legal system via the legal doctrine of the "Law of Nations." In the celebrated case, *Johnson vs McIntosh* (1823), Chief Justice John Marshall wrote that the Christian European nations had assumed "ultimate dominion" over the lands of America, and that upon 'discovery' the Indian peoples had lost their right to sovereignty as independent nations. They only retained the right to 'occupancy' in their lands. Chief Justice Marshall cited how the English Charter issued to explorer John Cabot recognized the Doctrine of Discovery and authorized taking possession of the land occupied by the natives who were considered 'heathen'. From Marshall's perspective, when the United States won its independence from Great Britain in 1776, it acquired the right of 'dominion' over the 'discovered' American land and people.

#### Not Just in the Past

In the *City of Sherrill vs Oneida Indian Nation* and *Madison County vs Oneida Indian Nation*, a dispute ensued over the right to tax the 1997 and 1998 Oneida Indian purchases of aboriginal lands that had not been part of their land for 200 years. The *City of Sherrill* and *Madison County* wanted the right to tax the land. In 2005, the Supreme Court re-affirmed the Doctrine of Discovery as the court reasoned that since the land was not part of the Oneida Nation for 200 years, the Oneida Nation had lost their sovereignty over the land.

In 2017, President Donald Trump allowed the Dakota Access Pipeline to go through ancient Native American

burial grounds. An American business empire was authorized to demean and subjugate Native American interests in favor of business interests in keeping with the Doctrine of Discovery's authorization to subjugate native peoples.

In closing, may each reader hold this brief history in the light of his or her conscience. May your testimony be opened to revision, so that your practice does not continue the injustices rationalized by the Doctrine of Discovery. May you act on inner promptings to walk with, and be in solidarity with, our Native American brothers and sisters, so that the injustices authorized under the Doctrine of Discovery can be worked through and transformed in Mutual Dialogue toward Right Relationship.



## The Gifts of Indigenous Communities

Emily Boardman

Cornwall Meeting

*continued from page 7*

studies in the social services, education, and health fields.

My call to remember was intense and unequivocal. My parents died within a year and a half of one another. I bought a house. Within months, after being fired from my job and travelling with my children to spend a semester in Costa Rica, my house burned down.

When I told my brother of the fire, he said, "what's left?" I said, "A metal trunk full of things given me at the reservation 'giveaway.'" (A ceremony far too significant for a young white girl.) My brother responded, "I think you have what you need." Within months, things spiraled quickly and I was asked to step up to the Indian Affairs Committee of the NYYM.

Most recently, I returned to the Massachusetts town where I grew up to live with my daughter. There I found yet another miraculous community of The Nashoba "Praying" Indians, whose recently protected, sacred hill just happens to include the site of our childhood family cabin.

The power of connection has always been real for me, and I have

aligned myself to others by way of that vibrational rightness. Some would say this is to my detriment, but I wouldn't.

In hindsight, as my brother said, "I have had what I need." It has been my life's practice to seek love, light, and power in a world our Christian Faith has disenfranchised us from—not only at our peril, but at risk of our survival.

The Earth Mother, our source, the teacher, the sustainer, the Womb of all sentient beings, has been used and abused to the point where she, not for the first time, sees our wanton folly. As the Hopi elder suggests, "She tires of the fleas and will shake herself free of their irritable infestation." Perhaps next time around we will do better and live as "the hollow bone" that listens and carries the balanced vibrations of a sustainable world.

I call us all to listen to this silenced voice of wisdom and connection. We owe it to the seven generations both behind us and before us.

Let us ask one another if it might be time to turn with gratitude to that which we are one with and know that our divisions are an anathema perpetrated by those who know no home and have confused love with "mine."



