



## MINUTES

### BYM Trustees' Reparation Working Group

Thursday 23 April 2026 13.00 – 16.00

On Zoom

#### 2006.04.01 Opening Worship

#### 2006.04.02 Updates

##### 1. Clerks Update

###### a. Book of Discipline

We heard of the progress on the new book of discipline and note the timeline for the draft publication and comment. We agree to make time in the first part of 2027 at one of our meetings to identify if we wish to comment and make a submission for inclusion.

###### b. Conference date

We record the new date of 23 October 2026 for the conference at which we will share the results of the Historical and Theological Research to date. We look forward to hearing from the Conference Planning group at our meeting in June.

##### 2. Updates

###### a. Report from the SIM and Network & Listening 09<sup>th</sup> April Meeting

We have heard of the interest in the Special Interest Meeting held during the preparatory sessions for this year's Yearly Meeting. 41 people attended including members of the RWG, APC and 7 other Friends with whom we have had contact. It was a very rich meeting. We tested what do we mean by reparation and the idea of an apology. People are seeing reparation as a process. We need to see 2027 as a milestone this was a clear message. It is not just about money but about other aspects such as education. Friends reinforced the need to listen to people dealing with the legacy.

Area Meetings can take action when they discern that they wish to move forward they do not need to wait for a corporate decision. The session also heard that Friends were aware of the power structures we are operating in. It was suggested that any apology should include that ongoing reparation is required.

We heard the need to get on with it and the need for careful discernment.

We are aware that some people are not started on the journey and some are not yet convinced.

We thank AF for developing the presentation and group activity for the SIM.

We receive the report from the Network and Listening Workstream and note that it is the intention to contact all Area Meetings to suggest that they might invite a member of the RWG to speak at an Area Meeting and have a presence at the planned monthly drop in sessions which will address difficult conversations. We are concerned that it is suggested that 40% of Area Meetings have been met with.

We will refine the criteria on the tracker to enable us to have clarity about the nature of the meetings with Friends and any activity they may have undertaken.

We ask Network and Listening to identify how we might gather information when Friends have undertaken research and found no direct involvement of Friends in their meeting. We need to craft a response to these area meetings which includes information about Quaker Banks etc.

Paper 2 is attached to these minutes.

#### **b. Report from Historical Research Workstream 17<sup>th</sup> April Meeting**

We have received this report and note the discussion held about materials which will be created to leave for the use by Friends when the RWG is laid down.

We heard that the HRWG have agreed to use AI to support part of the work that will contribute to the History Cards, inspired by Jenny Wang.

We heard of the various research strands including Central England research into the development of Q dynasties that were founded on the basis of trade as part of the enslavement economy. We also heard about the founding of New Jersey and the ways that the colonies were government set the foundation for how British colonies were governed and how it impacts on life today.

We also recognise the devastation of indigenous communities and their removal from the land.

We hope that work will start to research the role played by London Quakers in enslaving and control of the Quaker colonies once funding is secured.

Paper 3 is attached to these minutes.

### **3. Workstreams Annual Plans**

#### **a. Network and Listening**

We accept this plan with the omission of the development of a plan to engage groups interested in climate justice as this exceeds our capacity. We ask NLC to discuss and agree which Quaker concerns will form part of the reparation journey.

We are pleased to have the contact tracker working so that we have a better idea of contact with Friends

The RWG has accepted the offer from HM to pull out overarching themes that we have heard before from the videos that he has recorded and develop learning sessions around that. This is envisaged to form part of the conversations between the RWG and Friends in Kenya. This would continue on from the work of PARR.

From the videos Friends took away some themes which included colonialisation of the mind, exacerbation of ethnic tensions, the limiting of education opportunities, language, environmental degradation and climate change.

The Clerks will work with the NLC workstream regarding what will be presented to YM in May.

#### **b. Historical Research**

The 7 London Area Meetings are being invited at their May meetings to provide funds for historical research in London. Following this EN will scope and organise the research.

We accept the plan from this workstream.

#### **c. Theological Research**

We accept the plan for this workstream and thank Woodbrooke for their work delivering the report as agreed at the end of June.

We agree that copies of the report will be available for the conference on 23 October 2026.

#### **d. Financial Workstream**

We note the concerns raised during the Financial Workstream's recent meeting on 31<sup>st</sup> March 2026 about our having insufficient data to enable the financial harms caused by British Quaker involvement in enslaving, colonialisation and economic exploitation to be estimated. If we went ahead, we would be saying something that we know is not necessarily true. This is of concern and we will look again at our next meeting.

