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Additional Material:
Lesson CDs & DVDs

How to Use this Curriculum

It is a challenge to write curriculum that appeals to all Friends. We have attempted to offer variety by gathering and combining outlines from previous presentations of Faith and Practice studies. Choose what is most fitting for your participants, and according to your time constraints. The youth curriculum follows the same outline as the adult material and is packed with active and creative methods in case you need additional ideas. The order of material follows the outline of Faith and Practice; however, each lesson can also stand alone and does not build on previous lessons.

Scripture Verses and Quaker Quotes:

- Scripture is taken from a variety of versions.
- Consider reading verses and quotes at the beginning and end of each lesson in order to tie everything together.

Skits & Visitors:

- Some scripts can be performed on the spot during the lesson.
- Several will need preparation or a little rehearsal.
- Consider performing one for the entire meeting.
- Be creative with costuming and props. This will build more excitement and interest in the group.
- Invite others from your Meeting to share as visitors, involving other generations in your study.
- Assist your group in connecting the values demonstrated by the lives of the Quaker visitors to our lives today.

Lessons:

- Curriculum sets include the following
 - One printed copy of each lesson, including scripts, handouts, and printed powerpoint slides.
 - A CD with the lessons, scripts, handouts, and powerpoint presentations.
 - DVD #1 with the initial packet, DVD #2 will soon follow.
- Some lessons that have a DVD segment also have an optional video introduction that is not listed in the lesson.
- Feel free to make additional copies of all items.
- If powerpoint presentations do not seem to work properly, install the PowerPoint Viewer Program provided on the CD and use it to show the presentations.

Discussion Questions and Queries:

- Read aloud and discuss the answers as a group or in small break-out groups.
- Allow some quiet time for journaling to reflect personal answers to the queries.
- Some queries may serve as an effective tool for entering into open worship.
- Several queries are taken directly from Faith and Practice.

Worship:

- Each lesson ends with a time of worship. Allow time for the participants to reflect and close in prayer.

“Do you provide in your schedule of activities an opportunity for daily devotions? Do you prayerfully seek the leading of the Holy Spirit in the interpretation of scriptural truth? Does your personal conduct reflect the true integrity of Christian character as set forth in the Scriptures? Do you always strive so to live that you will have a “conscience void of offense toward God and man?”

Section I: Lesson 1

Opening Activity

Introduction

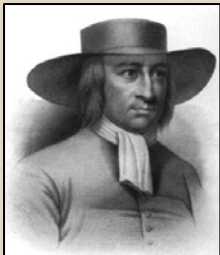
Power Point

George Fox and the Beginnings of Quakerism

Questions for Discussion

Summary

Attachments: Power Point Printouts



QUAKER QUOTE

*"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."
- George Fox*

Early Quaker History: There is one

Opening Activity:

Ask two or three people in advance to share their journey to Quakerism with the group. If possible, it would be best to have at least one person who has grown up in a Friends Meeting and one who has recently been convinced. After they have shared, allow others in the group to reflect on what they have heard. Allow a little time for others to share how their own experience was similar to or different from the ones shared.

Introduction:

Today we will be looking at how Quakerism began. Like most movements, Quakerism was a product of its times, and although we think of George Fox as the founder of the Religious Society of Friends, the movement had its roots in events that took place before George Fox was even born. The first of these took place in Wittenberg, Germany on October 31, 1517 when a young monk named Martin Luther nailed a document to the door of the chapel there protesting practices and beliefs of the Church that were not in keeping with his understanding of the Scriptures. Within a few years the Protestant Reformation was sweeping Europe in full force as one group after another sought to purify the church in doctrine and, or practice.

In England, the issue came to a head when the Pope refused to grant Henry VIII a divorce from his first wife Catherine of Aragon so that he could marry Anne Boleyn. That coupled with the realization of how much property the Catholic Church held in England was enough to give Henry the impetus to break away from the existing church and create the Church of England with himself as its head. He immediately confiscated the property that had been held by the Roman church which significantly improved his financial position, and granted himself the divorce he desired.

POWER POINT: Quaker History
If the Power Point is being used, start here

George Fox and the Beginnings of Quakerism

George Fox was born in England in 1624 to a weaver in Fenny Drayton who was known to his neighbors as “righteous Christopher” and his wife, Mary Largo Fox, whom Fox said was of the “stock of martyrs.” From this description, it is evident that Fox grew up in a religious household. Even as a child however he was disturbed by the insincere actions and practices of so called “religious adults” and the hollow form of the rituals and ceremonies of the church of his day. Failing to find inward peace and satisfaction in any of the existing churches or religious movements of his day, Fox set out as a seeker on a pilgrimage to find what he was missing when he was nineteen. His wanderings lasted for about three years, until he was in a state of complete frustration and despair. Then, as he records in his journal:

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 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.

For Fox this was a life changing experience. He now understood that God wanted people everywhere to come to know him through their own personal experience. As Fox traveled across England sharing this good news, many people responded to his message about a religion based on a personal relationship with Christ, rather than a set of rituals to be performed or rules to be followed. Fox never intended to start a new denomination. He had a strong disdain for formalized creeds or restrictive organizations.

The Good News According to George Fox:

In his journal, Fox talks about having great “openings”, that is times when things he had not previously understood were revealed to him, or “opened” to him by the Holy Spirit. These times of insight and inspiration provided the basic principles upon which Quakerism was founded. The truth that Fox came to understand through these times became the message that he shared with all who would listen. The good news according to George Fox included:

1. A belief in the Inward Light of Christ (that true Light that gives light to every man), that is that “Christ has come to teach his people himself.” He is our teacher and we need no priest or intermediary to teach us. (John 1: 1-13, John 14:25-27)

I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation, and their way to God, even that divine Spirit which would lead them into all Truth.
George Fox

2. This experience with Christ can be universal for all persons if they respond to the transforming power of the Living Christ. Grace comes from God to all, not just to the “elect” and not through ceremonies or rituals, but by immediate personal experience. (Ephesians 2:8-9)

3. The church is not a building or an institution but a living fellowship.

So I opened to the people that the ground and house was no holier than any other place, and that the house was not the church, but the people of which Christ is the head.
(I Peter 2:4-5)

4. We can know Christ experientially and respond in obedience. One of the problems Fox had with the Puritans is that they were always “preaching up sin” but failed to emphasize the power of God over sin. George Fox was an advocate of personal experience with God. We often see the phrase in his journal “this I knew experientially”, that is from his own experience. Fox made a distinction between professors, those who professed to be believers, and possessors, those who demonstrated the presence of Christ in their lives.

5. A message of hope, that in the face of evil and darkness, the Spirit of Christ gives the power to overcome the darkness such that there is not only hope for the individual, but hope for the world that God’s kingdom can come and his will can be done “on earth as it is in heaven.”

The kingdom of God as Friends understood it was described in passages such as the Sermon on the Mount in which this kingdom was described. It was from this passage and others that describe life in the kingdom that Friends developed their particular testimonies.

And the Lord answered that it was needful I should 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 had great openings

George Fox said that Christianity had been “in a state of apostasy since the time of Constantine. What Fox and the early Quakers sought to do was to restore the Christian movement to what it was before Constantine and before all the rituals and traditions that had developed in the fifteen hundred years since the days of the early church, which is why William Penn and others referred to Quakerism as “New Testament Christianity revived.”

Early Quakerism did look like New Testament Christianity revived. Fox and his followers would be arrested, held in jail for a time, released, and be right back out in the street again preaching the same message and often in the same place where they had previously been arrested.

The love by which Jesus said his disciples would be known was also there. Often prison officials would be besieged by Quakers asking to trade places with their brothers and sisters who were jailed there.

Fox saw himself as being somewhat like John the Baptist, a voice crying in the wilderness, calling people out of (or off of) the world’s religions. In Fox’s England, the world’s religions did not encompass the many different faith traditions that exist in the world today. He was actually calling people out of existing churches -churches that believed the way to God was either through performing the right ceremonies and rituals, or having the right set of beliefs about God. Fox’s call was to a relationship with the living Christ, not to know about God, but to know God experientially.

It was a radical form of discipleship, that rather than seeking to bring people into the kingdom of God, sought to put the kingdom of God into the hearts of men. Fox referred to that principle of God in man as the light of Christ or the seed. Barclay in *The Apology* compares the action of the Holy Spirit on that seed to the physical birth of Christ, saying that “Christ is born anew in our hearts.”