## Resources

Visit [nyym.org/indian-affairs-resources](http://nyym.org/indian-affairs-resources) to find a comprehensive list of resources about Native Americans in the NYYM area, including museums, organizations, websites, podcasts, books, movies, and more! A sample:

- **native-land.ca**—an interactive map of original peoples of any area. Includes information on Land Acknowledgements and how to do them.
- **decolonizingQuakers.org**—national resource center for information related to Quakers seeking right relationship.
- **friendspaceteams.org/trr**—website for the Toward Right Relationship with Native Peoples program
- **ailanet.org**—the American Indian Library Assoc., which critiques children's books about Native Americans.



*Skywoman Rests On Turtle's Back* by John Fadden. Used with permission.



# You Are Invited to Summer Sessions!

Go to [nyym.org/session/summer-sessions-2020](http://nyym.org/session/summer-sessions-2020) for all details

Registration is at [nyym.org/summer-sessions-registration](http://nyym.org/summer-sessions-registration)

The deadline for regular registration is **June 1, 2020**



**NYYM Summer Sessions** is a week-long gathering of Friends to strengthen our bonds with one another, to renew ourselves spiritually, and to discern and conduct business as a body. Together we form a blessed community. This year's gathering, NYYM's 325th, has the theme **Embracing our Past, Envisioning our Future**.

Summer Sessions is a joyful, family-friendly, multi-generational event. We meet to worship and learn together, and to play and converse with each other. Summer Sessions is for everyone and all are welcome!

## Summer Sessions are **PAY AS LED**.

Friends decide what amount they are led to pay for Sessions. Some will pay more so others can pay less, as they are able. Last year was the first time Summer Sessions was **Pay as Led** and it was

### STEPS TO SUMMER SESSIONS

- Decide if you will attend for the full week (July 19–25) or for fewer days.
- Determine who you will be rooming with, if possible.
- Choose your housing preferences. See the **Room Information** section on page 10 and online. Children must room with parents/sponsors if possible, or in adjoining rooms if not.
- *Parents of children under 18:* Read the **Junior Yearly Meeting (JYM)** section on page 10.
- Read the Participant Expectations and Agreements on the [nyym.org/sessions-committee](http://nyym.org/sessions-committee) page. By registering, you indicate your agreement with them.
- Register online at [www.nyym.org/summer-sessions-registration](http://www.nyym.org/summer-sessions-registration). If you need assistance, email [office@nyym.org](mailto:office@nyym.org) or call 212-673-5750 and provide your phone number and times someone can assist you.

### AFTER YOU REGISTER

- You will receive a confirmation email, followed by an email with the **Pay as Led** rate suggestions and a link to the online payment page. If you plan on receiving financial aid from your local or regional meeting you should request that now.
- Parents will receive a follow-up email with any additional forms they may have to fill out.
- Parents and children will receive information from their JYM group.

a success! Attendance numbers increased, and the amount received from Friends covered the amount paid to Silver Bay. So we're doing it again!

Regular registration should be open now; check [nyym.org/summer-sessions-registration](http://nyym.org/summer-sessions-registration). Please register by June 1. After that date, lower Pay as Led amounts may not be available and an on-campus room is not guaranteed.

**About the location** Silver Bay YMCA is a campus of buildings overlooking Lake George in the Adirondack State Park. Silver Bay offers swimming, boating, hiking trails, a craft shop, gymnasium, archery, and shuffleboard, among other amenities. Friends often take advantage of these during their free time. Visit [silverbay.org](http://silverbay.org).

**Daily schedule during the week** There is **new morning schedule** this year. Mornings after breakfast start with community worship in the Auditorium. Children leave from community worship to join their Junior Yearly Meeting group. Adults can stay in the Auditorium for meetings for business or discernment. The morning will end with worship sharing. This new arrangement is an experiment that will hopefully allow community worship to set the tone for business meeting, as well as save time. Getting to lunch earlier will make it easier for Silver Bay to serve our group.

In the afternoon, choose between committee meetings, special events, and free time. Evenings begin with Bible study (or singing on the Inn porch, or whatever you wish) followed by a special event: the plenaries, interest groups, contra dance, talent show, etc.