We need to provide an explanation of why some formulations do not work in our case but we will provide an explanation of how we have arrived at the corporate figure.

We look forward to receiving the paper from PW and SH at our meeting on 4<sup>th</sup> June 2026.

Other Friends are invited to join the Financial Reparation work Stream.

We hear the advice from YMAPC regarding agenda availability in 2027 we need to be open to what we hear at Yearly Meeting in 2026. This feedback will enable us to determine what Trustees' will bring back to Yearly Meeting as requested by them. There may be time in February 2027, and we need to have careful discernment about how we might use these 3 sessions of July & November 2026 and February 2027.

There are other things happening in the world around us, for example France is looking at reparation, which may move our progress along. We need to be as inspirational and as forward looking as possible.

We need to get our monthly drop-in sessions going so that we can open up our work, including to those who disagree with our work. This will provide an opportunity to respond to their concerns.

We need to provide a document which summarises the key points from the historical research including the enslavement of Africans, Quaker colonisation of West Jersey & Pennsylvania and economic exploitation which links this history to British Friends' lives today.

How do we ensure our work does not stop but continues after we are laid down at the end of 2027? This has to be agreed by Trustees and needs to be under their auspices.

Apart from an apology, we need to develop the guiding principles for reparation over the years to come. This is really important.

We need to provide clarity about what we are trying to do to help Friends who have not yet engaged with us to see this is about making the world a better place. We need to prepare their hearts and minds. We need to speak to those who do not attend area meetings, some of whom do attend a yearly meeting, so we do need a presence there. How do we reach those who only attend local meetings? Is it more articles in the Friend and in Quake? It is going to take time to get an apology we need to use Yearly Meeting to do this.

Friends are concerned with the behaviour of the governments of Israel and the US at the moment. We need to show how the government and we Quakers behaved in the past. There is a danger that conflicts and climate justice are not linked by Friends.

We need to link the present to the past. For many Friends it is the relevance to the present which they are concerned about. The different values we see around us and not recognising that of God in everyone. Friends do not recognise the links. Do we need a Quaker Recognised Body which would be grassroots to keep this work going and get it spoken about widely,? This would need to be a registered charity which adds considerably to the way a QRB operates.

Many Quakers do not necessarily relate to British Quaker history. Through our ancestors we are implicated sometimes as victims and sometimes as perpetrators. We need to look at all our ancestors and not just weighty Quakers. We need to find the sense of the Meeting with all the ancestors in the room.

We might look at continuing work that changes over time – can we extend the Reparation Coordinator post till this is embedded – is there space for an additional day or a new post? Are we saying we might be the backbone of a QRB? Might we look at a Quaker funded world post? That could be held in different ways and places.

We are clear that speaking of reparation rather than reparations opens up conversations.

We need to link closely with the other concerns from previous Yearly Meetings.

We have discerned that we will use this discernment as the basis of prepared ministry for July which will be presented to the RWG at our June 04 meeting.

We may use the November Yearly Meeting to seek an acknowledgement of our history as a first step to an apology and outline what finances might be available. It would be helpful to also lay out where we see our work continuing.

**2026.04.04 Remaining Budget for 2026&7**

We will look at availability for a meeting in London on 22<sup>nd</sup> October rather than a 1.5 day residential.

**We closed at 16.00 in worship.**

**Clerked by Ann Morgan & Marghuerita Remi-Judah**

**Attached Papers**

## Networking and Listening Meeting

9 April 2026, via Zoom

### Notes.

We began with a period of worship, followed by introductions to each other.

#### 1. Feedback from the RWG Special Interest Meeting, 24 March.

The SIM had set out to test two aspects of RWG's current thinking:

- defining reparation in terms of motivation, process, and scope, a formulation considered at RWG in November 2025
- the idea of apology, as illustrated by two examples – Lancaster Central and North AM (2025), and the Baptists (2007).

The SIM consisted of a presentation, breakout groups and a final session in plenary for feedback. In the breakout rooms, the 40 participants were asked to consider the suggested definition of reparation, and the idea of apology.

Feedback from the groups included several recurring themes.

