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of
Pacific
Yearly Meeting
of the
Religious
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A Quaker Guide to Christian Discipline

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(This copy of an early Discipline of the College Park Association, from which Pacific Yearly Meeting evolved, is believed to have been in use in the early 1890s. It is reproduced here in calligraphy by Keith Wedmore, Marin Meeting, and is his gift to this edition of Faith and Practice.)

Discipline of the College Park Association of Friends

- 1. DOCTRINE** - Friends believe in the continuing reality of the living Christ, available to all seeking souls.
- 2. WORSHIP** - The worship of God is in spirit and in truth and shall be held on a basis of the leadership of the Holy Spirit
- 3. MINISTRY** - All members and all Attenders are free to participate vocally in Meetings, under a sense of God's Presence.
- 4. MANNER of LIVING** - Friends are advised to conduct their private lives with simplicity and directness, ever sensitive to the world's needs and eager to engage in service.
- 5. RELATION to STATE** - Friends are urged to feel their responsibility to the nation, and at the same time to recognise their oneness with humanity everywhere, regardless of race or nation, abstaining from all hatred.

Keith Wedmore, scribe 19 - I X - 84

We acknowledge with gratitude the generosity of various Friends' bodies and individuals who have permitted us to use material for this Discipline. In the same spirit, we offer freely to other Friends the use of anything in this book. None of it is copyrighted.

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INTRODUCTION

For almost a decade following the beginning of the ministry of George Fox, the founder of the Religious Society of Friends, his followers were without formal organization. As the Society grew, Friends found it necessary to make certain provisions for the preservation of order in its fellowship and for the care of the poor and for those who suffered for conscience's sake. The basic framework of the Society of Friends as it exists today is essentially the system of Monthly and Quarterly meetings Fox organized. There also arose a responsibility to admonish, encourage and help one another in both spiritual and temporal affairs.

One of the forerunners of the later Disciplines which began with one drafted in 1668 by Fox was the collection of "advices" given forth at a general meeting of Friends at Balby, Yorkshire, in Northern England in 1656. In order to soften the admonitions contained in the statement, a postscript was appended. While the postscript describes the spirit in which all books of Discipline should be both written and read, it is now a well-worn, oft-quoted message that has lost some of its meaning and is frequently used by some to support their own individualism. Read with the advices, it may have renewed clarity by being read in context:

1. The settled meetings to be kept each first-day. General Meetings, as a rule to be on some other day of the week.

2. As any are brought in to the Truth new meetings are to be arranged to suit the general convenience, without respect of persons.

3. Persons ceasing to attend meetings are to be spoken to. Persons who walk disorderly are to be spoken to in private, then before two or three witnesses; then, if necessary, the matter is to be reported to the Church. The Church is to reprove them for their disorderly walking, and, if they do not reform, the case is to be sent in writing "to some whom the Lord hath raised up in the power of the Spirit of the Lord to be fathers,—His children to gather in the light" so that the thing may be known to the body and be determined in the light.

4. Ministers to speak the word of the Lord from the mouth of the Lord, without adding or diminishing. If anything is spoken out of the light so that "the seed of God" comes to be burdened, it is to be dealt with in private and not in the public meetings, "except there be a special moving so to do."

5. Collections to be made for the poor, the relief of prisoners, and other necessary uses, the moneys to be carefully accounted for, and applied as made known by the overseers in each meeting.

6. Care to be taken "for the families and goods of such as are called forth in the ministry, or are imprisoned for the Truth's sake; that no creature be lost for want of caretakers."

7. Intentions of marriage to be made known to the Children of Light, especially those of the meeting where the parties are members. The marriage to be solemnized in

the fear of the Lord, and before many witnesses, after the example of scripture, and a record to be made in writing, to which the witnesses may subscribe their names.

8. *Every meeting to keep records of births, and of burials of the dead that died in the Lord. Burials to be conducted according to scripture, and not after customs of "heathen."*

9. *Advice to husbands and wives, as in 1 Pet. iii 7. Advice to parents and children, as in Eph. vi. 1, 4.*

10. *Advice to servants and masters, as in Eph. vi 5-9.*

11. *Care to be taken "that none who are servants depart from their masters, but as they do see in the light: nor any master put away his servant but by the like consent of the servant; and if any master or servant do otherwise in their wills, it is to be judged by Friends in the light."*

12. *Needs of widows and fatherless to be supplied:—such as can work and do not to be admonished, and if they refuse to work, neither let them eat. The children of needy parents to be put to honest employment.*

13. *Any called before outward powers of the nation are to obey.*

14. *"That if any be called to serve the Commonwealth in any public service which is for the public wealth and good, that with cheerfulness it be undertaken and in faithfulness discharged unto God, that therein patterns and examples in the thing that is righteous ye may be to those that are without."*

15. *Friends in callings and trades are to be faithful and upright, and keep to yea and nay. Debts to be punctually paid, that nothing they may owe to any man but love one to another.*

16. *None to speak evil of another, nor grudge against another, nor put a stumbling-block in his brother's way.*

17. *None to be busybodies in other's matters.*

18. *Christian moderation to be used towards all men.*

19. *The elders made by the Holy Ghost are to feed the flock, taking the oversight willingly, not as lords, but as examples to the flock.*

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life.

It is well to begin with such an early statement of Friends' principles for they help us understand something of our heritage. Yet it is important to reexamine them in the Light as we know it and to restate them freshly in the language of today. And so, there will be continuing revisions that the words of this volume and the rewording of a future time serve the same spirit and reinterpret the same truth.

Friend's Beliefs

For many unfamiliar with Quakers, the way we speak of faith and the diversity of belief found among us may be perplexing. Even those who have been among Friends for a while may find it challenging to sort out our theology. This difficulty arises in part from the fact that the Society of Friends is not a single, homogeneous group but a large spiritual family with several branches that have evolved in different directions over the past three centuries. Another part of the challenge in understanding Quaker faith derives from our attitude toward creeds or other formal statements of faith. Friends do not make a written creedal statement the test of faith or the measure of suitability for membership.

The lack of a creed has sometimes led to the misconception that Friends do not have beliefs or that one can believe anything and be a Friend. However, most Quakers take the absence of a creed as an invitation and encouragement to exercise an extra measure of personal responsibility for the articulation of faith. Rather than rely on priests or professional theologians, each believer is encouraged to take seriously the personal disciplines associated with spiritual growth. Out of lives of reflection, prayer, faithfulness, and service flow the statements of belief, both in word and in deed, which belong to Friends. The reader will find many such examples in the sections which follow.

As one reads the statements of Friends in *Faith and Practice* and in the wealth of Quaker literature, of which these quotations are only a small sampling, patterns of belief appear. But it is only in careful, sustained observation of our work and ministry as individuals and as a community of faith that an understanding of Friends' beliefs emerges with fullness and clarity. The brief generalizations offered here are no substitute for thorough study and reflection; at best they offer a few signposts which will draw one into a richer journey and remind one of deeper insights.

One central area of belief which has received considerable attention over the years is the relationship of Quakerism to Christianity. Whether one interprets the Quaker movement as a strand within Protestantism or as a third force distinct from both Protestantism and Catholicism, the movement, both in its origin and in the various branches which have evolved, is rooted in Christianity. However, from its inception it has offered both a critique of many accepted manifestations of Christianity and an empathy with people of faith beyond the bounds of Christianity. Some Friends have placed particular emphasis on the Gospel of Jesus Christ, while others have found more compelling a universal perspective emphasizing the Divine Light enlightening every person. One of the lessons of our own history as a religious movement is that an excessive reliance on one or the other of these perspectives, neglecting the essential connectedness between the two, has been needlessly divisive and has drawn us away from the vitality of the Quaker vision at its best.

In yearly meetings such as ours, the concern of Friends is not that members affirm a particular verbal formulation of this faith but that it be a living and transforming power within their lives. Challenged by the words of Jesus as quoted in Matthew 7:21 —“It is not those who say to me, 'Lord, Lord,' who will enter the kingdom of heaven, but those who do the will of my Father in heaven”—we do not place emphasis on the naming of God. Instead we encourage one another, in John Woolman's phrase, “to distinguish the language of the pure Spirit which inwardly moves upon the heart.” In the course of following this spiritual path, many Friends do come to find great depths of meaning in familiar Christian concepts and language, while others do not. Although sometimes perplexing to the casual observer, this phenomenon does not trouble many seasoned Friends who have discovered a deep unity with one another in the Spirit.

Another area of Quaker belief and experience that deserves attention is the attitude of Friends toward the Bible. Friends find the Jewish and Christian writings which make up the Bible to be a rich and sustaining source of inspiration and a record of God's revelation over many centuries. The Quaker movement began at a time when the Bible had recently come into wide circulation in England, and Friends drew greatly from it. George Fox and others knew the Bible well, studied it earnestly, and quoted it often. The inspiration of the scriptures was affirmed, but a distinction which has remained important to this day was also emphasized by early Friends. In Henry Cadbury's words: “Divine revelation was not confined to the past. The same Holy Spirit which had inspired the scriptures in the past could inspire living believers centuries later. Indeed, for the right understanding of the past, the present insight from the same Spirit was essential.” Thus, in emphasizing the power which gave forth the scriptures and the accessibility of this same power to us today, Friends have avoided making written records alone a final or infallible test. Instead we are invited to be drawn into that same spirit which gave forth the Bible, both in order to understand its contents and to be led in a continually maturing discovery of the ways of God.

Such discovery is fostered through the study, contemplation, and work of each individual, and these private acts of devotion and service in turn prepare us for the experience of corporate worship. Quaker worship in itself is a reflection of many of the most cherished beliefs of Friends. It is set in silence and thus reflects the importance we give to stilling ourselves and being centered in the Divine Presence. It emphasizes the immediate experience of the Divine in a community whose members share in a common journey and a common opportunity for participation and ministry. When we are blessed with a sense of gatheredness we often find the strength for approaching worshipfully the variety of tasks and challenges to which we return. Living worshipfully is an aim of recurring importance.

The absence of outward rites and ceremonies in Friends worship is a result of our emphasis on the reality of the inward experience. Desiring to avoid symbolism that may tend to supplant substance, we do not observe the traditional Christian sacraments. Instead Friends seek to view all of life as sacramental. In the pages which follow, the reader will find discussion of several other practices and testimonies which are of importance to Friends: simplicity, sincerity and integrity, equality and social justice, peace, and others. These outward testimonies flow from our faith and are in a sense fruits of the spirit. Our very name, the Religious Society of Friends, finds its source in Jesus' statement (John 15: 14-15) that “You are my friends, if you do what I command you. I shall not call you servants any more, because a servant does not know his master's

business; I call you friends, because I have made known to you everything I have learnt from my Father.” The inseparability of faith and practice is a truth which pervades both our past and our present.

• PART I •

The Quaker Movement

That which people had been vainly seeking without, with much pains and cost, they by this ministry found within, where it was they wanted what they sought for, namely, the right way to peace with God. For they were directed to the light of Jesus Christ within them, as the seed and leaven of the kingdom of God.

William Penn, 1694

The movement which resulted in the Religious Society of Friends arose in seventh {seventeenth} century England toward the height of the Puritan Revolution. In this period of great religious ferment and seeking, when old church forms were being questioned and many people were reading the Bible for the first time, the Quakers sought through direct inward experience to find again the life and power of early Christianity.

George Fox, the founder, was born in 1624 in the hamlet called Dayton {Drayton}-in-the Clay, located in Leicestershire, England, in the heart of the Midlands. He was apprenticed to a shoemaker who also dealt in sheep and cattle. From his boyhood resolution to be honest in all things, George Fox went on to reject all double standards in living. After much Bible study and travel about the country seeking help and comfort from ministers and members of established religious sects, he had an experience at the age of twenty-three which he later described in his *Journal*.

As I had forsaken all the priests, so I left the separate preachers also, and those called the most-experienced people. For I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition," and when I heard it my heart did leap for joy. Then the Lord did let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence, who enlightens and gives grace, and faith and power. Thus when God doth work, who shall let it? And this I knew experimentally. My desires after the Lord grew stronger and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book or writing. For though I read the Scriptures that spoke of Christ and of God, yet I knew him not but by revelation, as he who hath the key, did open, and as the Father of life drew me to his Son by his spirit. And then the Lord did gently lead me along, and let me see his love, which was endless and eternal.

During the next five years as George Fox traveled about England, small groups of like-minded people began to form. In May of 1652 he climbed Pendle Hill and saw the vision of "a great people to be gathered" and on June 13 a great crowd heard him speak at Firbank Fell. Under the leadership of Fox and others, Friends dispensed with the usual church forms, including the sacraments, and gathered in silence to wait upon the guidance of the Holy Spirit.

The early Quakers had a remarkable sense of mission: having found a personal encounter with Christ, they felt compelled to share it with all who would listen. The movement, which was spread throughout Britain and into foreign lands by scores of "publishers of Truth," found power and growth in the conviction that divine truth continues to be revealed, is accessible to all, and is to be followed in every relationship of life. In this conviction, Friends insisted upon worshipping in their own way and in witnessing publicly to their beliefs. They refused to support the established church, take oaths, show certain customary marks of deference such as "hat honor" and to use the pronoun "you" to superiors, and to meet military demands. Many Quakers were beaten for such offenses, but persecution only strengthened the movement.

The ardor and persistence of Friends, in spite of such treatment, helped in time to establish religious tolerance in England and America. Their own sufferings opened their eyes to injustice and cruelty to others and led Quakers into early efforts to better the lot of prisoners and the insane and to arouse people's consciences against slavery. Their concern for righteous means led them to renounce war as a method of establishing either a spiritual or a temporal society. Their belief in a single standard of truth in all life led to modifications in court procedures requiring the taking of oaths, and through public confidence in Quakers in business affairs, helped bring about the "single-price" system in trade.

Quakers in America

Quakers (including George Fox himself, who traveled extensively in America) carried the movement across the Atlantic soon after its beginnings in England. Here they found new opportunities and new problems. Visits of Quakers to Massachusetts brought harsh persecution at first, but their witness in many of the colonies helped in time to bring about religious liberty in America. The charter given William Penn to a huge tract of land called Pennsylvania offered the chance to test some of the implications of Quakerism in a political society. Here and elsewhere, Quakers tried to deal fairly with American Indians. In the eighteenth century, John Woolman helped stir his fellow Quakers and other Americans to act against slavery. The Quaker movement made a strong mark on American democracy.

Though the movement took firm root in the United States, the Society underwent several separations during the nineteenth century. The first separations came in 1827 in Philadelphia Yearly Meeting and in 1828 in New York Yearly Meeting. The struggle (very simply stated) was between those who emphasized the outward historical events recorded in Scripture and those who emphasized inward mystical experience. It began as a controversy over the authority of the elders but became a theological controversy between the followers of the historic Christ and the followers of the Inward Christ. Each

emphasized a portion of the message of early Friends and rejected the rest as they saw it interpreted by the other group.

In the Orthodox Yearly Meetings there began to be one group increasingly attached to Quaker tradition and belief in the inward life, as supported by John Wilbur, while another group was sympathetic to the ideas of Joseph John Gurney, with increasing emphasis on the importance of Biblical authority.

In the twentieth century, fresh vitality and a renewed consciousness of its heritage came into the Quaker movement through new Meetings and new activities under such leaders as Wilhelm Rountree in England and Rufus M. Jones in America, and the reunion of Yearly Meetings began.

Pacific Yearly Meeting

Pacific Yearly Meeting traces its beginnings to the formation of College Park Monthly Meeting during the 1880's in San Jose, California, under the leadership of Joel and Hannah Bean. Around this Meeting developed the College Park Association of Friends.* It was unique because it was made up of Friends from different backgrounds.

In April, 1931, through the initiative of Howard and Anna Brinton, a meeting was called at their home at Mills College, in Oakland, attended by Friends and friends of Friends from California, Oregon and Washington. At this meeting, the Pacific Coast Association of Friends was formed, which met annually until 1958. These conferences attracted an increasing number of Friends and others interested in Quakerism from the whole Pacific area.

In 1947, after years of discussion of such a move, the Pacific Yearly Meeting was established within the Pacific Coast Association, with twelve Monthly Meetings becoming members during its initial year. The Pacific Coast Association, which continued to meet concurrently with Pacific Yearly Meeting, was laid down in 1958.

The growth of Pacific Yearly Meeting to more than 40 monthly meetings in Western Canada, Washington, Oregon, California, Nevada, Arizona, New Mexico, Hawaii and Mexico brought with it problems of size and distance as well as a desire for more simple organization. Meetings on the periphery of the area of Pacific Yearly Meeting began to consider withdrawal.

A Consultative Committee on Organization was established by the Yearly Meeting in 1968 to aid Meetings requesting assistance in this process. After much discussion and a trial gathering, Oregon and Washington Friends met as North Pacific

* The movement, led by Joel Bean, represented an effort to continue traditional Quaker practices among Friends in San Jose as opposed to the pastoral pattern which had recently come into Quakerism in Iowa and other parts of the West. The College Park Association, in turn, introduced certain new patterns of its own in the development of Quakerism in America. See *Quakers in California: The Effects of 19th Century Revivalism in Western Quakerism*, by David C. Le Shana, especially chapters 4, 5, and 6 for the story of Joel and Hannah Bean and the controversies in which they were involved.

Yearly Meeting in 1973. At the same time, Canadian Friends decided to limit their activities to Canadian Yearly Meeting rather than continue dual membership. In 1975 New Mexico and Arizona meetings joined with Colorado to form Intermountain Yearly Meeting. North Pacific and Intermountain Yearly Meetings continue ties with Pacific Yearly Meeting in their cooperation on the *Friends Bulletin* and a few committees. By 1984 Pacific Yearly Meeting included 32 meetings located in California and Nevada, which meet quarterly as College Park Quarterly Meeting and Southern California Quarterly Meeting, and two monthly meetings, one in Hawaii and one in Mexico.

Relation to the Society of Friends

Pacific Yearly Meeting is one of more than 30 Yearly Meetings in North America which, in together with Yearly Meetings in other parts of the world, make up the Religious Society of Friends. Pacific Yearly Meeting is affiliated with the Friends World Committee for Consultation, which seeks to relate Friends throughout the world. It joins in certain other common activities of Friends, such as the work of the American Friends Service Committee and the Friends Committee on National Legislation. Pacific Yearly Meeting is otherwise an independent Yearly Meeting, which corresponds with all Yearly Meetings and seeks fellowship with all Friends everywhere.

• PART II •

The Quaker Faith

Worship and Faith

Now the Lord God opened to me by his invisible power, that every man was enlightened by the divine Light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation to the light of life, and became the children of it, but they that hated it, and did not believe it, were condemned by it, though they made a profession of Christ. This I saw in the pure openings of the Light, without the help of any man, neither did I then know where to find it in the Scriptures, though afterwards, searching the Scriptures, I found it. For I saw in that Light and Spirit which was before Scripture was given forth, that all must come to that Spirit, if they would know God or Christ or the Scriptures aright.

George Fox, 1648

While seeking to interpret our Christian faith in the language of today, we must remember that there is one worse thing than failure to practice what we profess, and that is to water down our profession to match our practice.

Friends World Conference, 1952

Our corporate search for God's Word on the meeting for worship is the heart of the Quaker Meeting. The religious practices of Friends are founded in direct communion with God and the conviction that the Divine Light is accessible to all; yet it is one Light, one Truth. We wait with hearts and minds open to the divine so that truth will be made known among us.

It should be especially observed that the only order or command pertaining to worship in the entire New Testament, other than the injunction to follow the Spirit, is the general instruction to meet together. This instruction is one of our most precious possessions and is diligently practiced by us.

Robert Barclay (1648-1690)

We are reminded by Christ's life on earth that faith and practice are one. We refrain from fixing our faith in a formal set of words because we feel that experience and knowledge of the divine lies beyond words; it must be lived and demonstrated throughout the whole of life. Our calling as Christians and God's messengers on earth is to manifest our faith in all that we do. We emphasize that it is by living and walking in the Light of Christ which enlightens human kind that we are led to answer that of God in others. Our faith is a living revelation which unfolds as God leads us. We are inspired by the Judeo-

Christian scriptures, yet we seek right action and thought through our direct, corporate communion with God. It is in this way that Friends are baptized, by the Holy Spirit rather than by water.

We are united as a family in our faith that God speaks not just to one only who might then be set apart, but to the entire body gathered in worship. While one among us may speak the Truth, all recognize and receive the message as one made available by God. We do not follow the view that individual inspiration and action should be the only basis for religious activity. We believe in the gentle relationship between the individual and the corporate body that allows leading and inspiration to be tested within the Meeting so that all may be sure it is God's light we follow. In this unity Friends find order and peace in reconciling individual inspiration and corporate wisdom, enabling us to choose right courses.

When you come to your meetings ... do you sit in the True Silence, resting from your own Will and Workings, and waiting upon the Lord, with your minds fixed in that Light wherewith Christ has enlightened you, until the Lord breathes life into you, refresheth you, and prepares you, and your spirits and souls, to make you fit for his service, that you may offer unto him a pure and spiritual sacrifice?

William Penn (1644-1718)

Insofar as we do this sincerely, our meetings for worship are blessed with God's presence. We enhance the depth and quality of our worship when we thoughtfully prepare ourselves to come together with clear minds. Gathering in silence is the external manifestation of the inward stillness we seek. Through the stillness we become aware of God's Word and are strengthened by our experience of the Living Christ among us. In this experience our needs are met and the way becomes clear. One of us may be led by the weight of the word to share an inspiration or insight with the gathered worshippers. As we receive these messages we move toward a deeper sense of God's presence and feel the riches of the Spirit as one body united with God.

When one's mind is with God, endeavoring to do God's Will in the least of activities, adherence to ritual prayer and the outward form of sacraments is not necessary. Friends believe that the guidance of the Holy Spirit, which continues to reveal Divine Truth, can best be gained through silent waiting. To the degree that we incorporate a worshipful, prayerful attitude in all we do, we retain our union with God and find our meetings reaching new depths of communion, providing great sustenance so that we might testify to God's love in a needy world.

We are mindful that each Friend can enhance or diminish our endeavor in worship. We come to receive and to give, to speak when led, to be silent when not. Just as careful preparation enhances the quality of worship, so too does our attention to the Light during worship. In doing this we refrain from dialog or discourse in our meetings, we avoid topical vocal sharing. We seek to bring the Word of God into the meeting, not the word of human kind. Experience in meeting helps to discriminate between our own inner words and those which arise as true leadings of the Spirit that cannot be silenced. We show our love of the meeting not only in being channels for God's words, but also in our punctual and regular attendance and our willingness to share in all the responsibilities

of the meeting. Awareness of how our actions and thoughts affect the quality of our faith, worship and the sense of the meeting family, is essential for bringing the Living Christ into our midst, as is attention to worship and prayer.

The Meeting for Worship raises to the highest plane the relationship of the individual to the group. Since in meeting together for worship we seek as a group to worship God—for this is the essential difference between corporate worship and private devotion—this fact must be consciously or unconsciously present to all taking part, and it would seem a good plan that in the early part of the meeting it should be consciously present that each should lift up the group to God in prayer.

W. Russell Brain, 1944

Christian faith and practice requires an openness of heart and soul which binds all in the love of God and in the love of God's creations. Whatever be the paths of human searching, God's Light can be found among all. We are enjoined to strengthen our faith, our community, our witness of the teachings of Jesus so that we can bring an ocean of light into the world.

... The actual meeting of man with God and God with man is the very crown and culmination of what we can do with our human life here on earth.

Rufus Jones, 1937

Friends' Testimonies

Let all nations hear the sound by word or writing. Spare no place, spare no tongue nor pen; but be obedient to the Lord God; go through the world; be valiant for the Truth upon earth; and tread and trample upon all that is contrary This is the word of the Lord God to you all, and a charge to you all in the presence of the living God: Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering to that of God in every one; Whereby in them you may be a blessing, and make the witness of God in them bless you.

George Fox, 1656

The testimonies of Friends have emerged from the beginning as a direct outcome of our faith. The reduction of religious ritual form to the essential ingredients finds grounding in the idea that all life is to be lived as a sacrament. The Testimonies as an outward witness to an inner belief demonstrate how Friends live our faith.

Community

Friends are most in the Spirit when they stand at the crossing point of the inward and outward life. And that is the intersection at which we

find community. Community is a place where the connections felt in the heart make themselves known in bonds between people, and where tuggings and pullings of those bonds keep opening up our hearts.

Parker Palmer, 1977

The meeting community provides a framework to lovingly care for those in need and forms a basis from which we can test, find support for, and exercise leadings of the Spirit.

Among early Friends, and to some extent today, the meeting was at once a religious body and an economic unit. Through religious persecution Friends were fined and imprisoned, lost jobs and property, and for conscience's sake some had to voluntarily leave businesses that were inconsistent with our principles. In 1737 a list of persons entitled to support was drawn up by each meeting. This constituted the first list of members and introduced the concept of membership as an organizational necessity.

Our name, The Religious Society of Friends, finds its origins at the very core of the blessed community as Jesus says {,} "you are my friends if you do what I am commanding you." The commandment is "that you love one another" (*John 15:11-17*)

Equality

There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

Galatians 3:28

Equality is the earliest Quaker social testimony. Even before Friends became pacifists they were dismissed from the army for refusing to treat officers as superiors.

Quaker equality does not imply equality of ability or economic resources, but is based on the concept that each person is due equal respect. This has led to a conscious effort to eliminate all words and behavior that arise from distinctions in class, race, sex or social status.

Within the meeting each person is afforded equal opportunity in service and ministry with the recognition of "special gifts" in individuals. Outside the meeting, in the face of the highly stratified English society, Friends' adherence to this testimony often made them seem rude or ill-mannered. Quakers refused to use titles of honor or salutations implying superiority. It was common among English society at that time to address superiors in the plural "you," and familiars or inferiors in the singular "thou" (or "thee" in America). Robert Barclay writes in the *Apology*:

This way of speaking proceeds from a high and proud mind ... because that men commonly use the singular to beggars and to their servants; yea and in their prayers to God—so hath the pride of men placed God and beggars in the same category.

In keeping with this testimony Friends also refused to practice "hat honor," the taking off of one's hat in the presence of superiors or magistrates as a mark of respect.

As the Quaker movement became more organized through the establishment of regular local and regional gatherings for the care of Friends (monthly, quarterly, and yearly meetings), questions arose regarding church authority. There were those more individualistic Friends (John Wilkinson and John Story of Westmorland who separated with their followers from the main body of Friends in 1675) who felt this kind of organization relied too heavily on human will and imposed unity. They also believed that the Spirit might move different people in different ways. For those more in the mainstream (with George Fox, Robert Barclay, and William Penn) unity would emerge through listening closely to the Spirit, particularly in the leadings of older or more experienced Friends. Here begins the concept of "weighty Friends."

A significant aspect of this organization was regular meetings of women to care for Friends in need.

And now also some ancient women-friends did meet together, to consider what appertained to them as their most immediate care and concern to inspect the circumstances and conditions of such who were imprisoned on truth's account, and to provide things needful to supply their wants. And what did or might more immediately concern men-friends, the women would acquaint them there with. These women did also inquire into, and inspect the wants and necessities of the poor, who were convinced of the truth. And they sat not still until the cry of the poor came to their houses.

William Crouch, 1712

In 1671 George Fox urged the monthly meetings to set up parallel women's meetings. Women not only took the lead in caring for the poor and imprisoned, they also shared in the work of the wider Quaker ministry. As much as George Fox is credited with the visionary experience that gave rise to the movement, Margaret Fell must be recognized as the nurturing, mothering spirit that helped sustain Friends through years of persecution, establishing the groundwork of our religious community.

This Seed is come, glory to God forever, born of a virgin: The Seed of the Woman, who suffered and tasted death for every man that was and is in death. So when Christ was risen, the woman that was first in transgression, the women went first to declare the Resurrection out of death, out of the grave. Now, they said, "certain of our company came and told us he was risen" (Luke 24:22). Certain women they were, disciples, learners and followers of Christ. This seemed as idle tales, but when they came to the belief of it, male and female believed: so both are one in Christ Jesus, and all praise God together.

George Fox, 1680

Simplicity

Simplicity means genuineness and sincerity and is based in the right ordering of one's priorities in placing devotion to God at the center of life. When aimed at directly,

simplicity, like the other testimonies, is not something to be achieved. It is in essence a free gift of God's grace.

As He is the perfection of power, of wisdom, and of goodness, so I believe He hath provided that so much labor shall be necessary for men's support in this world as would, being rightly divided, be a suitable employment of their time; and that we cannot go into superfluities nor grasp after wealth in a way contrary to his wisdom, without having connection with some degree of oppression and with that spirit which leads to self-exaltation and strife, and which frequently brings calamities on countries by parties contending about their claims.