**Worship at Summer Sessions** There are many opportunities to worship and share during Summer Sessions. **Opening and closing worship** book-end our week. You can start every morning with generation-inclusive **community worship**, followed by **worship sharing groups** before lunch. The extended, open **Meeting for Discernment** takes place on Tuesday. **Waiting worship** will be available all day, all week. And your worship and discernment are needed at **meetings for worship with a concern for business**. Join us!



## Plenary Presentations

The **Monday Evening Plenary** will be a screening of the documentary film **Quakers: The Quiet Revolutionaries**. Through an exploration of the non-violent struggles of key Quaker pioneers in abolition, suffrage, civil rights, economic and ecological justice, the film explores how Quaker values have become a driving force in American democracy, yet have remained out of the spotlight. Visit [quakersthefilm.com](http://quakersthefilm.com).

The film will be followed by a Q&A with Janet Gardner, Producer/Director, and Richard Nurse, Narrator.

Producer/Director **Janet Gardner** founded The Gardner Group, Inc., in 1990 to direct and produce documentaries that emphasize the human experience in the context of historic events. She began planning this documentary in 2012 after visiting Pendle Hill in Lancashire, U.K., where George Fox first had a vision of "a great people to be gathered." "As a filmmaker, I have always been interested in revealing hidden histories, and this was a huge story crying out to be told," she said. "I felt Quakers were under-served—that few people other than Quakers themselves knew much about them, because they didn't proselytize. A narrative on their history would reveal something unique—a marriage between activism and spirituality."



Janet Gardner and Richard Nurse at Lucretia Mott's gravesite.

### Richard Nurse

(Narrator/Senior Producer) is the former executive director of the Crossroads Theatre Company and served as assistant vice president for Academic Affairs and Undergraduate Education for Rutgers University. He was also the first African American headmaster of a New England boarding school, the Stockbridge School in West Stockbridge, Mass.

### One Hundred Years of Women's Suffrage Wednesday Evening Plenary: An evening with Lucretia Mott & Elizabeth Cady Stanton

In celebration of one hundred years of women's suffrage in the United States, Lucretia Coffin Mott and Elizabeth Cady Stanton have been invited to NYYM's Summer Sessions as plenary speakers.

**Lucretia Coffin Mott** (born in 1793) was a birthright Quaker. In 1848, Mott visited Elizabeth Cady Stanton in Seneca Falls. Mott, her sister, Stanton, and Friend Mary Ann M'Clintock attended a tea party at the home of Jane Hunt,



also a Quaker. A discussion of the inequalities with which women lived led them to decide to host the first Women's Rights Convention. From this the woman suffrage movement was born.

**Elizabeth Cady Stanton** (born in 1815) was an American suffragist, activist abolitionist, and leading figure of the early women's rights movement. Her Declaration of Sentiments, presented at the Seneca Falls Convention held in 1848 in Seneca Falls, New York, is often credited with initiating the first organized women's rights and women's suffrage movements in the United States. Stanton was an admirer and friend of Lucretia Mott, whom she met at the 1848 World Anti-Slavery Convention in London.

Over the course of this evening, Mott and Stanton will talk about the inception and development of the suffrage movement. Mott will likely reminisce about her Quaker roots, shed some light on the Orthodox-Hicksite split, and share her own memories of Elias Hicks. Since Stanton lived until 1902, she can recount events that occurred in the 22 years following Mott's death. Both can also talk about the less-well-known women who sustained that movement through the US centennial.

**Lucretia Coffin Mott** is portrayed by Renee-Noelle Felice, and **Elizabeth Cady Stanton** is portrayed by Melinda Grube.

**Junior Yearly Meeting (JYM)** is the Summer Sessions program for children ages 3-18. Children and youth are grouped according to grade, and meet every morning, Mon.-Fri., from the rise of Community Worship to lunchtime at 12:15 p.m. JYM volunteers plan a community-building week of games, discussions, art projects, and more. JYM is a time for young people to experience a community based on Friends' testimonies and practices. Age appropriate Quaker content will be part of the program.