##### Defining reparation

- a. **reparation is definitely a process:** it is not a one-off event.
- b. **Reparation is not just about money:** financial contributions matter, but we also have an ongoing responsibility to work to understand the impact of the past on the present, notably with regard to present day racism, migration narratives, economic exploitation, inequality, and global economic structures.
- c. **Education is vital:** through it we can correct historical narratives, tell powerful stories about experiences and consequent actions, and provide a framework in which discernment about action can take place
- d. **Dialogue with those living with the legacy of historic harm is crucial:** this is fundamental to the educative process and to discernment of reparative action.
- e. **Distinguishing the Quaker contribution:** we need to discern what our particular input is into this global challenge.
- f. **Individual/local discernment as well as corporate discernment:** individuals/groups can and should act where they have capacity.
- g. **Reparation involves systemic change:** it is about shifts in power.
- h. **It is a long-term commitment:** 2027 is a milestone, not the end of the work.

##### The idea of apology

- i. **an apology matters:** it is a way of addressing both past and ongoing harm.
- j. **Apology should include:** a recognition that reparation is not complete, and express a commitment to ongoing work.
- k. **Learning from other churches:** this should be an important part of this work.

##### General issues raised:

- a. **The tension between urgency and discernment:** this was widely recognised.
- b. **The importance of involving more AMs and other groups:** this was noted.
- c. **Resistance:** how can we engage Friends who do not see the need for this work?

## 2. Contact tracker

- a. **Reach so far:** 26 Area meetings are recorded as having had contact. We recognise that not all contacts have been recorded so we ask all of us to add ones we have made that are not yet included.
- b. **Emerging themes:** Many Friends have been awakened to the history of Quaker involvement. Some question the need for action, and there is some hostility to the idea. Others are impatient with our apparent slowness. Many struggle with their emotional responses to the uncomfortable questions being asked. Nevertheless here is a general desire for healing and justice, though at different levels of readiness.
- c. **Next steps**
  - **AMs not yet reached:** We ask Esta to make a list of these to help us plan further action.
  - **A clear offer to AMs:** Send a message to AMs summarising what we could offer them now.
  - **Sessions online, open to all Friends, publicised in Quake!:** this idea was mooted some while ago, but at the time we discerned we were not ready to do this. Now the time is right, and we ask Esta to liaise with Comms about advertising.
  - **Esta, Dele, Ann M, and Debby to develop some role-playing activities** (e.g., acting out a situation where someone cannot get a visa, and someone else is denying it to them, or playing different roles in a dialogue around the uncomfortable questions such as those put together for the Bristol conference).
  - **Give LDWs more guidance:** as to what to say to AMs in their patches.
  - **Make more use of social media:** we have no immediate suggestions, but recognise the need.

## 3. RWG stall at the YM Groups Fair, Sunday 3 May: suggestions were

- A handout, drawing on the SIM and contact tracker feedback, with Information about how they can be involved, and what we can offer
- A display copy of Ann M's book, and information about purchasing it
- Lancaster and Bristol leaflets and any other relevant leaflets
- Information about other faith groups
- Posters for display boards.
- Share information about the October conference

## 4. Reparation and global restorative Climate Justice

Tanya Jones, QPSW Climate Justice Lead summarised the essence of her recently completed PhD on this topic, explaining how restorative climate processes might relate to reparation. Some writers suggest that climate justice is a key aspect, and we agree that it is important. There are many characteristics of restorative justice (such as healing relationships, and dialogue between the parties involved) that fit with our developing understanding of what reparation might mean for us. In discussion we were reminded of the relevance of truth and reconciliation work in South Africa and elsewhere. We also noted the importance of being aware of power imbalances and power structures, and doing what we can towards dismantling these. Like our predecessors, we live in an environment that normalises behaviours that are damaging, without noticing.

## **SIM Feedback Summary**

### **Group 1**

- Agreed with our understanding and outline of reparations.
- Discussed whether reparations can be undertaken individually. Concluded that while individual action (e.g. donations, personal reflection) is possible, collective action remains essential.
- Felt that if reparations are only about money, they risk being superficial.
- Emphasised the importance of conversations with those living with the legacies of harm, while noting the difficulty in identifying who to engage with.
- Highlighted that reparations are also about building right relationships and treating all people with respect.
  - Noted that racism is a key legacy in the UK, closely connected to current narratives around the migrant “crisis.”
- Felt that economic capitalism is too large an issue for the organisation alone to address.
- Suggested increasing the clarity of the apology.
  - To support this, they expressed interest in learning from other churches’ work and apologies.
- Questioned the scale of the work.
- Asked how to involve other Area Meetings (AMs) that have not yet been reached.