Because of this new birth, Quakers saw themselves and the world around them quite differently. And as they sought to live in the kingdom of God, they began to speak out against everything that seemed contrary to the values of

that kingdom as they were described in the Sermon on the Mount. As a result, they soon got into trouble with the English government and were severely persecuted for the first 40 years of their existence. During this time more than 450 of the brightest and best Quaker leaders were either killed or died as a result of prolonged periods in prison.

What Quakers Were Persecuted For:

1. Preaching a message contrary to that of the established church.
2. Refusing to attend or support the Church of England. Since the king was the head of both the nation and the church, not attending the church of England was viewed as a crime against the state as well.
3. Holding meetings for worship which were in the eyes of the English government "illegal assemblies."
4. Refusing to take oaths. Quakers took the Biblical admonition to speak simply very seriously and let "your yes be yes, and your no be no." In accordance with the Sermon on the Mount, they refused to swear an oath even on the Bible. (Matthew 5:33-37)
5. Refusing to have their children baptized by the church of England.
6. Not bowing or participating in "hat honor", that is treating everyone as equals, and refusing to bow and scrape before the nobility or remove their hats as recognition of their social standing. Quakers only removed their hats when talking to God in prayer.
7. Refusing military service -George Fox was extremely sensitive to all forms of wickedness and social injustice, especially war; he did not invent a peace testimony, rather it was a part of his obedience to the life and teachings of Christ.

I told them that I lived in the virtue of that life and power that took away the occasion of all wars.
George Fox

At first he and his followers met as a simple worshiping fellowship, calling themselves "Children of Light." Gradually the term "Friends" of Truth came into use. The word "Society" was used much as we would use the term "fellowship" today. The world called Fox and his followers "Quakers" because they trembled under the power of the Holy Spirit, especially when they prayed.

Sometimes the power of God will break forth upon a whole meeting. . . and thereby trembling and a motion of the body will be upon most if not all. Robert Barclay

**Power Point ends here for this week on slide #9
which corresponds to this quote**



Questions for Discussion:

1. How was George Fox's message different than the other churches of his day? How is the message of Quakerism unique today?
2. What did Fox mean when he said we need no teacher or intermediary because "Christ has come to teach his people himself"?
3. What does the phrase "thy kingdom come, thy will be done on earth as it is in heaven" mean to you?
4. In derision, Fox's followers were called Quakers because Fox talked about trembling or quaking under the mighty power of God. Robert Barclay said that sometimes the power of God was over a whole meeting so that everyone present was trembling. Have you experienced such a meeting?

Summary:

The world has changed a great deal since the time of George Fox. In America, we don't live with the same rigid class structure of seventeenth century England, so a large part of the significance of not bowing or removing hats to the nobility is lost on us. Nor we do fear going to prison for questioning church doctrine, or holding meetings for worship outside the church walls like those early Quakers did. But one thing hasn't changed. Like Fox, people are still looking for the real thing. The many "spirituality paths" in our world today show how very hungry people are for a real experience with God. Many of us find our own story in George Fox's experience. We have known in our own lives that same joy he felt when he heard the Voice that said "there is one." In a time and place in Fox's life where there seemed to be very little reason for hope, hope was re-born in that message. And the same is true for us as well. There is still only One who can always "speak to our condition."

Quaker Faith and Practice

A History of North Carolina Yearly Meeting

The Meeting

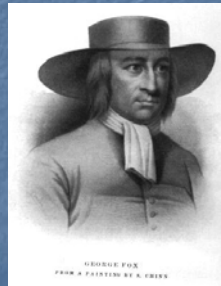


And so I find it well to come
For deeper rest to this still
room
For here the habit of the soul
Feels less the outer world's
control
The strength of mutual
purpose pleads
More earnestly our common
needs;
And from the stillness
multiplied
By these still forms on either
side,
The world that time and
sense have known
Falls off and leaves us God
alone...

-John Greenleaf Whittier, Quaker Poet

George Fox, Founder of Quakerism

- Born in England in 1624
- *And when all my hopes in them and all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, 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.*

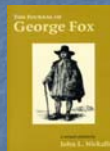


The Good News According to George Fox

- A belief in the Inward Light of Christ (that true Light that gives light to every man), "Christ has come to teach his people himself." He is our teacher and we need no priest or intermediary to teach us.
I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation, and their way to God, even that divine Spirit which would lead them into all Truth.
- This experience with Christ can be universal for all persons if they respond to the transforming power of the Living Christ. Grace comes from God to all, not just to the "elect" and not through ceremonies or rituals, but by immediate personal experience

Good News According to Fox cont.

- The church is not a building or an institution but a living fellowship



So I opened to the people that the ground and house was no holier than any other place, and that the house was not the church, but the people of which Christ is the head.

Knowing Christ

- We can know Christ experientially and respond in obedience. One of the problems Fox had with the Puritans is that they were always "preaching up sin" but failed to emphasize the power of God over sin



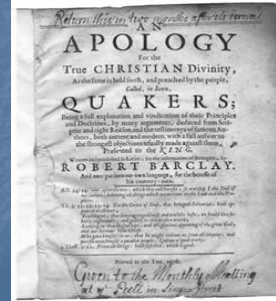
An Ocean of Darkness and an Ocean of Light

- A message of hope, that in the face of evil and darkness, the Spirit of Christ gives the power to overcome the darkness such that there is not only hope for the individual, but hope for the world that God's kingdom can come and his will be done "on earth as it is in heaven."

And the Lord answered that it was needful I should 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 had great openings.



There is That of God in Everyone



- Fox referred to that principle of God in man as the light of Christ or the seed. Barclay in *The Apology* compares the action of the Holy Spirit on that seed to the physical birth of Christ saying that "Christ is born anew in our hearts"

"Quakers"

- At first Fox and his followers met as a simple worshipping fellowship, calling themselves "Children of Light." Gradually the term "Friends of Truth" came into use. The word "Society" was used much as we would use the term "fellowship" today. The world called Fox and his followers "Quakers" because they trembled under the power of the Holy Spirit, especially when they prayed.

Sometimes the power of God will break forth upon a whole meeting...and thereby trembling and a motion of the body will be upon most if not all

-Robert Barclay

The Three Legged Stool Checks and Balances

- When a Friend is feeling a leading, he or she has first the Bible as a checkpoint, knowing God will not lead in a manner contrary to what He has already revealed. Secondly, there is the light of the gathered community. Friends believed that individual leadings should be checked with the leadings of the community.



- Therefore, the front leg (the leading) is fully supported by the two rear legs (Scripture and the gathered community)

Peace Testimony



I told them that I lived in the virtue of that life and power that took away the occasion of all wars.

-George Fox

Quakers Come to America

- The first Quakers arrived in what would become the United States of America in 1656
- Two women, Mary Fisher and Anne Austin, came to Puritan Massachusetts as missionaries
- Some Quakers came to America seeking religious freedom, others became martyrs in their attempts to witness to the Puritans

George Fox's Travels in VA and NC

- Fox traveled through southeastern VA and NC in the fall of 1672

"After this our way to Carolina grew worse, being much of it plashy and pretty full of great bogs and swamps; so that we were commonly wet to the knees." — George Fox



A marker at Somerton Friends Meeting is eastern VA recording Fox's travels

Somerton, VA

We were commonly wet to the knees most of us, and lay abroad at night in the woods by a fire, saving that one of the nights we got to a poor house at a place called Sommertown and lay by a fire in the house. The woman of the house had a sense of God upon her; and the report of our travel had reached thither, and drawn some people that lived beyond Sommertown to that house in expectation to have seen and heard us (so acceptable was the sound of Truth in that wilderness country)



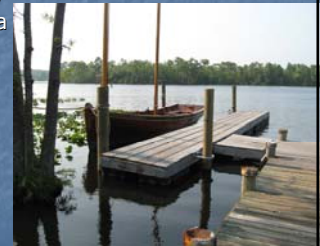
Eastern Virginia and North Carolina



We entered our boats again and went that day about thirty miles to one Joseph Scott's, and there we had a Meeting and many people were at it; a sound, precious meeting it was, and the people were tendered and much desired after meetings.