**For children under 3 years old**, Silver Bay offers childcare on Mon.-Fri. mornings, 8:30 to 11:45 a.m. If you register for a child under 3, the required NYYM-Silver Bay camp form will be emailed to you after you register.

JYM provides **afternoon (PM) childcare** for children up to 10 years old whenever plenaries or committee meetings are scheduled. Parents who use this service are asked to volunteer to support it. In a shift from past years, **evening (PM) childcare** will only be available on Monday, until 9:00 p.m., during the plenary session. You may arrange for a Friendly babysitter at other times; a list of interested people will be provided.

**Your child can go to Silver Bay without a parent** if they attend with a designated adult chaperone. They must room with the chaperone if possible or be in adjoining rooms. The chaperone should be named on the child's registration form and be at least 10 years older than the child. The chaperone and the child should know each other reasonably well.



### Interest Groups and Meals with Meaning

Interest groups can consist of a presentation, slide show, film, discussion group, or other activity, and should align with the theme or with NYYM's Leadings and Priorities. Meals with Meaning are a discussion or presentation that takes place during a meal. For a list of interest groups offered last year, visit [www.nnym.org/InterestGroups](http://www.nnym.org/InterestGroups). Inspired to lead an interest group? Email Helen Garay Toppins at [office@nyym.org](mailto:office@nyym.org).

**Special Events** Special events at Summer Sessions raise money for the NYYM Sharing Fund and Powell House. Junior Yearly Meeting presents the **Fun(d) Fair**, including games, crafts, and refreshments. The **Tagless Tag Sale** offers items donated by Friends at "pay what you wish" prices. Please bring used items in good condition to Summer Sessions to be sold at the Tag Sale. The high schoolers produce **Café Night**, an all-ages talent show during which hats are passed to collect donations. Consider sharing your talents!

### Room and Rate Information

Silver Bay YMCA is a campus of buildings with different levels of accommodations at a range of prices. Hepbron Hall, one of the largest and oldest buildings on campus, has been deemed unsafe and is no longer available. To make up for the loss of those rooms, rooms in cottages will be made available at a reduced rate, and rooms in the newer buildings will be available at a discount.

When you register, you will choose your room preference. Room rates vary, and rooms that are larger, newer, more central, or have a private bath cost more. Rates are discounted for children and for having more than one roommate. Children ages 0-5 are free. The full table of room rates is available at [nyym.org/content/summer-sessions-2020-lodging-rates](http://nyym.org/content/summer-sessions-2020-lodging-rates) and includes the **Pay as Led** rate options for each type of housing. Room fees include all meals and access to Silver Bay's facilities, including beaches, a gym, and a craft center.

If you will be staying with a roommate or in a family group, please name each other on your registration forms. If you need a roommate, NYYM will make every effort to assign one to you.

**Camping and Staying Off Campus** Visit [nyym.org/session/summer-sessions-2020](http://nyym.org/session/summer-sessions-2020) for local camping and off-campus options. Note that people staying off-campus must pay separately for meals and for Silver Bay's daily user fee.

### Pay as Led Rates

Within two weeks of registering you will receive a follow-up email or letter with your Pay as Led rate options. The three options are: **the standard rate**, which covers the cost of room and board; **the full rate**, which helps others attend; and **the minimum rate**, which is the lowest suggested amount. Please factor in any financial assistance that you will request and expect to receive from your local or regional meetings or yearly meeting committee.

The Pay as Led plan relies on generosity from those who can afford to pay more. Thank you for helping make Sessions accessible to Friends of all financial means.



### Volunteer Opportunities

There are many opportunities to help support the community during our week at Summer Sessions. On your registration form, you can indicate your interest in volunteering in one of these ways:

**Special needs volunteers:** Help someone by carrying a tray for them at mealtime, among other ways.

**Golf cart drivers:** Want to drive a golf cart all around campus—AND make it possible for people with limited mobility to attend Sessions? If you are at least 21 years old with a valid driver's license, you can!