### **Group 2**

- Explored the distinction between national reparations and a Quaker-specific approach. Concluded that the focus should be on Quaker-led reparative work.
- Emphasised addressing present-day injustice, not just historical harm.
- Expressed encouragement and support for the RWG.

### **Group 3**

- Felt that BYM’s emphasis on transatlantic chattel enslavement is appropriate in its own context.
- However, noted discomfort among some European Friends, who feel their histories differ significantly. -It was highlighted that these histories are still interconnected through broader systems such as colonialism and extractive capitalism.
- Suggested that these connections, alongside differences, need to be communicated more clearly.

### **Group 4**

- Stated that the apology should address both past harms and ongoing injustices (e.g. economic exploitation).
- Referenced the book titled “self-deception trap,” using Rwanda as an example, and stressed the importance of acknowledging the role of external forces in historical conflicts.
- Asked how the RWG can support Area Meetings where there is division, and suggested this support offer should be made clearer.

## Group 5

- Expressed difficulty in being patient with Friends who do not understand or resist reparations.
  - Asked how to communicate the rationale more firmly, and whether a more assertive approach is needed.
  - Questioned the pace of progress, noting frustration with how long the process is taking.
- Despite this, affirmed that discernment and a thoughtful approach are essential.
- Highlighted the importance of storytelling:
  - How we tell stories to ourselves.
  - What actions follow from those stories.
- Emphasised that any apology must clearly state that reparations are ongoing, not a one-time act.
  - It should be an acknowledgement rather than a conclusion.
  - Referenced the Baptist apology as a helpful model, particularly its addressing of the divine, suggested this was something Quakers could do.
  - Suggested including both present and future commitments in the apology.
- Noted the importance of linking reparations to climate and economic concerns, and to current Quaker testimonies.

## Group 6

- Emphasised the need to act in the present while acknowledging the past.
- Suggested “monumentalising” history in places (e.g. Bristol), as well as smaller-scale actions such as presentations to raise awareness.
  - Gave the example of the RAF Museum in Hendon? as a practical model.
- On apology:
  - Agreed it is essential.
  - Suggested a two-stage approach:
    1. An immediate, general apology.

2. Later, more local and specific apologies informed by detailed historical research.

- Noted challenges with the broad scope of reparations.
- Stressed that this should not be a topic that Yearly Meeting moves on from quickly.
- Highlighted the importance of education and correcting historical narratives.
  - Contributions from those living within the legacies should be recognised and compensated.

## **Group 7**

- Emphasised the importance of addressing present-day racial injustice and linking it to historical harm.
  - Suggested this requires a shift in the locus of power, recognising this as a global issue beyond BYM.
- Distinguished between two types of reparations:
  - Action-based reparations (material, financial).
  - Psychological reparations (internal or relational repair).
- Discussed whether psychological reparations risk being ego-driven, but agreed both forms are necessary.
- Noted that internal/self-repair is challenging, citing Bristol as an example of the difficulties.
  - Acknowledged that full consensus may not be possible, but collective effort is still required.
- Highlighted the importance of broader anti-racist campaigns.
- Asked what happens after 2027, stressing that it should not be treated as an endpoint but as a milestone or beginning.

## **Recurring Themes**

### **1. Reparations is not just about money**

- Strong agreement that financial contributions alone are insufficient and risk being superficial.
- Reparations should include:
  - Relationship-building
  - Acknowledgement of harm
  - Structural and cultural change
  - Self-repair

- Clear distinction made between material (action-based) and psychological/relational reparations, with both seen as necessary.

## **2. Importance of the present and the past**

- Consistent emphasis on addressing current injustices, not only historical harms.
- Links drawn between past systems (e.g. enslavement, colonialism) and:
  - Present-day racism
  - Economic exploitation
  - Migration narratives
- Reparations framed as an ongoing responsibility.

## **3. Apology as needed, however would need developing further**

Agreement from a few groups that an apology is necessary.