Perquimans County, NC

- The first Quaker family to settle in the Carolina wilderness was that of Henry Phelps (Phillips) who built a home on the Perquimans River where the town of Hertford now stands. He was visited by William Edmundson in 1672



William Edmundson

The first voice of a Christian preacher heard in North Carolina was that of a Quaker, William Edmundson who came to the colony in May, 1672. undaunted by difficulties, discomforts, and dangers, he courageously plunged into the wilderness and carried his Gospel message to the scattered settlers whom church had neglected and forgotten. He found the people famished for the Gospel and the Word of God. Many were truly converted and became members of the Society.

- History of North Carolina Vol. I
R.D.W. Connor



First Quaker Meeting Houses Built in North Carolina



1703-Symon's Creek Friends



1704 - Upper Meeting (later merged with Piney Woods)



1705 - Little River

1706 - Lower Meeting House (Old Neck)

1706 - Caleb Bundy's

North Carolina Yearly Meeting

At a quarterly meeting at the house of Henry White this 4th day of the 4th month, 1698: it is unanimous agreed by friends that the last seventh day of the 7th month in every year be the yearly meeting for this Country at the house of Francis Tombs the elder.

- Minutes



Great Contentnea Quarter



1754 – Preparative Meeting established at Neuse

1740– Friends settled along Neuse River. Minute book dates from 1748. Called Great Contentnea Meeting, later changed to Nahunta.



Cane Creek

Cane Creek was set up, the first in the central part of North Carolina.

In 1751, Abigail Pike and Rachel Wright of Cane Creek traveled to Quarterly Meeting at Little River in Perquimans County to ask that a meeting under the care of NC Yearly Meeting be set up there.

1753 – Meeting for Worship was set up at Rocky River



1751 – Cane Creek Friends

Western Quarter - 1759



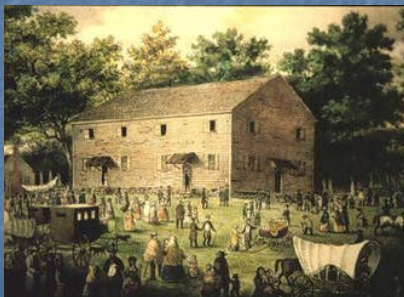
1773 – Spring Friends Meeting



1824 – Friends began meeting at Chatham Friends Meeting



New Garden Quarter



1754 – New Garden Meeting established

1787 – New Garden Quarterly Meeting organized from Western Quarterly Meeting and made up of New Garden, Deep River, Westfield, Bush River (SC) and Wrightsborough (GA)

Westfield Friends

Friends began meeting at Tom's Creek (later Westfield) in 1787. Mount Pleasant Monthly Meeting (Old Quaker Graveyard) established 1801.



Deep River

1753 – Deep River Friends Meeting was begun, mostly by settlers who had come down the Great Wagon Road from Pennsylvania, Delaware, and Virginia. It became a monthly meeting in 1778.



Deep River Quarterly Meeting - 1819

Made up of Deep River, Springfield, with Deep Creek added in 1832



1773 – Springfield Friends Meeting



1812 – Jamestown Friends Meeting

Southern Quarter

Set off from Western Quarterly Meeting. Made up of Back Creek, Holly Spring, and Marlboro



1760 – Meeting for Worship began at Holly Spring



1797 – Marlboro Friends Meeting

Yadkin Quarter - 1889

1793 – Deep Creek Friends



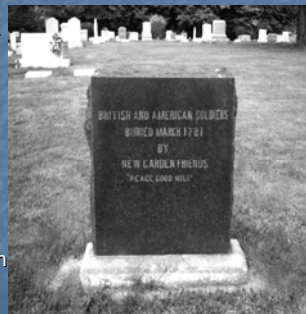
All other meetings in Yadkin Quarter came from Deep Creek.

Surry Quarter was set off from Deep Creek in 1898.

Northwest Quarter was set off from Surry Quarter in 1999.

Battle of Guilford Courthouse

- Just before the Battle of Guilford Courthouse, British troops camped around Deep River
- The main part of the Battle of Guilford Courthouse took place around New Garden Meeting
- Friends cared for the living and buried the dead regardless of which army they were from



Friends and Peace

General Nathaniel Greene had been a member of a Friends meeting in New England, but his plea for New Garden Friends to give sympathetic support to the cause for independence fell on deaf ears. To them war was contrary to the will of God and they could not aid in any way either side of the conflict.



Friends and Equality

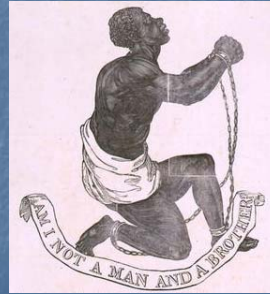
We at present have peace with all the nations of the Indians... The Tuscarora King seems to be a very wise man and I look upon their outward civilizing as a good preparation for the gospel which God in his season without doubt, will cause to dawn among them

- John Archdale



To labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Jesus Christ in the world.
-John Woolman

Friends and Slavery



Friends of the Western Quarter made a motion for some notice to be taken in respect to the Querie Relating to buying and selling Negroes, and Friends appointed a committee to consider the same and make report to the next sitting of this meeting... We do give it our Judgment that no Friend in unity shall buy a Negro or other slave Excepting it be to prevent the Parting of man and wife or Parent and Child

The Manumission Society

In July 1816 an extensive manumission society (setting people free from slavery) came into existence. Meetings were held at Centre and Deep River. The group advocated a doctrine of immediate and unconditional emancipation.



The Underground Railroad



Under the leadership of Levi and Vestal Coffin an "Underground Railroad" was established. This was a series of Quaker homes stretching from North Carolina to Indiana where slaves could find food and a place to sleep as they escaped to freedom

Friends and Education



During 1830 Yearly Meeting sessions, Nathan Hunt expressed a concern about education among Friends. As a result New Garden Boarding School opened in eighth month, first day 1837.

Became Guilford College, second month, twenty-second day, 1888.

Nereus Mendenhall, guiding force in the school's early days



Rise of the Pastoral System

- Membership began to decline during the Civil War
- During the Second Great Awakening, Friends reconnected with the evangelical part of their faith and held revival meetings
- After revivals, new converts urged the evangelists to stay in the community and help establish new meetings and for the first time in history, Quakers in North Carolina had pastors
- In 1902 there was a split and several meetings left to form North Carolina Yearly Meeting – Conservative to preserve Friends "ancient manner of worship"

Worship

"...the Quaker method is extremely simple. No intermediary, ritual, or ceremony is required. Words are not essential. God does not need to be brought near for "closer is He than breathing and nearer than hands and feet." It is the human mind and heart that need to be adjusted and made conscious of His presence. And as the sincere worshipper waits in silent meditation, or voices prayer and praise, he experiences this fresh sense of God and with it a renewal of spiritual strength in communion with God and his fellow worshippers."

- North Carolina Yearly Meeting Faith and Practice

The Meeting



And so I find it well to come
For deeper rest to this still
room
For here the habit of the soul
Feels less the outer world's
control
The strength of mutual
purpose pleads
More earnestly our common
needs;
And from the stillness
multiplied
By these still forms on either
side,
The world that time and
sense have known
Falls off and leaves us God
alone...

-John Greenleaf Whittier, Quaker Poet

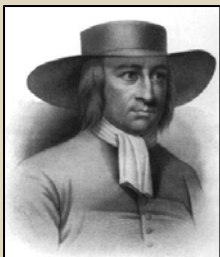
**Section I:
Lesson
2**

Opening Activity

Introduction

**George Fox,
Sharing
Quakerism and
Coming to
America**

**Questions for
Discussion**



**QUAKER
QUOTE:**

*From the top of
this hill the Lord
let me see in what
places he had a
great people to be
gathered.*

- George Fox

**Early Quaker History:
A Great People to be Gathered**

Opening Activity:

**Have someone read the following passages of
Scripture:
Matthew 28: 19, 20
John 20:21
Acts 1:8
Acts 2:46**

Introduction:

Last week we talked about the beginnings of the Quaker movement. Like the early church, Quakerism exploded on the scene in England and thousands of people responded to the message of a personal relationship with Christ. In the latter half of the seventeenth century, Quakerism was the fastest growing religious movement in the world. George Fox's vision for the growth and expansion of the Quaker movement came out of a vision he had while traveling across England. He records in his journal:

As we traveled, we came upon a very great hill, called Pendle Hill, and I was moved of the Lord to go up to the top of it; which I did with great difficulty, it was so steep and high. When I was come to the top I could see the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered. - George Fox's Journal

**George Fox, Sharing Quakerism
and Coming to America**

Within a few years Quakers had a vision for sharing their message of Christ with the world. From England they went to Ireland, Scotland, Europe, Turkey, Palestine and many other places, preaching to everyone who would listen to them. Quakers eventually came to America, not to Pennsylvania first as many people think, but to the earlier established colonies Virginia, North Carolina, Maryland, and Massachusetts. Nor did they come seeking religious freedom. The first Quakers came to America as missionaries, to share their message of Christ's love and light with the people who were living here, colonists and native Americans as well.