**Healing Center volunteers:** Are you skilled in the healing arts? Help staff the Healing Center during the week.

**Other options:** You can also volunteer to serve as a microphone carrier during meetings for worship, including those with a concern for business, or to assist Friends with luggage.

### REGISTRATION

Registration is entirely online at [www.nnym.org/summer-sessions-registration](http://www.nnym.org/summer-sessions-registration). Check that page or look for an email announcing the start of registration. If you are unable to register online, please ask someone to assist you. If you need further help, email [office@nyym.org](mailto:office@nyym.org) or call 212-673-5750 and provide your phone number and times you can be called. Volunteers are ready to provide registration assistance.

After we receive your registration and place you in a room, we will send you the **Pay as Led** rate suggestions. Friends should carefully consider how much they can afford to pay. Factor in any financial assistance you expect to receive from other sources. Payments can then be made online or mailed to the NYYM office.

**The deadline for regular registration is June 1.** If you register after that date, we can't guarantee there will be a room for you, and your **Pay as Led** options may be limited. So register as soon as you can! We can't wait to see you.

**Register by June 1 at [www.nnym.org/summer-sessions-registration](http://www.nnym.org/summer-sessions-registration)**



# April 3-5, 2020 • Oakwood Friends School • NYYM Spring Sessions

## New York Yearly Meeting SPRING SESSIONS

**Friday-Sunday, April 3-5**

**at Oakwood Friends School (OFS),  
22 Spackenkill Rd., Poughkeepsie, NY 12603**

Hosted by Sessions Committee, Nine Partners Regional Meeting, and Purchase Quarterly Meeting

### Join Us, Friends, at Spring Sessions

*continued from page 1*

in the manner of Friends. Please consider joining us if you are able. Participant expenses are as you are able and led to pay, so everyone can attend. If you are moved to help by paying a little extra, to help cover the cost of others, you can contribute to the Equalization Fund; see “Registration” on page 12.

Advance registration is important so that informed planning can be made with some accuracy. Please make a note in your calendars and try to join us April 3 to 5, if you can. We always need input from as many Friends as possible. Our time together is a time of joyful sharing and a time that is critical to our sense of being a united, Spirit-led community!

—Jeffrey Aaron, NYYM Clerk

**We welcome you** to the 2020 NYYM Spring Sessions! Once again, Oakwood Friends School is opening their doors to New York Yearly Meeting so that we may gather and discern our business. All the sessions and committee meetings will be held on this beautiful campus.

Below, please find information on our Friday evening program on this year’s theme, “Embracing Our Past, Envisioning Our Future,” information on registration, hospitality, and travel, and a detailed schedule. Check [nyym.org/session/spring-sessions-2020](http://nyym.org/session/spring-sessions-2020) for the posting of the advance documents and business agenda.

We look forward to welcoming you all in person!

### **Friday Evening Program, 7:00-8:30 p.m. Intergenerational, all are welcome!**

We will begin our Spring Sessions with a Friday evening program to help us prepare for the theme of our 325th anniversary: “Embracing Our Past, Envisioning Our Future.” In our meetings, groups, and workshops this summer, we will be considering the overall work and history of New York Yearly Meeting; appreciating what we’ve done well, discerning what we need to do better, and articulating how we want to move forward together. This Friday night program will help us get ready to do this work. Sessions Committee is planning this time for us to be together, getting ready to look at our yearly meeting with clear eyes and open

hearts. Please do plan to join us from 7:00-8:30 p.m. in the Oakwood Friends School theater.

### **Youth Program**

Sessions Committee is working with the students of Oakwood Friends School to create a Saturday program for all teens. Details will be shared as they become available.

### **Children’s Program**

Activities for children under 13 will be planned as registrations are received. Register soon!

### **Medical Form for Children and Youth**

A medical form must be completed for all children and youth attending sessions in addition to the registration form. The medical form is available on the NYYM website ([www.nyym.org/content/nyym-youth-medical-form](http://www.nyym.org/content/nyym-youth-medical-form)).