John Woolman, 1761

Simplicity is a testimony for right living and against superfluity in dress, speech, and behavior. The primary expression of this testimony, is in the meeting for worship where we meet in a simple manner waiting upon the Lord in surroundings unadorned with furniture or architecture that would distract us from our purpose.

Simplicity of dress originated as a freedom from fashion where one is compelled to buy new clothes when they are not needed. Simplicity of speech is based on a directness where unnecessary words are omitted.

The intent of all speaking is to bring into life and to walk in and possess the same, and to live in, and enjoy it, and to feel God's presence.

George Fox, 1657

For later generations of Friends, the adoption of "plain speech" (Saying "thee" instead of "you") and "plain dress" (Quaker gray; no buttons or ornaments, women wearing bonnets and men wearing broad-brimmed hats) became not only a testimony of simplicity, but a symbol for "taking up the cross," a visible rededication of one's life to Christ. As religious persecution ended and styles of speech and dress in the larger society changed, Friends maintained these customs of plain speech and plain dress. "Thee" and "thou" were used increasingly just among one another (particularly to children), and Quaker dress, which had originally been "working-class puritan," remained in this style long after the Puritan movement. What had begun as an outward witness of honesty and simplicity eventually separated us into "a peculiar people," a special sect.

Friends adhered to plainness in weddings and funerals. Tombstones were testified against. Art and music were disallowed due to the seeming distraction and insincerity in their expression.

Quakers also received much persecution for refusal to take judicial oaths. Swearing is contrary to Christ's teaching: "However, I say to you do not swear at all ... just let your word yes mean yes, your no, no." (Matthew 5:34-37). Taking an oath sets up a double standard of truth. Friends believe truth is to be spoken at all times whether one is in or outside the courtroom. Whenever evidence against Friends was either shaky or lacking, an oath would be tendered and the resulting refusal would certainly mean imprisonment.

People swear to the end they may speak the truth, Christ would have them speak the truth to the end they might not swear.

William Penn (1644-1718)

Another by-product of truth-telling was the establishment of the one-price system of exchange. Prior to the introduction of this method by Friends, the price of goods and services was haggled and bartered over until agreement was reached between buyer and seller. With the one-price system of trade, people knew they wouldn't be taken advantage of and could send a child to do business with a Quaker merchant.

In 1755 London Yearly Meeting issued this query on alcohol:

Are Friends careful to avoid the excessive use of spiritous liquors, the unnecessary frequenting of taverns and places of diversions and to keep to true moderation and temperance on account of births, marriages, burials and other occasions?

It was not until the early twentieth century that Friends began to advocate total abstinence from alcohol.

Implicit in the above reference to "places of diversions" is the Friends testimony against gambling.

Gambling by risking money haphazardly disregards our belief that possessions are a trust. The persistent appeal to covetousness ... is fundamentally opposed to the unselfishness which was taught by Jesus Christ and by the New Testament as a whole. The attempt, which is inseparable from gambling, to make profit out of the inevitable loss and possible suffering of others is the antithesis of that love for one's neighbor on which our Lord insisted. Moreover, we must consider the moral and spiritual plight of those who by indulgence in gambling become possessed of large financial resources for which they have rendered no service to the community.

London Yearly Meeting, 1959

Friends' testimony against membership in secret societies has some of its source in the opposition to the Quaker Act of 1662 and the Conventicle Acts of 1664 and 1670. These acts forbade the attendance at Friends' meetings (Quaker Act) and later at any other non-conformist religious services (Conventicle Acts). While Quakers continued to meet openly and publicly, others of the "separated peoples" (separated from the Church of England) began to meet in secret for fear of the resulting persecution. The 1953 edition of the discipline of Iowa Yearly Meeting (Conservative) states:

The Society of Friends bears testimony against membership in any secret organizations. While some of these are less objectionable than others, wherever the obligation to secrecy exists, Friends should not join. We believe no one has any moral right to pledge obedience by oath or affirmation to the dictates of another and thus surrender

independence of judgment. Secret societies are capable of producing much evil and incapable of producing any good which might not be effected by safe and open means.

And more specifically from New England Yearly Meeting, 1930:

We especially admonish our younger members against college societies whose proceedings are hedged with secrecy The Society of Friends is opposed to ceremonialism ... and the exclusiveness of secret societies gives to the fellowship which they promote a flavor of selfishness.

Lastly, on two occasions, in 1695 and 1723, Philadelphia Yearly Meeting saw fit to issue warnings exhorting its members to keep clear of astrologers, sorcerers, or anyone professing to practice the black arts.

Unity

One of the queries in longest continuous use asks, "Are love and unity maintained among you?" (1682) Early Friends did not consider themselves a sect, an institutionalized permanent minority, but rather part of a great movement that would soon sweep the world. Unity and mutual care within the Quaker community in the face of persecution demonstrated as a witness to the world the working of Christ among his people. Without formal church membership, doctrine or creed, the early Quakers relied on the movings of the Spirit, seeking God's will in the "sense of the meeting" and the leadings of "weighty Friends." The process of individuals submitting themselves to the corporate revelation of God's truth forms the basis of Friends' approach to Christian unity.

The way is one; Christ the truth of God; and he that is in the faith, and in the obedience to the light which shines from his Spirit into the heart of every believer, hath a taste of the one heart and of the one way, and knoweth that no variety of practices, which is of God, can make a breach in the true unity.

Isaac Pennington, 1659

True unity may be found under great apparent differences. This unity is spiritual, it expresses itself in many ways, and we need divine insight that we may recognize its working. We need forbearance, sympathy, and love, in order that, while remaining loyal to the truth as it has come to us, we may move forward with others to a larger and a richer experience and expression of the will of God.

London Yearly Meeting, 1916

Peace

O that we who declare against wars, and acknowledge our trust to be in God only, may walk in the light and therein examine our foundation and motives in holding great estates. May we look upon our treasures,

the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions?

John Woolman, 1763

To early Friends, pacifism flowed so inevitably and directly from other more fundamental principles that little is said about it until Quakers were accused of plotting to overthrow the English government. In 1660 a few Friends were arrested in the belief that they were involved with a group called the "fifth Monarchy." This group tried to seize London by force in preparation for the second coming of Christ. In response George Fox and others declared:

We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the Kingdoms of this world. Therefore we cannot learn war any more.

The most basic task of our peacemaking is to fill the spiritual void in our world by replacing the fear which cripples human efforts with faith in the power of God's love. We look beyond the evil we oppose to the establishment of the "blessed Community."

When so ever a thing be brought forth in the world it must have a beginning before it can grow and be perfected and where should it begin but in some particulars (individuals) in a nation and so spread by degrees Therefore whoever desires to see this lovely state brought forth in general ... must cherish it in the particular.

Isaac Pennington, 1661

Lifelong, sacrificial efforts in peacemaking require us to acknowledge our inability in a complex society to disengage ourselves completely from it. Each Friend has the responsibility to seek and to live the full personal implications of the peace testimony. This is a spiritual challenge. Following God's promptings, the inward Christ roots out that which is selfish and impels us to share each other's suffering in that which brings unity and peaceful relationships. Our hope lies in the power of God's peace moving through our meetings, small devotional groups, and wider associations.

George Fox told the Commonwealth Commissioners in 1651:

I lived in the virtue of that life and power that took away the occasion of all wars and I knew from whence all wars did rise, from the lust, according to James' doctrine I told them I was come into the covenant of peace which was before wars and strifes were.

In this spirit, Friends urge one another:

To create a home and family atmosphere in which ways of love and reconciliation are central.

To help develop the attitudes, methods and institutions necessary to a harmonious and peaceful world; to replace anarchy with international law and government.

To extend our religious concern and assistance so far as we can to all who may be faced with difficult decisions because of war.

To avoid engaging in any trade, business or profession directly contributing to the military system, and the purchase of government war bonds or stock certificates in war industries.

To consider carefully the implications of paying those taxes a major portion of which go for military purposes.

We are called upon to renew the springs and sources of spiritual power in our meetings for worship; to examine our lives, to see if there be any seeds of war in them; and to live in that life and power which takes away the occasion of all wars and strife.



At different times, Friends have felt strongly moved to apply a historic testimony to a particular issue of their own day. Elizabeth Fry's work for prison reform, and John Woolman's outspoken concern for the abolition of slavery, are familiar examples from an earlier time. Among the pressing concerns of our day are three rooted in Friends' historic testimony on equality, namely, the inequities people suffer because of their race or color, their sex, or their sexual preference. We look forward to a time when Friends will no longer need separate statements on these concerns. At present, however, we continue working to increase our awareness of these special aspects of equality. Friends may wish to consider the following statements and queries in this light.

Equality of the Sexes

Friends believe in the essential equality of all persons. Our commitment to that belief is based on our conviction that there is that of God in each human being. It follows inevitably, therefore, that a person's sex has no more to do with his or her essential worth than do race, color, age, nationality or creed. It is a fundamental religious belief of Friends that women and men are equal.

Since the days of George Fox, Friends have generally accorded women equality with men more frequently than have other religious groups. To be sure, many Friends in the early days strongly resisted equal participation by women in the life of the Society; moreover, progress has been slow, and even today women do not have parity with men in all respects. One need only to ask, for example, if men and women have equal responsibility for first day school classes, and for meeting finances. It has long been assumed, however, that men and women share equal responsibility in the life of the

meeting. None of our roles are now designated as more appropriate for men or for women and, though we are sometimes guilty of subtle forms of stereotyping, we have made considerable progress.

The insistence of George Fox that women be permitted to have their own business meetings may seem to us a very limited gesture towards equality for women. It was, however, the opening wedge. Moreover, from the earliest days Quaker women had occasionally served in the traveling ministry. In fact, it may be that the legacy of experience in this and other forms of service made possible the later achievement of such Quaker and Quaker-influenced women as Mary Dyer, Elizabeth Fry, Lucretia Mott, Elizabeth Cady Stanton, the Grimke sisters and Susan B. Anthony.

It is important, however, that Friends not permit a pride in our past, nor a satisfaction with the relative equality of the sexes within the Society, either to blind us to continuing inequalities among Friends or to incapacitate us for working to end the more flagrant violations of women's right to equality in the wider world. The fact that we do not have fist fights in business meeting does not relieve us from working to end the use of violence in the rest of the world. Neither should the relatively greater equality of women and men within the Society of Friends be permitted to render us silent, passive or ineffective in the movement for women's equality.

The belief that there is that of God in every person, that all are children of the same God, has long led Friends to reject violence, to work for the abolition of slavery, to seek to improve treatment for the offender and the mentally ill, to demand equality for women, and to strive to remove economic inequalities that lead to poverty, illiteracy and starvation. The same conviction that has led Friends to work for such concerns and a long list of others now leads us anew to seek to be more sensitive to the numerous injustices suffered by women both within the Society and in the outside world, and to work to remove them.

In our continuing intention to acknowledge that of God in every person, and in the hope that our lives shall speak eloquently to others of the Spirit of Christ within us, let us consider the following queries:

Queries

1. Meeting

Do we assign Meeting responsibilities to women according to their capabilities, rather than according to the roles they historically have been assigned?

Do we see women first as persons? Are we, for example, more aware of the sex of a woman Clerk than of a man Clerk? Are women and men given equal responsibility in controlling the use of the Meeting's resources?

Do we recognize and fully use leadership potential in women and men alike? Do we provide the funds and child care that may be necessary to help women serve the Meeting equally with men?

2. Home and Family

Are we conscious of the ways we ourselves, in our families and other relationships, perpetuate and reinforce sex role stereotypes? What are we doing about this? Do we take action to develop family life which will nurture the highest potential of all members, regardless of sex?

3. Witness

Do we find that it usually a woman who first makes us aware of an instance in which women are not treated equally with men? How do we respond to individuals whose sexism, whether conscious or not, hurts us or others?

Do we affirm women who are struggling to become responsible and autonomous as they make both traditional and nontraditional choices?

Do we support media which portray and affirm women as whole persons?

Do we cooperate with groups and individuals working for the equality of men and women?

4. Violence Against Women

Do we see that the oppression of women, like all oppression, is a violation of the human spirit?

Are we aware of the violence in treating women as sex objects? What are we doing to make ourselves aware of the ways in which we treat women as less than full persons, and of the ways on which women allow themselves to be so treated?

In what ways are we witnessing against the distortion and exploitation of women, and the violence against them, that we see in the media?

Are we sensitive to the fact that we perpetuate and strengthen injustice to women not merely when we apply sexual stereotypes to others, but when we yield to the temptation to accept such stereotyping ourselves when it is convenient or pleasant?

To what extent are we knowledgeable about domestic violence among Friends, such as battering of women, and psychological abuse?

What are we doing to change society's attitudes and responses towards victims of rape?

5. Language

Do we avoid and challenge the use of words which are pejorative toward women or exclude them and, instead, use words which affirm them?

Are we alert to sexist and patriarchal implications in the spiritual and theological language we may use? What are we doing about it?

6. Education

What are we doing to educate for positive, non-sexist parenting? Are we creating, using and promoting educational materials which combat sexism and sex role stereotyping, and which affirm the integrity of each child and adult?

Do we know and use the educational resources, both human and material, available to us through Friends and others who share our concerns?

7. Social Order

Do we include among our social concerns the economic oppression of women evident in inequalities in salaries and job opportunities? Are we aware of the social and personal implications of the lack of adequate child care for working mothers? What are we doing about it?

Do we recognize the conflicting issues between the morality of abortion, and the right of a woman to control her body? Between the morality of abortion, and the appropriateness of laws that restrict or prohibit it?

Are we supportive of legislators who recognize women and men as equal? Are we active now in the struggle to insure rights for women through legislation and personal witness?

Equality, a Racial Concern

Equality was the earliest Quaker testimony. What began as an understanding that all were equal, and as first manifest in Quaker practice that denied class and social distinctions, was expanded over time to an early recognition of sexual equality as well. John Woolman's long witness against slavery put Friends at the front of an ongoing effort against racial bigotry, and yet today we are brought to a new consciousness of the failure of that effort by the Racial Concerns Queries prepared by the 15th Triennial Meeting of the Friends World Committee for Consultation held at Kaimosi, Kenya, in the summer of 1982.

It is a simple truth to say that if we would cast out racism we must "love one another as Jesus has loved us," yet most need more detailed instruction. These queries are a beginning.

If one begins with presumptions of moral and mental greatness founded upon body color, the conduct and conclusions flowing therefrom will be erroneous. If one begins with prayer and intellectual honesty, profound consideration of the Queries together with a sharing of truthful—if embarrassing—answers will prime our spiritual pumps so we may start

*to reverse the descent from grace and begin to move toward spiritual wholeness.**

Queries on Racial Concerns**

For Friends Generally

1. Are we aware of the way in which our social institutions contribute, and continue to contribute, to racism?
2. Have Friends directly or indirectly supported commercial organizations that thrive on racial exploitation?
3. Do Friends attempt to provide their children with enriching and positive interracial experiences?
4. Are Friends aware of the extent to which race and culture affect profits and privileges? Can Friends identify particular instances? Are Friends willing to share, materially and spiritually, with persons of other colors and races?
5. What efforts do we make to welcome persons of cultures and color other than our own into Monthly Meetings of the Society of Friends, and into Friends' committees?
6. Are Friends with responsibilities in teaching and media presentation careful of the canons of honest scholarship and research? Do we take care to examine such works for premises and assumptions that have roots in racism?
7. Are Friends active in trying to help overcome the contemporary effects of past and present exploitation and deprivation of people who are racially different?

For Friends Individually

8. Am I sensitive to all aspects of racism, including discrimination and buried feelings of superiority or inferiority?
9. Have I tried to understand why the other person is, or feels, aggrieved? Do I really listen?
10. Am I being honest and forthright when I talk with persons of another color or race? Is it "that of God" in me which speaks to "that of God" in persons of other color or race?

* "Reflections on the Racial Concerns from Kaimosi," Almanina Barbour and Walter Sullivan, *Philadelphia Yearly Meeting News*, June 1984.

** Reproduced, with slight editing, from "Racial Concerns Queries," prepared at the 15th Triennial Meeting of the Friends World Committee for Consultation, Kaimosi, Kenya, August, 1982.

11. Am I willing to be open to the Light in matters of privilege and deprivation based on color or race?
12. Are we teaching our children that the love of God includes the equality of people, and respect for cultural and racial differences?

Sexual Preference

Now more aware of the socially inflicted suffering of people who love others of the same sex, we affirm the power and joy of non-exploitive, loving relationships. As a Society and as individuals, we oppose arbitrary social, economic, or legal abridgment of the right to share this love.

Pacific Yearly Meeting, 1972

In the time since Pacific Yearly Meeting was first jolted on the floor of its annual session to some awareness of its blindness, real or feigned, to the discrimination against gay and lesbian people by an insistent demand for attention and action, we have sought to demystify the myths about homosexuality, to examine our own responses, emotional and intellectual, to our children and friends whose sexual preference is for persons of the same sex and to practice in our relationships with one another what we believe and say about the joy and power of non-exploitive, loving relationships.

Through the courage and kindly persistence of gay friends, we initiated a study on how to understand the needs and problems of homosexuals in the Society, which resulted in a pamphlet published in 1974. We have consulted with other Quaker groups as they were moved to address the issue, and (against heavy opposition at first), we undertook a new group meeting format at our Yearly Meeting called "sharing groups." Such groups are open only to those persons who are the subject of a particular group, such as a women's sharing group, and a gay and lesbian's sharing group. These groups provided an early supportive means for gays and lesbians to meet only with each other to share with and support each other. With some initial vigor to undo our own discrimination, we sought out homosexuals for meeting responsibilities. We participated in protests against and demonstrations for civil rights denied gay and lesbian people. In all this we came to understand something of what we had, in fact, written at the start. We recognized that it is with the quality of relationships, not with their outward appearances, that we are rightly concerned. This insight has brought light to our views of those who increasingly are in nontraditional relationships, both gay and straight, and we are looking anew and without judgment at, for example, committed relationships outside of marriage and at the choice to be a single parent.

Some of the early fire of our new enlightenment is gone; we grow complacent and perhaps satisfied that we saw an evil and cast it out. Our gay Friends no longer pressure us to search for clarity on our freedom from discrimination and the behavior which follows from it.

Are we able to show the world we are faithful to our testimony of equality? Have we acted to marry any of our gay and lesbian members, welcomed their children, and involved them all in the life of our blessed communities without judgment or discord?

In a world which hears vitriolic statements against homosexuals made by state senators and persons who call themselves Christian, which sees the chance passerby beaten to death on the street on a suspicion that he is gay, we who proclaim a concern for equality and our love for all would seem to be called to act. In our Society the call may not find such gross expression, yet it exists. None of us must impose on homosexuals in our meetings subtle pressures to be dishonest about who they are so that we may remain comfortable. Those gays and lesbians who have achieved some accommodation and are given regard for their worth because they have been around a long time no longer feel an urgency and do not push us. We must insure that people only now discovering their sexual identity not have to go through the same difficulty that they did.

• PART III •

Advices and Queries

It is not opinion or speculation, or notions of what is true, or assent to or the subscription of articles and propositions, though never so soundly worded, that ... makes a man a true believer of true Christian. But it is a conformity of mind and practice to the will of God, in all holiness of conversation, according to the dictates of this Divine principle of Light and Life in the soul which denotes a person truly a child of God.

William Penn, {1692} 1962

Friends began to use queries to ascertain the state of the Society only a few years after its founding in England. The first set of such questions to be asked of monthly meetings read as follows:

Which Friends in service to the Society, in their respective regions, departed this life since last Yearly Meeting?

Which Friends, imprisoned on account of their testimony, died in prison since last Yearly Meeting?

How among Friends did Truth advance since last Yearly Meeting and how {do} t̄ they fare in relation to peace and unity?

By 1700 the practice of answering in writing had begun. The list of queries soon was enlarged to make inquiries concerning the conduct of meetings. In 1791 the first general advices were adopted. Periodical revisions occurred, developing queries and advices on discipline, evangelical soundness, moral and spiritual instruction, social responsibility, {and} ministry. Thus the queries and advices represent a continuing exploration of our common faith and practice.

These advices and queries are a challenge and an inspiration to Friends in their personal lives and in their corporate life as a Christian community. The advices and queries are a reminder of the basic faith and principles held to be essential to the life and witness of the Religious Society of Friends. Each of us is therefore asked to consider how the advices and queries affect us personally and where our service lies. Many may be disheartened at times because the ideal of Christian discipleship seems impossibly demanding, but we should all remember that we are to seek after it not with our own strength, but with the strength of the Christ within.

The advices and queries are intended for us{e} in monthly meetings as well as for personal devotions. Their use varies in meetings according to the needs of members. Many Meetings read the queries with appropriate advices or other material, once a month during business meetings or in other meetings. Meeting committees may find certain queries helpful in evaluating their activities. Meetings often publish the queries regularly

in their newsletters. They offer a basis for a Monthly Meeting's annual report on the state of the Society.

While the advices and queries are divided into categories for convenience of consideration, Friends are reminded that the sections are parts of a whole, as life itself is a unity. All aspects of life are holy; distinct lines cannot be drawn between the secular and the religious.

Worship

The heart of the life of the Religious Society of Friends is the meeting for worship. Its basis is direct communication with God, and it calls for us to offer ourselves, body, mind and soul for the doing of God's will.

In all our meetings for Worship, including those for consideration of Meeting business, and on the occasion of marriage and death, we gather in {a} spirit of silent prayer with a willingness to give as well as to receive. In speech or in silence, each person contributes to the meeting. Worshipping God together, we strengthen one another, and our bodies and minds are refreshed in the Life of the Spirit. Our daily lives are linked with the meeting for worship, the meeting for worship with our daily lives.

Friends are encouraged to give adequate time to study, meditation and prayer, and other ways of preparing for worship, and to arrive at meeting with an open heart and expectant spirit. During the meeting for worship, some people may feel moved to speak, to share an insight, to pray, to praise. Those who feel led to speak should do so, clearly and simply. When another speaks, we should listen, not in a critical attitude, but with an open spirit, seeking the thought behind the words and holding the speaker in love. After a message has been given, Friends allow time to ponder its meaning and to search themselves before another speaks.

Do we come to meeting with hearts and minds prepared for worship?

Do we meet in expectant waiting for the promptings of the Divine Spirit?
Is there a living silence in which we are drawn together by the power of God in our midst? Is this inspiration carried over into our daily living?

Is the vocal ministry exercised under the direct leading of the Holy Spirit without prearrangement, and in the simplicity and sincerity of truth? As we listen, or as we speak, are we guided by the Inner Light and sensitive to one another's needs? Are we careful not to speak at undue length or beyond personal spiritual experience?

Participation in the Life of the Meeting

The life of the Meeting depends upon varied gifts.* The Meeting is enriched when all members take an active part. The working of the Holy Spirit in our lives is expressed in prophetic ministry, in pastoral caring for each other, and in the example provided by lives lived in the Light.

In the active life of the Meeting an individual's leading is tempered and strengthened by the corporate body. The responsibility for participation in and the financial support of the Meeting is assumed by all members and attenders.

Attenders are encouraged to become acquainted with Friends' ways, and to apply for membership when they are ready.

When meeting for worship has a central place in one's life, regular and punctual attendance follows. We hold in the Light those who are unable to attend by reason of infirmity, or imprisonment, distance or other stresses in their lives.

Do we recognize the varied skills and spiritual gifts of our members and attenders? How do we nurture their use and growth? Do we all take an active part in the life of our Meeting?

How are strangers made to feel welcome in our midst? How do we encourage members and attenders to share in Meeting activities and to consider membership when they are ready?

Unity

Different ways of understanding the divine life may occur among us. These differences should not be ignored for the sake of a superficial unity. They should be recognized and understood, so that a deeper and more vital unity can be reached. Convictions which might divide or disrupt a Meeting, can through God's grace, help to make it creative and strong. Friends should keep faith and fellowship with each other, waiting in the Light for that unity which draws them together in the love and power of God.

Are love and unity maintained among us?

* "There are varieties of Gifts, but the same Spirit. There are varieties of service, but the same Lord, There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose. One man, through the Spirit, has the gift of wise speech, while another, by the power of the same Spirit, can put the deepest knowledge into words. Another, by the same Spirit, is granted faith; another, by the one Spirit, gifts of healing, and another miraculous powers; another has the gift of prophecy, and another the ability to distinguish true spirits from false; yet another has the gift of ecstatic utterance of different kinds, and another the ability to interpret it. But all these gifts are the work of one and the same Spirit, distributing them separately to each individual at will."

I Corinthians 12:4-11,
The New English Bible

Do we manifest a charitable, forgiving spirit and care for the reputation of others?

When problems and conflicts arise, are timely endeavors made to resolve them in a spirit of love and humility? How do we use our diversity for the spiritual growth of our Meeting?

Are we prepared to let go of our individual desires and let the Holy Spirit lead us to unity?

Mutual Care

Our need for love and care, and our response to this need in others, make up a rich part of our lives. In an exchange grounded in love, each of us is both giver and receiver, ready to help and accept help. Neither pride nor fear keeps us from the unconditional love and care of God manifested through others. Neither comfort nor self-centeredness blinds us to need in others.

We listen to one another with openness of heart and in good faith, aware that greater wisdom than our own is required to meet our human needs. We lift up our hearts to the Source of all wisdom and power.

In what ways are we bringing together members and attenders, young and old, in love and mutual care?

Do we visit one another in our homes and keep in touch with distant members?

Are we sensitive to the personal needs and difficulties of members and do we assist in useful ways?

Are we charitable with each other? Do we avoid hurtful criticism and gossip?

Do we practice the art of listening to one another, even beyond words?

How well are we able to love each other?

Home and Children

As Friends, our first concern for ourselves and our children is to live in the sense of assurance that we are all children of God. Family trust and love strengthen the light leading us to the knowledge and the love of God. The Bible and other religious literature are the rightful heritage of us all, and study and discussion in the family are the primary sources of religious training. Yet the written word has little meaning unless it leads to the expression of personal religious experience, which is the work of the Spirit behind the word. As individuals and families we must show our children and each other that our search for truth involves every aspect of life.

The Meeting can only support, not replace, the family in the care of children. Parents should make sure that their commitments outside the home do not encroach upon the time and loving attention the family needs for its health and well-being.

Yet every member of the Meeting is responsible in some measure for the care of the children. When this spirit of common concern is present, our children gain a sense of belonging and commitment to the larger community and to their heritage. The family, whatever its composition, is a precious and often tenuous bonding of people. It is through our family and the Meeting ties that God's presence among us is most clearly felt. In the eyes of our children, in the loving expression among adults, in the concern we have for the well-being of all in the Meeting family, we feel God's love at work on earth.

Does our home life support our need both for a sense of personal identity and for spiritual fulfillment?

Do we make our homes a place{s} of friendliness, joy and peace, where God is real for those who live there and those who visit?

Do we share our deepest beliefs with our children and one another and bring such influences among us which tend to develop our religious life?

How does our Meeting sustain families?

Do we encourage our children to actively participate in Meeting? Do we provide our children and young adults with a framework for active, ongoing participation in Meeting?

How do we help our children and ourselves to strengthen our knowledge and sense of our Quaker heritage and religious beliefs?

Simplicity

From earliest days, Friends have cherished the value of simplicity. Simplicity shows itself in sincerity. It results in a life and speech of integrity, free of sham and artificiality, unencumbered by unnecessary things and excessive activity. It implies freedom from harmful habits and addictions. Christian simplicity is one of the fruit of a primary commitment to the Spirit of God. Writing of simplicity, Thomas Kelly reminds us: "Life is meant to be lived from a Center, a divine Center—a life of unhurried peace and power. It is simple. It is serene. It takes no time, but it occupies all our time."

Do we center our lives in an awareness of the Presence of God so that all things take their rightful place?

Do we keep our lives uncluttered with things and activities, and avoid commitments beyond our strength and light? Is the life of our Meeting so ordered that it helps us to simplify our lives? Do we offer {order} our individual lives so as to nourish our spiritual growth?

Are our lives so filled by the Spirit that we are free of the use of tobacco, alcohol, and other drugs and of excesses of any kind? Do we choose recreations which strengthen our physical, mental and spiritual lives and avoid those which may prove harmful to ourselves and others?

Do we keep to a single standard of truth, so that we are free from the use of judicial and other oaths? Are we punctual in keeping promises, prompt in the payment of debts, and just and honorable in all our dealings? Do we refrain from betting and gambling and from practices based on the principle of gambling? Do we keep to simplicity, moderation and honesty in our speech, our manner of living and our daily work?

Peace

Peace is the state in which we are in accord with God, the earth, others and ourselves. It comes to us only when we submit to the Spirit found within us.