George Fox and the Beginnings of Quakerism

The first Quakers to visit America were Anne Austen and Mary Fisher who arrived in Barbados in 1655, and Elizabeth Harris who came to Virginia in 1656. Here is another testament to the Quaker belief in equality. No other church or religious organization in the seventeenth century believed women had either the right or the capacity to preach and teach. George Fox tells a story in his journal of meeting a man who, with an attitude fairly representative of the times, said that women no more "had souls than did a goose." Knowing Scripture as well as he did, Fox was quick to point out Mary's words in Luke 1:46 (My soul magnifies the Lord) as proof that the Bible indicated women did indeed have souls. Given this background, it was truly a remarkable thing that Quakers maintained a testimony that men and women had an equal capacity for spirituality. *(For a better understanding of how Quakers came to this testimony from Scripture, consider Acts 2:17-18 and Galatians 3:28-29)*

Mary Fisher was born in 1623 and spent her early years as a maid in the household of Richard Tomlinson. In the early 1650's she heard George Fox preach and became a convert to Quakerism and was soon preaching herself. Because she was a woman and had no formal education, she was often arrested and was imprisoned for 16 months for continuing to preach after she had been warned to stop. In 1655, Mary Fisher felt a leading to go to America. Accompanied by Anne Austin, a London house wife and mother of five children, she traveled to Barbadoes where the two were well received. They went on the Massachusetts in July of 1655, but were not welcomed there. All the books they brought with them were burned and they were stripped and searched for marks of witchcraft, then beaten and thrown into prison. Some sympathetic folks eventually bribed a prison official to have them released.

Undaunted by this experience, Mary Fisher next felt a leading to visit the Sultan of Turkey. When she arrived in Turkey and asked the British counsel to arrange an audience for her, she was put on a ship heading back to England. She got off the ship at the first port, made her way back and went to the palace on her own where she was granted an audience with the Sultan. Back in England, she had this to say about her experience:

Now returned into England ... have I borne my testimony for the Lord before the king unto whom I was sent, and he was very noble unto me and so were all that were about him ... they do dread the name of God, many of them... There is a royal seed amongst them which in time God will raise. They are more near Truth than many nations; there is a love begot in me towards them which is endless, but this is my hope concerning them, that he who hath raised me to love them more than many others will also raise his seed in them unto which my love is. Nevertheless, though they be called Turks, the seed of them is near unto God, and their kindness hath in some measure been shown towards his servants.

Quaker Faith and Practice of the Britain Yearly Meeting

Elizabeth Harris was a young woman who lived near the Tower of London. She felt that God was calling her to carry the Quaker message to Virginia. Letters to and from Quakers in England indicate that she visited in coastal Virginia in 1656 spreading the Quaker message. Elizabeth Harris was soon expelled from Virginia and went on to Maryland. A letter written to Margaret Fell in 1657 spoke of Elizabeth Harris as “having lately returned from Virginia where she made a number of converts.” Among those converts was sixteen year-old Margaret Brashere, the future wife of Thomas Jordan of Chuckatuck. This couple had 10 sons who were to be instrumental in establishing Quaker meetings in both Virginia and North Carolina.

Following in the footsteps of these women, other Quaker missionaries soon came to all the American colonies. Within a few years, Quakers were well established along the tidal creeks of Virginia and on the Eastern shore of Maryland.

Quaker Leadings and Discernment

These first missionaries who came to America, like Mary Fisher and Elizabeth Harris, were for the most part people from humble backgrounds who did not have the resources to make a trip across the ocean or to support themselves once they were there. They must have appealed to other Quakers or the meetings they attended for support. This meant that this personal leading had to be presented to the larger community to determine whether or not they would recognize and support the work as truly being a leading from God.

This was actually one of the reasons George Fox and the early Friends organized monthly, quarterly, and yearly meetings, to create a discerning community at all levels to help insure that individuals or groups did not go off into “notions” as Quakers called things that were not truly led by the Spirit of God. There were several cases of this in the early days of Friends. James Naylor, one of the most gifted early Quaker preachers, is probably the most noted example of this. In 1663, a traveling Friend named John Perrot visited Quakers in America with two “new insights.” The first of these was that Quaker men should not remove their hats when praying as they had done up to that point. The second almost destroyed the movement by proclaiming there should be no set time and place for meetings, but that Friends should gather only as they were led by the Spirit. Part of the reason George Fox and William Edmundsen decided to visit America was because word had reached England that some Quaker meetings in the colonies had not met for more than a year since they no longer had regular meeting times and places. It became clear that there needed to be some kind of oversight to insure Friends had common goals and to give meetings opportunity to keep check on one another.

The Three Legged Stool (Checks and Balances)

When a Friend is feeling a leading, he or she has first the Bible as a check-point, knowing God will not lead in a manner contrary to what He has already revealed. Secondly, there is the light of the gathered community. Friends believed that individual leadings should be checked with the leadings of the community. So the front leg (the leading) is fully supported by the two rear legs, Scripture and the gathered community.

George Fox's Advice to Ministers

Let all the nations hear the sound by word and writing. Spare no place, spare no tongue or pen, but be obedient to the Lord God; go forth through the world and be valiant for the Truth upon earth . . . 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 that of God in every man.

George Fox

Questions for Discussion



1. What accounted for the tremendous growth of the Society of Friends in the 17th century? Why do you think we are not experiencing the same kind of growth today?
2. How can Friends make their witness more relevant to the world in which we live without compromising our message?
3. What did you think of the explanation of the Quaker discernment process? Share some of your experiences in individual and corporate discernment.

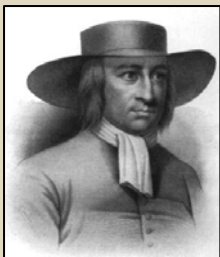
**Section I:
Lesson
3**

Opening Activity

Introduction

**George Fox's
Visit to North
Carolina**

**Meetings and
Quarters**



**QUAKER
QUOTE:**

We entered our boats again and went that day about thirty miles to one Joseph Scott's, and there we had a Meeting and many people were at it: a sound, precious meeting it was, and the people were tender and much desired after meetings.
- George Fox

**Early Quaker History:
Friends in Carolina**

Opening Activity:

For today's lesson:

1. Have someone from your meeting make a presentation on your own history answering the following questions:

When was the meeting begun? What were the particular circumstances that caused Friends to feel the need for a meeting in that place? What other monthly or quarterly meetings were involved in setting up your meeting? What other monthly meetings, if any, have come out of your meeting? What have been strong concerns and testimonies in your meeting?

2. Have someone else read a passage of Scripture that describes the spirit of your meeting.

3. (Alternate) Read Nehemiah 8: 13-18. This passage describes how the people of Israel rediscovered in the Book of the Law, the Feast of Tabernacles. For the first time since the days of Joshua, they remembered and celebrated God's goodness in bringing them through the wilderness. God had commanded them to do this so that each generation would know and remember what he had done for their ancestors. As you think about God's goodness and faithfulness in the life of your meeting, what events would you want to be sure are remembered and celebrated?

George Fox's Visit to North Carolina

Concerned about the situation in America and wanting the opportunity to meet with Friends there, George Fox traveled with William Edmundson to America in 1672. In his journal, Fox describes his trip through eastern Virginia and into North Carolina:

After this our way to Carolina grew worse, being much of it splashy and wet, and pretty full of great bogs and swamps, so that we were commonly wet to the knees, most of us, and lay abroad at night in the woods by a fire, saving that one of the nights we got to a poor house at a place called Sommertown and lay by a fire in the house. The woman of the house had a sense of God upon her; and the report of our travel had reached thither, and drawn some people that lived beyond Sommertown to that house in expectation to have seen and heard us (so acceptable was the sound of Truth in that wilderness country)

It turned out this group missed Fox, but on the return trip, Fox preached at the home of John Porter, (before our Superintendent) a Quaker, who had been expelled from the Norfolk area and moved into the backwoods near the Dismal Swamp to keep from having his meetings broken up by authorities. A number of people were converted to Quakerism by Fox's preaching and joined with the Quakers who were already in the area to establish Somerton Meeting in 1672.