- Key expectations:
  - Should address both past and ongoing harm
  - Must clearly state that reparations are not complete
  - Should include future commitments
- Suggestions included:
  - Learning from other churches' apologies
  - Including a spiritual dimension (e.g. addressing the divine)
  - A two-stage approach: immediate general apology, followed by more local, specific ones

## **4. Tension Between urgency and discernment**

- Some groups expressed frustration with the pace and a desire for more assertiveness.
- Others emphasised the importance of careful discernment and thoughtful process.
- This reflects an ongoing tension between:
  - Acting quickly and decisively
  - Taking time to do the work well and inclusively

## **5. Collective vs individual responsibility**

- Agreement that reparations require collective action, but:
  - Individuals can and should act where they have capacity

- Questions remain about:
  - How to involve more Area Meetings (AMs)
  - How to engage those who are resistant or not yet involved

## 6. Need for education and storytelling

- Education seen as critical to:
  - Correct historical narratives
  - Deepen understanding of harm and responsibility
- Storytelling highlighted as a powerful tool:
  - How stories are told internally matters
  - Importance of what actions follow from those stories
- Recognition that contributions (especially from marginalised voices) should be valued and compensated

## 7. Scope and scale challenges

- Uncertainty about the scale and scope of reparations work:
  - Some felt issues like global capitalism are too large for the organisation alone
- Questions about:
  - What falls within a Quaker-specific remit vs national/global responsibility
  - How to define realistic but meaningful action

## 8. A Long-Term commitment (beyond 2027)

- Strong concern that this work must not be time-limited.
- 2027 should be seen as:
  - A milestone or checkpoint
  - Not an endpoint
- Emphasis on sustaining momentum and embedding long-term change

## 9. Systemic Change

- Recognition that reparations involve shifts in power, not just symbolic acts.
- Linked to broader systemic issues:
  - Racism
  - Colonial legacies

- Economic inequality
- Calls to connect with wider anti-racist and justice movements

## PAPER 3

### BYM Trustees' RWG - Historical Research Workstream

#### Notes of the meeting held on Friday 17<sup>th</sup> April 2026 by Zoom at 14.00.

We began our meeting with worship.

#### 2006.04.01 Updates

**The RWG Conference.** The date has had to be changed to Friday 23 October 2026 at Friends House and on line 10 – 16.00. The next planning meeting will be on 30 April 10.00 – 11.30. All are welcome.

**Commissioning Research on Quaker Mission Work in Kenya.** Kenya Quakers have requested a conversation with the RWG about British Quaker involvement in Kenya and East Africa and repair. The RWG has commissioned Dr Oscar Malande, a Kenyan to undertake the research. He will start the work this summer. His report will provide the RWG with a platform and a basis for conversations in 2027 with Kenyan Friends. We plan to use Quake and other means to distribute Oscar's report.

**Barbados and Jamaica.** We are agreed that we cannot ignore the Quaker presence in Barbados and Jamaica during the 17<sup>th</sup> and 18<sup>th</sup> centuries and their involvement in plantation ownership. Esta will carry out this research in the first half of 2027 using some primary sources but mainly by pulling together research that has already been undertaken.

2006.04.02 **History Cards.** Building on the work undertaken by Quaker Jenny Wang in France we wish to develop a series of history cards for the different areas of our research.

The cards we have seen have 2 or 3 sentences highlighting the main points of uncovered by the research and the impact that has today along with art work and are A5 in size. If we do this they will represent one of the tangible things we can leave behind when the RWG is laid down in December 2027.

Rita has offered to show how use of an AI platform might quickly identify the main points in our research and how this can be described for adults and be age sensitive so providing the same material for young people. The cards can be physical or digital. The owner of the research would be able to make revisions if they felt the text produced did not reflect their understanding of their research or was not expressed in the language that Quakers would use.

We felt that we needed both physical and digital cards as people learn in different ways. We wondered if Quaker Arts might have material we could use to illustrate the cards or we could use material that is not in copyright on the internet. These could be bought by meetings for use with the income going to the reparation fund.

We agreed that we should test this out using the research from Lancaster and Sheffield.

## 2006.04.03 **Research Progress in our Area Meetings.**

### **London.**

A scoping paper developed by Esta was circulated in advance of the meeting. This has been used to give the Area Meetings in London an idea of how important London was in the Quaker world in the 17<sup>th</sup> and 18<sup>th</sup> centuries. It further demonstrates how important it is that we research London Quakers' involvement in trafficking the enslaved, ownership of the enslaved on plantations, their being at the centre of a huge Quaker network both in Britain and overseas in the Quaker colonies, of their part in the development of financial institutions, commerce and industries at that time. We need a clear understanding of how involved London Quakers were in shipping, the development of the economy around the goods the enslaved produced and their investments in the South Sea Company.