We know that true, lasting peace among us can finally be attained only through unity in the life of the Spirit. We work to create the conditions of peace, such as freedom, justice, cooperation and the right sharing of the world's resources.

As we work for peace in the world, we search out the seeds of war in ourselves and in our way of life. We seek ways to cooperate to save life and strengthen the bonds of unit among all people.

Do we live in the virtue of that life and power which takes away the occasion of all war?

Do we refrain from taking part in war as inconsistent with the spirit of Christ?

What are we doing to remove the causes of war and to bring about the conditions of peace? Where there is hatred, division and strife, how are we instruments of reconciliation and love?

How do we communicate to others an understanding of the basis of our peace testimony?

As we work for peace in the world, are we nourished by peace within ourselves?

Equality

People everywhere are children of God and members of one family. We have regard for the worth of each person. We cannot be easy in our lives when others suffer indignity, injustice, or want. In the Spirit of Christ are we ready to put ourselves at one another's side and share each other's burdens. Al we are true to the divine within us, we respond to the divine in others.

Do we speak to and answer "that of God" in everyone?

In all our relations with others do we treat them as equals?

Do we avoid being drawn into violent reactions against those who are destructive of human dignity? Do we reach out to the violator {violation} as well as the violated with courage and love?

Do we search diligently for ways of assuring the right of every individual to be loved, cared for, and properly educated; to obtain useful employment; and to live in dignity?

Witness

We are glad to tell in words as well as deeds the faith that is in us. We seek fellowship with others of our own faith and with all people, realizing the oneness of humanity and the kingdom of God. Our witness is characterized by humility and a willingness to learn from others so that differences can be transcended. In discussion, we must not allow the strength of our convictions to betray us into making misleading or contentious statements. The experience of others, especially those in circumstances different from our own, help us to discover what is true for us and may help us sense real kinship. We are constantly reminded that Truth is greater than the knowledge anyone of us has of it.

How do our lives testify to our convictions as Friends? What are we doing to share our faith? How do we practice listening to the Truth which may be revealed by others?

What ways do we find to cooperate with persons and groups with whom we share beliefs and concerns? Do we reach out with love and respect to those with whom we disagree?

What are we doing to make the larger community aware of our Friends meeting?

Civic Responsibility

We value the part we have in shaping the laws of our country. It is our task to see that these laws serve God's purposes. Our aim is the building of a social order which works toward the kingdom of God. We affirm our unchanging conviction that our first allegiance is to God, and if this conflicts with any compulsion of the state, we serve our country best by remaining true to our higher loyalty.

If, by divine leading, our attention is focused on a law contrary to divine law, we must proceed with care. Before making a decision, we pray for further divine guidance; we speak with our Meeting, our family, and all those who might be affected by our decision. If our decision involves disobedience to the law we make the grounds of our action clear to all concerned. If there are penalties, we must suffer them without evasion. We care for those who suffer for conscience's sake.

Are we conscientious in fulfilling obligations to the state and society while opposing those contrary to our understanding of the leadings of God?

What are we doing as a Meeting to carry our share of responsibility for the government of our community, state and nation, and for the development of needed international organizations? To work for changes in government when change is needed?

To what extent are we interested in the schools of our community and concerned to establish practices in them consistent with the values we cherish as Friends?

Do we share our convictions in a spirit of loving concern?

Stewardship

John Woolman's simple statement in *A Word of Remembrance and Caution to the Rich* (1793) may serve as a beginning for all consideration of stewardship: "As Christians, all we possess are the gifts of God. Now in distributing them to others we act as his steward, and it becomes our station to act agreeably to that divine wisdom which he graciously gives to his servants."

The principle of stewardship thus applies to all that we have and are, as individuals, as members of groups, and as inhabitants of the earth. As individuals, we are obliged to use our time, our various abilities, our strength, our money our material possessions and other resources in a spirit of humble stewardship, committed to the right sharing of these resources among people everywhere.

"To turn all the treasures we possess into the channel of Universal Love becomes the business of our lives"—this, in the words of John Woolman, is the meaning of Christian stewardship.

Do we regard our time, talents, energy, money, material possessions and other resources as gifts from God, to be held in stewardship and shared according to the Light we are given? How do we express this conviction?

What are we doing as individuals and as a Meeting to use and thereby perfect our gifts? Do we encourage others to use theirs?

What are we doing to work toward a right sharing of the world's resources; toward a balance between human life and the limited resources of our earth, so that all may have an opportunity to fulfill their lives?

How do we cherish and protect the natural world, of which all people are a living part?

• PART IV •

Organization and Practice

Being orderly come together ... proceed in the wisdom of God.

Edward Burrough, 1662

The Monthly Meeting

The Monthly Meeting is the fundamental unit of the Society of Friends. A true meeting in the Quaker sense is a meeting of people which is also a meeting with God. So far as this divine-human meeting takes place, there is order, unity, and power. If and when this connection fails, Friends should wait for its resumption; then "the way may open" once more. The good order of Friends is based on this conception of a "meeting." Through its corporate fellowship, Friends in a given place relate themselves to the profoundest realities of life; birth and death; our unity with other people and our concern for them.

The Meeting as Community

We are a religious community whose goal is wholeness. Our community is made up of people with common human gifts and needs, but we each belong to special groups which add much to the richness of our life together: the young, the old, families, couples, single people. Each needs to be encouraged to share what is special to him or her.

We are concerned to maintain a connection between our children and the Religious Society of Friends while at the same time being tender toward their needs as developing persons and valuing their contributions from their special vantage point.

While marriage and child rearing are important commitments, we believe that men and women can live whole and satisfying lives as single adults. In the same way that we seek to embrace and support married Friends we also support those in the Meeting who by choice or circumstance are not married. We recognize the special opportunity for love and service given Friends free from family obligations. Meetings can help single people to an affirmative awareness of the possibilities open to them. Friends should be aware of single persons among them who desire companionship, and should gently support their search for divine leading in regard to their relationships. We recognize the needs of single persons for embrace, intimacy, and sharing, and we seek to include them in our hearts and lives. We recognize, also, the needs of single parents and seek to befriend them and their children.

We cherish the older Friends among us, offering support as they face changing circumstances in their lives. We value the wisdom, serenity and detachment which advancing age may bring. We share the thankfulness the memories of the blessings and happiness which these lives have held and continue to hold. We value older people in

new ways as they pass on responsibilities to others, assuring them that their thoughts and prayers may liberate love and power in others.

In such a community as ours, pastoral care falls upon each member as well as upon our Ministry and Oversight committees. Each of us is called to minister. This often requires educating ourselves and our committees toward being aware of the special needs of members and attenders, learning to make appropriate responses and knowing the special resources of our local communities. We aim for the nurturing kind of relationships which best help each person to grow.

While we receive the loving care of the Meeting, we also nurture the meeting community through our care for the spiritual condition of all in the meeting community. The interaction within and between our homes and the meeting offers us strength that helps us to become whole.

Organization

The purpose of organization is not for its own sake, but to provide the Meeting with the necessary means for orderly and effective operation, with a maximum of freedom, participation, and responsibility. To carry out its responsibilities, a Monthly Meeting keeps good records; receives and records members; provides spiritual and, if need be, material aid to those in its fellowship; oversees marriages; gives care at the time of death; counsels with members in troubled circumstances; terminates membership when necessary; collects funds for its maintenance and work; holds titles and administers trust funds as required; witnesses to Friends' testimonies; relates itself to its Quarterly Meeting and Yearly Meeting, to other bodies of Friends, and to other organizations with common concerns; and carries on any work and assumes any function consistent with the faith of Friends and not specifically referred to some other Meeting.

Simple in its early stages, the Meeting's organization evolves with the needs of the Meeting. A small Meeting may be able to act at first as a "committee of the whole." As it gains strength and experience, particular responsibilities will be laid on appropriate persons and committees. Early consideration should be given to selection of a combined Committee on Ministry and Oversight, whose Clerk should be a member other than the Clerk of the Meeting. Care for the religious education of children requires early and continuing attention.

Officers

Ministry in word and act, responsibility for the good order and material needs of the Meeting, visitation, faithfulness in testimonies—all these things, in the measure of the Light that is given, fall upon persons in the Meeting. For practical reasons, however, the Monthly Meeting shall appoint suitable members to serve as its officers for definite terms of service. It appoints these officers annually from appropriately proposed nominations (see below p. 36). Friends should be concerned both to appoint the best qualified persons and to develop and use the resources of the whole Meeting, including those of younger and newer participants, as well as older people. A good officer is one who, while assuming a particular responsibility, seeks to engage the resources of the Meeting in the task to be done.

The *Clerk* shall preside at the business sessions of the Meeting, prepare or bear responsibility for the minutes of its proceedings, and carry out the instructions of the Meeting. (See below for qualifications and role of a presiding Clerk.) *Assistant Clerks* (such as a *Recording Clerk*, to aid in preparing minutes, and *Alternate Clerk*, to preside when the Clerk is unable to serve, and a *Corresponding Clerk*, to aid with Meeting correspondence) may be appointed as needed.

The *Treasurer* shall be responsible for the custody and disbursement of the funds of the Meeting. A report shall be given regularly to the Meeting and accounts audited annually.

The Recorder shall see that a record of membership is kept on forms provided by the Yearly Meeting, making sure that all records are faithfully and accurately kept for all time. Such records cover vital statistics pertaining to the member and his or her immediate family, whether or not they are all members of the Meeting. Any changes relating to the membership, such as births, deaths, transfers, releases, or marriages, shall be promptly recorded.

Once a year, the *Recorder* shall answer a questionnaire from the Statistical Clerk of Yearly Meeting giving information regarding the Monthly Meeting. A copy of this report shall be a part of the permanent records of the Monthly Meeting.

The Recorder also makes sure that other important records of the Meeting are being properly cared for. Minute and record books in current use may be kept by the officer responsible for them. All others shall be preserved, together with important correspondence and legal papers, such as deeds, conveyances, and trusts, in a permanent repository, protected from fire and loss. All minutes and records shall be kept on paper of high quality. Typewritten records are preferable to handwritten ones. (See Appendix, Recommendations for Monthly Meeting Records).

Qualifications and Responsibilities of a Clerk

The Clerk's basic function is to "clear" the business of the Meeting. This is done by seeing to it that all pertinent business and concerns are presented clearly and in good order to the Monthly Meeting for its deliberate consideration, united action, and appropriate execution. The following suggestions are meant especially for the Clerk of a Monthly Meeting, but they apply generally to the Clerk of any Friends meeting or committee.

The Clerk is a member of the Meeting who has the confidence of its members and who, in turn, has a respect and warm regard for its individual members and attenders. It is important that the Clerk be spiritually sensitive so that, in a business meeting, as in a meeting for worship at which business is not conducted, corporate guidance may be found through the leading of the Spirit. It is helpful for the Clerk to have a knowledge of *Faith and Practice*, and of other Quaker literature. The Clerk should be able to comprehend readily, evaluate rightly, and state clearly and concisely an item of business or concern that comes to the Meeting. He or she should be able to listen receptively to what is said, and to gather the sense of the Meeting at the proper time. No doubt few Friends can measure up to the qualifications of an ideal Clerk, but the role is an excellent

one for developing leadership, and Friends should choose persons who have the potential to learn and grow.

The Clerk attends the meeting for worship and keeps close to the work of committees, of which he or she should be considered an *ex officio* member. In order to be aware of the condition of the Meeting, it is essential that the Clerk attend meetings of the Committee on Worship and Ministry and the Committee on Oversight.

The Clerk presides at all business meetings. (An Alternate Clerk may be appointed to preside when the Clerk is unavoidably prevented from attending.) The Clerk prepares the agenda prior to the meeting, and encourages committee Clerks and others to provide ahead of time any reports, concerns, proposals, and other data that are needed for the agenda. The Clerk's care in preparing the agenda, and his or her judgment of the relative urgency and importance of matters, can help greatly to facilitate the Meeting's business. The Clerk sees that correspondence that comes to the Meeting is not neglected. It is important that interested attenders, as well as members, be encouraged to attend and take part in the Meeting's business though there may be occasions when members alone should make a particular decision, such as those involving the meeting in legal or financial responsibility.

The role of the Clerk is to set the pace of the Meeting so that its business may be accomplished without undue delay or hurry; to facilitate a full expression of the views of the Meeting; to assure that a few do not dominate. In the role of Clerk a member does not express personal opinions. If there is a view on a matter which has not been presented, and needs to be, the Clerk asks the Meeting for permission to present it. If the Clerk is led to state a strong opinion on a controversial matter, the Alternate Clerk or another appropriate person is asked to preside and take the sense of the Meeting during deliberations on the matter.

As actions are taken, it is the Clerk's duty to see that assignments are clear, and to notify promptly in writing the responsible persons and committees. Friends should accept only responsibilities that they are willing and able to perform, and carry these out with dispatch and care.

The Clerk signs all official papers and minutes. If legal documents and minutes are involved, it is good practice for both the Clerk and the Recording Clerk to sign. The Clerk prepares and endorses certificates of transfer (or removal), minutes of sojourn, travel minutes, and letters of introduction. The Clerk also endorses travel minutes and letters of introduction presented by visiting Friends.

The Clerk has the responsibility to see that the activities of the Monthly Meeting are coordinated with those of the Quarterly and Yearly Meeting of which it is a part. Such coordination includes seeing that representatives are appointed, reports written and sent to the proper officers, that business and concerns, at the proper time, are sent to the Quarterly and Yearly Meeting, and that items received from those Meetings are delivered to the proper persons and committees.

The Friends' Process for Making Decisions

Friends make group decisions in the faith that the divine Spirit, which is accessible to all persons, is one, and that therefore, if Friends will wait upon and heed the light of Truth within, we can find unity in what we do. This faith becomes a very practical fact in determining how Friends make decisions.

Historically, Friends developed their way of making decisions in the late 1660's, when practical matters, such as the suffering of Friends in prison and other needs of their families, had to be dealt with. Also, a crisis of leadership had arisen within the Quaker movement. It became clear to George Fox—himself in prison at the time—that a method had to be found for Friends as a body to take responsibility for needed decisions, rather than for it to be assumed by a few outstanding leaders. Fox worked out a system of monthly, quarterly and Yearly Meetings through which Friends could deal with matters of corporate concern and responsibility.

Friends' faith in united guidance means that we do not resort to a vote in settling an issue. There are great advantages but also grave risks, in this faith and method. Unlike a decision resting upon a majority vote, one made according to a true "sense of the meeting" can avoid overriding an unconvinced minority. It also allows the development of unforeseen insights which may enable Friends to modify previously held opinions and agree in a new and better view of the matter under consideration.

Yet the method is subject to abuse unless Friends are truly willing to open themselves to light and guidance beyond their private wills. A few Friends with strongly held positions may prevent a Meeting from taking an action felt to be right by most of those present. In such a case, objecting Friends may well question whether their views should be considered as binding the Friends as a whole. On the other hand, a Meeting may too readily agree in an action on plausible but superficial grounds, in which case it will do well to ponder objections voiced by a minority of Friends, or even a single Friend, which reach to the heart of the matter at hand. In any case, Friends' method of agreement calls for repeated self-examination by all concerned.

Friends are urged to seek divine guidance at all times, be mutually forbearing, and be concerned for the good of the Meeting as a whole, rather than to vindicate a personal preference. Having expressed a view, a Friend should refrain from pressing it unduly. The grace of humor can often help to relax the tensions of a Meeting so that new light comes to it. Until the Meeting can unite in a minute, the previous policy remains unchanged, or no decision is made on new business, as the case may be.

Friends with concerns in some particular area of Quaker witness—such as social order, peace, or inward development—are urged to see these in relation of the whole faith of Friends. This faith involves several dimensions of truth. In the words of Howard Brinton, it includes elements of "the mystical, the evangelical, the rational and the humanitarian" so related that each exercises a restraint upon the others.* Friends can save

* *Friends for 300 Years*, p. 203

a business meeting a great deal of time if, in conceiving and formulating a concern, they will keep in mind the full meaning of our Quaker faith and witness.

While Friends ordinarily take care of their business at a regular monthly meeting for business, the Clerk may call a meeting to deal with an urgent matter. Adequate notice of a called meeting should be given, particularly if the topic is of a controversial nature.

Friends begin meetings in which decisions are to be made with a time of silent worship. In the stillness they are reminded that a business or committee meeting is, in fact, a meeting for worship for the purpose of dealing with certain matters of importance to the life of the Meeting.

The faith of Friends in united guidance can help the Clerk or committee Clerk to understand his or her particular role. This is not to direct the course of the Meeting toward certain predetermined goals; it is to keep open the channels of communication among those present and foster an overall sense of the guidance of the Spirit, as Friends seek corporate unity.

Committee clerks and members with business to come before a Meeting should submit these items ahead of time to the Clerk for inclusion in the agenda. If the Clerk reviews the agenda with the Meeting it will help Friends to judge the time available for each item. The Clerk may ask if there are additional matters to be considered. As the items are dealt with, the Clerk makes sure that all present have opportunity to express their view. To speak briefly, without repetition and to the point is not only a matter of good order but of right attitude. Friends address the Clerk, do not speak to individuals, and should be hesitant about speaking more than once. Each vocal contribution should be something which adds to the material already given.

When Friends appear to be united in an action to be taken, the Clerk formulates a minute reflecting the sense of the Meeting. A member may propose a modification of, or substitute for, the Clerk's minute. When the wording appears satisfactory, the Clerk asks Friends if they approve the minute. If Friends, without objection, approve, the minute is recorded as an action of the Meeting. Decisions are made by those present at the meeting. It is well that the Clerk be given authority to make minor editorial changes in a minute if, after more careful consideration, such changes appear needed. Those changes are noted at the next meeting, when the minutes of the previous meeting are read.

By "unity" in a given action, Friends understand that the Meeting approves it without objection, or that Friends are so fully agreed in it that those who have objections are willing for the Meeting to proceed even though they themselves still hold certain reservations about it. The Meeting may include reference to the objections in the minute recording the action. It is permissible for a Meeting to act, even though objecting Friends are not willing for the Meeting to proceed. If the objector is a "weighty Friend," one whose judgment has been proved over considerable time, the "stop" in that member's mind should settle the matter. If, on the other hand, he or she is known to the Meeting as a persistent and perhaps chronic objector, then the Clerk may, quietly and with great

sensitivity, and after a period of silent worship, announce that the weight of the Meeting seems decidedly to favor the action, and that the proposal is approved.*

The same principle applies even on occasions when there is more than one objector. The value to a Meeting in the views of one or more objections lies in the possibility that those views represent or will lead to new light on the matter being considered. One of the Clerk's more demanding responsibilities is to tell the difference between those occasions when it is the sense of the Meeting that the objector's views must be heeded, and those times when the Meeting has reached unity and—despite objection—must act. Friends seek neither unanimity (a matter of votes), nor consensus (a resolution of differing worldly opinions); we seek, rather, unity in the Spirit. When the Clerk is clear that the sense of the Meeting approves an action, and that the dissenting views represent not light, but obstruction, it is his or her obligation to articulate the sense of the Meeting and to declare that the proposal is approved. It is, in all instances, the sense of the Meeting, as stated by the Clerk and approved by the Meeting that must prevail.

In any case, it is better that a Meeting allow full opportunity for differences to be aired and faced rather than for it to try to muffle certain views or circumvent certain attitudes in fear of dissension, or to insist on carrying through a given proposal. The faith of Friends is that truth, fully and openly sought, will carry its own conviction, and that unity can be found in truth and love.

Some issues are sure to be controversial and difficult. However, in dealing with them, Friends have found certain ways in which hurtful contention or a seeming impasse may be avoided, and progress made toward understanding and agreement. These ways include pausing for a time of silent worship, the temporary postponement of action on a difficult issue, and the holding of a threshing meeting.

When an issue is known to be complex and controversial, entailing information with which some Friends may be unfamiliar, it is advisable to arrange one or more meetings in which no decision is to be made. Early Friends called such meetings "threshing meetings," on the assumption that through them the chaff might be separated from the grain of truth. Through such meetings, the way can be cleared for later action on the issue.

Full notice of a threshing meeting is given, and special efforts made to see that Friends of all shades of opinion can and will be present. To the extent that Friends of a given view are absent, the usefulness of such a meeting will be impaired. If factual material needs to be presented, persons knowledgeable on the subject should be asked to present such material and be available to answer questions.

The Clerk or moderator of a threshing meeting makes it clear at the start that no decisions are to be made and that the Meeting not only expects expressions of the widest differences but welcomes them. Friends are urged not to hold back whatever troubles them about the issue. The Clerk's job, then, is to draw out the reticent, limit the time

* Insights into the Friends' process for making decisions found in this and the following paragraph are derived from Rufus Jones, *Finding the Trail of Life* (1926), p.97

taken by too-ready talkers, and see that all present have opportunity to speak. It is useful to ask a secretary to take notes of the meeting for later reference.

Another way Friends have found to facilitate agreement in a meeting is through calling for a time of silent worship during a tense session on a difficult matter. The Clerk or any member may ask the Meeting for such a period. Until the Clerk feels that adequate time has elapsed, the silence is observed by all present. In the stillness, the matter at hand may appear in a new light and the way open for Friends to reach agreement.

Another way of avoiding a seeming deadlock is for the Clerk or another member to suggest the withdrawal of a matter for consideration at a later time: It may be helpful for the Clerk to be allowed to select a small committee, including Friends of diverse views, charged with revising the proposal in the light of objections that have been voiced. The committee may then report to the next regular meeting or at a called meeting. If the matter is urgent, the committee may retire from a given meeting to return to it before its close.

At the heart of the Friends way of making decisions lies a faith that may be called to our minds by the words of these familiar queries:

Are meetings in which business is conducted held in a spirit of worship?
Do we seek truth and the right course of action, rather than acceptance for
a previously formed opinion?

Do we help one another in our search for unity by speaking briefly and
without repetition?

Do we maintain a spirit of love, patience and understanding? Are we
tender and considerate of our differing views, coming to a decision only
when we have found a sense of unity?

Committees

The Monthly Meeting appoints qualified members to serve on the Committee on Worship and Ministry and the Committee on Oversight. It appoints members, and experienced faithful attenders, to such other committees as are needed to carry out the work of the Meeting. These ordinarily include a Nominating and a Finance Committee and such other committees as those on Religious Education, Peace, Fellowship, Arrangements, Visitation, and Social Order. These committees usually report to the Monthly Meeting at regular intervals. The actions of all committees are subject to the final decision of the Monthly Meeting. All appointments to such committees are for definite terms of service and may be arranged so that only a portion of the members of each committee is appointed at a given time.

The Nominating Committee

The Nominating Committee is a small representative committee whose members serve overlapping terms and whose new members are nominated by a small committee

selected by the Monthly Meeting for this purpose. The Nominating Committee should have a good knowledge both of the structure and function of the Meeting and the qualifications and interests of members and participants of the Meeting. It begins its work well before the meeting at which new officers and committees are annually selected. It considers its nominations with a balanced regard for proved experience, potential leadership, and full use of the resources of the Meeting. The committee serves as a standing committee throughout the year to nominate persons or fill vacancies as they may occur.

The Committee on Worship and Ministry and The Committee on Oversight

The closely-related functions of these two committees are central to the life of the Meeting. That of the Committee on Worship and Ministry concerns the spiritual life of the Meeting as that of the Overseers concerns its corporate life. The functions of both committees may be delegated to a single committee, usually called the Committee on Ministry and Oversight.* Meetings should understand their different and overlapping functions, making sure that these responsibilities are faithfully carried out. Separate committees, meeting jointly at regular intervals, shall be appointed if possible. In a small Meeting, the functions of both these committees may be carried by the Meeting as a whole. The committees report regularly to the Monthly Meeting and, in consultation with the Meeting community, prepare an annual report on the condition of the Meeting. Upon approval by the Monthly Meeting, this report is forwarded to the Quarterly and Yearly Meetings.

The actions of these committees, as with all committees, are subject to the Monthly Meeting's corporate discernment of God's will. While special responsibilities are laid upon the appointed members of these committees, all who attend the meeting for worship share in the responsibility to care for each other and to be fully present in the silence, drawing together in expectant waiting and prayer.

Committee on Worship and Ministry

The function of the Committee on Worship and Ministry is to foster and strengthen the spiritual growth of the Meeting community. The first responsibility of its members is to deepen their own lives and their preparation for worship, confident that the power of God may work through all persons in the Meeting and beyond. The committee seeks to strengthen the lives of the individuals in the Meeting by encouraging our varied gifts for ministry and service. These gifts may be nurtured through the use of vocal ministry, teaching, counsel, or through esthetic, social, and practical ways of expression. The committee may wish to circulate appropriate literature and arrange for retreats, study groups, and spiritual sharing groups.

* Some meetings call this single committee the "Committee on Ministry and Counsel," with the term "Counsel" covering the functions of the term "Oversight" as described in this Discipline. In historical Quaker usage, a Committee (or Meeting) on Ministry and Counsel—successor to the Meeting of Ministers and Elders—has usually, though apparently not invariably, been one concerned with worship and vocal ministry rather than also with care of the membership.

This committee includes members of varied age, sex and gifts who are faithful in worship and sensitive to the life of the Spirit. It shall include both Friends inclined to speak in the meeting for worship and those less inclined to do so. It also includes Friends who are looked to as helpful counselors, to whom persons go instinctively for understanding and loving care.

Care for the Meeting for Worship. The Committee meets regularly to keep the meeting for worship under constant review, prayer, and care. Their own example is the chief means through which they can strengthen the meeting for worship. Their concern during the week, the promptness and reverence with which they approach the meeting for worship, and their faithfulness in responding to and staying within the guidance of the Spirit are the most effective ways through which they may deepen the quality of the worship. An ever-renewed dedication to worship is almost always the best cure for what may go wrong in a worship meeting. Through self-examination and mutual counsel they may help one another to be well led in worship and ministry. At times, they open their meeting to all for a common sharing of experience and search for insight concerning the meeting for worship.

Vocal Ministry

From its earliest days the Society of Friends has emphasized the importance to the Christian community of a living ministry, freely given in the service of God and man, a task calling for dedication of life and often for the sacrifice of other claims, because it involved not the pursuit of a profession, but obedience to a vocation.

London Yearly Meeting, 1931

The Committee on Worship and Ministry should be mindful that there are differences in background, fluency of expression, and power of interpretation among those who may be led to speak. They have a responsibility to give sympathetic encouragement to those who show promising gifts and to give loving guidance to those whose ministry is not as helpful as it might be. They shall endeavor to open the way for those who are timid and young in vocal ministry and shall encourage all Friends in the ministry of sympathetic listening. In trying to be helpful the committee is governed by a sense of the common seeking for right guidance of fallible human beings, rather than by an assumption of superior wisdom.

All Friends who are moved of the Lord to speak the word of the Lord, whom the Lord hath made to be his mouth, speak not your own words to feed the sensual part of man in your own wills; for there God is not honoured and wisdom is not justified. Therefore be servants to the Truth and do not strive for mastery, but serve one another in love. Wash one another's feet; take Christ for your example that I may hear of no strife among you. Therefore mind not high things but fear and condescend to men of low degree; for the fear of the Lord keeps the heart clean, and the pure in heart see God.

George Fox, c. 1660

Vocal prayer prompted by gratitude, joy or a deep concern, is a vital part of the meeting for worship. The responsibility rests on each member of the group to be ready and willing for vocal expression as one feels called to do so. A lack of experience or a sense of unworthiness must not prevent obedience to the leadings of the Spirit. A concern for sharing a message may arise in advance of the meeting, but the decision to speak should be left to a clear leading at the time. As one sits in silence, a message may arise out of the depth of the soul which seems intended not simply for the worshipper, but for the gathering as a whole. If the message is not expressed, one becomes burdened with a sense of omission, but if it is faithfully uttered there may follow a sense of inward peace. The sensitive person may learn to recognize the call as clearly as the voice of a friend, though quite unable to describe its quality. One who is unaccustomed to speaking should have faith that God will provide strength to give the message. The speaker should be careful not to speak at undue length or beyond personal spiritual experience. Delivery is simple and distinct in order that all may hear. When another is led to minister Friends listen with an open heart, seeking the Spirit behind the words and holding the speaker in love. A message that does not answer one person's needs may be helpful to another. After a message has been given, it is usually appropriate to allow time to ponder its meaning, letting the Spirit move through the assembly of Friends before another ministers.