Fox goes on to describe the rest of the trip to North Carolina:

We entered our boats again and went that day about thirty miles to one Joseph Scott's, and there we had a Meeting and many people were at it: a sound, precious meeting it was, and the people were tender and much desired after meetings.

The first Quaker family to settle in the Carolina wilderness was that of Henry Phelps (Phillips) who came from New England and built a home on the Perquimans River where the town of Hertford now stands. They were visited by William Edmundson in 1672. Like the Quakers in Virginia, these folks gathered their friends and neighbors for what turned out to be the first formal worship service held in North Carolina.

The first voice of a Christian preacher heard in North Carolina was that of a Quaker, William Edmundson who came to the colony in May, 1672. Undaunted by difficulties, discomforts, and dangers, he courageously plunged into the wilderness and carried his Gospel message to the scattered settlers whom the church had neglected and forgotten. He found the people famished for the Gospel and the Word of God. Many were truly converted and became members of the Society.
History of North Carolina Vol. I R. D. W. Connor

Although North Carolina Yearly Meeting was not formed until 1698, the first existing minutes in North Carolina Yearly Meeting from Perquimans Monthly Meeting date back to 1680. The first event recorded in the minutes is the marriage of Christopher Nicholson and Anne Atwood. In those early years, Quakers did not have meeting houses, but met in the homes of Friends.

Requiring no special buildings and ministry, the Society of Friends (Quakers) grew rapidly under the primitive conditions of the day. Friends would meet in the homes of Francis Toms, Jonathan Phelps, Christopher Nicholson and others. They would form a nucleus of sober, religious people, stabilizing the precinct's social structure.

Perquimans County Historical Society Yearbook, 1970

It was at just such a meeting in the home of Henry White that North Carolina Yearly Meeting came into existence:

At a quarterly meeting at the house of henry white this 4th day of the 4th month, 1698: it is unanims agreed by fr'nds that the last seventh day of the 7th month in every yere be the yearly meeting for this Cuntree at the house of francis toms the elder.

Francis Toms was the father-in-law of Gabriel Newby, the first clerk of North Carolina Yearly Meeting. When Virginia Yearly Meeting was formed in 1702, Nathan Newby, Gabriel's brother was one of the clerks of that meeting.

The first Quaker meeting houses built in North Carolina were:

- 1701 Southern Branch (Somerton) in Virginia Yearly Meeting at the time
- 1703 Pasquotank (Symon's Creek) - first meeting house built in North Carolina
- 1704 Upper Meeting house (Wells) - first meeting house built in Perquimans on land belonging to Francis Toms, later merged with Piney Woods (1794)
- 1705 Little River Meeting house (on the plantation of Joseph Jordan, one of the sons of Thomas and Margaret Jordan of Chuckatuck)
- 1706 Lower Meeting House (Old Neck) also built on land belonging to Francis Toms
- 1706 Caleb Bundy asked permission to build a meeting house near his residence

There were also two preparative meetings in Pasquotank County, Narrows and Newbegun Creek. Eastern Quarterly Meeting also worked with a group of Friends who settled in Northampton County around 1750 and began having meetings for worship there in 1753. This group was organized as Rich Square Meeting in 1760. For almost 100 years, this group of meetings was referred to as the quarterly meeting. It was not called Eastern Quarter until after the formation of Western Quarter in 1759. Due to westward migration, most of these meetings were laid down or combined such that by 1820 only Piney Woods and Rich Square remained. Rich Square was laid down in 1829.

Contentnea Quarterly Meeting

The minute book for “Great Contentnea, Neuse and Woodland Meetings” dates from 1748. Friends began moving into the Neuse River area around 1740. Thomas Cox and his children were among those who moved there and meetings for worship were held at the home of Richard Cox as early as 1750. The minutes for Neuse Preparative Meeting begin in 1754. The Cox family gave the land for a meetinghouse at Neuse in 1782.

Lower Falling Creek Meeting was begun near Kinston in 1748. By the early 1770's the meeting was relocated to Richard Cox's house and became known as Upper Falling Creek Meeting in 1772. Later the same year it was moved again and from that point on was known as Great Contentnea Meeting.

The Eastern Quarter minutes from 1787 include a request from Core Sound and Contentnea Monthly Meetings to have a quarterly meeting established for their meetings. A committee was appointed to visit with the meetings and bring a recommendation concerning the request to the next quarterly meeting. A quarterly meeting was set up in November of 1789.

Western Quarterly Meeting

In 1751 Cane Creek Meeting was set up, the first in the central part of the state. It was founded primarily by Friends from Pennsylvania and Delaware who took the Great Wagon Road to Virginia and became members of Hopewell Meeting near Winchester. John and Abigail Pike, of eastern North Carolina, had relocated there as well, and when a group of Friends left Hopewell to settle in central North Carolina, the Pikes came with them. In 1751, Abigail Pike and Rachel Wright of Cane Creek traveled to Quarterly Meeting at Little River in Perquimans County to ask that a meeting under the care of North Carolina Yearly Meeting be set up there.

Meetings and Quarters

Deep River Meeting was begun in 1753, mostly by settlers who had come down the Great Wagon Road from Pennsylvania, Delaware, and Virginia. It became a monthly meeting in 1778

1753 Meeting for worship was set up at Rocky River

1754 New Garden Meeting was established

1757 Centre was begun, becoming a monthly meeting in 1773

1759 **Western Quarterly Meeting** was established, the first division of the Yearly Meeting into quarterly meetings. Friends who began settling in the central part of North Carolina in the early 1750's were traveling more than 200 miles to Quarterly Meeting. In 1759, the Quarterly Meeting approved establishing a new quarterly meeting to be called Western Quarterly Meeting made up of Cane Creek and New Garden Monthly Meetings.

1760 Meetings for worship were begun at Holly Spring becoming a preparative meeting in 1790

1762 Meeting for worship was begun at Providence, becoming a preparative meeting in 1799

1773 Springfield Meeting was begun, becoming a monthly meeting in 1791

1773 Spring Meeting was organized, becoming a monthly meeting in 1791

1773 Westfield (Tom's Creek) was begun, becoming a monthly meeting in 1787

1785 Back Creek was begun, becoming a monthly meeting in 1792, the oldest in Southern Quarterly Meeting

1787 **New Garden Quarterly Meeting** was organized, from Western Quarterly Meeting, made up of New Garden, Deep River, Westfield, Bush River (SC) and Wrightsborough (GA)

1787 The Yearly Meeting met at Centre, the first time Yearly Meeting had taken place outside of Eastern Quarter

1793 Deep Creek Meeting was organized

1797 Marlboro Meeting was begun, becoming a monthly meeting in 1816

1812 Jamestown Meeting was set up

1819 **Deep River Quarterly Meeting** was established and set off from New Garden Quarterly Meeting. Original meetings were Deep River and Springfield with Deep Creek added in 1832

1819 **Southern Quarterly Meeting** was set off from Western Quarterly Meeting. Member meetings were Back Creek, Holly Spring, and Marlboro

1889 **Yadkin Quarterly Meeting** was set off from Deep River Quarterly Meeting. Member meetings were Deep Creek, White Plains, and East Bend

1898 **Surry Quarterly Meeting** was set off from Yadkin Quarterly Meeting. Original member meetings were Westfield, White Plains, and Mount Airy

1999 **Northwest Quarterly Meeting** was set off from Surry Quarterly Meeting. Meetings include Westfield, Siloam, and Mountain View

Where Yearly Meeting was Held:

1698-1786	Perquimans County at Sutton's Creek or Old Neck
1787 and 1789	Centre Meeting House
1788	Wells Meeting, Perquimans County
1790-1813	Alternated between New Garden and Symons Creek or Little River
1813-1879	New Garden
1880	Friendsville, Tennessee
1881-1882	New Garden
1883-1904	High Point in the Yearly Meeting House
1905-1911	Memorial Hall Guilford College
1912-1960	New Garden (now remodeled as New Garden Hall)
1961-2000	Dana Auditorium at Guilford College
2001-	Blue Ridge Assembly, Black Mountain

**Section
II:
Lesson
4**

**Opening
Contemplation**

Introduction

Non-creedal

**Father, Son, Holy
Spirit**

Scripture

**Expanding
Appreciation of
Truth**

**Questions for
Discussion**

Focal Verse:

“That is why I am
suffering as I am.
Yet I am not
ashamed, because I
know whom I have
believed, and am
convinced that he is
able to guard what I
have entrusted to
him for that day.”
II Timothy 1:12
(NIV)

What Friends Believe: Basic Principles

Opening Contemplation:

Consider the definitions of:

Creed: A set of fundamental beliefs

Scripture: A body of writings considered sacred or authoritative

Truth: A transcendent, fundamental or spiritual reality

How do these apply to our Quaker traditions? Discuss.