### **Committee Meeting and Display Space**

Requests for committee meeting rooms and or display space should be directed to Melanie-Claire Mallison ([spring-fall-sessions@nyym.org](mailto:spring-fall-sessions@nyym.org)). Please make requests by March 25, 2020. Committee clerks should be aware that rooms will be scheduled only if we receive your request. Also, please remind your committee members to register to attend Spring Sessions!

### **Meals and Snacks**

Spring Sessions starts with dinner on Friday. If you wish to join us and the Oakwood Friends School (OFS) students, OFS will provide buffet meals with a wide variety of options right through Sunday lunch. Please note we have two breakfast options on Saturday and Sunday. A simple breakfast of coffee, tea and bagels will be available for free in the registration area in Collins Library. If you need something more substantial, a hot breakfast is available each morning in the dining hall. OFS always has vegan and gluten free options at each meal. See the registration form for prices and to inform us of any further dietary needs.

### **Overnight Accommodations**

**There are two options for your overnight accommodations.**

**First**, you can plan your preferred stay on your own. We have arranged a block of rooms at Hampton Inn with a lower room rate. Look on the Spring Sessions web page for details. OFS has a web page that lists other nearby hotels: [www.oakwoodfriends.org/about/travel-directions/](http://www.oakwoodfriends.org/about/travel-directions/)



Oakwood Friends School



Spring Sessions 2019 at Oakwood Friends School

**Second**, Nine Partners and Purchase Friends are welcoming overnight guests via hospitality. Please contact Jean Doneit (845-297-5046, [jdoneit@optonline.com](mailto:jdoneit@optonline.com)) with your specific needs regarding hospitality (allergies, no stairs, etc.). Home hospitality requests will be honored on a first-come, first-served basis, and cannot be guaranteed, especially after the registration deadline of March 25, 2020.

### **Sustainability**

We ask participants to consider their environmental impact when attending any NYYM gathering. Carpool with other attendees from your area, for instance, using the most fuel-efficient vehicle of the group. Bring a travel mug and water bottle with you—some even bring their own utensils and plates! Bring a warm sweater, so we don’t have to turn up the heat in the entire building for the comfort of two or three people. Instead of printing out the advance documents, save them to your computer or tech device and read them electronically. (It’s a good idea to not depend on working WiFi at any session.) If you do print them out, be sure to share! Return your nametag holder when you last leave the venue, so those can be used again. Whatever ways you can think of to lower your carbon footprint, to reduce and reuse, will be greatly appreciated.

### **Volunteer!**

We have many opportunities for participants to volunteer. Please consider spending a few hours of your time (or more!) to help us host the Yearly Meeting Sessions. We primarily need folks to open their homes to our participants. Many of our attendees cannot afford to stay at a motel and so they depend on our generosity in sharing our living spaces. As noted above, Jean Doneit is coordinating host offers and hospitality requests.

She has questions for you to fill out either way. If you are interested in any of the other volunteering opportunities (greeters, registration table, microphone runners, clean up, etc.) please contact Melanie-Claire Mallison at [spring-fall-sessions@nyym.org](mailto:spring-fall-sessions@nyym.org)—or take a look at the volunteer list online at [tinyurl.com/2020springfall](http://tinyurl.com/2020springfall)

**Info & Registration: [nyym.org/session/spring-sessions-2020](http://nyym.org/session/spring-sessions-2020) • Please Register by March 25, 2020**



# NYYM Spring Sessions • April 3-5, 2020 • Oakwood Friends School



Spring Sessions 2019 at Oakwood Friends School

## Questions

Melanie-Claire Mallison is ready to answer your questions! (spring-fall-sessions@nyym.org or 607-280-8182). For questions about hospitality, contact Jean Doneit (845-297-5046, jdoneit@optonline.com)

During the weekend of Spring Sessions, if you find yourself lost on the way, or need to contact the Host Task Group for other reasons, you may call Melanie-Claire (607-280-8182) or Fred Doneit (845-297-5046).