This paper gives us an idea of the scope of the research we need to undertake to trace the networks using minutes of meetings and marriage records which will enable us to see how the Quaker dynasties developed. It should be possible to look at how the wealth developed by analysing trade networks and cross referencing to the financial data. Use of Court records and the Privy Council records on the Parliamentary website will be of assistance.

London Friends involved are seeking funding from the Area Meetings in London to commission this work. To date two of the seven has responded positively.

We agree that it is very helpful that this research will be undertaken as we are all finding that this elite made connections right across Britain and were in circles not just Quaker but other circles which built the nations' economy.

There needs to be a differentiation between London Quakers and London Yearly Meeting in this research. The networks were not just across Britain but also the Quaker colonies in America eg. New Jersey. Many proprietors meetings were held in London so the documentation is available. Other documentation in America gives an idea of when and why Quakers arrived to add to the whiteness of the colony. The

language in minutes is fairly telling about what Quakers were doing there and this shows how the concept of whiteness evolved.

Links will need to be made to the London Archives where the business records are kept. Staff in the library will be able to help with these links.

We spoke of how the Quaker role in society has changed over the centuries. At first Quakers were excluded and were a dissident sect but by the 18<sup>th</sup> century had become deeply embedded in all aspects of the economy except for the professions. Today we see ourselves again as dissidents. This can make it difficult to discuss some more difficult issues.

In the 17<sup>th</sup> and 18<sup>th</sup> centuries Area Meetings and Quarterly Meetings were business networking opportunities across the country. It really started in the 17<sup>th</sup> century when Nicholas Lucas a Proprietor (owner of the land and able to decide how the colony was run) of the Quaker colony of West Jersey established that the state had the right to raise armies, to apportion land based on how many enslaved were employed. They developed many political links. The whole colonial way of working was designed by these early Quakers.

So we do not have a single narrative. Quakers changed over time some left and some became 'watered down Quakers.'

### **Central England**

Friends in Central England feel that they had done most of the research and are seeking to verify it from primary sources where they are able to source them at the same time as pulling the research together into a final report.

They are undertaking additional research into the Crowley family. Ambrose Crowley I was a Nailor and small holder, Ambrose II was an ironmonger (that is a wholesaler) and a Forgemaster and was the Friend who gave land and was involved in the building of the still extant and used Stourbridge Meeting House and who was also interested in steel manufacturing processes which were in their infancy. Sir Ambrose Crowley III an industrialist ahead of his time, known for his steel manufacture, was a major supplier to the British Navy and Deputy Governor of the South Sea Company. He was also the brother in law of Charles Lloyd III of Dolorbran and Sampson Lloyd I of Birmingham.

The group are giving presentation to local meeting on their findings and are wrestling both intellectually and spiritually with what Quakers were.

The work of compiling the report is going to take some months and they have area meeting funding till August for support from Woodbrooke.

Val & Andrew are feeling that their research gives a good idea of what was happening then. They do think that from reactions so far Friends in Central England won't demand lots of primary research to begin to discern questions of reparation.

### **Bristol**

The first draft of the book covering their research is ready and Julia and Claire are revising it and looking for images. They have done a lot of primary research and show how different dynasties involved evolved and have related it to their local Quaker meetings' development.

They are now running two workshops - Apology workshops. The first is Why apologise? The second will work on how to share and publicise an apology. A draft apology will be discerned on 12 July by Bristol Area Meeting.

### **Lancashire C&N**

The apology made in May 2025 was sent to the Churches Reparation Action Forum Jamaica and was distributed by them to all their churches. When asked after Hurricane Melissa if they had changed their 7 Point Plan Friends were told they were planning to build back better and requested a sum of money beyond that for which an Area Meeting could fundraise. The meeting asked if it would be possible to establish a long term relationship. This was discussed by the RWG and Ann was asked to respond for both the RWG and LC&NAQM. There has not been a reply.

The local group are meeting next week to look at recommending to Area Meeting that the apology be sent to Friends in Ghana.

### **Sheffield**

The Reparation Networking & Listening SIM looking at what reparation involves was very helpful. Friends are looking at providing a conference inspired by Bristol. This could be for Quakers in Yorkshire or Churches in Sheffield.

We closed with worship and plan to meet again in July.

### **Ann Morgan**