Introduction

As we discussed last week, George Fox’s understanding of what it meant to be a Christian was based on a series of “openings” he received from God through direct revelation. Today we will be looking at how these translate into Friends’ understanding of basic Christian principles.

Non-Creedal

You may have noticed that reciting the Apostles’ Creed is not a part of Friends worship as it is among some other Christian groups. Quakers have traditionally believed that the heart of faith is not a matter of making creedal statements, but rather a relationship based on a personal experience with Christ. Creeds cannot be substituted for personal belief and experience. Paul wrote to Timothy (II Timothy 1:12) “I know whom I have believed”, not what I have believed. Quakers stressed the importance of a relationship with the living Christ.

Quakers have from time to time in their history found it necessary or useful to make declarations of faith either to help others outside Quakerism gain a better understanding of who we are, or to remind us of the particulars of the faith heritage for which our ancestors suffered and died.

Rufus Jones on the Richmond Declaration of Faith

We recognize with profound sorrow that there is in the world today a great drift of religious unsettlement, unconcern, and unbelief. We desire at this time to call our own membership to a deeper religious life, a greater consecration of heart and will to God, and a more positive loyalty to the faith for which so many of our forerunners suffered and died. We wish to reaffirm the statements and declarations of faith contained in our Uniform Discipline, viz "The Essential Truths", "The Declaration of Faith" issued by the Richmond Conference in 1887, and "George Fox's Letter to the Governor of Barbados", and we urge all our membership to refresh their minds by a careful reading of these documents which gather up and express the central truths for which we now stand, as in the past. But we would further remind our membership that our Christian faith involves more than the adoption and profession of written statements, however precious they may be. It stands and lives only in free personal loyalty and devotion to the living Christ and in an inward experience of His spiritual presence and power in the soul, making the facts of our religion as real and as capable of being soundly tested as are the facts of the physical universe. May Friends everywhere bear in their bodies the marks of the Lord Jesus.

Father, Son and Holy Spirit

Like other Christians, Quakers believe in the all powerful God creator of the universe, in Jesus Christ the Word made flesh who was in the beginning with God and was God, and the Holy Spirit who indwells us and teaches us all truth. Because the word trinity is not found in the Scripture, early Friends did not use it in making reference to God



Scripture

While Quakers believe the Scriptures to be the divinely inspired words of God, we believe that the purpose of Scripture is to point us to Christ (John 5:39-40), the eternal revealer of the will of God. It is the spirit behind the letter we need. Friends refer to Jesus as the Word of God (John 1: 14) and the Scripture as the “words of God”. Friends understand the author of the Scriptures to be the authority rather than the Scriptures themselves.

Scripture and Inspiration

The Scriptures were given by the inspiration of God and are the divinely authorized record of the morals principles and doctrines of Christianity. As interpreted by the Holy Spirit, the Scriptures are an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice. The value of the Scriptures lies in:

1. their witness to the nature and purpose of God
2. their account of the message and mission of Jesus
3. their teachings as to salvation, the way of life, and eternal destiny
4. their record of man’s search for God and God’s revelation to man

The inspiration of the Holy Spirit has not ceased but brings us new insights and new understandings as we study the Scriptures.

Search the Scriptures

God hath seen meet that herein we should see as in a looking-glass the conditions and experiences of the saints of old, that, finding our experiences to answer theirs, we might thereby be the more confirmed and comforted, and our hopes of obtaining the same end strengthened. This is the great work of the Scriptures, and their service to us, that we may witness them fulfilled in us, and so discerns the stamp of God’s Spirit and ways upon them, by the inward acquaintance we have with the same Spirit and work in our hearts.

Robert Barclay

The Expanding Appreciation of Truth

(from the introduction to our Faith and Practice)

Human understanding of truth is always subject to growth. This basic principle underlies the development of the organizations and institutions through which the spirit of Christianity is made operative in life. While fundamental principles are eternal, expressions of truth and methods of Christian activity should develop in harmony with the needs of the times. God, who spoke through the prophets, and supremely in Jesus Christ, still speaks through men and women who have become new Creatures in Christ, being transformed by the renewing of their minds and, therefore, able and willing to receive fresh revelations of truth.

Frequently, however, we see “through a glass darkly” and may misinterpret or make incorrect applications. Therefore, as the stream of life flows on, bringing new conceptions, insights, and situations, it is necessary to strive constantly for a clearer comprehension of divine truth that will enter vitally into personal experience and become a creative factor for the redemption of human character and the remolding of society on the Christian pattern. A religion based on truth must be progressive. Truth being so much greater than our conception of it, we should ever be making fresh discoveries.

Meaning of Salvation

Jesus Christ through his love and sacrifice draws people to him in a personal faith relationship which turns us from darkness to light and transforms us from the self centered life into a life of love and service to God. Because Christ who has already conquered sin and death and now lives within us, we have the power through his indwelling Spirit to overcome sin as well.

The Living Presence

From the birth of the Quaker movement, Friends have regarded Christianity as essentially an experience and a way of life based on that experience.

The Light of Christ

There is in the human soul a Light which is of divine origin and which makes man capable of response to moral and spiritual influences (John 1: 9)

Other names Friends have used to describe this include: Seed of God, that of God in everyone, the Light within.

Divine - Human Relationship

Because we believe there is “that of God” in everyone, all people are potentially temples of God, and therefore all life is sacred. Quakers reject the notion of the total depravity of man because God indwells each person and can act through them

Questions for Discussion:



1. Is there a clear distinction between a creed and a declaration? How are they different? For what different purposes might they be used?
2. George Fox once said that the Scriptures were written by simple men like farmers and fishermen and shepherds under the inspiration of the Holy Spirit, and that therefore simple men could understand them when in “that same Spirit that gave them forth.” Do you agree with this statement?
3. What do you think Robert Barclay means by the phrase “having the Scriptures fulfilled in us”?
4. How do you explain the Quaker belief of “that of God in everyone” to others?

**Section
II:
Lesson
5**

**Opening
Contemplation**

**Meeting for
Worship**

**Questions for
Discussion**

Focal Verse:

*It is who you are and
the way you live that
count before God.
Your worship must
engage your spirit in
the pursuit of truth.
That's the kind of peo-
ple the Father is out
looking for: those who
are simply and hon-
estly themselves before
him in their worship.
God is sheer being
itself- Spirit. Those
who worship him must
do it out of their very
being, their spirits,
their true selves in
adoration.*

**John 4: 4:23-24
(The Message)**

**What Friends Believe:
Worship**

Opening Contemplation:

And so I find it well to come
For deeper rest to this still room
For here the habit of the soul
Feels less the outer world's control
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side
The world that time and sense have known
Falls off and leaves us God alone.

John Greenleaf Whittier

Scripture: John 4: 4-25

Meeting for Worship

It has been said of the early Friends in America that the meeting for worship was the heart of the Quaker system, because it was in this meeting that they experienced a fresh sense of God. In such a gathering the Quaker method is extremely simple. No intermediary, ritual, or ceremony is required. Words are not essential. God does not need to be brought near for "Closer is He than breathing and nearer than hands and feet." It is the human mind and heart that need to be adjusted and made conscious of His presence. And as the sincere worshiper waits in silent meditation, or voices prayer or praise, he experiences this fresh sense of God and with it, a renewal of spiritual strength in communion with God and his fellow worshipers. *North Carolina Yearly Meeting Faith and Practice*

There is an old story about a Quaker who left meeting for worship dismally shaking his head, saying, "I got nothing out of that." Another worshiper who overheard the remark approached him and said, "Friend, thee says thee got nothing out of meeting, so I must ask thee, what did thee carry in to meeting?"