On one never-to-be-forgotten Sunday morning, I found myself one of a small company of silent worshippers, who were content to sit down together without words, that each one might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by any human utterance. Utterance I knew was free, should the words be given; and, before the meeting was over a sentence or two were uttered in great simplicity by an old and apparently untaught man, rising in his place amongst the rest of us. I did not pay much attention to the words he spoke, and I have no recollection of their purport. My whole soul was filled with the unutterable peace of the undisturbed opportunity for communion with God, with the sense that at last I had found a place where I might, without the faintest suspicion of insincerity, join with others in simply seeking His presence. To sit down in silence could at least pledge me to nothing; it might open to me (as it did that morning) the very gate of heaven.

Caroline E. Stephen, 1890

True ministry is not simply an expression of views of truth or ideals of conduct. It arises out of personal communion with God in the atmosphere of fellowship with others, whether before or at the time of meeting with them. It should have in it a direct message adapted to their present spiritual needs. To find the right words for a gathered company, whether of vocal prayer or testimony, we need to wait for that sense of call that comes to us from God through the fellowship of hearts that are bound into harmony by the flowing through them of the tides of His living presence. Hence, whatever may have been on our minds beforehand—whatever thoughts we may have worked out under the sense of help from God—must be held loosely, with perfect

willingness to refrain from uttering them if the right time has not come. In a large company, where there may be many speakers, it is of special importance that we should thus quietly wait for clear guidance.

London Yearly Meeting, 1945

Care for Individual Lives

If but one man or woman were raised up by His power to stand and live in the same spirit that the Apostles and Prophets were in, who gave forth the Scriptures, that man or woman should shake all the country in their profession for ten miles round.

George Fox, c. 1660

All Friends are encouraged to give adequate time to study, meditation and prayer, and other ways of preparing for worship. If a Christian fellowship is to fulfill its task of proclaiming the gospel and serving God, there must be a succession of lives touched and transformed by the Spirit of Christ and dedicated to God's service. Since members of the Committee on Worship and Ministry are concerned to nurture and strengthen the meeting for worship, they should have concern for the well-being of all who make up the Meeting community and should know them well. Particular responsibility for care and counseling of individuals with regard to matters of spiritual growth lies with the Committee on Worship and Ministry.

Counsel. Members of both committees on Worship and Ministry and the Committee on Oversight are appointed with the special qualities of a counselor in mind: warmth, sympathy, the ability to listen without judging, the ability to keep confidences, spiritual insight without prejudice, and practical resourcefulness. Friends can learn to recognize these gifts in themselves and in others and to nurture them so that there may be greater sensitivity to the needs of others. In counseling, the meeting for worship can be a basic resource. Through corporate worship, the power of God's love may open a way that reaches to the hidden depths of personal problems. In worship, Friends seek to grow in spiritual and emotional maturity, in understanding of our common human weakness and our common recourse to divine love.

The following suggestions are made as guides for the Committees and to those entrusted with counseling when a particular need has arisen:

Listening is the key to the helping process. To listen helpfully and creatively involves patience, a desire to understand. It is important to avoid giving advice. One need not have faced the same problem to be helpful. The committee that visits with the person in need of counsel may suggest new ways of looking at the problem and possible solutions, but decisions should be left to the person. Emotional support in a hard decision can be most helpful.

A problem may be too complex and beyond the capacity of a Meeting to handle. In such cases professional help should be sought. Members of all such committees need to have knowledge of professional resources in the wider community. The Meeting may be helpful at the time assistance is required, in practical ways such as Friends offer in other times of stress, illness, or sorrow.

People are sometimes drawn to a Meeting because they see it as offering help in personal problems. A Meeting should not attempt to offer solutions or aid beyond its powers. The Meeting should also be sensitive to those who may not recognize their need for counseling, or who hesitate to seek help.

We all have positive and negative feelings about ourselves, about life and one another. We need to face and accept these feelings in others and in ourselves, and to see them in the light of the love which transcends our human limitations. Friends who undertake counseling should not be deterred from accepting this responsibility because of their own human weaknesses. They must be willing and able to accept criticism with humility and without retaliation. They will learn from their mistakes, from one another, and especially from the ones they are called upon to help.

Committee on Oversight (Overseers)

The Committee on Oversight (Overseers) is responsible for care of the membership and oversight of the corporate life of the Meeting. It considers and recommends action upon requests for membership and transfer and withdrawal of membership. It keeps an accurate list, with mailing addresses and telephone numbers, of all members and regular attenders of the Monthly Meeting. It is concerned for the nurture of the religious life of children and young people, for their participation in the Meeting, and their preparation for membership. It endeavors to make newcomers and attenders welcome, to provide information concerning Friends to inquirers, and to make clear to prospective members the interest of the Meeting in their joining its fellowship. The committee assists those contemplating and entering into marriage under care of the Meeting. It gives care and aid in needed arrangements at the time of death. The committee encourages visitation and fellowship within the Meeting and seeks to assure that those who are ill, troubled, or in material need are visited, counseled with, and assisted as may be needed. It tries to be of help in reconciling differences which may come about in the Meeting and in clarifying matters involving organizational procedure. It keeps in touch with such related committees as those on Education, Visitation, Marriage, and Memorials. The Meeting selects members (of both sexes and representative of the varied make-up of the Meeting) of experience, sympathy, good judgment, and discretion to serve on this committee.

Membership

"George Fox and his early followers," wrote Rufus Jones, "went forth with unbounded enthusiasm to discover in all lands those who were true fellow members with them in this great household of God, and who were the hidden seed of God."

The Religious Society of Friends is a community of faith based on a shared experience of the Spirit of Christ by which we are guided. Friends worship together. We are a Christian fellowship in which religious experience, both individual and corporate, is profoundly important. We are committed to following the life and teachings of Jesus, and to being ever open to the leadings of God within ourselves as well as others. Membership is the outward recognition of an experience of the living God, and of unity, in faith and in practice, with other members of the Society of Friends.

Membership, a Brief History

There are certain broad principles of belief and practice that afford a basis for an association in and through which living membership can find expression. In the case of our own Society, unity is essential upon the spiritual and practical nature of Christianity—the deep and penetrating reality of worship and the claim of Christ to rule our whole life, both inward and outward.

London Yearly Meeting, 1931

Although regularly enrolled membership as we know it was not a feature of the early Religious Society of Friends, a recognized membership did exist. In its first years, the Society was a radical and charismatic movement, very much at odds with the civil and religious bodies of its day. Joining involved rejection by contemporary society, as well as the risk of imprisonment, physical abuse and economic ruin. Only those deeply convinced and committed were willing to face the consequences of being considered Friends. Though there was no formal membership, fanaticism and spiritual irresponsibility led to the practice of disownment. Those who misrepresented the Society in word or deed were disowned: they did not represent the Society of Friends. Though still welcome in worship and fellowship, they were not allowed to participate in Meeting decisions.

Though the word "member" appears in early Friends' correspondence, and lists of those "suffering for Truth's sake" were drawn up almost from the beginning, formal membership was not established until the eighteenth century. By that time, the Society of Friends had become respectable. Some people came to it solely for the support it offered. While there are those today who wish to join Meetings to satisfy needs for witness and/or fellowship, it is important to remember that the Society of Friends is, first and last, a religious body—a gathering of the faithful.

Not as though we had already attained, neither were already perfect, but we follow after. . . forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize which is the high calling of God in Christ Jesus.

Philippians 3:12, 14

Spiritual and Practical Aspects of Membership

The Monthly Meetings of the Religious Society of Friends desire to include in their membership all who find themselves in unity with their faith and practices. Since the admission of members is the responsibility of the Monthly Meeting, an applicant will have come to know the aspirations and ways of a particular Meeting, and be prepared to share in the responsibilities, difficulties and joys of its community. Our sharing with all seekers, and our relationship to a particular meeting, should not cause us to overlook our identity as Friends. It is the duty of the Meeting to ensure that a prospective member has knowledge of the wider body of Friends. Membership in a Monthly Meeting includes a relationship to the Quarterly and Yearly Meetings of which the Monthly Meeting is a part. That relationship, though not a formal membership, extends one's joys and

obligations to include the wider family of Friends; this relationship embraces all Friends around the world.

Membership is a practical matter and indicates a commitment to attend regularly meetings for worship, including those for the conduct of business; give service through committees, and otherwise, as the way opens; and share in financial responsibility.

Children and Membership

All children of the Meeting are from birth under its care. The Meeting is aware of and responsive to the needs of its children, most particularly their spiritual needs. Children develop their sense of themselves as Friends, not only through attendance at meeting for worship and religious instruction, but also through friendship with Meeting adults and participation in Meeting activities.

It is incumbent upon a Meeting to include all of its children in the life of the Meeting so that all feel themselves loved, appreciated, accepted and joyously a part of that life. In such an atmosphere children will grow, coming to understand their relationship to the Society, and, if the way opens, applying for membership. The time for applying for membership may vary. When a young person in the Meeting comes to such a decision, and initiates a request for membership, it will be considered according to the Meeting's regular procedures. (See below, "Becoming a Member").

Types of Membership

Membership: Monthly Meetings may extend membership by individual application, or by certificates of transfer (removal) from another Monthly Meeting.

Sojourning Membership: Friends who expect to be residing temporarily near a Monthly Meeting which is not their own, should ask their Meeting for a minute of sojourn. If the home Meeting approves, it may issue a certificate, recommending said Friend to the other Meeting. A sojourning membership terminates when the sojourner leaves the visited Meeting, whose Clerk should so notify the home meeting.

Acceptance by the visited Meeting of the Minute of Sojourn accords the Friend's full participation in the visited meeting. The primary financial responsibility of sojourning Friends and the membership statistics remain with the home meeting. Friends who find that their stay will be prolonged beyond a year are encouraged to transfer their membership. A Minute of Sojourn does not terminate the membership in the home Meeting.

Preparation for Membership

A person who is considering joining the Society of Friends, through consistent attendance and study, will come to accept its faith, its way of worship, its manner of conducting business and the responsibilities of membership. Also important is familiarity with the Yearly Meeting discipline, *Faith and Practice*, and with the history, principles and testimonies of the Religious Society of Friends.

Becoming a Member

All decisions concerning membership in the Society of Friends are made in sessions of the Monthly Meeting.

An applicant for membership writes a letter to the Monthly Meeting expressing a desire to become a member. The letter need contain no more than a plain request. The letter should be addressed to the Clerk of the Monthly Meeting, who promptly sends an acknowledgment on behalf of the Meeting.

The application is then given to the Overseers. The letter is to be read to the Monthly Meeting as soon as appropriate after it is received. In some meetings the Clerk reads the letter at the next monthly meeting after it is received. The Meeting then refers its consideration to the Overseers. In others, the Clerk forwards the letter to the committee directly and it is only read to the meeting when the recommendation for acceptance is presented. The Overseers appoint a visiting committee of two or three members, at least one of whom is an Overseer, to visit and counsel with the applicant. Great care should be taken to select sympathetic and discerning Friends who also have a strong understanding of the meaning and implications of membership. The members of the committee meet with the applicant as many times and over as long a period as they find necessary in order to ascertain the applicant's readiness for membership. They should be willing to postpone acceptance of an application if they determine that the applicant is not sufficiently prepared for the responsibilities of membership in the Society of Friends. If the visiting committee feels the applicant is not yet ready for membership, that committee shall encourage a wider exposure to Friends' beliefs and practices. It may recommend additional reading, suggest that the applicant discuss Quakerism with more members of the Meeting, and arrange additional visits with the applicant. When it becomes clear to the applicant, the visiting committee, or both, that membership is not advisable, the application may be withdrawn.

The committee's visits serve to determine the readiness of the applicant and the Meeting for this membership by providing an opportunity (1) for the visiting Friends to become acquainted with the applicant on a deeper level, (2) for the applicant to ask questions, and (3) for giving any help needed to prepare the applicant and the Meeting for this new membership. The topics below, many of which will appear naturally in the course of conversation, may serve as guidelines for the committee. They are not meant as an examination, nor is it expected that there are right or wrong answers. Rather their value lies in what they may reveal of the experience of both the counseling Friends and the applicant in seeking and discovering Truth. Sufficient time must be allowed to ensure mutual understanding and trust. Several visits may be appropriate. All visits take place in the spirit of a common search.

1. *Motive for Applying:* The applicant is naturally interested in this subject and may wish to speak at length about it. Pursuing its implications may well take considerable time and this is taken into consideration as plans are made for the visit(s). It is helpful to look both at the long-range and more immediate reasons for the application.

2. *Responsibilities of Membership*: Membership involves both spiritual and practical considerations. The applicant should understand the importance to the Meeting of regular and prompt attendance at meetings for worship and business and of being sensitive to a Friend's obligation to contribute to the quality of silence and spoken ministry. A discussion of the applicant's potential contributions to the work and finances of the Meeting is essential. The applicant should know that, even though there is no appeal for funds at meeting for worship, a member is expected to support the Meeting financially. The committee makes sure the applicant knows this is done.
3. *Spiritual and Theological Matters*: The applicant needs to be aware that a Friends' meeting for worship is more than a collection of people independently meditating and seeking their own Light within. The Light of Christ, which is the source of all our inner Light, is one to which we all contribute and in which we all share. The applicant should be able to accept the varied theological expressions among Friends.
4. *Friends' Practices*: The committee should make sure that the applicant is familiar with Friends' literature (see Bibliography). This will help the applicant to understand the spirit behind such practices as unprogrammed worship, the absence of a paid ministry, marriage and memorial services, and the lack of outward sacraments. Special attention should be given to the decision-making process and the importance of the Spirit in all our Meetings.
5. *Friends' Testimonies*: The applicant should understand the aspects of Quaker faith on which the testimonies of peace, simplicity, equality and community are based. (See Testimonies, p. 7).
6. *Organization*: The applicant should understand clearly the relationship among monthly, quarterly and yearly meetings, and their relationship to the Society of Friends. (See "Spiritual and Practical Aspects of Membership," p. 42). Friends may also find it useful to discuss Friends General Conference, Friends United Meeting, the Evangelical Friends Alliance, and other Quaker associations, centers for study, schools and colleges, and publications, and should understand the informal consultative relationship of the Friends World Committee for Consultation to yearly meetings around the world.
7. *Christianity and Other Religions*: The applicant should understand the Christian basis of the Society of Friends, accepting the significant place of Jesus and the Bible in the spiritual life of many Friends. Likewise it is important to understand that there are Friends who sometimes find traditional Christian language difficult and those who find spiritual meaning and inspiration from other religious sources. What is the applicant's attitude toward other Christians and other religions? The committee should make clear the necessity of resigning from membership and active participation in other religious organizations in order to avoid divided commitment.
8. *Membership and Personal Problems*: Opportunity should be given for the applicant to bring up past or present actions, involvements or obligations which may make

particular demands upon the meeting. The visiting committee should encourage frank discussion of any burdens the applicant may be carrying, pointing out the meeting resources and limitations in helping with these problems.

9. *Education:* The visit should include a discussion of the resources of the Meeting for the religious care and nurture of children, and for the lifelong spiritual growth of members of all ages, helping the applicant see the necessity for everyone to be involved in this process.
10. *Membership Procedure:* The committee should be certain that the applicant understands the procedure followed by the Meeting in acting on applications for membership. The applicant should be aware that members who become inactive, losing interest and contact with the Meeting, will be released from the membership rolls. (See Termination of Membership, p. 48).

The visiting committee reports to the Committee on Oversight. When the latter committee is satisfied with the applicant's sincerity and readiness for becoming a Friend, it recommends to the Monthly Meeting that the applicant be accepted into membership. At this time the applicant's letter is read to the Meeting if it has not been read previously. Final action on the recommendation is delayed until the following Monthly Meeting to allow Friends and the prospective member to become better acquainted with each other and to give Friends who have questions or reservations about the applicant an opportunity to explore these with the Committee on Oversight. It is customary for the applicant to withdraw from the room during deliberations about this membership. A member of the Committee on Oversight, other than one who has served on the visiting committee, usually accompanies the applicant. Upon approval of the application, the Meeting minutes its acceptance of the new member, appoints a committee of two or more to provide a warm welcome into the Meeting fellowship, and arranges for the completion and filing of the Membership Record. The welcoming visit also gives new members an opportunity to ask questions which may have occurred to them after they met with the visiting committee. The welcoming committee is often responsible for arranging for a Quaker book or periodical as the Meeting's welcoming gift; it reports to the Meeting when its assignments have been completed.

Transfer of Membership

All meetings need a functioning membership and all members need an available meeting. It is desirable that a member who lives beyond the reasonable limits of his or her own Monthly Meeting should have membership transferred to a more conveniently located meeting. Not doing so means a loss both to the individual and to the Meeting as well as failure to assume the responsibilities of membership. Membership is based on function, not sentiment. All recognize that the love for an old meeting is not transferable, nor should it be. Friends anticipate that appreciation and love for the new meeting will grow through full participation in its life.

When a Friend moves to the vicinity of another Monthly Meeting, the clerk of overseers of the original Meeting should write promptly to the clerk of the new Meeting, commending the member to their fellowship. Transfer of membership without undue delay is encouraged. When a relationship with the new Meeting has been established, the

member applies to the clerk of the old Meeting for a certificate of transfer (removal) to the new Meeting. At the same time, the member writes to the clerk of the new Meeting indicating that request for transfer has been made. Transfer of membership to a new Meeting is not automatic.

The request for transfer when received by the Clerk of the member's Meeting, should be given promptly to the Committee on Oversight, which, if everything is in order, recommends to the Monthly Meeting that the transfer be approved. The originating Meeting is obligated to inform the proposed new Meeting of any special problems experienced with a transferring member. Following approval by the originating Meeting, a Certificate of Transfer (see p. 106) is prepared by the Clerk, a copy of the Meeting Membership Record (see p. 104) is attached by the Recorder. These are then sent to the Clerk of the new Monthly Meeting, who promptly acknowledges receipt of the material. This material is given to the Committee on Oversight, which appoints a small committee to visit the Friend or family of Friends.

When no obstruction appears to the visiting committee, the Committee on Oversight recommends that the Monthly Meeting accept the Certificate of Transfer (Removal). If the Meeting approves, it records the Friend as a member without additional waiting. The Clerk furnishes the Member with a copy of the approving minute and sends an Acceptance of Transfer (see p. 106) to the member's former Meeting, with which the membership has continued in the interim. At the time of the acceptance of transfer, the Monthly Meeting should promptly appoint one or more Friends to visit the new member(s) and provide a warm welcome.

Should the visiting committee have grounds for serious question about accepting the transfer, consultation between the Committees on Oversight of both Meetings is in order, after which, if there remains serious objection, the new Meeting returns the Certificate to the issuing Meeting, making clear the basis for this action.

The transfer of membership deserves the same prayerful and thorough consideration given to those who first apply for membership in the Society of Friends. Meetings may vary greatly in style and character. There may also be some differences in the interpretation of membership requirements. This, however, is not to be construed as license for imposing additional requirements not found in this *Faith and Practice* or for setting aside those contained in it. The visiting Committee has the same composition and responsibilities as the committees which meet with first-time applicants (see p. 44). In addition, it makes certain that the transferring Friend(s) is (are) accepting of the unique character of the new Meeting, thus avoiding future misunderstandings.

Admission to Membership of Applicants from Preparative Meetings and Worship Groups

When an attender of a Preparative Meeting or Worship Group wishes to become a member of the Religious Society of Friends he or she does so by applying for membership in the overseeing Monthly Meeting, following the usual procedure for membership. This may be difficult if the two groups are a considerable distance apart, but such an application can provide an impetus for contact between the two groups as

both are involved in the process. The visiting committee should include members from both groups.

It is important that the visiting committee arrange sufficient time for satisfactorily meeting with the applicant. Many possible ways may be found for achieving this. Correspondence may be used. The committee should consult with the preparative group as well as with the applicant. It is important for the Monthly Meeting to have faith in the wisdom of the visiting committee and the preparative group for their part in the process.

In the early stages of a Preparative Meeting most of the responsibility for membership applications lies with the overseeing Meeting. As the group grows and when it has several members, the degree of its responsibility increases. As a Preparative Meeting approaches Monthly Meeting status, the Committee on Oversight of the overseeing Meeting may ask the Preparative Meeting's Committee on Oversight to consider the membership application and to give its comments to the Monthly Meeting. Only the Monthly Meeting can accept members. When a Preparative Meeting becomes a Monthly Meeting, Friends active in the Preparative Meeting should promptly transfer their memberships to the new Monthly Meeting.

Termination of Membership

Membership in the Society of Friends is terminated by action of the Monthly Meeting of which a person is a member, and membership of a Friend ceases when this action is recorded in the minutes. Termination of membership may be initiated by the member or by the Monthly Meeting. Monthly Meetings need to keep in mind that some Friends may go through periods, sometimes prolonged, when their association with the life of the Meeting is tenuous; membership, however, whose only basis is nostalgia, status, or inertia should not be continued.

Termination on the Initiative of a Member

When a member no longer feels in accord with the beliefs and practices of Friends, the individual consults with the Committee on Oversight to explore the validity of the feeling before considering resignation.

If a member writes a letter of resignation, it is given to the Committee on Oversight before being brought to the Monthly Meeting.

When the circumstances regarding termination and the person are already well known to the Committee on Oversight, and they are satisfied that the member's decision is clear, the Committee may make its recommendation to the Monthly Meeting without the appointment of a committee. If the reasons are not clear, Overseers appoints a committee of two or three persons, including one of its members, to visit the Friend and to inquire into the reasons for the resignation. If fitting, the Friend is encouraged to reconsider the request and to continue in the fellowship of the Meeting. If the member's intention remains unchanged, this is reported to the Committee on Oversight which in turn recommends to the Monthly Meeting that it grant the request for the termination. The Meeting minutes the release of the Friend, stating that it is at the member's request. The Clerk of the Meeting sends, by registered mail with return receipt requested, a letter

to the resigning member. The letter includes a copy of the Meeting minute which terminated the membership and expresses the affectionate regard of the Meeting. The Meeting is open to renewed application from this person, handling it according to the usual procedure for new members.

If a member wishes to resign in order to join another religious body, the Monthly Meeting grants the request with a minute stating that the individual has been released from the Society of Friends. The Clerk notifies the individual in writing of the Meeting's action and writes an appropriate letter to the religious body named by the applicant. When a member joins another religious body without resigning from the Monthly Meeting, the Meeting, upon receiving the information and confirming it with the Friend, minutes the release of the individual from membership in the Monthly Meeting. The Clerk then informs the individual of this action by registered mail with return receipt requested.

Termination on the Initiative of a Monthly Meeting

A Monthly Meeting may initiate the release from membership, if a Friend shows no interest in the Society of Friends over a prolonged period or exhibits repeated disregard of Friends' principles.

If a Friend shows neither interest in the Society of Friends nor concern for the responsibilities of membership, that member should be approached by a member of the Committee on Oversight, or by a small committee of its members, either by a visit or by correspondence. The purpose of this communication is to clarify the relationship between the member and the Society of Friends. This process may require an extended period of time. If continued efforts for a reasonable period, not to exceed five years, are of no avail, the Committee on Oversight notifies the member of its intention to recommend to the Monthly Meeting at a specified meeting for business that the individual's membership be terminated. If the Meeting concurs when the recommendation is made, it makes a minute reciting the circumstances and recording the termination of membership. The Clerk of the Meeting promptly sends a kindly written notice of this action to the discontinued member, by registered mail with return receipt requested.

If the address of a member is unknown, and continued efforts of the Committee on Oversight to locate the member are fruitless, the Committee recommends that the Meeting drop the individual from its membership roll and the Meeting minutes that action.

If a Friend by behavior or expression appears to harm the Meeting or misrepresent Friends, the Committee on Oversight appoints a small committee of its members to meet with the Friend. In a spirit of loving concern this committee counsels with the member, seeking to understand the member's views and actions. If there appears to be no hope of restoring unity with the Meeting, the Committee on Oversight so reports to the Monthly Meeting, and recommends that the membership be terminated. The Meeting may wish to appoint a special committee to confer further with the Friend before taking action. If there is still no hope of reconciliation, the Meeting notifies the member in writing of its intention to consider discontinuance of membership at a specified meeting for business.

If the Meeting agrees that the membership should be terminated, a minute to that effect is made and the individual notified of the action by registered mail with return receipt requested. In any consideration of termination of membership, if there are problems which cannot be resolved by the Monthly Meeting, the individual or the Meeting may approach the Quarterly Meeting Committee on Oversight for help. In all cases the Meeting and the individual(s) concerned seek to free each other, aware that all persons are subject to human error, and that forgiveness of one another is a divine and creative act.

Records

It is the Meeting's responsibility to keep accurate records of its membership. This is usually done by the Meeting's Recorder. The forms should be faithfully and accurately kept for each member at all times. (see p. 30).

Marriage

Marriage is the expression of God's will and purpose functioning in two lives, and is entered into joyfully, reverently and faithfully. In a Meeting for Worship, two individuals join together freely and equally, seeking God's help in realizing their hopes for lifelong partnership. It is the Light within each person which gives the marriage relationship the special grace of steadfastness and trust.

Today, most marriages are recorded with the legal authorities at the request of the couple, but originally this was not so. Historically, Friends struggled to gain recognition of their marriage because they were not performed by legal magistrates. In 1661, in a case involving inheritance for children of Friends, an appeal was made to the English court asking that legal recognition of Quaker marriages be granted. The request was granted, and subsequently marriages have been allowed to be recorded and legally recognized.

Quaker marriage vows invoke divine assistance. We believe that when we know God's love in our lives, when we are open to receiving direction from the Living Christ, we find the assistance which our relationships need. This openness requires maturity of spirit. We learn to love the other person as he or she actually is, steadily, wishing only that the other's potential be realized, and we find a depth of caring and trust which we know as the grace of God.

Marriages pass through many phases, and through all phases the quality of marriage is tested. The development of a marital relationship is a growing experience. Respect for each other and enduring loving expression deepen the bond. With God's help, each couple finds a true path and a way of living that leads to a strong union. Yet, whatever the style of life, all marriages need a foundation of commitment, communication, honesty, and integrity. Patience, humor and a spirit of adventure, guided by a mutual trust in God's presence, strengthen the present and brighten the hope for the future.

When Friends marry they are encouraged to do so under the care of the Meeting, in a spirit of commitment for lifelong care of the relationship. The Meeting's oversight

does not end with the wedding, but endures throughout the whole of life. In fulfilling its responsibility for oversight of a marriage, the Meeting and its members contribute in a variety of ways. Thoroughness in the clearness and guidance process is essential to seasoning the relationship and to establishing a strong base on which to begin the lifetime journey. Couples serve as important role models for our children and young adults as they learn about adult relationships. The Meeting also provides guidance and support to marriages through counseling, retreats, workshops, and referral assistance when needed. Most important, the Meeting and individuals assist couples through prayer and a strong belief in divine intercession in daily life.

Our life is love, and peace, and tenderness: and bearing one with another and forgiving one another and not ding accusations one against another; but proving one for another and helping one another up with a tender hand.

Isaac Penington, 1667

Procedure

Friends feel that the Meeting for Worship on the occasion of Marriage should be simple and reflective, exemplifying the importance of the step the couple is taking. When a couple wishes to be married under the care of the Monthly Meeting they write a letter stating their intention and request that the Meeting begin the clearness process. The good order of Friends requires that a minimum of three months elapse between the sending of the request and the desired date of the wedding. Usually the marriage is under the care of the Meeting where both partners' memberships reside. Should one or the other partner hold a membership in a meeting other than the one overseeing the wedding, a letter of clearness should be obtained from that Meeting.

Marriage Clearness Committee

When the request for oversight of a marriage is received, a marriage clearness committee is appointed by the Monthly Meeting at the recommendation of the overseers. It is important that members asked to serve be free of time ~~restraints~~ {restraints}, be open to prayerful consideration regarding the right course of action, and be individuals well founded in Friends' practice, with full knowledge of the oversight process and responsibility.

The couple and the clearness committee meet together and separately for thoughtful and prayerful discussions to seek God's will regarding the proposed marriage. Specific queries (see below) or topics may be presented by the committee or the couple to give direction to the discussions, or discussion may arise out of worship. It is important that those participating in the clearness process approach each meeting with open hearts and minds, that sufficient time be allotted for thorough understanding and seasoning to occur, and that any {encumbrance} ~~encumberance~~ be explored to ensure that both parties are free of conflicting obligations.