For campus logistics, meeting spaces, transportation, directions, or the nearest motels, visit [nyym.org/session/spring-sessions-2020](http://nyym.org/session/spring-sessions-2020)

## REGISTRATION

**due Wednesday, March 25**

Register ONLINE at [nyym.org/session/spring-sessions-2020](http://nyym.org/session/spring-sessions-2020)

If you cannot access the online form, please call and chat with Melanie-Claire Mallison. She'll register you for you! 607-280-8182

PLEASE NOTE, we are asking for a "Suggested Registration Contribution" in an effort to make yearly meeting sessions more affordable. Those who can pay more than the

suggested amount are encouraged to do so, via the Equalization Fund donation line, to help offset costs for others who might find it a hardship to pay the suggested contribution.

Please do not let money stand between you and attending Spring Sessions! Pay what you can for registration and meals. We'll use the Equalization Fund to make up the rest.

All who feel led to attend will find welcome among us.

## Payment

You may pay your registration contribution and meal costs via the online registration process. If you need to pay by check, checks should be made payable to "NYYM" with the note "2020 Spring Sessions" in the memo line, and mailed to the NYYM Office; 15 Rutherford Place, NY, NY 10003. Or you can bring cash or check with you to Spring Sessions and pay at the Registration Table.

## Transportation

Oakwood Friends School,

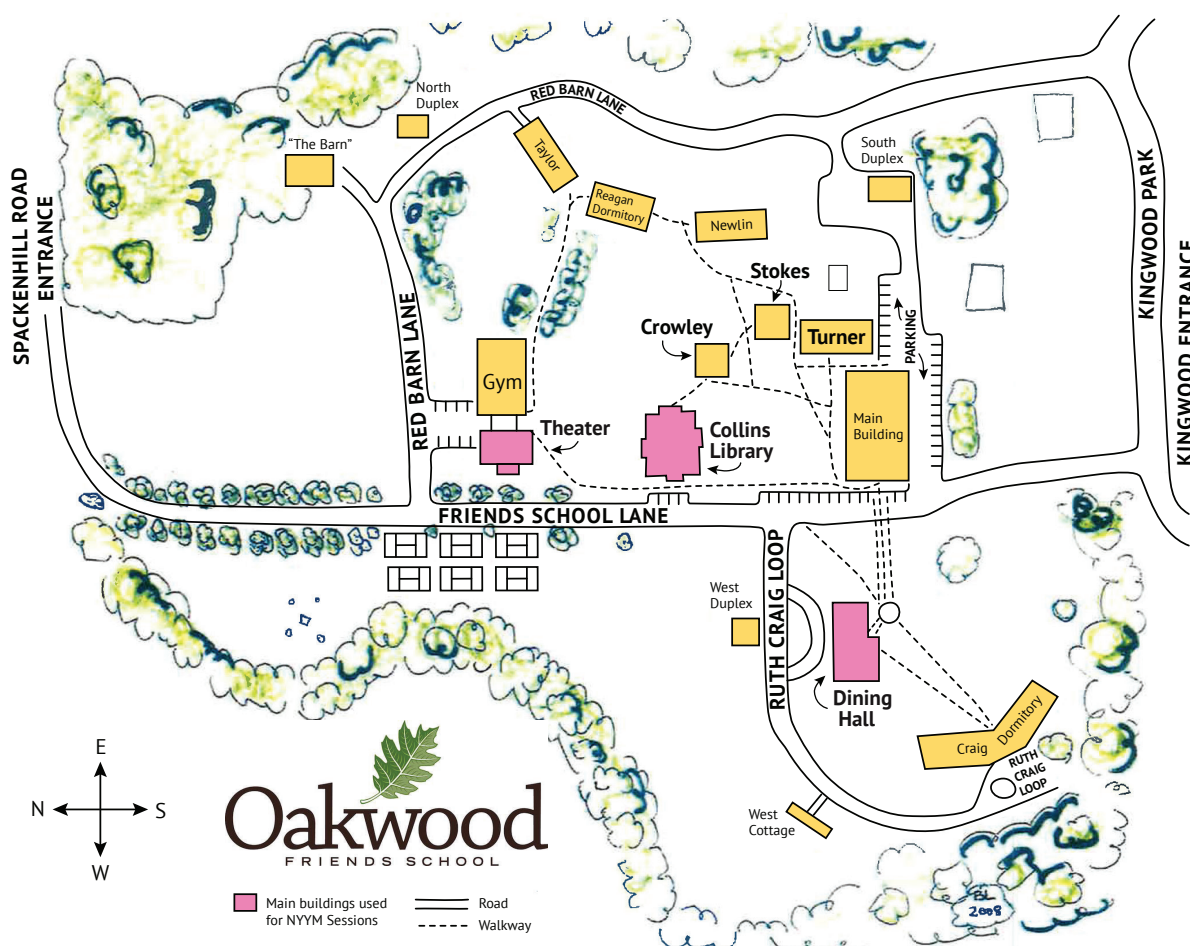
22 Spackenkill Road, Poughkeepsie, NY 12603