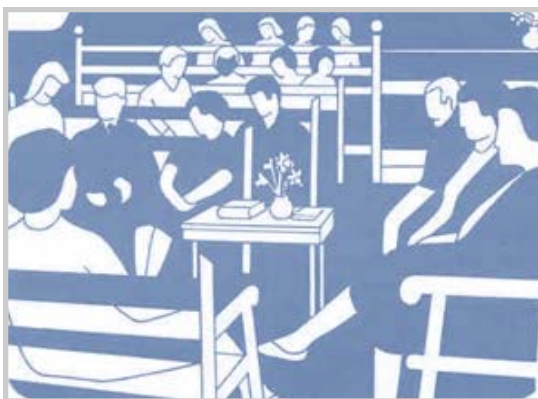
True Quaker worship is both experiential and participatory. Quakers believe that for true worship to take place there must be communion with God in the heart of the worshiper. As our *Faith and Practice* says, God is already near, it is only our hearts and minds that need to be made conscious of His presence.

So seeing the true Worship is in the Spirit and in the Truth, and the Truth is within you in the inward parts, the Spirit of God is within you; you must not grieve, quench, or vex it. And so every Man and Woman in the whole World must come to the Spirit and Truth in their own Hearts, by which they must come to know the God of Truth, who is a Spirit, and to feel the Spirit in their own Hearts, and in the Spirit of Truth to Worship the God of Truth, who is a Spirit.

George Fox, 1688

Quaker worship experiences are varied today. There are some who still hold to the traditional unprogrammed meeting for worship where Friends still gather to wait upon the Lord. Sometimes an individual or several persons may be led to speak and at times there may be unbroken silence during the time of worship. Edward Burrough, an early English Friend, described what the “ancient manner of worship” among Quakers was like:

And while waiting on the Lord as often we did for many hours together, with our minds and hearts toward him, being stayed in the Light of Christ within us, from all fleshly motions and desires, in our diligent waiting and fear of his Name, and hearkening to his word, we received often the pouring down of the spirit upon us, and the gift of God’s holy eternal Spirit as in the days of old, and our hearts were made glad, and our tongues loosed, and our mouths opened, and we spoke with new tongues as the Lord gave us utterance, and as his spirit led us which was poured down upon us, on Sons and Daughters, and to us hereby was the deep things of God revealed, and things unutterable was made known and manifest.



Most of our meetings in North Carolina Yearly Meeting are either programmed or semi-programmed; and although most employ pastoral ministers who bring a prepared message during the worship time, there is still a period of open worship or quiet time for reflection during which others may feel led to share a thought or insight God has laid on their hearts. Ministers often say that the real message in the meeting came during the time of open worship. Even in programmed meetings, the words of our *Faith and Practice* hold true:

In such a setting the whole meeting becomes a listening post for divine intimations and revelations. Vocal prayer gathers up the aspirations and needs of all the group. Hymns and spiritual songs, sung with the spirit and with the understanding, are not only appropriate but become the normal and helpful expression of faith, hope, and love toward God and in praise of Christ, the Savior of mankind. And the minister speaks with freedom and power; his or her message, whether conceived in previous meditation and prayer or given by the immediate operation of the Spirit on his or her mind, will be fresh, illuminating, and uplifting. He or she will be able to draw on the resources of past experience and study as well as to interpret helpfully the present manifestations of God's will and word.

I do not so much commend or speak of silence as if we had bound ourselves by any law to exclude preaching or praying, or tied ourselves thereunto ; not at all: for as our worship consisteth not in words, so neither in silence, as silence; but in a holy dependence of the mind upon God

Robert Barclay, *The Apology*

The meeting I grew up in had a large framed copy of Doyle Penrose's painting "The Presence in the Midst" hanging on the front wall of the meeting room. My earliest memories of worship there were deeply influenced by that painting and as I closed my eyes in worship I imagined that same Presence hovering over our meeting just as over those gathered worshipers in the painting. I thought of the risen Christ moving among us, resting on a Friend here who needed comfort, leading a Friend there to share a word of edification, or another to minister in song, enfolding the gathering with a sweet sense of shalom. Fifty years later that image still helps me to center on Christ's presence in our midst and reminds me of why we worship the way we do.

Questions for Discussion:



1. How do you explain what happens in a Quaker meeting for worship to visitors or those who have never attended a Quaker worship service?
2. What is the most important part of worship to you? Why?
3. Worship consists not in words or silence, but in a holy dependence of the mind upon God. To what extent is this true in your own worship experience?

**Section
II:
Lesson
6**

**Opening
Questions**

Definitions

Baptism

Communion

In Conclusion

**Attachments:
Brochure**

**Definition of
“Sacrament”**

- “a liturgical act in which a physical entity achieves spiritual significance”
-Elton Trueblood
- “a visible sign of an invisible reality”
-Augustine

What Friends Believe: Sacraments

Opening Questions:

Question: What is a Myth?

(Let students respond to what their definition of a “myth” might be)

Here is how Webster defines a

“myth”: “*an unfounded or false notion*”

Question: What are some common myths in our culture?

Question: What are some myths about Quakers?

Some of the responses might include:

We still wear “Quaker grey”

We look like the “Oatmeal guy”

We are like the Amish

Etc...

Definitions

Lead-In to The Big Idea:

Some of the biggest myths about Quakers revolve around our view of the sacraments: water baptism and communion.

Definition of “Sacrament”

- “a liturgical act in which a physical entity achieves spiritual significance” 1 Elton Trueblood
- “a visible sign of an invisible reality” Augustine

A sacrament is seen as a tangible, physical object or ritual that not only carries spiritual meaning, but can be believed to be a “means of grace” from God to the one participating in it.

Catholics and Orthodox accept [seven sacraments](#): [Baptism](#), [Holy Eucharist](#) (Communion), [Reconciliation](#), Confirmation, Holy Orders, Matrimony, and Anointing of the Sick.

Protestants hold to two sacraments: Baptism, and the Lord’s Supper (Communion)

Quakers actually have a broad view of sacraments:

Quakers believe that all of life is a sacrament. Elton Trueblood notes, *"It would be nearer the truth to say that Quakers are distinguished by the intensity with which they accept the idea that ours is a sacramental universe"* 2. All of life affords the opportunity to reveal something about God, or be a means in which God communicates to us.

But among our Protestant friends, we are often asked, *"Why don't Quakers baptize nor have communion?"*

It is to this question that we are directed today, and to especially expose the myths non-Quakers and even Quakers carry about the Friends position on Baptism and Communion. Let's begin with Baptism.

A NOTE TO THE TEACHER: It is often helpful and enriching to ask the students about their past experiences with the sacraments. A few questions to ask could be:

- Have any of you ever experienced water baptism?
- What was that experience like for you?
- Have you been a part of church that had communion?

Tell us how it was done, and what it meant to you.

Questions like these can be interspersed throughout the lesson. This gives students a chance to tell about their faith journey, and it gives the teacher a chance to affirm the Christian experience of others with the sacraments, while still teaching the Friends view.

Quaker

Pronunciation: 'kwā-ker

Function: noun

1. one who quakes
2. also known as: Friend.

Member, by birth and/or conviction, of the Religious Society of the Friends of Truth, a Christian sect founded in England by George Fox, circa 1652

Originally "quaker" was a derogatory term referring to a physical shaking which often occurred when Friends were moved to speak from the Holy Spirit.

Quakers are not necessarily connected to birds, oil or oatmeal.

definition provided by QuakerShop.com

Baptism

MYTHS ABOUT QUAKERS AND BAPTISM

What are the myths related to the Quaker view of baptism?

MYTH 1: QUAKERS ARE THE ONLY DENOMINATION THAT HOLDS A DIFFERENT VIEW OF BAPTISM

This is not true. While most Quakers do not practice water baptism, we must keep in mind that there is not uniform opinion in the rest of Christianity concerning this practice. Here are several areas that reveal the diverse views of baptism within the church universal.