Suggested Topics for the Marriage Committee

1. *Backgrounds and Acquaintance.* How well do the couple know each other? What are their basic common values? How do they adapt to differences in background, religion, temperament or interests? Can they meet these differences with humor, mutual respect, patience, and generosity? Do they have the courage and the willingness to go together for outside guidance with any problem they are unable to solve?
2. *Religious Beliefs, Feelings, Aspirations.* Do they see marriage as a sacred relationship to be entered into with appreciation of its spiritual basis? How do they propose to meet their religious needs as a married couple? How do they plan to make their marriage accessible to Divine assistance? Do they endeavor to hold each other in the Light?
3. *Plans for the Future.* Do they think of themselves as trusted and equal partners in marriage, sharing the responsibilities and decisions? Are they supportive of each other's goals for personal growth and fulfillment? Do they communicate their feelings and needs, their dreams and fears to each other?
Are they aware of the need for developing a variety of other friendships that contribute both to individual growth and to the marriage relationship? Have they considered together whether or not they desire children, the problems as well as the joys they would bring, and the responsibilities for nurturing and guiding them? How do they view their relationships with each other's families and their obligations toward society?
4. *Discharge of Prior Commitments.* Have they prior obligations, personal or financial, which need to be met?
5. *Attitude of Parents.* What are the views of the parents toward the prospective marriage? These should be learned directly by the committee through personal conferences or correspondence.
6. *The Wedding.* How do they view the wedding which is to take place under the care of the Meeting? Are they familiar with the procedure? Do they appreciate the values involved as related to its forms?

When the time comes that the couple and the committee are clear that the wedding should go forward, the marriage committee reports its endorsement to the Monthly Meeting, indicating that unity has been found. The Monthly Meeting accepts the report for consideration and seasoning, and when it is able to unite in approving the request, the Meeting, with the couple's wishes in mind, will set a time and place and appoint an arrangements committee. (see p. 53)

It may be that unity to move forward is not readily found. The committee and the couple may choose to continue seeking God's will in this matter, or they may choose to lay aside the request indefinitely or permanently. When the right course of action is clear, the marriage committee reports this to the Monthly Meeting.

The Meeting for Worship on the occasion of Marriage gathers in silence at the appointed time. The meaning of the meeting for worship and the procedure of a Friends'

wedding may be explained to non-Friends in the invitations or early in the meeting. After a suitable time the couple will rise and, taking each other by the hand, declare in words to this effect, each speaking in turn:

In the presence of God, and before these our Friends, I take thee, _____, to be my (wife husband, partner), promising, with Divine assistance, to be unto thee a loving and faithful (wife, husband, partner), as long as we both shall live.

After these declarations, the marriage certificate will be signed by the couple. The certificate of marriage will then be read by a Friend appointed for that purpose.

A period of worship follows, after which the committee, or other Friends approved by them, shall close the Meeting. All those participating in the Meeting for Worship sign the marriage certificate.

Variations of this procedure may be used by the couple with the approval of the Monthly Meeting.

Arrangements Committee

This committee, appointed by the Monthly Meeting, works with the couple to insure that all desired legal requirements are met and that the marriage is accomplished with simplicity, dignity and reverence. The reception, if any, is also part of the committee's responsibility.

The arrangements committee should be knowledgeable about the legal requirements for registration of marriages in their locality. In general, there is a marriage license or form for recording marriage with the county clerk or similar officer. The usual form, with some adaptation, may be used if a special form for the Society of Friends is not obtainable. It is the responsibility of the couple to secure this form and of the arrangements committee to see that it is filled out and filed with the proper legal authority. In using the standard license form the committee ordinarily needs to make changes in the wording to comply with Friend's marriage procedures. The signatures of a person signing for the Meeting and of the legally required number of witnesses are important.

The Certificate

The Marriage Certificate: Certificates in the following form may be hand printed on parchment or good paper.

Whereas, A.B., of _____, son/daughter of C.B., of _____ and H. _____, his wife and D.D., of _____, daughter/son of F.E., of _____ and M. _____, his wife, having declared their intentions of marriage with each other to _____ Monthly Meeting of the Religious Society of Friends, held at _____, according to the good order used among them, and having the consent of parents (or

guardians), their proposed marriage was allowed by that Meeting. Now these are to certify to whom it may concern, that for the accomplishment _____ of their intentions, this _____ day of the _____ month, in the year of our Lord _____, they, A.B. and D.D., appeared in a Meeting for Worship of the Religious Society of Friends, held at _____ and A.B. taking D.D. by the hand, did, on this solemn occasion, declare that he/she took him/her, D.D. to be his/her wife/husband/partner, promising, with Divine assistance, to be unto him/her a loving and faithful wife/ husband/partner so long as they both shall live (or words to that effect); and then, in the same assembly, D.D. did in like manner declare that he/she took him/he': A.B., to be his/her wife/husband/partner promising, with Divine assistance, to be unto him/her a loving and faithful wife/husband/ partner so long as they both shall live (or words to that effect). And moreover they, A.B. and D.D., according to the custom of marriage, did, as a further confirmation thereof then and there, to these presents, set their hands.

A.B.

D.B.

And we, having been present at the marriage, have as witnesses set our hands the day and year above written.

Variations on the traditional certificate may be prepared by the couple in consultation with the Marriage Committee, or preprinted traditional forms may be ordered from Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia, Pennsylvania 19102.

Marriage Outside the Care of the Meeting

If a member is married outside the care of the Meeting, the overseers visit with the newly married couple, expressing the interest of the Meeting in their new relationship. It is assumed that the member or members will continue their relationship with the Meeting and that a non-member partner will be made welcome and invited to attend Meeting. As with marriages conducted under the care of the Meeting, marriages outside the Meeting also require the loving support and oversight of the Meeting.

Nurturing Marriage

In the true marriage relationship the independence of husband and wife is equal, their dependence mutual, and their obligations reciprocal.

Lucretia Mott (1793-1880)

The spiritual journey of an individual can be enhanced and strengthened in the marital relationship. The covenant of marriage opens the door to free and unreserved love, to forgiveness, to sharing strengths, to trust, and to the nurture of each other's growth.

Meetings have an important role in nurturing, supporting and celebrating the marriages under their care. Among persons of similar values and priorities, marriage partners can be sustained and guided in their efforts to build an enduring relationship. Communication among the members of the Meeting is vital. Celebrations, workshops and supportive discussion groups as well as meetings for worship are important within the life of the Meeting. Couples often appreciate the feeling of oversight that the Meeting offers when times are easy, but fail to invite the oversight process during difficult times. We need to be aware that the marriage relationship has far-reaching effects on others, and that actively seeking God's help and Meeting oversight is essential in fulfilling the marriage vows. As witnesses and parties to the marriage the Meeting has the responsibility to be steadfast and direct in fulfilling its oversight obligation. There may be times when the Meeting sees a need for concern and action when the couple does not. Prayerful worship and God's leading should guide all in these matters, superseding {superseding} hesitations and embarrassment.

Separation and Divorce

As with marriage, separation and divorce proceed only when there is a clear leading from God. No marriage should be terminated lightly or quickly. If after thoughtful and prayerful consideration and a period of seasoning, the couple finds that serious contemplation of separation or divorce is advisable, they may seek clearness through the Ministry and Oversight Committee in their Meeting. A dissolution moves forward when the couple, the clearness committee and God's leading make it clear that the marriage no longer exists.

In recent times Friends have become aware that when members are faced with separation or divorce often one or the other or both individuals feel alienated from further participation in Meeting. When the Meeting has taken an active role in the clearness process the sense of alienation may be lessened and separation may proceed with tenderness and charity. It may also be helpful for the Meeting and the couple to have a Meeting for Worship on the occasion of dissolution to seek God's grace for all and to reinforce the fact of termination within the loving community of the Meeting.

Remarriage

When a divorced or widowed person wishes to remarry it is a time for rejoicing. Remarriage is a new commitment to partnership and it takes much faith, strength and courage to remarry following the traumatic loss of a spouse. The remarriage of divorced persons under the care of the Meeting is undertaken when the parties to the marriage are well and affectionately known to the membership, when a suitable period of time has elapsed since the divorce, when the circumstances of the divorce(s) are well understood by the marriage clearness committee, when consideration has been given to assuring legal rights of the children by a former marriage, and when it is felt that the circumstances of the new marriage are likely to make it successful and fruitful in spiritual happiness.

The process of request, clearness and oversight of the remarriage are identical to those previously outlined. During the clearness process, however, special consideration is given to discussion pertinent to remarriage of a divorced or widowed Friend.

Where children or grandchildren are involved it is often advisable for the clearness process to include discussions with them. Often remarriage involves the creation of an extended family. The clearness committee can be helpful in resolving feelings about the new family order by involving all parties in thorough and prayerful examination of feelings and expectations. If divorced Friends seek remarriage, it may be helpful to include an ex-partner and his or her net family in the clearness process.*

A common religious faith, an endeavor to hold others in the Light, and the awareness that love deepens and matures with time, are qualities that lay a stable foundation for marriage. For those contemplating remarriage, it is important to let go of the past and look to the future.

Death and Memorials

They that love beyond the World cannot be separated by it. Death cannot kill what never dies. Nor can Spirits ever be divided that love and live in the same Divine principle. . They live in one another still.

William Penn, 1693

For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers; nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Romans, 8:38-39

The eternal God is thy refuge and underneath are the everlasting arms.

Deuteronomy 33:27

Death is no more than a turning of us over from time to eternity.

William Penn

Eternity is in our hearts, pressing upon our time-worn lives, warning us with intimations of an astounding destiny, calling us home to itself

Thomas A. Kelly

Death often faces us with the most difficult of questions, yet it may be the occasion of our most profound insights into the meaning of life. As Friends seek to surround the bereaved with love and care, the sustaining power of God can bring to all concerned not only courage but a transforming Truth about death and life itself. Although life instinctively avoids death, death is not the opposite of life. It is essential to the ongoing, changing nature of life.

When Friends suffer the loss of a loved one there is sustaining strength in the loving concern and helpfulness of the Meeting and its members. The Committee on

* A resource for further consideration is *Living With Oneself and Others* (New England Yearly Meeting), available through AFSC bookstores in California.

Oversight is primarily responsible for arrangements at the time of death, but all those in Meeting should be prepared, such as by being acquainted with “When Death Comes to the Meeting,” a resource handbook for Meetings.* Information should be available about community facilities and about legal requirements, including those for the use of organs and the use of the body for scientific purposes. It is helpful to have a general plan of procedure worked out in advance and to have acquainted appropriate mortuaries with Friends' attitudes and desires, thus reducing explanations to a minimum at the time of death. Friends are encouraged to consider the writing of a will and not to postpone this important matter. The will must be kept current in order to provide properly for members of the family, particularly minor children and the stewardship of property. A simple will can be helpful to the family. Many Friends belong to memorial societies which contract with given mortuaries in an area for prompt, simple and inexpensive disposition of the body, frequently through cremation. It is useful for the Meeting to keep on file, often with Membership Records, suggestions from members about arrangements desired at the time of their death, including a list of persons to be notified. A suggested form for this purpose is found on page 107. Meetings are responsible to remind members to review and update the information every few years.

It is the responsibility of the Committee on Oversight to give whatever specific help may be necessary when death comes, and Friends are urged to make their needs known. The committee asks appropriate Friends to visit and counsel with the family or friends of the deceased and to offer any needed assistance such as notifying relatives and friends or helping to plan a service and to assist in whatever ways the particular situation suggests.

Friends' testimony on simplicity, with consideration for the wishes of the family, should govern the arrangements which need to be made. Friends generally feel that prompt and simple disposition of the body should be followed at a suitable time by a Memorial Meeting held in the regular place of worship or at some other suitable place. For Friends, a Memorial Meeting is a Meeting for Worship on the occasion of death. Such a Memorial Meeting is approached in a spirit of peace and trust. It provides a time to celebrate in the Light a life whose spirit has been released to God and to draw survivors into the upholding comfort and loving care of the Divine Presence. Music or a prepared statement may be used if consistent with the spirit of the Meeting and desire of the family. The use of flowers in such a meeting is much the same as it might be in a Meeting for Worship. If persons other than Friends are expected to be present, it is helpful to have available a prepared statement explaining Friends' Memorial Meetings or for a selected Friend to talk briefly about the manner of the meeting near its beginning.

The Committee on Oversight prepares a memorial minute for a deceased member and presents it to the next monthly meeting for inclusion in the Meeting minutes and forwards the memorial to the Yearly Meeting. Copies of the minute may also be sent to Friends' publications.

* Prepared by the Ministry and Oversight Committee of Pacific Yearly Meeting of the Religious Society of Friends in 1973, reprinted in 1980. Also helpful is *Manual of Death Education and Simple Burial*, Ernest Morgan (ed.), Celo Press, 1973. Both publications available from AFSC Bookstore, 980 N. Fair Oaks Ave, Pasadena, CA 91103.

Clearness and Committees on Clearness

One of the special joys of a Friends Meeting is the recurring reminder that each person contributes to the spiritual strength of the loving community, and that the community is a guiding and sustaining force in the life of each individual. This mutual relationship strengthens the Meeting and produces a bond of love and trust among its members, helping the Meeting to find unity in its spiritual life and harmony in its actions. An important evidence of such spiritual unity in a meeting is that members feel free to ask for help in clarifying personal problems and in making decisions. These may relate to such matters as family adjustments, marriage difficulties, separation, divorce, stands to be taken on public issues, a new job, a required move to a distant area, a concern for personal witness, traveling in the ministry, and other personal decisions. Meetings usually respond to such requests for help by appointing committees on clearness* (sometimes called committees of concern).

A committee on clearness meets with the seeker not as professional counselors nor as friends discussing a problem and giving advice, but rather as caring Friends, drawing on the same resources that bind us together in meeting for worship. Maintaining a spirit of openness and prayerful waiting, the committee members seek to help the individual become clear about a problem or impending decision by serving as channels for divine guidance. Their purpose is not to criticize, to elder, nor to offer their collective wisdom; they are there to listen without prejudice or judgment, to help clarify alternatives, to help communication if necessary, and to provide emotional support as an individual, or a small group such as a family, seeks to find God's will. As in a meeting for business, all parties seek clearness, hoping to find "truth and the right course of action." In meetings of a committee on clearness, however, there is no need to find unity; the seeker's clearness is being served and the committee must finally stand aside, trusting that it may have been used to help the seeker see a problem more clearly or to make his or her own decision in the Light. In no case does a committee on clearness make the decision.

A committee on clearness is always formed at the request of the person or persons seeking clearness, though such a request may follow upon an offer by Friends in the Meeting to be of help. The seeker may initiate the forming of a committee by making a request of the Meeting or by asking any overseer of the Monthly Meeting. In every case, the request becomes the responsibility of the Committee on Oversight.

It is the duty of the Overseers to have serious preliminary talks with the seeker on the nature of the problem. Such talks may convince the committee that the seeker needs professional counseling, rather than the help of a Meeting committee, and it will advise the seeker accordingly. Alternatively, it may be clear to the committee that the seeker is already clear as to the course of action to be taken, but needs counsel from appropriate

* The term "clearness" referred originally to clearness before marriage from other entangling engagements or obligations. Today, if the problem or decision involves a possible Meeting action (such as a marriage, membership, release of a member or the like), then both the Meeting and the seeker must arrive at clearness before the action may be taken.

Friends on how to carry out the action or decision (the *how*, rather than the *whether*). In such a case, the Committee on Oversight should itself counsel with the seeker.

If, however, in the judgment of the Committee on Oversight, a clearness committee is appropriate, it will, in consultation with the seeker, appoint such a committee, designating a convener from among its members. A clearness committee should be composed of persons who, because of gifts and background, seem particularly suitable to help with the problem. It is essential that a committee on clearness include only people who are acceptable both to the committee on Oversight and to the seeker. A committee on clearness may include people of varied ages and experience, and will normally include from three to five members unless the Committee on Oversight feels that special circumstances require a larger committee.

When the problem is one in which, in the judgment of the Oversight Committee, the Meeting is too emotionally involved to be helpful, members of the committee on clearness may be selected from outside the Meeting community, from, for example, the Committee on Ministry and Oversight of the Quarterly or Yearly Meeting. It is worth repeating that Friends seek clearness in the Light; partisanship and emotional involvement are to be avoided, in favor of openness and a desire to be used as a channel for the Light so that the person or persons seeking help may reach clearness.

The experience of Friends has shown the usefulness of questions like the following to be considered by persons who have been asked to serve on a committee on clearness, and of a few advices for those who have agreed to do so:

Questions for Those Asked to Serve on a Committee on Clearness

1. Do you feel sufficiently at ease with the seeker and with the other members of the committee to work with them? Can you labor with them truly to provide an atmosphere in which divine guidance can be sought?
2. If it is a family decision, can you listen without prejudice or bias to each member who is involved?
3. Can you devote sufficient time and energy to this committee, knowing that it may take several meetings and many weeks or months to clarify the problem and provide support while the decision is made and carried out?
4. Can you keep the committee discussions confidential and avoid gossiping or referring to them outside the committee unless those requesting the help of the committee are comfortable with a wider sharing of their problem?

Advices for Members of a Committee on Clearness

1. Try truly to listen to the other persons present, rather than just waiting for your turn to talk. Give equal attention to each person present, whether adult or child.

2. Remember that people are capable of change and growth. Do not become absorbed with historical excuses or reasons for present problems. Focus on what is happening now to perpetuate the situation or to require a decision.
3. Do not take sides if it is a family problem. Each person contributes to the problem, its continuation and its solution.
4. Try to avoid all suggestion of blame. It destroys openness and makes clearness difficult or impossible to reach.
5. Do not give advice; do not present solutions to others. Do not create dependency by taking over responsibility. Remember that your task is to serve as a channel for the Light to help the seeker deal with the problem or make a decision; neither you nor the committee deals directly with the problem or makes the decision.

Finally, it is important that all members of a committee on clearness feel a responsibility to help the convener establish and maintain a right spirit in all meetings of the committee. The convener has the primary responsibility, but all members should cooperate in surrounding each meeting with a waiting silence; in beginning and ending with worship; in asking for moments of worship during a meeting; and in calling frequently to mind that a meeting of a committee on clearness is not an occasion for professional or amateur counseling, but a spiritual exercise, one in which Friends hope to be channels by means of which one or more seeking individuals may receive light on a problem and divine guidance for a decision which they—with God alone—must make.

New Gatherings Of Friends

Pacific Yearly Meeting is concerned that all who are moved to worship God after the manner of Friends may be able to do so. In areas where no Friends' Meeting exists, it encourages individual Friends and those drawn to Friends' ways to meet together and seek the Divine Guidance which in due time may gather them into a Meeting of Friends. Sometimes such groups meet as a Wider Quaker Fellowship group.**

New Meetings may be formed through the development of worship groups which have come about in this way, or through the forming and setting off of new Meetings by existing Monthly Meeting. Friends' testimony on community implies that Meetings be small enough in size to enable members to know each other well. This is essential to a blessed community. Existing Monthly Meetings are encouraged to set off new Worship Groups when the membership becomes too large to permit a true sense of community, or when it is more convenient for those members living at a distance from the meeting place.

* This statement includes material borrowed, with permission, from *Living with Oneself and Others* published by New England Yearly Meeting.

** Information concerning the Wider Quaker Fellowship may be obtained from The Friends World Committee for Consultation, 152-A N. 15th St., Philadelphia, Pennsylvania 19102.

Worship Groups

Pacific Yearly Meeting recognizes as a Worship Group a gathering of persons who meet regularly for worship after the manner of Friends and desire to be identified with the principles and practices of Pacific Yearly Meeting. During the time of their development, Worship Groups are encouraged to seek the care and guidance of a nearby Monthly Meeting, the nearest Quarterly Meeting and Pacific Yearly Meeting. Monthly Meetings, in turn, are encouraged to seek out, visit and assist new Worship Groups. When there is no Monthly Meeting able to take the Worship Group under its care, application may be made through an appropriate Quarterly Meeting or the Yearly Meeting, whose committees on Ministry and Oversight will assume the duties normally performed in the Monthly Meeting.

A Worship Group usually names a Correspondent to serve as a convener and correspondent of the group. It should organize sufficiently to carry out its responsibilities and to nurture {nurture} the interests and concerns of its participants. Applications for membership, requests for weddings, or other such formal actions must be taken through the Monthly Meeting to which the Worship Group is related. When a Worship Group feels it is ready to organize and conduct its own business in the manner of an established Meeting, it should consider requesting Preparative Meeting status.

Preparative Meetings

A Preparative Meeting is a meeting for worship and business which is under the care of and reports regularly to a Monthly Meeting and which ordinarily looks forward to becoming a Monthly Meeting. Under special circumstances, a Preparative Meeting may be under the care of a Quarterly Meeting, to which it reports through the Quarterly Meeting's Committee on Ministry and Oversight. It has officers and committees as needed, after the manner of a Monthly Meeting, and should hold a business meeting once a month. It should have the continuing care and counsel of a committee of oversight selected by the Monthly Meeting, or of the Quarterly Meeting (if under its care), or of one arranged jointly by the Monthly and Quarterly Meetings. A Preparative Meeting may not receive members, hold weddings, or otherwise act formally as an established Meeting; such actions, if desired by a Preparative Meeting, must be brought to and carried out through an appropriate Monthly Meeting. Memberships in a Preparative Meeting are held by the Monthly Meeting to which it is related, or, if under the care of a Quarterly Meeting, by a Monthly Meeting of that Quarterly Meeting mutually agreed upon. Friends participating in a Preparative Meeting with memberships in distant Meetings should request transfer of their memberships to the Monthly Meeting to which it is related.

There may be circumstances in which it is desirable that a Worship Group or a Preparative Meeting continue indefinitely as such. Generally speaking, however, Worship Groups and Preparative Meetings should look forward to such growth and development, under the grace and power of God, as may enable them to become Monthly Meetings. The step of becoming a Preparative Meeting provides opportunity for members to gain experience as a Friends' community. (See p. 28 for the requisites of a Monthly Meeting.)

Establishment Of New Monthly Meetings

A Monthly Meeting may be established through the initiative of a Preparative Meeting. When the Preparative Meeting feels itself ready to assume the responsibilities of a Monthly Meeting, it asks its Monthly Meeting to appoint a committee to work closely with the group until both the committee and the Preparative Committee are in unity that the Preparative Meeting is ready to become a Monthly Meeting. The committee recommends this action to the Monthly Meeting. The Meeting's recommendation, if favorable, is forwarded to the Ministry and Oversight Committee of the Quarterly Meeting, which makes a recommendation to the Quarterly Meeting. A suitable number of Friends should be appointed by the Quarterly Meeting to visit and become acquainted with the new Monthly Meeting. (That committee should continue oversight of the new Monthly Meeting for not less than a year following its recognition.)

The Quarterly Meeting has the authority to establish the group as a Monthly Meeting. Notice of that action is then forwarded to Yearly Meeting, which records the new Monthly Meeting as a member of that body. The Clerk of the Quarterly Meeting should promptly notify the Clerk and Statistical Clerk of the Yearly Meeting that the new Monthly Meeting has been established. Such a Meeting may function and be listed as a Monthly Meeting as soon as it has been established by the Quarterly Meeting, during the interval before its acceptance by the Yearly Meeting.

Quarterly Meetings

In areas in which several Meetings are near to each other geographically, they may associate themselves in a Quarterly (or Half Yearly) Meeting, whose purpose shall be to strengthen the life of Meetings in the area and to help relate their activities to those of Pacific Yearly Meeting and vice versa. Such regional Meetings shall ask for recognition from Pacific Yearly Meeting.

Responsibilities, functions, and actions may be referred to Quarterly Meetings by their constituent Monthly Meetings and/or by the Yearly Meeting. These include: the establishment and nurture of new Monthly Meetings and recommending their recognition to Yearly Meeting; strengthening the spiritual life and fellowship of Meetings and Friends (including young Friends) in their areas; compiling and submitting an annual State of Society report to Yearly Meeting based on written reports from their Monthly Meetings; making arrangements, as may be requested, for the annual sessions of Yearly Meeting which may be held in their areas; considering and acting on concerns and forwarding those so designated and approved to Yearly Meeting; and carrying out such other functions as are appropriate to a body of the Religious Society of Friends in their areas.

To carry out its responsibilities, a Quarterly Meeting shall meet regularly as agreed, during the year; appoint its own officers and committees as needed; and proceed in general according to the practices of a Meeting of Friends. It may appoint an Interim or Continuing Committee to help plan for its sessions and act for it between sessions within limits agreed upon. It should appoint a Committee on Ministry and Oversight or Counsel composed of experienced and spiritually sensitive Friends, representative of the area, and able to serve as a working committee. The functions of this committee shall

include care and counsel of Meetings and Worship Groups, aid in the nurture of the spiritual life of Friends in the area including young Friends, and counsel concerning the good order and spiritual life of the sessions of the Quarterly Meeting.

The Yearly Meeting

The Yearly Meeting is composed of members of its constituent Monthly Meetings, whose privilege and responsibility it is to participate in and support the Yearly Meeting and its annual sessions. It welcomes to its sessions and fellowship attenders of Monthly Meetings, members of other Yearly Meetings and all interested persons. The Yearly Meeting offers an opportunity for all present to share with and support one another in seeking to know and follow Divine Guidance and strengthen the bonds of fellowship which unites them. The exchanges of experience, feelings and insights which Friends are able to make at Yearly Meeting and through the *Friends Bulletin*, correspondence and intervisitation, as well as in Monthly and Quarterly Meetings, are the lifeblood of our fellowship. Far separated as we are geographically, we are able to feel ourselves, with deep gratitude to God, to be of one body.

The right ordering of Yearly Meeting requires much care, thought and prayer on the part of many Friends who have particular responsibilities, and a willingness to adhere to agreed procedures on the part of all concerned, subject always to the leading of the Spirit through which alone the purposes of Yearly Meeting can be achieved.

The Yearly Meeting holds its annual sessions at locations among the areas of Pacific Yearly Meeting. The Meeting reviews the State of the Society as reflected in the reports received from its Representative and other committees, hears and acts upon concerns which come to it from its constituent meetings and members (see pp 64-65 for appropriate ways of bringing concerns to the Yearly Meeting. It considers communications addressed to it and makes such communication as it desires, including an Epistle “to Friends Everywhere.” It determines a budget for its necessary expenses and an appropriate assessment per adult member to support it, selects its officers and committees, and deals with such other matters as may come to it as a body of the Religious Society of Friends. These plenary sessions for business are an opportunity for spiritual growth and refreshment. Other opportunities for spiritual enrichment at Yearly Meeting include meetings for worship, the presence of visiting Friends, worship-fellowship groups, programs for children, Junior and Young Friends and Friendly visiting. The Yearly Meeting exercises general oversight and care of its constituent Monthly and Quarterly Meetings in things pertaining to the yearly Meeting as a whole. It shall keep careful records of its procedures and information concerning constituent meetings and membership.

It is helpful if Monthly Meetings hold an orientation for all who will attend Yearly Meeting in order to acquaint newcomers in particular with the many opportunities at Yearly Meeting and to prevent their becoming overwhelmed by the wealth there to be appreciated.

The responsibility for actions and decisions lies with the members of the constituent meetings who are present at the annual gathering. They should consider themselves representatives of their respective Monthly and Quarterly Meetings as well as

members of the Yearly Meeting. They should be prepared to carry out such particular responsibilities as their Monthly, Quarterly and Yearly Meetings ask of them and they are able to perform.

Concerns in Quarterly and Yearly Meeting

Appropriate concerns should be brought to a Quarterly Meeting and to Yearly Meeting in much the same manner as to a Monthly Meeting. When one or more Quarterly or Monthly Meetings have worked on a concern and built up a foundation of essential background information, and reached a clear conclusion embodied in a proposed minute, the minute should be promptly forwarded to the Clerk of Yearly Meeting, who will send it to the appropriate Yearly Meeting committee. The Clerk will acknowledge receipt of the concern, and will inform the originating Meeting and the Representative Committee of its disposition. The committee will consider this minute, modifying it if thought advisable, for presentation to the Yearly Meeting. Other concerns which could not be seasoned in this manner may be presented to the Presiding Clerk, as far in advance of Yearly Meeting as possible. Ordinarily, these committees have the option of consolidating concerns and referring them back to Quarterly and Monthly Meetings for further seasoning, or finding unity, developing them for presentation at the Yearly Meeting.

In carrying out its assigned duty to give preliminary consideration and further seasoning to matters which may come before Yearly Meeting (see Representative Committee, p. 68), the Representative Committee may respond in a number of ways to concerns that have been brought to it, including the following: it may seek to help the committee or other group which has brought the concern by asking questions and making suggestions; it may act to consolidate two or more concerns which appear to duplicate or overlap; it may ask two or more committees to combine their concerns into one; it may decide that a concern has not been considered or brought by the appropriate committee, and may refer it to the proper committee; it may refer the concern to the originating group for further seasoning; it may place the concern on the agenda for consideration by Yearly Meeting.