## Driving Directions

Check the NYYM Spring Sessions page ([nyym.org/session/spring-sessions-2020](http://nyym.org/session/spring-sessions-2020)) for detailed driving directions. Google and MapQuest will get you there but may take you on a more complicated route that has you enter the campus from the rear entrance.

## Public Transit

Take Metro North or Amtrak to Poughkeepsie. To arrange to be met at the train station, contact Fred Doneit, [fwdoneit@optonline.net](mailto:fwdoneit@optonline.net) or 845-297-5046.



## Spring Sessions Schedule April 3-5, 2020

*Hosted by Sessions Committee, Nine Partners Regional Meeting, and Purchase Quarterly Meeting*

**Oakwood Friends School**  
22 Spackenkill Rd., Poughkeepsie, NY

### Friday evening, April 3

- 5:00-9:00p.m. Registration, materials, displays; Collins Library
- 5:45-6:45 p.m. Dinner with Oakwood Friends School students; Dining Hall
- 7:00-8:30p.m. Discussion: **New York Yearly Meeting: The Next 325 Years**, led by Elaine Learnard, Assistant Clerk; Theater

### Saturday, April 4

- 7:15-8:15a.m. Registration, materials, displays, continental breakfast (free); Collins Library
- 8:00-9:00a.m. Optional hot breakfast; Dining Hall
- 8:30a.m.-5:30p.m. Youth Program
- 8:30a.m.-12p.m. Children's Program
- 8:45-9:30 a.m. Meeting for Worship; Theater
- 9:45-10:45 a.m. Committee Meetings [Section 1]
- 11:00a-12:00p Committee Meetings [Section 2]
- 12:15-1:15 p.m. Lunch; Dining Hall
- 1:15-5:30p.m. Children's Program
- 1:30-3:30 p.m. Coordinating Committee Meetings
- 3:45-5:30 p.m. Meeting for Worship with a Concern for Business; Theater
- 5:45-6:45 p.m. Dinner; Dining Hall
- 7:00-9:30 p.m. Meeting for Worship with a Concern for Business; Theater

### Sunday, April 5

- 7:15-9:00 a.m. Registration, materials, displays, continental breakfast (free); Collins Library
- 8:00-9:00 a.m. Optional hot breakfast; Dining Hall
- 9:00a.m.-12p.m. Children & Youth Programs
- 9:15-10:45 a.m. Meeting for Worship with a Concern for Business; Theater
- 11a.m.-12p.m. Meeting for Worship; Theater
- 12:15-1:15 p.m. Lunch; Dining Hall
- 1:15-2:00 p.m. Pack up displays and head home!

**Info & Registration: [nyym.org/session/spring-sessions-2020](http://nyym.org/session/spring-sessions-2020) • Please Register by March 25, 2020**