The role of Representative Committee in the handling of concerns is a varied and difficult one, made easier by the presence on the committee of Friends from all Monthly Meetings and Quarterly Meetings. The committee assures that good order is followed in the presenting of a concern, and facilitates the hearing of the concern by Friends present at Yearly Meeting. More important, however, is its duty to undergird Yearly Meeting by providing additional opportunity for the seasoning of concerns directed to that body. Far from being a mere expeditor of documents, Representative Committee is a body of committed Friends responsible to broaden the base from which concerns are forwarded to Yearly Meeting. Properly carried out, the work of Representative Committee makes it possible for PYM plenary sessions to work through concerns that are no longer the property of a small group, but which have become the concern of the whole body of Yearly Meeting Friends. Together, corporately, we seek the advancement of Truth.

In all its deliberations, Representative Committee must remember that a genuine concern brought by committed Friends is a spiritual matter. The Committee must be sensitive to the risings of the Spirit, and must seek to open the way for Friends to hear

and respond to that Spirit. Friends seek neither unanimity (a matter of votes), nor consensus (a resolution of differing worldly opinions); we seek, rather, unity in the Spirit. Committee work is preparation for a spiritual exercise in which Friends in plenary session share their deeply felt leadings as they seek unity by prayerfully responding to the concerns that have been brought to them, and seek to work through them together. In this exercise, the traditional Friends' practice has been to hear and consider a concern and perhaps to approve a minute.

In exceptional circumstances, a concern may arise from the floor at a plenary session. If so, it should be presented briefly and heard without discussion. Then, at the discretion of the Clerk, the concern may be given to an appropriate committee for consideration, and for presentation, in written form in less than a hundred words, at a later session. If a concern arises from the floor at the last business session of Yearly Meeting, the Clerk has discretion as to its consideration.

Yearly Meeting Officers

Yearly Meeting officers are nominated by the Nominating Committee and appointed by the Yearly Meeting for one-year terms, which begin at the close of the annual session of Yearly Meeting unless otherwise indicated. Outgoing officers are expected to complete responsibilities related to the annual session and to orient new appointees.

Officers are selected from the membership of the Yearly Meeting without a specific pattern of change or rotation, but with a regard for their qualifications and ability to serve and their representation of the geography and resources for leadership, present and potential, of the Yearly Meeting.

Presiding Clerk. The Presiding Clerk has chief responsibility for the plenary sessions of the Yearly Meeting. In carrying this responsibility the Presiding Clerk (1) prepares the agenda for these sessions providing for worship, sharing, business and reports from Friends' organizations, (2) presides at these sessions, (3) sends the Epistle to yearly Meetings throughout the world and, (4), is responsible in cooperation with the Recording Clerks for the final form of the minutes of the Yearly Meeting. The Clerk is also responsible for seeing that the instructions of the Yearly Meeting are carried out.

In the event of the unavoidable or emergency absence of the Presiding Clerk, the Yearly Meeting shall call upon the past presiding clerks, starting with the one available who has served most recently. The Clerk presides at Meetings of the Representative Committee and is a member of all committees *ex officio*.

The Yearly Meeting appoints such additional clerks as may be needed, including an Assistant Clerk, Recording Clerks and a Reading Clerk. The *Assistant Clerk*, a Friend experienced in the working of the Yearly Meeting, assists the Presiding Clerk and supervises the practical arrangements for the conduct of business including those for a secretariat. The Assistant Clerk serves as Clerk of the Agenda Review Committee, oversees the scheduling of interest and sharing groups and makes arrangements for community night. The *Recording Clerks* assist the Presiding Clerk in the formulation of accurate minutes of all proceedings. These are read to the Meeting for correction and

approval and constitute the official minutes of the session. The Recording Clerks serve overlapping two-year terms. *Recording Clerk for Representative Committee* records the proceeding of the Representative Committee in the same manner. The *Reading Clerk* assists the Presiding Clerk by excerpting and reading Epistles sent to the Yearly Meeting, and other communications as appropriate.

The *Treasurer* receives and holds funds of the Yearly Meeting, makes disbursements as authored by the Yearly Meeting and keeps complete records of all income and expenditures. The Treasurer presents interim financial statements to the Yearly Meeting at its annual session and final financial statements to the Representative Committee meeting in Third Month. The Treasurer is a member of the Finance Committee and the PYM Holding Corporation *ex officio*. An *Assistant Treasurer* may be appointed to help the Treasurer as needed. The Treasurers are appointed for three-year terms, the term of office being consistent with the fiscal year, 1st day, Tenth Month to 30th day, Ninth Month.

The *Statistical Clerk* is responsible for assembling annual statistical reports from constituent Meetings as well as preparing lists of Worship Groups, Preparative Meetings and of officers and committee clerks of local Meetings. These lists are distributed to Meetings and statistical information is provided other Friends' organizations as appropriate. The annual report of the Statistical Clerk is given at Yearly Meeting and printed in the *Friends Bulletin*. The Clerk has charge of forms, files and current records of Yearly Meeting and transfers them to the care of the Historian-Archivist periodically. (See Appendix, "Recommendations for Yearly Meeting Records") Two members of the Committee on Ministry & Oversight are named to be available for guidance and counsel to the Statistical Clerk. The Statistical Clerk is a member of the Finance Committee *ex officio* and is appointed for a three-year term.

The *Historian-Archivist* gathers and preserves materials relating to the development and history of the Pacific Coast Association of Friends and Pacific Yearly Meeting and is responsible for their organization and care. The Historian-Archivist also maintains an index to the minutes of Pacific Yearly Meeting and its Representative Committee as an aid to officers and committees in their work. The Historian-Archivist is appointed for a three-year term and serves on the Discipline Committee *ex officio*.

The *Arrangements Clerk* has primary responsibility for all preparations and operations of such support services as are necessary for the right holding of the Yearly Meeting. These may include negotiating a contract for the site along with the Presiding Clerk and in consultation with the Treasurer and Clerk of the Sites Committee, determining the use of the various facilities at the site in consultation with the Presiding Clerk, maintaining liaison with the management and food services on the site. The Arrangements Clerk names the Arrangements Committee and serves as its ~~convener~~ {convener}, and is a member of the Representative Committee and the Agenda Review Committee *ex officio*. An *Assistant Arrangements Clerk* serves as an aide to the Arrangements Clerk and is a member of the Arrangements Committee *ex officio*.

The *Arrangements Committee* is a coordinating committee responsible for all preparations and ongoing operations of the Yearly Meeting annual session with the exception of the preparation of the agenda and program. It provides housing for all

resident attenders including the coordination of camping; provides all necessary equipment for the Yearly Meeting plenary sessions and committee and interest group needs and for the use of the Children's Program; arranges for a system of communications; arranges for transportation of attenders at PYM from their arrival on public carriers, and maintains liaison with the management and food services at the site through the Arrangements Clerk.

Members of the committee are named by the Arrangements Clerk and serve through the close of Yearly Meeting. The Arrangements Clerk serves as convener and assigns responsibilities to members, all of whom, together, ensure the smooth operation of the Yearly Meeting. The Clerk may ask Monthly Meetings in the area of the holding of the annual session each to take a particular assignment and provide volunteers to see that the work is accomplished. The Clerk may also co-opt these job-coordinators directly. The Registrar and Assistant Arrangements Clerk serve *ex officio*.

The *Registrar* issues registration forms and information as to housing, food, fees and the responsibilities of attenders at Yearly Meeting. The Registrar receives all submitted registrations and the financial deposits which accompany them and provides accommodations and meal tickets as requested. The Registrar serves on the Arrangements Committee, *ex officio*, and is responsible to the Arrangements Clerk. The Registrar is responsible for keeping accurate records of all revenues accompanying registrations, and conveys records and revenues to the Treasurer in a timely fashion.

Yearly Meeting Committees

Members of Yearly Meeting Committees and their clerks are nominated by the Nominating Committee and appointed by the Yearly Meeting unless otherwise indicated, and begin their terms of service at the close of the annual session. Outgoing members are expected to complete unfinished business and clerks are responsible for promptly turning over all materials to the incoming clerks and to the Archivist.

Representative Committee

The Representative Committee meets at the time of Yearly Meeting and in the interim between Yearly Meetings (usually the first weekend in Third Month), alternating its meeting place between Northern and Southern California. It may meet at other times, as directed by the Yearly Meeting, or, if needed, at the call of the Clerk. The Committee helps prepare the agenda of the Yearly Meeting, and gives preliminary consideration to matters which may come before the Yearly Meeting from its committees, the Quarterly and Monthly Meetings, or from individual members. (See p 64, Concerns in Quarterly and Yearly Meeting). The Committee may make recommendations to the Yearly Meeting or may act upon a concern itself. It is authorized to act on behalf of the Yearly Meeting if the matter is covered by longstanding policy or historical position and if the Committee is meeting when Yearly Meeting is not in session and action is required. All actions of the Representative Committee are reported to Yearly Meeting with the usual opportunity to reconsider any minute reported.

At its interim meeting the Committee names an *ad hoc* Committee to Name the Nominating Committee. It approves three Friends, selecting one to act as Convener and

naming a fourth as alternate. (See p 72). At its meeting during Yearly Meeting, having heard the report of the *ad hoc* Committee, the Representative Committee appoints the new members to the Nominating Committee. On the recommendation of the Ministry and Oversight Committee it also appoints the members of the Epistle Committee.

The Committee consists of the officers of the Yearly Meeting, Clerks of the Quarterly Meetings, the Clerks of the Yearly Meeting standing committees, the Clerk of the Yearly Meeting Arrangements Committee, one representative from each Monthly Meeting, representatives of special committees as approved by the Clerk, and the immediate past clerk of Yearly Meeting. The Clerk is authorized, at his or her discretion, to appoint one or two other persons to serve on this committee.

A Representative and observer shall be appointed by each Monthly Meeting for a full term of at least one year. The Meeting chooses as Representatives Friends who are active in the life of the Meeting and are capable of representing its views. The Representative keeps informed on matters likely to come before the Committee and brings any necessary papers or minutes to Committee meetings. Each representative reports to the Monthly Meeting, keeping it informed upon issues, proposals and decisions before the Committee. Representatives have an important role in the work of the Committee. Although they bring the thoughts, feelings and convictions of their Meeting to matters under consideration, they also come to listen to other members of the Committee and join with them in seeking Divine guidance for the corporate sense of the meeting. The Monthly Meeting also selects an observer who is encouraged to use the experience as an opportunity to become familiar with the work and procedures of the Representative Committee. Because the Yearly Meeting needs continuity of service, the representative and the observer may be reappointed. As a result of the observer's experience, the Meeting may find that the observer is the most appropriate person to be its next representative.

Committee on Ministry & Oversight

The Committee on Ministry & Oversight helps foster the spiritual life and good order of the annual session of the Yearly Meeting, endeavoring to make it a fulfilling experience for all participants. During the annual gathering it has responsibility for all Meetings for Worship including that held for Memorials. It prepares a program for one plenary session to aid in centering the spirit of the Yearly Meeting. It is responsible for preparing a report on The State of the Society. It provides oversight of interest groups during the annual meeting.

The Committee may convene the members of the Quarterly and Monthly Meetings' committees on Ministry and Counsel and Overseers to share experiences, insights and problems at the annual session. The Committee nominates three persons to serve as the Epistle Committee (see p 73) naming as clerk a member who served the preceding year. It brings these names to the first meeting of the Representative Committee at Yearly Meeting for approval. The Committee provides counsel and aid to the clerks of the Yearly Meeting.

Throughout the year the Committee on Ministry & Oversight is responsible for the spiritual life and good order of the Quarterly and Monthly meetings. Preparative

Meetings and Worship Groups not affiliated with a Quarterly Meeting. On request, assistance can be provided to any Monthly Meeting or individual.

In addition, the Committee on Ministry & Oversight is responsible for the care of its subcommittees. The Committee also considers and reports on any other matters given over for its consideration by the Representative Committee, Yearly Meeting, Quarterly or unaffiliated Meetings. It names two of its members to be available to the Statistical Clerk for advice and counsel as needed. The Committee administers the Fund For Concerns. (See p 80).

The Committee on Ministry & Oversight consists of nine experienced and sensitive Friends who serve overlapping three-year terms.

Subcommittee on Groups for Worship-Fellowship. This subcommittee plans and organizes small worship-fellowship groups which meet during the Yearly Meeting. Unprogrammed worship, Quaker dialogue groups and worship-fellowship groups are among the alternatives offered. These groups foster individual spiritual growth and fellowship in groups small enough to allow active participation by all members in the limited time available.

The Committee on Ministry & Oversight appoints four Friends to serve on this subcommittee for overlapping two-year terms.

Subcommittee on Howard and Anna Brinton Memorial Visitor. This subcommittee makes arrangements for the sojourn of a visitor(s) among Meetings and special sessions. The Committee on Ministry & Oversight brings its recommendation for the choice of visitor(s) to the Yearly Meeting for approval. Individuals and Meetings may contribute to a fund maintained by the Treasurer of the Yearly Meeting for the support of this program of visitation. (See p 80).

The Committee on Ministry & Oversight appoints the members of this subcommittee. North Pacific Yearly Meeting and Intermountain Yearly Meeting each appoint a representative to the subcommittee.

Subcommittee on Mental Illness. This subcommittee finds ways in which Monthly Meetings can respond to the situation of mental illness, and may prepare and offer interest groups at Yearly Meeting on some aspect of this concern.

The Committee on Ministry & Oversight appoints the members of this subcommittee.

Agenda Review Committee

The Agenda Review Committee develops with the Presiding Clerk the tentative Yearly Meeting schedule offered for Representative Committee consideration in Interim Meeting and in final form for approval by Representative Committee at its Meeting prior to the beginning of Yearly Meeting. It aids the Assistant Clerk in the approval and scheduling of interest and sharing groups for Yearly Meeting.

The Committee is a standing committee consisting of members all of whom serve *ex officio*. The members are the Presiding Clerk, the Assistant Clerk, the Clerk of the Committee on Ministry & Oversight, the Arrangements Clerk, the Clerk of junior Yearly Meeting, and the Clerk of Young Friends. The Assistant Clerk serves as Clerk of the Committee.

Bulletin Committee

The Bulletin Committee recommends to the Yearly Meeting appointment of the editor of the *Friends Bulletin* (see p 81). It meets with the editor prior to the interim meeting of the Representative Committee and again before the Yearly Meeting and at other times as needed. The Bulletin Committee oversees the budget, hears reports of the editor, decides on pricing and distribution policies and serves as a consultant to the editor. The editor is responsible for the day-to-day operations of *Friends Bulletin* content and editorial policies. The editor serves on a yearly basis with a review and reappointment at the annual sessions of the Yearly Meeting. The editor may be assisted by an associate or assistant editor and by other support persons as needed and funded.

The Committee consists of six active Friends, with participation of corresponding editors appointed by North Pacific Yearly Meeting and Intermountain Yearly Meeting. Corresponding editors attend Bulletin Committee meetings when possible and receive copies of minutes, budgets and reports. All Members of the committee are encouraged to contribute for publication, to invite other Friends to subscribe and to submit contributions, to stimulate interest in *Friends Bulletin* in their Quarterly and Yearly Meetings and to keep their Yearly Meetings informed as to the needs and progress of *Friends Bulletin*.

Five members are appointed from the same geographic area as the editor's to insure a group which can meet easily. The sixth member is appointed from elsewhere in the geographic area served by the Bulletin. Terms for committee members are three years, overlapping, two members appointed annually.

Children's Program Committee

The Children's Program Committee is responsible for providing a planned program of education and activities for the children in attendance at Yearly Meeting. It selects program coordinators for different parts of the total program each year and determines the level of their stipend. It supervises the coordinators and evaluates their performance.

The Committee consists of six members, serving three-year overlapping terms, two members appointed annually. The current and immediate past coordinators are members *ex officio*.

Committee on East-West Relations

The Committee on East-West Relations has continuing responsibility (1) to promote intercultural visitation, (2) to facilitate the study of all aspects of Soviet and East European society (history, culture, language and social structure), (3) to seek

opportunities to cultivate deep personal relationships of trust, (4) to engage in direct communication with persons in decision-making positions as well as other people, and (5) to draw on any available resources for creative approaches to East-West relations. Further, the Committee explores the possibilities of providing a Quaker presence in the Soviet Union and Eastern Europe.

The Committee consists of twelve members serving three-year overlapping terms, four members appointed annually.

Committee on the Junior Yearly Meeting

The Committee on Junior Yearly Meeting serves as a liaison between Junior Friends and the Pacific Yearly Meeting. It is a support group for the Junior Yearly Meeting advisers, which it names each year. *Junior Yearly Meeting Advisers*, in consultation with Junior Friends, help to arrange programs for Junior Friends during the annual Junior Yearly Meeting. (See p 83) They provide oversight of Junior Yearly Meeting activities and are available for advice and counsel to the Junior Friends.

Officers' and Clerks of the Junior Yearly Meeting meet prior to the interim Representative Committee meeting in order that a report may be given there by the Junior Yearly Meeting Clerk and the Clerk of The Junior Yearly Meeting Committee together. The Committee consists of six members serving three-year overlapping terms, two members appointed annually. The Advisers to the Junior Yearly Meeting, to both Junior and Senior High groups and the Clerks of Junior High and Junior Yearly Meeting, are members *ex officio*.

Committee to Name the Nominating Committee (ad hoc)

The Committee to Name the Nominating Committee recommends three members for the Nominating Committee, and also its Clerk, who shall be one of those serving a second year. These recommendations are made to the Representative Committee during the Yearly Meeting.

The Representative Committee appoints three members to this Committee, naming one of them as Convener, at its interim meeting, selecting a fourth name as alternate to serve if another cannot. Members serve until they have reported to Representative Committee at Yearly Meeting.

Discipline Committee

Discipline Committee assembles and organizes material which may go into a revision of *Faith and Practice* (formerly the *Discipline*) and submits it to the Yearly Meeting for study and discussion. The development of a *Faith and Practice* is a continuous process requiring the participation of all members of the Yearly Meeting. All Meetings and Friends having concerns, suggestions and questions are encouraged to submit them in writing to the Committee. The *Faith and Practice* is recognized as an instrument for growth as well as a reflection of current feeling and thought, as Friends seek to experience and follow the leadings of the Spirit. The Committee may be asked to interpret matters relating to *Faith and Practice*.

Under instruction and with the approval of the Yearly Meeting the Committee shall, at an appropriate time, prepare the material in booklet form for acceptance and use by the Yearly Meeting as a revised *Faith and Practice*. (Seep 81).

The Committee consists of several well-qualified Friends, representative of the thought and spirit of the Yearly Meeting, who serve three-year overlapping terms. The Historian-Archivist is a member *ex officio*.

Epistle Committee (ad hoc)

The Epistle Committee prepares an epistle expressing the spirit and concern of the annual session of Yearly Meeting to be sent “to Friends Everywhere” when approved by the Yearly Meeting. Names of the Committee are announced at the opening of Yearly Meeting so that suggestions can be made to Committee members throughout Yearly Meeting or at an open meeting arranged by the Committee. A first draft of the epistle is read at a plenary session prior to the final day. Following this, the Committee holds an open meeting for consideration and discussion of proposed changes. The revised epistle is then read without additional response at the next to the last plenary session just prior to that of the closing meeting for worship.

The Committee consists of three Friends who serve till the close of Yearly Meeting, one of whom shall have served the prior year and is named clerk. The members are nominated by the Committee on Ministry and Oversight and approved by the Representative Committee at its meeting prior to the opening of Yearly Meeting.

Finance Committee

The Finance Committee develops the Yearly Meeting budget, including that for the annual session, for the fiscal year beginning 1st day, 10th Month. It recommends an appropriate assessment for each adult member of the constituent Monthly Meetings. The Committee considers all proposed expenditures of money and makes recommendations for approval by Representative Committee or Yearly Meeting.

In the spring the Committee sends each Monthly Meeting an inquiry designed to provide response on Yearly Meeting contributions for outreach. Guided by the answers and recommendations from Monthly Meetings the Committee proposes contribution amounts and recipients to be included in the budget for approval at the Yearly Meeting.

Following the Yearly Meeting and adoption of the budget, the Committee shall ensure that all Yearly Meeting officers, committee clerks and representatives to affiliated organizations are notified of the amounts budgeted for their use in the coming year.

The Committee also recommends travel reimbursement rates for representatives to organizations and for committee members traveling to committee meetings. It oversees all expenditures which have been authorized and arranges for an audit of accounts whenever there is a new treasurer or at least every three years.

The Committee is composed of six members serving overlapping three- year terms, two members appointed annually, with the Treasurer and Statistical Clerk members *ex officio*.

Friend in the Orient Committee

The primary role of the Friend in the Orient Committee is to foster mutual love and understanding with Friends in the Orient through correspondence and visitation. It is alert for ways, and may be asked to help in coordinating the means, —which Friends under divine guidance may visit in either direction across the Pacific, looking toward fellowship and the betterment of international relations.

Individuals and meetings may contribute to a fund maintained by the Treasurer of the Yearly Meeting for the support of the Committee's program of visitation.

The Committee consists of twelve members, serving three-year overlapping terms.

Nominating Committee

The Nominating Committee submits nominations for all officers and committees as required. A preliminary report is given early in the Yearly Meeting, then posted for study and review in advance of its final consideration later in the annual session. Should vacancies occur during the year, nominations will be offered to Representative Committee at its interim meeting. Interim nominations for Representatives to affiliated organizations may be made by the Presiding Clerk in consultation with the Clerk of Nominating Committee when time is a factor. The Committee is responsible for notifying appointees and making sure they understand their responsibilities. The Nominating Committee may aid the Yearly Meeting by helping to define the structure and method of appointment of Yearly Meeting committees.

The Committee consists of nine members serving three-year overlapping terms, three members appointed annually by the Representative Committee during the Yearly Meeting. Members of the Nominating Committee should be thoroughly familiar with the function and structure of Yearly Meeting and with the good order of Friends. They should be aware of the interests, talents, proven experience, latent gifts and potential leadership of Meeting participants. The Committee is well-balanced as to the age, sex and regional representation of its members. The Clerk of the Committee is appointed by the Representative Committee from members serving their second year and serves from the close of the Yearly Meeting in which appointed through the following one.

Peace Committee

The Peace Committee encourages and assists Monthly Meetings and Quarterly Meetings in undertaking recommended peace and service projects and, with the approval of Yearly Meeting, coordinates such projects for the Yearly Meeting as an expression of our Peace Testimony. The Committee may provide a program during a plenary session which may take various forms designed to heighten awareness of peace issues and concerns, share peace activities and encourage corporate action on proposed minutes. It

gives preliminary consideration to concerns brought to Yearly Meeting by its constituent Meetings. It reviews for appropriateness all requests by peace groups for displays at Yearly Meeting. It reviews all requests for interest groups that are concerned with peace issues and organizes such groups as will meet the needs of the Yearly Meeting. It may sponsor interest groups of its own.

The Committee consists of nine members, serving overlapping three- year terms, three members appointed annually; the Clerks (or their designees) of the Peace Committees of the Quarterly Meetings, and correspondents from meetings unaffiliated with a Quarterly Meeting. One FCNL Representative, named by the FCNL delegates, serves *ex officio*.

Religious Education Committee

The Religious Education Committee is responsible for the ongoing nurture of religious education programs for Friends of all ages. The Committee may hold workshops and interest groups at Yearly Meeting providing opportunities for religious education committee members from constituent meeting to share ideas and problems or to publicize outstanding religious education materials and programs.

The Committee consists of six members serving three-year overlapping terms, two members appointed annually.

Sites Committee

involved as a resource until the Clerk and the Arrangements Clerk in consultation with the Treasurer have negotiated a contract. The Committee is concerned also to examine the feasibility of a permanent site and make recommendations to the Yearly Meeting.

The Committee consists of six members serving three-year overlapping terms, two members appointed annually. The present and immediate past Arrangements Clerks are members *ex officio*.

Social Order Committee

The Social Order Committee encourages and assists Monthly Meetings and Quarterly Meetings in undertaking activities of interest and concern to Friends in race relations, treatment of the offender, capital punishment, economic welfare, new patterns of living, public education, equality of the sexes, and other areas of social concern. It may prepare reports on those interests and activities, and often plans a program for a plenary session at Yearly Meeting.

It gives preliminary consideration to concerns brought to Yearly Meeting by its constituent meetings. It reviews requests for displays appropriate at Yearly Meeting in its area of interest. It reviews requests for interest groups on social issues and organizes such interest groups as will meet the needs of the Yearly Meeting. It may sponsor interest groups of its own. The Committee consists of nine members appointed for three-year overlapping terms, three members appointed annually, the Clerks (or their

designees) of the Quarterly Meetings' Social Order Committees, and correspondents from the unaffiliated meetings.

Other Committees

The Yearly Meeting may set up additional committees as necessary to carry out the purposes of Yearly Meeting. Such committees can be laid down when their assignments have been fulfilled and full reports made to the Yearly Meeting.

Yearly Meeting Representatives to Friends' Organizations

Pacific Yearly Meeting is an independent yearly meeting. Although we are not affiliated with either the Friends General Conference, Friends United Meeting, the Evangelical Friends Alliance or the Conservative Friends, we wish to keep fellowship with all Friends. Our ecumenicity is at present expressed through involvement in Friends World Committee for Consultation.

The Yearly Meeting selects as its representatives to Friends' organizations persons who are suitable because of their ability, experience and potential capacity to relate to the particular organization. The chief responsibility of these representatives is maintaining two-way communication between the organization and the Yearly Meeting. The responsibility for appointing alternate delegates to Friends' organizations, if notification is received from the delegates that he or she is unable to attend, shall be delegated to the Clerk of the Nominating Committee and the Clerk of Yearly Meeting.

A summary of the responsibilities of the Yearly Meeting representatives is given to the representative at the time of appointment. The Yearly Meeting budget includes travel funds for its representatives to attend annual meetings of Friends' organizations. The Finance Committee advises each representative of the availability of such funds at the time of appointment.

American Friends Service Committee (AFSC)

Founded sixty-five years ago by a small group of Quakers to provide alternative service opportunities for conscientious objectors, the American Friends Service Committee is today a nationwide organization which continues to serve as a corporate expression of certain Quaker beliefs and practices. Quakers believe that every human life is sacred and that the power of love and nonviolent witness can bring about positive changes.

Rooted in these convictions, the AFSC today undertakes programs of relief, social change and reconciliation in this country and abroad. People of many races, creeds, and nationalities who share the Committee's religious and social philosophy, serve as staff members or participate in AFSC through volunteer service in its committee structure. Committees carry primary responsibility for program direction at every level.

The AFSC, is made up of a national office in Philadelphia and ten regional offices throughout the United States including those in Pasadena and San Francisco, plus a network of programs, domestic and overseas.

A National Board of Directors, all members of the Society of Friends, sets organizational policy. Decisions throughout the AFSC are made by consensus, both within committees and within staff.

The Yearly Meeting appoints five persons to serve as representatives to the American Friends Service Committee Corporation, each for a three-year term. At least one of the five will attend the annual meeting of the Corporation, that person to be named by the representatives themselves, with emphasis on continuity. The primary responsibility of the representatives is to develop and maintain a close relationship between the AFSC and the Yearly Meeting.

Friends Committee on Legislation (FCL)

The Friends Committee on Legislation was begun by California Friends in the 1950s in order to bring a Quaker witness to the California state political process.

The policies and programs of FCL are developed and priorities established by its Northern and Southern Regional Committees which, meeting together, form the statewide organization which meets annually in Tenth Month.

These Regional Committees are composed of Friends and like-minded persons, most of whom are appointed by Monthly Meetings in California.

FCL maintains offices in Pasadena and San Francisco and another in Sacramento with a team of lobbyists who represent the organization to the California Legislature, prepare a monthly newsletter on issues of Quaker concern which are before the Legislature, and issue calls for action to its supporters.

Recognizing that the influence of the California Legislature reaches far beyond the boundaries of its state, the Pacific Yearly Meeting appoints a representative to the annual meeting of FCL.

Friends Committee on National Legislation (FCNL)

The Friends Committee on National Legislation is composed of Friends who began in 1943 to bring spiritual values to bear on the political process. This work is directed by a committee of more than 200 members of the Religious Society of Friends, who by appointment from 24 Quaker Yearly meetings or other Friends' organizations, participate in the process of developing policy, establishing priorities, and approving programs. The FCNL maintains a professional lobbying team in Washington, D.C. Newsletters and background papers are published, timely and informative calls for action are issued, and resource and other useful files are maintained. These expressions of views are guided by the Statement of Policy prepared and approved by the Committee. The Yearly Meeting may appoint as many as six Friends for overlapping three-year terms to the General Committee of the Friends Committee on National Legislation. These representatives serve as a liaison between the Yearly Meeting and FCNL, facilitating mutual sharing of needs, concerns and information. They make periodic reports to Representative Committee or the Yearly Meeting. The Yearly Meeting funds one member's attendance at the annual meeting of the General Committee which sets policy

and determines priorities. From among them, the representatives name one member to serve on the PYM Peace Committee *ex officio*.

Friends General Conference

Friends General Conference is composed of numerous yearly meetings. It holds annual conferences to which all Friends are invited. The broad purpose of the conference is to expose a large number of Friends to some contemporary expressions of life and thought within the Society of Friends and provide an opportunity for individual participation and discussion of concerns and problems of interest to Friends.

The Yearly Meeting names a representative annually to attend the Friends General Conference.

Friends United Meeting

Friends United Meeting is a worldwide fellowship of yearly meetings which works to extend the Quaker witness throughout the world and provide practical resources for it in Yearly, Quarterly and local meetings. It meets every three years.

The Yearly Meeting names a representative to attend Friends United Meeting.

Friends World Committee for Consultation (FWCC)

The Friends World Committee for Consultation is a worldwide body of Friends' Yearly Meetings which acts in a consultative capacity to promote better understanding among Friends the world over, particularly by encouragement of joint conferences and intervisitation, the collection and circulation of information about Quaker literature and other activities toward that end.

The Yearly Meeting appoints five Friends, one of whom should be a Young Friend, to the Friends World Committee for Consultation, Section of the Americas, for overlapping three-year terms which begin in First Month. The senior member convenes a meeting of the five representatives during the annual session of Yearly Meeting. The newly-appointed representative is encouraged to attend the annual meeting in the fall following Yearly Meeting, before the beginning of his or her term of office. The Yearly Meeting may send three representatives to the World Gathering of Friends held triennially.

New Call to Peacemaking

In recent years, the historical peace churches, returning to examine their biblical roots, have been revived by a clear call to an active witness to peace. This has grown to become the New Call to Peacemaking which made its appearance in 1977 as a coalition of Brethren, Friends and Mennonites concerned that their historic peace testimony should become authentically contemporary.

Following a number of regional conferences which affirmed task force reports on their biblical understandings, the peace-making lifestyle, and the institutions of peace,

members of these groups first met in national assembly in October, 1978. The New Call to Peacemaking continues in local and national meetings the study and dialogue thus begun.

The Yearly Meeting considers participation and naming a representative as such meetings are called.

Reunion General de los Amigos en Mexico

Reunion General de los amigos en Mexico, which includes both unprogrammed and pastoral Friends, meets every 18 months for fellowship, sharing and mutual support.

The Yearly Meeting appoints one Friend to attend the Reunion.

William Penn House

William Penn House, on Capitol Hill in Washington, D.C., is a Quaker hospitality and conference center which has a unique role in the Quaker outreach in our nation's capitol. Its staff members cooperate with the Friends Committee on National Legislation, the American Friends Service Committee, and with Friends Meetings in the Washington area. William Penn House is owned by the Friends Meeting of Washington; the program is administered by a board of Washington-area Friends. Guidance on policy is provided by the National Consultative Committee composed of representatives of endorsing organizations and Yearly Meetings.

The Friends who will be attending the annual meeting of FCNL will also attend the annual William Penn House Board Meeting as Representative of the Yearly Meeting. (The annual meeting of William Penn House Board follows immediately upon that of the FCNL.)

Yearly Meeting Funds

Fund For Concerns

The Fund for Concerns provides financial support to those members and attenders of Monthly Meetings of Pacific Yearly Meeting who have a genuine concern to demonstrate, travel in the ministry, and to make an effective witness. Individuals and Meetings are invited to contribute.

Members and attenders of the Monthly Meetings may make a request to their meetings for financial, emotional and spiritual support in answering a call arising out of a social order, peace or religious concern.

Only Monthly Meetings may forward requests for such support from this Fund. Administration of the Fund is carried out by the Committee on Ministry and Oversight or, in their judgment, by a subcommittee or separate committee. The Committee will consult with the Monthly Meeting to gain assurance that full clearness procedures have been followed, unity reached in supporting the Friends or attender with Meeting resources and prayers, and in requesting support from the Pacific Yearly Meeting Fund for Concerns.

With such assurance it will disburse funds appropriately among all requests. The Yearly Meeting committee will make no judgment on the substantive issues, but it is charged with determining that good order has been followed.

The Committee will make a report to Yearly Meeting either at its annual session *or in the Friends Bulletin..*

Monthly Meetings are encouraged to inform members and attenders of the Fund and its work and to participate.

Howard and Anna Brinton Memorial Visitor Fund

The Howard and Anna Brinton Memorial Visitor Fund is established for the purpose of financing the Brinton Memorial Visit. Through the Fund one or more Friends are invited to travel in the ministry amongst the meetings of Pacific, North Pacific and Intermountain Yearly Meetings and to help us grow in the new dimensions required to live more fully in the life of the Spirit. Our first visitor was appointed in 1976-77, and others are invited about every two years as visitors and funds are available.

The Treasurer has established the fund and Friends are encouraged to send contributions for this purpose to the PYM Treasurer. The Yearly Meeting Committee on Ministry and Oversight's subcommittee on the Brinton Visitor is designated as the committee to select the suitable visitor(s) and to oversee the undertaking in cooperation with Ministry and Oversight.

Pacific Yearly Meeting, North Pacific Yearly Meeting, and Intermountain Yearly Meeting participate in the selection of visitors, provide financial support and help in oversight of the project.

Peace Tax Fund

Wishing to stand in unity with those members and regular attenders who are moved to refuse payment of taxes which would otherwise be used for war preparation in their efforts to faithfully maintain Friends' peace testimony, and in recognition and support of the effort other groups have made to oppose war taxes, Pacific Yearly Meeting maintains a Peace Tax Fund which it holds in trust according to certain terms and conditions. Inquiries may be made to the Peace Committee or the Treasurers of the Yearly Meeting who jointly administer the Fund.

Sharing Fund

The Sharing Fund was established in 1969 to offer help to a member family facing an unexpected crisis. It is under the care of the Committee on Ministry & Oversight and has responded to a few requests for aid from members since that time. The purposes of the fund and guidelines for its use are now being re-examined by the Committee on Ministry & Oversight.

Yearly Meeting Publications

Faith and Practice

This edition of *Faith and Practice* of Pacific Yearly Meeting, (formerly entitled the *Discipline*) is an enlargement and revision of the edition of 1973, which in turn was based on revisions of 1965, 1962, 1957, and 1952 of the original plan of organization adopted at Palo Alto in 1947. The present edition was authorized by the Yearly Meeting in 1979.

The Yearly Meeting conceives of the *Faith and Practice* not as a finished product and final word, but as an evolving document, representing the growing experience of Pacific Yearly Meeting Friends in seeking to know and follow the Inner Light. Friends may with confidence follow the procedure outlined in the current *Faith and Practice* knowing that these procedures represent the established practice of Pacific Yearly Meeting until modified in a subsequent edition. Members are encouraged to study, use and appraise the *Faith and Practice* in this spirit. Suggested changes, which may in time be incorporated in a future edition, may evolve through the actions of Monthly and Quarterly Meetings, and of the Yearly Meeting, or through the suggestions of committees or individual Friends. These should be forwarded in writing to the Discipline Committee for consideration. (See p 72).

Friends Bulletin: Its History And Relationships

Friends Bulletin predates Pacific Yearly Meeting by more than fifteen years. It began in 1932 with the first gatherings of Friends on the West Coast as a mimeographed newsletter edited by Arthur Heeb for its first five issues. The first printed issue, dated January, 1934, was edited by Howard Brinton, clerk of the Pacific Coast Association of Friends, the predecessor to Pacific Yearly Meeting.

Friends Bulletin, published twice a year, recorded the minutes, reports, papers read at the annual sessions and personal news of Friends and their families as well as the activities of the handful of unprogrammed Meetings which then existed or were forming along the West Coast. During World War II and for some time after, the Bulletin carried news of conscientious objectors, and of Friends' concerns for interned Japanese and their reintegration into communities following the war.

With the formation of Pacific Yearly Meeting in 1947, the *Friends Bulletin* became its official journal, and when North Pacific Yearly Meeting was formed in 1973, the *Bulletin* was approved as its publication as well. In 1978, *Friends Bulletin* began publishing Intermountain Yearly Meeting's minutes, announcements, epistles and news; in 1984, it became its official organ.

Friends Bulletin, now published ten times a year, has developed into a substantial journal, the major voice for three Yearly Meetings, sustaining their bonds of friendship

and recording the history—the spiritual leadings, hopes, visions and activities—of unprogrammed Friends in the western United States.

Pacific Yearly Meeting Holding Corporation

The principal purpose of this non-profit corporation, organized in 1962 under the laws of the State of California, is to receive and hold real and personal property of and for Pacific Yearly Meeting and any association under its control, in order to further its religious, charitable, educational or benevolent objects, in keeping with *Faith and Practice* of Pacific Yearly Meeting. The Corporation may receive gifts and bequests, purchase and sell property and undertake such other transactions as are needed to carry out its purposes.

The Yearly Meeting appoints six Friends to serve three-year overlapping terms as members and trustees of the Corporation. The Presiding Clerk and the Treasurer are members *ex officio*. The members select from among themselves a President, Vice-President, Secretary-Treasurer and such additional Vice-Presidents and Assistant Secretary-Treasurers as the trustees shall deem appropriate to serve as officers for one-year terms. The Corporation meets annually, concurrent with the Yearly Meeting, and a special meeting may be called by the President or any two trustees at a time and place they designate, provided a thirty day notice is given, setting forth the meeting's purpose. The Corporation shall carry out its business as directed by or with the approval of Yearly Meeting, with a majority of the trustees having authority to do the business of the Corporation at any of its meetings. Such business may include: the securing of appropriate liability insurance; formulation and recommendation to Yearly Meeting of policy concerning gifts, bequests and trust funds; establishment of a file of documents relating to organization and incorporation within the Yearly Meeting and general oversight and legal counsel concerning these matters; and oversight of the filing of State and Federal tax forms for organizational exemptions within Pacific Yearly Meeting. The by-laws of the Corporation may be amended with the approval of Pacific Yearly Meeting at any annual meeting or at any special meeting for which thirty-day notice has been given.

Young Friends Yearly Meeting

Young Friends Yearly Meeting is composed of Friends from college age to the age of thirty. They may hold a Yearly Meeting or Meetings of their own at the time and place of Pacific Yearly Meeting. In keeping with Friends' practices, they may select officers and committees, as needed, hold sessions and take such actions as are appropriate. These may include the composition of a Young Friends epistle or epistles. Young Friends are welcome at sessions of Yearly Meeting, and are asked to bring a report or reports of their own sessions at an agreed time.

Junior Yearly Meeting

Junior Yearly Meeting is composed of Friends of junior high and high school age. Their privileges and responsibilities are identical with those of Young Friends, as

outlined above. Advisers to the Junior Yearly Meeting are appointed by the Committee on Junior Yearly Meeting. (See p. 72).

• PART V •

Selected Quotations

And I found that there were two thirsts in me, the one after the creatures to have gotten help and strength there, and the other after the Lord, the Creator, and His Son, Jesus Christ. And I saw all the world could do me no good; if I had had a kings diet, palace and attendance, all would have been as nothing; for nothing gave me comfort but the Lord by His power. ... was under great temptations sometimes, and my inward sufferings were heavy; but could find nothing to open my condition to, but the Lord alone, unto whom I cried night and day. And I went back into Nottinghamshire, and there the Lord shewed me that the natures of those things, which were hurtful without, were within the hearts and minds of wicked men. The nature of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, etc., the natures of these I saw within, though people had been looking without. And I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered, That it was needful should have a sense of all conditions: how else should I speak to all conditions? And in this I saw the infinite love of God. I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness: and in that also I saw the infinite love of God; and I had great openings.

George Fox, 1647

I told [the Commonwealth Commissioners] I lived in the virtue of that life and power that took away the occasion of all wars and I knew from whence all wars did arise, from the lust, according to James doctrine I told them I was come into the covenant of peace which was before wars and strife were.

George Fox, 1651

Mind that which is pure in one another which joins you together for nothing will join or make fit but what is pure, nor unite nor build but what is pure.

George Fox, 1652

There was something revealed in me that the Lord would teach his people himself; and so I waited, and many things opened in me of a time at hand. ... And as I did give up all to the Judgment, the captive came forth out of prison and rejoiced, and my heart was broken ... and then I saw the Cross of Christ, and stood in it ... and so eternal life was brought in through death and judgment; and then the perfect gift I received ... and the holy law of God was revealed unto me, and was written in my heart.

Francis Howgill, 1655

All my dear friends in the noble seed of God, and who have known his power, life and presence amongst you, let be your joy to bear or see the springs of life break forth in any, through which you have all unity in the same feeling, life and power.

George Fox, 1656

If you build upon anything or have confidence in anything which stands in time and is on this side eternity and (the) Being of beings, your foundation will be swept away, and

night will come upon you, and all your gathered-in things and taken-on and imitated will all fail you. ... Why trim you yourselves with the saints' words, when you are ignorant of the life? Return, return to Him that is the first Love, and the first-born of every creature, who is the Light of the World. ... Return home to within, sweep your houses all, the groat is there, the little leaven is there, the grain of mustard seed you will see, which the Kingdom of God is like; ... and here you will see your Teacher not removed into a corner, but present when you are upon your beds and about your labor, convincing, instructing, leading, correcting, judging and giving peace to all that love and follow Him.

Francis Howgill, 1656

Be still in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God to turn thy mind to the Lord God, whereby thou wilt receive his strength and power from whence life comes, to allay all tempests, against blusterings and storms. That is it which molds into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God, with his power.

George Fox, 1658

And oh, how sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances to their Master, to whom they are to give an account, and not quarrel with one another about their different practices.

Isaac Penington, 1659

My relations made this cross very heavy; but as at length I happily gave up, divested of reasonings, not consulting how to provide for the flesh, I received strength to attend the meetings of these despised people which I never intended to meddle with, but found truly of the Lord, and my heart owned them. I longed to be one of them, and minded not the cost or pain; but judged it would be well worth my utmost cost and pain to witness such a change as I saw in them—such power over their corruptions. I had heard objected against them, that they wrought not miracles; but I said that they did great miracles, in that they turned them that were in the world and the fellowship of it, from all such things. Thus, by taking up the cross, I received strength against man)' things which I had thought impossible to deny.

Mary Penington, c. 1625-1682

Now also did I receive a new law an inward law super-added to the outward—the law of the spirit of life in Christ Jesus which wrought in me against all evil, not only in deed and in word, but even in thought also, so that everything was brought to judgment and judgment passed upon all. ... So that here began to be a way cast up before me to walk in, a direct and plain way, so plain that a wayfaring man how weak and simple soever ... could not err while he continued to walk in it. ... And this way, with respect to me, I saw was the measure of Divine Light which was manifested to me.

Thomas Elwood, 1659

There is a spirit which I feel that delights to do no evil nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it is betrayed, it bears it, for its ground

and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It's conceived in sorrow and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal life.

James Nayler, 1660

Not in the way of the world, as a worldly assembly of men, by hot contests, by seeking to outspoke and overreach one another in discourse ... not deciding affairs by the greater vote, ... but in the wisdom, love, and fellowship of God, in gravity, patience, in unity and concord, submitting one to another in lowness of heart, and in the holy spirit of Truth and righteousness, all things (are) to be carried on.

Edward Burrough, 1662

At last after all my distresses, wanderings and sore travels, I met with some writings of these people called Quakers, which I cast a slight eye upon and disdained, as falling very short of that wisdom, light, life and power, which I had been longing for and searching after. ... After a long time, I was invited to hear one of them. ... When I came, I felt the presence and power of the Most High among them, and words of truth from the Spirit of truth reaching to my heart and conscience, opening my state as in the presence of the Lord. Yea, I did not only feel words and demonstrations from without, but I felt the dead quickened, the seed raised; inasmuch as my heart, in the certainty of light and clearness of true sense, said: "This is he; this is he; there is no other; this is he whom I have waited for and sought after from my childhood, who was always near me, and had often begotten life in my heart, but I knew him not distinctly nor how to receive him, or dwell with him

But some may desire to know what I have at last met with. I answer, "I have met with the Seed." Understand that word, and thou wilt be satisfied and inquire no further.

have met with my God, I have met with my Saviour, and he hath not been present with me without his Salvation, but I have felt the healings drop upon my soul from under his wings.

Isaac Penington, 1667

My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man; I have no need to fear, God will make amends for all.

William Penn, 1668

So I say to thee, unless thou believest, that he that stands at the door of thy heart and knocks, and sets thy sins in order before thee, and calls thee to repentance, be the Saviour of the world, thou wilt die in thy sins, and where he is gone, thou wilt never come. For if thou believest not in him, it is impossible that he should do thee good, or effect thy salvation: Christ works not against faith, but by it. It is said of old, "he did not many works in some places, because the people believed not in him." So that if thou truly believest, thine ear will be attentive to his voice in thee, and the door of thine heart open

to his knocks. Thou wilt yield to the discoveries of his light, and the teachings of his grace will be very dear to thee.

William Penn, 1668

As iron sharpeneth iron, the seeing of the faces one of another when both are inwardly gathered into the life, giveth occasion for the life secretly to rise and pass from vessel to vessel. And as many candles lighted and put in one place do greatly augment the light and make it more to shine forth, so when many are gathered together into the same life, there more of the glory of God and his powers appears, to the refreshment of each individual.

Robert Barclay, 1671

Answer the Witness of God in every man, whether they are the heathen that do not profess Christ, or whether they are such as do profess Christ that have the form of godliness and be out of the Power.

George Fox, 1672

Not by strength of arguments or by a particular disquisition of each doctrine and convincement of my understanding thereby, came I to receive and bear witness of the Truth, but by being secretly reached by the Life. For when I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed.

Robert Barclay, 1676

Conscience follows the judgment, doth not inform it: but this light as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and the conscience. The conscience is an excellent thing where it is rightly informed and enlightened; wherefore some of us have filly compared it to the lantern, and the' light of Christ to the candle; a lantern is useful, when a clear candle burns and shines in it, but otherwise of no use. To the light of Christ then in the conscience, and not to man's natural conscience, it is that we continually commend men.

Robert Barclay, 1676

The Cross of Christ ... truly overcomes the world, and leads a life of purity in the face of its allurements; they that bear it are not thus chained up, for fear they should bite; nor locked up, lest they should be stole away; no, they receive power from Christ their Captain, to resist the evil, and do that which is good in the sight of God; to despise the world, and love its reproach above its praise; and not only not to offend others, but love those that offend them. ... True godliness don't turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it; not hide their candle under a bushel, but set it upon a table in a candlestick.

William Penn, 1682

I joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could: and in the prisonhouse I sung praises to my God, and esteemed the bolts and locks put upon me as jewels, and in the name of the ~~external~~ eternal God I always got the victory, for they could keep me no longer than the determined time of my God.

William Dewsbury, 1688

He called for my life, and I offered it at His footstool;
But He gave it to me as a prey,
With unspeakable addition.
He called for the world, and I laid it at His feet,
With the crowns thereof;
I withheld them not at the beckoning of His Hand.
But mark the benefit of exchange;
For He gave me, instead of earth, a kingdom of eternal peace,
And, in lieu of the crowns of vanity,
A crown of glory.
He gave me joy, which no tongue can express
And peace which passeth understanding ...
I begged Himself, and He gave me all.

Thomas Story, 1690

The humble, meek, merciful, just, pious and devout souls are everywhere of one religion;
and when death has taken off the mask, they will know one another though the divers
liveries they wear here make them strangers.

William Penn, 1693

That which the people call Quakers lay down as a main fundamental in religion is this,
that God through Christ hath placed a principle in every man to inform him of his duty,
and to enable him to do it; and that those that live up to this principle are the people of
God, and those that live in disobedience to it are not God's people, whatever name they
may bear or profession they may make of religion. This is their ancient, first, and
standing testimony. With this they began, and this they bore and do bear to the world.

William Penn

The unity of Christians never did nor ever will or can stand in uniformity of thought and
opinion, but in Christian love only.

Thomas Story, 1737

One day, being under a strong exercise of spirit, I stood up and said some words in a
meeting; but not keeping close to the Divine opening, I said more than was required of
me. Being soon sensible of my error, I was afflicted in mind some weeks without any
light or comfort, even to that degree that I could not take satisfaction in anything.

remembered God, and was troubled, and in the depths of my distress he had pity on me,
and sent the Comforter I then felt forgiveness for my offense; my mind became calm and
quiet, and I was truly thankful to my gracious Redeemer for his mercies. About six
weeks after this, feeling the spring of Divine love opened, and a concern to speak, I said a
few words in a meeting, in which I found peace. Being thus humbled and disciplined
under the cross, my understanding became more strengthened to distinguish the pure
spirit which inwardly moves upon the heart, and which taught me to wait in silence
sometimes many weeks together, until I felt that rise which prepares the creature to stand
like a trumpet, through which the Lord speaks to his flock.

John Woolman, 1740

We were taught by renewed experience to labor for an inward stillness, at no time to seek for words, but to live in the spirit of Truth, and utter that to the people which Truth opened in us.

John Woolman, 1747

It is a weighty thing to speak in large meetings for business. First, except our minds are rightly prepared, and we clearly understand the case we speak to, instead of forwarding, we hinder the business and make more labour for those on whom the burden of work is laid.

If selfish views or a partial spirit have any room in our minds, we are unfit for the Lord's work. If we have a clear prospect of the business and proper weight on our minds to speak, it behooves us to avoid useless apologies and repetitions. Where people are gathered from far, and adjourning a meeting of business attended with great difficulty, it behooves all to be cautious how they detain a meeting, especially when they have sat six or seven hours and a good way to ride home.

In three hundred minutes are five hours, and he that improperly detains three hundred people one minute, besides other evils that attend it, does an injury like that of imprisoning one man five hours without cause.

John Woolman, 1758

That divine Light which enlightens man, I believe, does shine often in the minds of children very early; and to humbly wait for Wisdom that our conduct toward them may tend to forward their acquaintance with it and strengthen them in obedience thereto appears to me to be a duty toward them.

To watch the spirit of children, to nurture them in Gospel Love, and labor to help them against that which would mar the beauty of their minds, is a debt we owe them; and the faithful performance of our duty not only tends to their lasting benefit and our own peace, but also to render their company agreeable to us... .

A care has lived in my mind that more time might be employed by parents at home, and by tutors at school, in weightily attending to the spirit and inclination of children, and that we may so lead, instruct, and govern them in this tender part of life that nothing may be omitted in our power to help them in their way to become children of Our Father who is in Heaven.

John Woolman, 1758

In the love of money and in the wisdom of this world, business is proposed, then the urgency of affairs push forward, nor can the mind in this state discern the good and perfect will of God concerning us. The love of God as manifested is graciously calling us to come out of that which stands in confusion; but if we bow not in the name of Jesus, if we give not up those prospects of gain which in the wisdom of this world are open before us, but say in our hearts, "I must needs go on, and in going on I hope to keep as near to the purity of Truth as the business before me will admit of," here the mind remains entangled and the shining of the light of life into the soul is obstructed.

John Woolman, 1772

In a time of sickness with the pleurisy, a little upward of two years and a half ago, I was brought so near the gates of death that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull gloomy color between the South and the East, and was informed that this mass was human beings in as great misery as they could be, and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being. In this state I remained several hours. I then heard a soft melodious voice, more pure and harmonious than any voice I had heard with my ears before; and I believed it was the voice of an angel who spoke to other angels. The words were, John Woolman is dead. I soon remembered that I was once John Woolman and being assured that I was alive in the body, I greatly wondered what that heavenly voice could mean. ... At length I felt Divine power prepare my mouth that I could speak, and then said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. And the life I now live in the flesh is by faith in the Son of God who loved me and gave Himself for me." Then the mystery was opened, and I perceived that there was joy in heaven over a sinner who had repented, and that that language, John Woolman is dead, meant no more than the death of my own will.

John Woolman, 1772

There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is however, pure and proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression.

John Woolman, 1774

The first gleam of light, "the first cold light of morning" which gave promise of day with its noontide glories, dawned on me one day at Meeting, when I had been meditating on my state in great depression. I seemed to hear the words articulated in my spirit, "Live up to the light thou hast, and more will be granted thee." Then I believed that God speaks to man by His Spirit.

Caroline Fox, 1841

They fail to read clearly the signs of the times who do not see that the hour is coming when, under the searching eye of philosophy and the terrible analysis of science, the letter and the outward evidence will not altogether avail us; when the surest dependence must be on the light of Christ within, disclosing the law and the prophets in our own souls, and confirming the truth of outward Scripture by inward experience.

John Greenleaf Whittier, 1870

We do not regard those who have the gift of "ministry" as infallible, or even as necessarily closer to God than many of the silent worshippers who form the great majority in every congregation. We feel that the gift is from above, and that on all of us lies the responsibility of being open to it, willing to receive it, should it be bestowed, and to use it faithfully while entrusted with it. But we fully recognize that to do this perfectly requires a continual submission of the will, and an unceasing watchfulness. We know that to "keep close to the gift" is not an easy thing. We know that the singleness of eye which alone can enable any one always to discern between the immediate guidance of the Divine Spirit and the mere promptings of our own hearts, is not attained without much patience, and a diligent and persevering use of all the means of instruction provided for us.

Caroline E. Stephen, 1891

Fellowship in a common faith has often brought a religious society into being before it was in any way organized into an institution. It was so with the primitive Church and with the Society of Friends. Organization is a good servant but a bad master; the living fellowship within the Church must remain free to mould organization into the fresh forms demanded by its own growth and the changing needs of the time. Where there is not this freedom the Church has its life cramped by ill-assorted clothes, and its service for the world becomes dwarfed or paralysed.

Anna L.B. Thomas and E.B. Emmett, 1905

A Friends' meeting, however silent, is at the very lowest a witness that worship is something other and deeper than words, and that it is to the unseen and eternal things that we desire to give the first place in our lives. And when the meeting, whether silent or not, is awake, and looking upwards, there is much more in it than this. In the united stillness of a truly "gathered" meeting there is a power known only by experience, and mysterious even when most familiar. There are perhaps few things which more readily flow "from vessel to vessel" than quietness. The presence of fellow-worshippers in some gently penetrating manner reveals to the spirit something of the nearness of the Divine Presence. "Where two or three are gathered together in His Name" have we not again and again felt that the promise was fulfilled and that the Master Himself was indeed "in the midst of us"? And it is out of the depths of this stillness that there do arise at times spoken words which, springing from the very source of prayer, have something of the power of prayer—something of its quickening and melting and purifying effect. Such words as these have at least as much power as silence to gather into stillness.

Caroline E. Stephen, 1908

Every individual spirit must work out its salvation in a living exercise of heart and mind, an exercise in which "fear and trembling" must often be our portion, and which cannot possibly be fully carried out under disturbing influences from without. Silence is often a stern discipline, a laying bare of the soul before God, a listening to the "reproof of life." But the discipline has to be gone through, the reproof has to be listened to, before we can find our right place in the temple. Words may help and silence may help, but the one thing needful is that the heart should turn to its Maker as the needle turns to the pole. For this we must be still.

Caroline E. Stephen, 1908

One thing I understand now is that one's intellect alone won't pull one through, and that the greatest service it can perform is to open a window for that thing we call the divine spirit. If one trusts to it alone it's like trusting to an artificial system of ventilation—correct in theory but musty in practice. How I wish it were as easy to throw everything open to the spirit of God as it is to fresh air.

Hilda Clark, c. 1908

Once my Divine Master sent me on His errands, and I knew His will was good, and was happy in trying to do it. And now He has shut me up to an invalid life, and tells me to sit in my wheeled chair, and to be content to let others do His errands and carry on His work, and I know His will is good just the same, and am happy in trying to accept it.

Hannah Whitall Smith, 1911

I was not "christened" in a church, but I was sprinkled from morning to night with the dew of religion. We never ate a meal together which did not begin with a hush of thanksgiving; we never began a day without "a family gathering" at which my mother read a chapter of the Bible, after which there would follow a weighty silence. ... My first steps in religion were thus acted. It was a religion we did together. Almost nothing was said in the way of instructing me. We all joined together to listen for God, and then one of us talked to him for the others. In these simple ways my religious disposition was being unconsciously formed and the roots of my faith in unseen realities were reaching down far below my crude and childish surface thinking.

Rufus M. Jones, 1926

In practice we find that divine leading is inseparable from a righteous adjustment of our lives to our mundane surroundings, and especially to the lives of others. Experience has shown that we cannot draw a line between religious and secular affairs. The service of God may be found in seeking work for the workless and in searching for the underlying causes of poverty and unemployment as much as in preaching the Gospel in England or abroad.

Shipley N. Brayshaw, 1933

Most of us need from time to time the experience of something spacious or space-making, when Time ceases to be the enemy, goad-in-hand, and becomes our friend. To read good literature, gaze on natural beauty, to follow cultivated pursuits until our spirits are refreshed and expanded, will not unfit us for the up and doings of life, whether of personal or church affairs. Rather will it help us to separate the essential from the unessential, to know where we are really needed and get a sense of proportion. We shall find ourselves giving the effect of leisure even in the midst of a full and busy life. People do not pour their joys or sorrows into the ears of those with an eye on the clock.

Caroline C. Graveson, 1937

The night before landing in Liverpool I awoke in my berth with a strange sense of trouble and sadness. As I lay wondering what it meant, I felt myself invaded by a Presence and held by the Everlasting Arms. It was the most extraordinary experience I had ever had. But I had no intimation that anything was happening to Lowell [his eleven-year-old son]. When we landed in Liverpool a cable informed me that he was desperately ill, and a second cable, in answer to one from me, brought the dreadful news that he was gone. When the news reached my friend John Wilhelm Rowntree, he experienced a profound sense of Divine Presence enfolding him and me, and his comfort and love were an immense help to me in my trial. ... I know now as I look back across the years, that nothing has carried me up into the life of God, or done more to open out the infinite meaning of love, than the fact that love can span this break of separation, can pass beyond the visible and hold right on across the chasm. The mystic union has not broken and knows no end.

Rufus M. Jones, 1947

Begin with, keep with, and quit with the life.

John Williams

Experience is the Quaker's starting-point. This light must be my light, this truth must be my truth, this faith must be my very own faith. The key that unlocks the door to the spiritual life belongs not to Peter, or some other person, as an official. It belongs to the

individual soul, that finds the light, that discovers the truth, that sees the revelation of God and goes on living in the demonstration and power of it.

Rufus M. Jones

We have searched again for the meaning of membership in the Society of Friends. ... We find some of that meaning in the concepts of responsibility and communion. ... We are reminded that ours has always been a religion of experience, not of assent to a statement. Through communion in the quiet meeting on the basis of spiritual inspiration we seek to know God and to know each other in that which is Eternal.

Pacific Yearly Meeting, 1951

The best type of religion is one in which the mystical, the evangelical, the rational, and the social are so related that each exercises a restraint on the others. Too exclusive an emphasis on mysticism results in a religion which is individualistic, subjective, and vague; too dominant an evangelicalism results in a religion which is authoritarian, creedal, and external; too great an emphasis on rationalism results in a cold intellectual religion which appeals only to the few; too engrossing a devotion to the social gospel results in a religion which, in improving the outer environment, ignores defects in the inner life which cause the outer disorder. In Quakerism the optimum is not equality in rank of the four elements. The mystical is basic. The Light Within occasions the acceptance or rejection of a particular authority, reason, or service.

Heard Brinton, 1952

The spirit of worship is essential to that type of business meeting in which the group endeavors to act as a unit. ... To discover what we really want as compared with what at first we think we want, we must go below the surface of self-centered desires. ... To will what God wills is ... to will what we ourselves really want.

Howard Brinton, 1952

The Inward Light is a universal light given to all men, religious consciousness itself being basically the same wherever it is found. Our difficulties come when we try to express it. We cannot express; we can only experience God. Therefore we must always remember tolerance, humility, and tenderness with others whose ways and views may differ from ours.

Pacific Yearly Meeting, 1953

There is a need in us to be controlled, to receive, to worship, and adore. If our service is to be real it is that we have received something in worship and pass it on; we do not imitate, we express the Spirit in us. To live by the rule is one of the most disastrous things we can do. If you try deliberately to be loving and kind because you think you should imitate, you put on something from the outside; you waste your life; and worse—you do great damage. If you live in the Spirit you live from the center within you. In worship we search for the Center in ourselves and in one another, “from whence cometh our help.”

Pacific Yearly Meeting, 1954

Is Christianity capable of contributing to the overcoming of tensions and showing the way to their solution? I am convinced that we can find a clear, positive answer by investigating how Christ himself met the tensions of his time; for him tensions which separate people simply do not exist. Jesus knows no fear, nothing holds him apart from

other people. His fearlessness, however, flows from his communion with God. But this communion with God can be achieved by all men. Thus he sees in the other man only his brother, his neighbor. Next to the love of God, the commandment "Love thy neighbor as thyself" is for Jesus the most essential of all commandments.

Margarethe Lachmund, 1958

I have never outgrown a sort of naive surprise and delight which I felt when I found out that there is one single thing that one can have without limit and not deprive anyone else—the love of God, His Presence.

Mildred Binns Young, 1961

A Quaker social concern seems characteristically to arise in a sensitive individual or very small group — often decades before it grips the Society of Friends as a whole and as much as a century or more before it appeals to the secular world

The concern arises as a revelation to an individual that there is a painful discrepancy between existing social conditions and what God wills for society and that this discrepancy is not being adequately dealt with. The next step is the determination of the individual to do something about it—not because he is particularly well fitted to tackle the problem, but simply because no one else seems to be doing it.

Dorothy H. Hutchinson, 1961

The character of Jesus Christ, the tone of his voice over the centuries, so to speak, has made a tremendous appeal to me. I think it very likely that a great deal of legend has gathered round the story of his life; and yet many of his sayings ring so true today that they—to use an old-fashioned Quaker phrase—they speak to my condition. I rejected a good deal of my religious upbringing during the process of thinking for myself in my teens and later; I found it impossible to accept as true much that I had been told I must believe about Jesus; but thinking for myself brought me closer to Jesus, for he had the simplicity of approach that I wanted. He didn't just talk about God, he talked with God; and he taught his friends to do the same.

Kathleen Lonsdale, 1962

lift us above frustration with our lack of quick solutions to social and political problems. Move us so that our actions may be clear and wise. Let us not despair of mankind and surely not of each other. May we be open always to the leading of the Holy Spirit.

Pacific Yearly Meeting, 1965

Whenever we are driven into the depths of our own being, or seek them of our own will, we are faced by a tremendous contrast. On the one side we recognize the pathetic littleness of our ephemeral existence, with no point or meaning in itself. On the other side, in the depth, there is something eternal and infinite in which our existence, and indeed all existence, is grounded. This experience of the depths of existence fills us with a sense both of reverence and of responsibility, which gives even to our finite lives a meaning and a power which they do not possess in themselves. This, I am assured, is our human experience of God.

John MacMurray, 1967

We must be alert that the warm coziness which we find enveloping us at Yearly Meeting and in our Monthly Meetings does not snare us into imagining that this is all of

Quakerism. A vital religion is one which goes from an encounter with the love of God to an encounter in service to that love, no matter how hopeless the situation may be.

Pacific Yearly Meeting, 1967

This central affirmation, that the light of the Christlike God shines in every person, implies that our knowledge of God is both subjective and objective. It is easy to misconstrue Inner light" as an invitation to individualism and anarchy if one concentrates on the subjective experience known to each one. But it is an equally important part of our faith and practice to recognize that we are not affirming the existence and priority of your light and my light, but of the light of God, and of the God who is made known to us supremely in Jesus. The inward experience must be checked by accordance with the mind of Christ, the fruits of the Spirit, the character of that willed caring which in the New Testament is called Love.

It is further checked by the fact that if God is known in measure by every person, our knowledge of him will be largely gained through the experience of others who reverently and humbly seek him. In the last resort we must be guided by our own conscientiously held conviction—but it is in the last resort. First, we must seek carefully and prayerfully through the insights of others, both in the past and among our contemporaries, and only in the light of this search do we come to our own affirmation.

L Hugh Doncaster, 1972

• PART VI •

Glossary

This a list of terms used by Friends. Some appear in this *Faith and Practice*, all in Friends' speech and writings.

Advices — Ideals stated as a continuing reminder of the basic faith and Principles held to be essential to the life and witness of Friends. Friends have found it useful regularly to remind one another of their nature, through periodic reading and discussion along with related Queries.

Affirmation — A legal declaration made by Friends or others who conscientiously decline to take an oath.

Attender — One who attends and participates in Meeting activities fairly regularly but not has become a member.

Birthright Member — Friend born of Quaker parents and recorded at birth on the membership rolls of a Meeting. Not a Practice in Pacific Yearly Meeting.

Breaking Meeting — Term used for the closing of the Meeting for Worship when a designated Friend shakes hands with the persons next to him or her. Following this, all shake hands with their neighbors.

Center Down — An endeavor to direct our conscious thought and to open our minds, in order that we may hear God speak directly to us.

Clearness Committee — A committee appointed to assist a person or the meeting to clarify thinking about a decision or concern (See p 58).

Clerk — The clerk is the person who presides at meetings of Friends. (See pp 30—32). A Meeting for Worship with a concern for business may also have recording and reading clerks.

Concern — A concern, whether of an individual or a Meeting, implies a deep interest in some spiritual or social matter an interest so deep and vigorous that it often moves to action.

Consensus — (worldly term) A common opinion emerging from a groups thinking together. (See "Unity," the preferred term in Quaker usage.)

Continuing Revelation — The belief that God speaks to people directly today.

Convener — Member of a committee, sometimes the first named, who is asked to convene the first meeting.

Convinced Friend — A person who became a Friend as a result of being led to this by the decision by the Inner Light after careful study, thought and inward seeking.

Corporate — Descriptive of the physical and spiritual body of a Friends meeting.

Discipline — 1. Term related to discipleship — choosing to follow a particular path. 2. The book of Faith and Practice of the Society of Friends. Each Yearly Meeting may draw

together its own book of Discipline, so references are often made to the London Yearly Meeting Discipline or that of Philadelphia or other Yearly Meetings.

Eldering — The act of discouraging and/or questioning an individual's inappropriate behavior and expression of concerns, while encouraging appropriate behavior and actions. **Elder** — Historically, those appointed to foster the life of the Meeting and of the Individuals in the Meeting.

Epistle — Historically a letter of serious import sent either by an individual or a group. Currently, a formal letter sent annually by each Yearly Meeting to all Friends everywhere. It states the condition and experience of the Yearly Meeting.

Exercise — The exploration of a deep concern which has been brought to a Meeting.

Facing Benches — The benches or seats in the front of the Meeting room, facing the body of the Meeting, on which Friends ministers and elders generally sit. In recent times many meetings have adopted a circular or square arrangement to eliminate the facing bench distinction.

Gathered Meeting — Phrase used to describe those special occasions when the Friends Meeting attains a more than usual sense of Divine Presence, which touches the heart of all worshippers and unites them in a common experience of holy fellowship. (See "The Gathered Meeting," in *A Testament of Devotion* by Thomas R. Kelly.)

Good Order — The procedures for Friends' business that have generally been found by experience to facilitate our corporate activities and adopted for use by our Meetings and committees as we seek to find and carry out God's will.

Inner Light — refers to the presence of God in our hearts and lives, a reality which guides and directs us, which gives us strength to act on this guidance, and thus brings us into unity with the spirit of God. This presence of God within us is different from conscience, which is developed awareness of the merits or faults of our conduct, intentions, or character. Conscience is the sense of obligation to do right. Though both conscience and the Inner Light arise from within, they are not alternatives nor substitutes for each other. The "Inner Light" is also called the "Inward Light," the "Light Within," the "Christ Within," the "Light of Christ," or the "Holy Spirit."

Labor With — An effort by one or more Friends to help another struggle with a concern, or problem and work through to a resolution.

Lay Down — used to terminate a committee when its work is completed or no longer felt necessary. A Monthly Meeting may be laid down when it is no longer functioning as such.

Leading — An inner conviction that impels one to follow a certain course under a sense of divine guidance. A Friend may submit a leading to the Meeting for testing by corporate wisdom.

Liberate — To set free concerned and qualified person for religious service—as traveling among Friends. This may require the Meeting to take over responsibilities of the concerned person while that person is away.

Light of Christ — (See INNER LIGHT).

Meeting for Suffering — A committee to support and care for members and their families who suffer because of their commitment to Friends' principles. In England in

recent years it refers to a representative committee which acts in a deliberative and executive manner for the Society of Friends when the Yearly Meeting is not in session.

Minding the Light — This expression is used to remind us that there is an "Inward Light" in each one which can reveal God's will and direction.

Minister — Those recognized and recorded by a Meeting as having a special gift for the ministry. (See RECORDING OF MINISTERS.)

Minute — A statement of an item of business approved by those in attendance at a given Meeting for Worship with a concern for business.

Minute of Travel — (See TRAVEL MINUTE.)

Moved to Speak — In the quietness of the Meeting one feels led by God to speak.

Notional — Pertaining to fashions or fads.

Opening — (See PROCEED AS WAY OPENS.)

Overseer — Members of the committee which has particular care of the membership.

Plain Dress — Friends wished to express simplicity in dress as well as speech, so undecorated garments without the use of bright colors were worn. Plain dress today refers to the use of Quaker dress of that early period.

Plain Speech — Refers to the use of "thee, thy, thou and thine" by Friends. Persons are spoken to by given names with no titles. Because the months were named for heathen gods, goddesses and emperors, many Friends prefer to use "First-day," "Second-day", and "First Month", "Second Month". (See p 10).

Preparative Meeting — 1. Originally, and still in London Yearly Meeting, a group of Preparative Meetings "prepare" business to be brought before the Monthly Meeting. 2. A body of Friends generally under the care and guidance of an established Monthly Meeting, preparing to become a Monthly Meeting. (For Pacific Yearly Meeting, see p 70.)

Programmed Meeting — A Meeting for Worship, usually conducted by a pastor with prearranged program including music, an offering, sermon, etc. In some programmed meetings periods of silence and meditation are provided and Friends feel free to speak from the body of the Meeting.

Proceed As Way Opens — To wait for guidance from God, to avoid hasty judgment or actions, to wait for future circumstances to help solve a problem. The spiritual guidance which may come is referred to as a "leading." Leadings may come in a time of speaking or entirely unexpectedly, bringing suggestions for previously unforeseen action.

Quaker — Unofficial name of the Religious Society of Friends, originally derogatory.

Quaker Dialogue — A particular style of group interaction. (See p 70).

Queries — The questions which, in conjunction with the "advices," enable individuals and meetings to examine themselves in relation to the standard of conduct which the Society of Friends has established for itself.

Ranterism — The Ranters were an English sect of the 17th century who held that if one felt led by the Spirit, all regulations both moral and legal and even agreed-upon

procedures might be repudiated. Although at first Ranters were attracted by the Quaker movement they soon realized that their differences with Friends were fundamental.

Recording of Ministers — A Friends Meeting may record as a minister a member who is recognized as having the gift of ministry or a special gift of service to the Meeting or community.

Release — 1. (See LIBERATE). 2. To remove from membership rolls.

Seasoning — A process to insure that decisions are truly grounded in Gods will.

Sense of the Meeting — In reaching decisions on items of business, Friends seek to find the will of God. After full consideration of a matter and allowing for the development of new insights, the Meeting recognizes its unity, which the clerk then states as a Minute for the approval of the Meeting. (See p 30 Qualifications and Responsibilities of a Clerk and p 32 The Friends' Process for Making Decisions.)

Sojourning Member — A Friend who is temporarily residing in the area of another Monthly Meeting may become a Sojourning member there. (See p 43).

Speak to Ones Condition — This refers to the experience of receiving a message directly from God, or through another person, which touches one at the deepest level and helps one solve a problem or make a right decision.

Standing Aside — The silent withdrawal of an objection by a member not able to unite with a proposed minute, thus freeing the meeting to proceed.

Standing in the Light — A state of being guided by the Inner Light.

State of the Society — A statement of condition from the Monthly Meetings to the Quarterly Meetings and from the Quarterly Meetings to the Yearly Meeting. The Advices and Queries indicate the nature of information on which such reports may be based. (See p 20).

Stop in the Mind — An expression used by Friends when they feel uneasy and cannot follow a course of action.

Testimonies — Public statement or witness based on beliefs of the Society of Friends which give direction to our lives. (See p 7).

Travel Minute — The endorsement a meeting gives to one of its members who is traveling under the weight of a concern. (See p 32).

Unity — A recognition of the truth emerging from a group's corporate search and yielding to the Holy Spirit in its decision making.

Unprogrammed Meeting— This is a Meeting for Worship, sometimes referred to as a "silent meeting." No pastor is in charge. The gathered Friends sit in silence, waiting upon God and "leadings of the Spirit" which may give rise to vocal messages to share with the Meeting. Meetings for Worship in which the whole time is spent in silence can also be occasions of great inspiration.

Visitation — Formal visiting among Friends for any one of several purposes.

Wait Upon the Lord — Actively seeking and attending to Gods will in expectant worship.

Way Open — (See PROCEED AS WAY OPENS.)

Weighty Friend — Member who is recognized as having special experience and wisdom.

Witness — Used as a noun or as a verb: one who testifies to or shows evidence of religious beliefs and convictions.

Worldly — Having to do with nonspiritual values. Originally referred to non-Quaker values.

Worship Group — A group concerned to worship after the manner of Friends. (See p 61).

• PART VII •

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This list may help Meetings develop their libraries and aid inquirers in their study of Quakerism. Some of these books are available in paperback. Quaker literature is obtainable from:

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Quaker Hill Book Store, 1010 Quaker Hill Drive, Richmond, Indiana 47374

AFSC Book Store, 980 Fair Oaks Avenue, Pasadena, Calif. 91103

AFSC Book Store, 2160 Lake Street, San Francisco, Calif. 94121

Friends General Conference, 1520-B Race Street, Philadelphia, Penn. 19102
(Publishes religious education and other Quaker materials, including an excellent series of small pamphlets for inquirers. Catalogue and book lists are available, including an interesting and useful list of "Books on Peace.")

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Friends Journal, 1501 Cherry Street, Philadelphia, Penn. 19102.

Quaker Life, 101 Quaker Hill Drive, Richmond, Indiana 47374.

Friends World News, published by the Friends World Committee for Consultation, 152-A North 15th St., Philadelphia, Penn. 19102.

Pendle Hill Pamphlets, 336 Plush Mill Road, Wallingford, Penn. 19086.

Quaker Organizations and Offices
within the Boundaries of
Pacific Yearly Meeting

American Friends Service Committee:

Pacific Southwest Region
980 N. Fair Oaks Avenue
Pasadena, CA 91103
(213) 791-1978

Reno Area Program
680 Greenbrae Drive, #270
Sparks, NV 89413
(702) 358-6800

Northern California Region
2160 Lake Street
San Francisco, CA 94121
(415) 752-7766

Hawaii Area Program
2426 Oahu Avenue
Honolulu, HI 96822
(808) 988-6266

Friends Committee on Legislation:

926 "J" Street
Sacramento, CA 95814
(916) 443-3734

Southern Office
984 North Fair Oaks Avenue
Pasadena, CA 91103
(213) 798-7213

Northern Office
2160 Lake Street
San Francisco, CA
(415) 752-7887

Other Quaker Organizations

Casa de los Amigos
Ignacio Mariscal 132
Mexico DF 06032
MEXICO

John Woolman School
12585 Jones Bar Road
Nevada City, CA 95959
(916) 273-3183

Quaker Center - Ben Lomond
PO Box 686
Ben Lomond, CA 95005
(408) 336-8333

Pacific Ackworth Friends School
6210 Temple City Boulevard
Temple City, CA 91780
(213) 287-6880

Quaker Retirement Center
2691 North Lincoln Avenue
Altadena, CA 91002

Pacific Oaks College and
Children's School
714 West California Street
Pasadena, CA 91105
(213) 795-9161

Friends House
684 Benicia Drive
Santa Rosa, CA 95405
(707) 538-0152

• PART VIII •

Appendix

Meeting Membership Record

Member's full name _____
(if a married woman, give maiden name in parenthesis)

Date of birth _____ Place of birth _____
Month Date Year

ADMISSION

Date _____ By birth or request of parents _____ By conviction _____
Month Day Year

By certificate from _____

PARENTS

Father's name _____

Mother's maiden name _____

ADDRESSES:

Year	Street	Town	State
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

REMOVAL:

Date _____ Membership ended: By death _____ By release _____
Month Day Year

By certificate to _____

Place of burial _____

REMARKS:

MARRIAGE

To whom married _____

Date _____ Place _____

Membership of husband or wife (where) _____

If deceased:

Date _____ Place of burial: _____

If separated or divorced: _____

CHILDREN

Name _____ Membership (where) _____

Date of birth _____ Place of birth _____

Date of marriage _____ To _____

Name _____ Membership (where) _____

Date of birth _____ Place of birth _____

Date of marriage _____ To _____

Name _____ Membership (where) _____

Date of birth _____ Place of birth _____

Date of marriage _____ To _____

Name _____ Membership (where) _____

Date of birth _____ Place of birth _____

Date of marriage _____ To _____

Name _____ Membership (where) _____

Date of birth _____ Place of birth _____

Date of marriage _____ To _____

Name _____ Membership (where) _____

Date of birth _____ Place of birth _____

Date of marriage _____ To _____

CERTIFICATE OF TRANSFER

Date _____

To: _____ Monthly Meeting
Address _____ Zip _____

Dear Friends:

This **Certificate of Transfer** has been requested by _____ ,
a member of this Monthly Meeting who now resides in your area. Consideration having been given to this
requests, and no obstruction appearing, we recommend _____
to your Christian care, and remain with love your friends.

Removal minuted _____ by _____ Meeting
date

Address _____

Signature of clerk of Meeting,
or of membership records clerk

Enclosure:

_____ **Acceptance of Transfer** form, *partially* filled in by us. Only when you complete the form and return it
to us will the transfer be concluded.

Pacific Yearly Meeting 1982

ACCEPTANCE OF TRANSFER

Date _____

To:* _____ Monthly Meeting

Address* _____ Zip _____

Dear Friends:

This is to inform you that your **Certificate of Transfer**, dated * _____
for* _____ who now resides within our area, was read and accepted by our
Monthly Meeting on (date) _____

On behalf of* _____ Monthly Meeting

Address* _____ Zip _____

Signature of clerk of Meeting,
or of membership records clerk

* The Meeting which prepares the **Certificate of Transfer** is encouraged also to fill in t the blanks with asterisks on the
Acceptance form and wend it to the receiving Meeting for completion and return.

Pacific Yearly Meeting 1982

INFORMATION AND INSTRUCTIONS ON FINAL AFFAIRS

Name _____ Date _____

Address _____ Soc. Sec. No. _____

I request that the Society of Friends carry out the following upon my death:

The information below may help the Society of Friends carry out my wishes:

- 1. Persons to notify immediately: (next of kin, executor etc.)

Name _____	Name _____
Address _____	Address _____
Telephone _____	Telephone _____
Relationship _____	Relationship _____
- 2. Member of Memorial Society:

Address _____	Telephone _____
---------------	-----------------
- 3. Disposal of body: Burial _____ Cremation _____ Medical Research _____

Disposal of ashes _____

Cemetery preferred: _____ Common plot _____

Location of deed _____ Family Plot _____

Location of release papers: _____

Undertaker preferred: _____
- 4. Burial insurance: Insurance Company _____

Policy Number: _____

If no insurance, the expenses will be met as follows:
- 5. Services desired, and who should conduct the services:

Memorial Meeting for Worship _____ Special Requests: _____
- 6. Flowers will be accepted _____ where: _____

In lieu of towers, contributions may be made to: _____
- 7. Special instructions if death is distant from home:
- 8. My will is located:
- 9. If no surviving parents, instructions on care of minor children: (over) _____
- 10. Information for death certificate (must agree with legal records and policies):

Full legal name: _____

Present address: _____

Date of birth: _____ Birthplace: _____ Citizenship: _____

Occupation: _____ Present employer: _____

Title: _____ Address: _____

Fathers full name _____

Mothers maiden name _____

Received for Meeting: _____ Date: _____

Signature _____

By _____ Meeting _____

Pacific Yearly Meeting of Friends

Recommendations for Yearly Meeting Records

Permanent records should include:

1. A copy of the Minutes of each Yearly Meeting, on good rag paper, which has been read and signed by the Clerks. This should include Epistles. These should be separate from the record printed in the {*Friends*} *Bulletin*.
2. A copy of the Treasurer's report, separate from the Minutes, signed by the Treasurer (even if one is attached to the Minutes). Also reports of Auditors.
3. Interim Committee Minutes.
4. Any Minute or letter, sent under concern of the Yearly Meeting, whether or not it is a part of the Minutes.
5. Complete file of *Friends Bulletin*.
6. Copies of all Handbooks and Disciplines

Recommendations for Quarterly and Half-Yearly Meeting Records

Permanent records should include:

1. Minutes
2. Letters or documents sent or published on concern of the Meeting, whether or not part of Minutes.
3. Deeds, wills, property records, if any.

Recommendations for Monthly Meeting Records

Permanent records should include:

1. Minutes: Each Monthly Meeting should keep its own Minutes, signed by the Clerks. Minutes should include Treasurers' reports, letters sent under concern of the Meeting, attached or in the body of the Minutes.
2. Any financial records not included in Minutes: for example, copies of deeds or contracts involving Meeting property.
3. A membership list from each Monthly Meeting, brought up to date annually by Monthly Meeting Recorder and submitted on the recently printed form. List of marriages under care of the Meeting (whether of members or non-members).

• PART IX •

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This book of *Faith and Practice* replaces earlier editions, which are now out of print. It was prepared over a period of five years by the Discipline Committee whose members are appointed by the Yearly Meeting to represent, as far as possible, the views of the various Monthly Meetings. The members of the Committee which prepared this edition were:

Mildred Burck, North Pacific Yearly Meeting
Michele Graham-Newlin
Gloria Kershner
Peggemae Lacey, Clerk
Edwin Morgenroth
Barbara Perry
Lowell Tozer
Jonathan Vogel
Asenath Young
Jan Tappan, Historian-Archivist, *ex officio*

Footnotes: (These appear as appropriate in the body of the document.)

The movement, led by Joel Bean, represented an effort to continue traditional Quaker practices among Friends in San Jose as opposed to the pastoral pattern which had recently come into Quakerism in Iowa and other parts of the West. The College Park Association, in turn, introduced certain new patterns of its own in the development of Quakerism in America. See *Quakers in California: The Effects of 19th Century Revivalism in Western Quakerism*, by David C. Le Shana, especially chapters 4, 5, and 6 for the story of Joel and Hannah Bean and the controversies in which they were involved.

"Reflections on the Racial Concerns from Kaimosi," Almanina Barbour and Walter Sullivan, *Philadelphia Yearly Meeting News*, June 1984.

Reproduced, with slight editing, from "Racial Concerns Queries," prepared at the 15th Triennial Meeting of the Friends World Committee for Consultation, Kaimosi, Kenya, August, 1982.

"There are varieties of Gifts, but the same Spirit. There are varieties of service, but the same Lord, There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose. One man, through the Spirit, has the gift of wise speech, while another, by the power of the same Spirit, can put the deepest knowledge into words. Another, by the same Spirit, is granted faith; another, by the one Spirit, gifts of healing, and another miraculous powers; another has the gift of prophecy, and another the ability to distinguish true spirits from false; yet another has the gift of ecstatic utterance of different kinds, and another the ability to interpret it. But all these gifts are the work of one and the same Spirit, distributing them separately to each individual at will."

I Corinthians 12:4-11,
The New English Bible

Friends for 300 Years, p. 203

Insights into the Friends' process for making decisions found in this and the following paragraph are derived from Rufus Jones, *Finding the Trail of Life* (1926), p.97

Some meetings call this single committee the "Committee on Ministry and Counsel," with the term "Counsel" covering the functions of the term "Oversight" as described in this Discipline. In historical Quaker usage, a Committee (or Meeting) on Ministry and Counsel—successor to the Meeting of Ministers and Elders—has usually, though apparently not invariably, been one concerned with worship and vocal ministry rather than also with care of the membership.

A resource for further consideration is *Living With Oneself and Others* (New England Yearly Meeting), available through AFSC bookstores in California.

Prepared by the Ministry and Oversight Committee of Pacific Yearly Meeting of the Religious Society of Friends in 1973, reprinted in 1980. Also helpful is *Manual of Death*

Education and Simple Burial, Ernest Morgan (ed.), Celo Press, 1973. Both publications available from AFSC Bookstore, 980 N. Fair Oaks Ave, Pasadena, CA 91103.

The term “clearness” referred originally to clearness before marriage from other entangling engagements or obligations. Today, if the problem or decision involves a possible Meeting action (such as a marriage, membership, release of a member or the like), then both the Meeting and the seeker must arrive at clearness before the action may be taken.

This statement includes material borrowed, with permission, from *Living with Oneself and Others* published by New England Yearly Meeting.

Information concerning the Wider Quaker Fellowship may be obtained from The Friends World Committee for Consultation, 152-A N. 15th St., Philadelphia, Pennsylvania 19102.