Differing Views Concerning Water Baptism Involve:

DIVERSITY CONCERNING THE METHOD OF WATER BAPTISM

Can be done by:

- Sprinkle
- Immersion
- Pouring
- Immersion In A River
- Infant Baptism

While some Christians will say that it does not matter how you were water baptized, to some believers it matters a great deal. Some Christian groups deny membership into their church, if the water baptism an applicant experienced is not in keeping with their doctrine. There are some denominations that require baptism by immersion before a person can become a member.

DIVERSITY CONCERNING THE TIMING OF WATER BAPTISM

- Immediately following conversion
- Offered quarterly
- Offered yearly

Denominations that require baptism following conversion typically view water baptism as necessary to salvation. This is a minority view among Protestants, but it does exist.

DIVERSITY CONCERNING THE SIGNIFICANCE OF WATER BAPTISM

- Most see it as symbolic
- Some see it as necessary for salvation

Only a small minority of Protestant Christians believe that water baptism is necessary in order to experience salvation.

MYTH #2:

FRIENDS DEMEAN PEOPLE WHO HAVE BEEN WATER BAPTIZED.

While individual Friends may have made such an error, the Quaker position does not diminish the significance that such a ritual could have had on a person's life. Friends typically celebrate the meaningful experiences newcomers have had with Jesus Christ before they became a Friend.

Page 31 of "Faith and Practice" states:

"Friends to not, however, belittle the reverent and spiritual use of the sacraments when they are a part of vital worship. They simply do not themselves feel the need for them."

MYTH #3. FRIENDS DO NOT BELIEVE IN BAPTISM

This is how some people have summarized our position, however, Friends *do* believe in baptism as essential to the life of the believer. However, it is the baptism of the Holy Spirit that Friends espouse.

Let's take a look at the Baptism of the Holy Spirit by doing a short study on the use of the word "*baptism*" in the Bible.

BAPTISM IN THE BIBLE

In the Bible the Greek word "*baptizmo*" means "*to immerse*", but by no means does it always refer to immersion in water. The use of this term is not limited to water in the biblical text. There are several basic ways the word is used in the New Testament. Here are some examples:

1. THE RITUAL OF WATER BAPTISM

a. No Quaker who has read his/her Bible would deny that water baptism was practiced by the early church, (Acts 8:36). But water baptism existed before Christianity. Jewish proselytes (converts to Judaism) were baptized before they became part of the Jewish community. Baptism did not start with Christianity. The first Christians were Jewish in background and heritage. Their Jewish culture, and even their Jewish ritual, carried over into the early church in several ways. Circumcision is one of the most prominent "carryovers" that the church had to struggle with. Water baptism was also strongly influenced by the Jewish roots of the early church. Hebrews 6:2 speaks of "*instructions about baptisms*" as one of the "*elementary teachings*" that the readers needed to move beyond. This term refers to "ritual washings" that were part of their Jewish heritage. While Christianity did sprout out of the soil of Judaism, Friends

believe that Jesus Christ perfectly fulfilled the types, shadows, and symbols of the Jewish faith. Jesus Christ was the Messiah that many of these rituals anticipated, and in fulfilling their significance, he superseded them or made them unnecessary for the Christian.

THE BAPTISM OF THE HOLY SPIRIT

a. There are several prominent references to this type of baptism. Matthew 3:11 quotes John the Baptist speaking of baptism, in reference to the work of Jesus Christ. He said, *"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire"*. Friends see the baptism of the Holy Spirit from Jesus eclipsing the water baptism that John carried out in preparation for Christ's ministry.

Friends believe that the baptism of the Holy Spirit, that happens when a person receives Jesus Christ by faith, is the essential baptism. It is this baptism that unites a soul with Christ as a new creation. Paul wrote to the Corinthians about this Spirit baptism. He states, *"For we were all baptized by one Spirit into one body – whether Jews of Greeks, slave or free – and we were all given the one Spirit to drink"* (I Cor. 12:13).

INSTANCES WHERE BAPTISM COULD REFER TO "SPIRIT" OR "WATER"

Some passages are subject to heavy debate as to whether they refer to water baptism or Holy Spirit baptism. If one reads Romans 6:3-4 in light of I Corinthians 12:13, it would be reasonable to see the Romans passage as referring to Spirit baptism and not water baptism, for both passages were penned by Paul.

PASSAGES WHERE BAPTISM IS RELATED TO SOMETHING DIFFERENT

In Mark 10:38-39 Jesus speaks of a baptism of suffering. In I Corinthians 10:1-3 we read that the children of Israel were baptized *"into Moses"*. Both of these passages are using the verb *"to baptize"* as an immersion into something other than water.

So, what have we learned so far? We have suggested that there are many myths surrounding the Friends view of water baptism. Friends DO believe in baptism, but emphasize the baptism of the Holy Spirit over water baptism. We believe this is what Paul meant when he penned, *"There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; one God and Father of all, who is over all and thorough all and in all."* (Eph.4:-6)

We have also explored some of the variety that surrounds the interpretation of the word *"baptize"* as used in the New Testament.

But there are some other concerns that fellow Christians have about the Friends position on water baptism. Following are a few of the more commonly heard oppositions to the Friends practice. Let's look at some of these concerns, not for the purpose of debate, but for the purpose of better understanding the Friend's position in light of Biblical teaching.

WHAT ABOUT PEOPLE WHO SAY WE MUST BE BAPTIZED TO BE SAVED?

One of the most famous rebuttals to this position is to consider the thief on the cross, who was promised eternal life with Christ, though he did not experience water baptism. Also, consider this; if baptism was part of our salvation, then we would be partially saved by "works", and Ephesians 2:8-9 is clear that works cannot save us.

EVEN IF BAPTISM IS NOT REQUIRED FOR SALVATION, ISN'T IT NECESSARY TO BE AN OBEDIENT CHRISTIAN?

While water baptism is a beautiful expression of one's faith in Christ, it is not essential for an obedient life of discipleship. Ephesians 4:4 speaks of *"one baptism"*, and that one baptism of the Holy Spirit, which comes at conversion, is the only essential baptism. It is interesting that Paul told the Corinthians; *"I am thankful that did not baptize any of you except Crispus and Gaius... for Christ did not send me to baptize, but to preach the gospel."* (I Cor. 1:14-17). If water baptism was an indispensable aspect of the gospel, it seems hard to imagine Paul preaching the gospel without emphasizing it.

SINCE JESUS WAS BAPTIZED, SHOULDN'T I BE BAPTIZED?

We are all called to follow in the steps of Jesus, (I Peter 2:21). Yet how do we carry that out in every way that Jesus Christ lived out his earthly ministry, especially in the areas of Jewish custom and lifestyle? There are many things that Jesus did that we are not bound to repeat: Jesus never married, nor did he have any children, he was circumcised, and attended the synagogue, and he also participated in Jewish feasts and festivals.

Jesus' baptism was not a baptism of repentance. John the Baptist had been preaching the need for a baptism of repentance (Mark 1:1-13). But when Jesus, the sinless one, was baptized, there was a unique event taking place that necessitated this public ritual. Jesus' baptism was an inauguration of his ministry, and a visible affirmation that He was the Son of God (v.11). So, the purpose and implications of Jesus' baptism are quite different from the water baptism that believers participate in today.

HOW ARE WE TO INTERPRET "THE GREAT COMMISSION" OF MATTHEW 28:18-20?

In Matthew 28:18-20 we are commanded to "*make disciples*". The followers of Jesus are also directed to baptize *them* "*in the name of the Father and of the Son and of the Holy Spirit.*" The word translated "*in*" is the Greek word "*eis*" which can be interpreted as "*in*" or "*into*". This is footnoted in most every modern translation. Baptizing "*into*" is a good translation of this passage. To say "*in the name of*" can be understood as a formula or phrase that is spoken during the baptism ceremony. Jesus is not giving a baptismal formula, and it obviously was not understood to be a formula. There is no instance in the Book of Acts where the apostles baptized anyone in the name of "the Father and the Son and the Holy Spirit" exactly as Jesus spoke in Matthew 28.

Jesus could be speaking of the implications of conversion here in the Great Commission. True conversion is being baptized, or immersed, into communion with God and His family (I Cor.12:13). "Making disciples" is to invite others to be absorbed into the life of God, and bringing them into the fold of God's eternal family.

Communion

MYTHS ABOUT QUAKERS AND COMMUNION

Communion, or the Lord's Supper, is a ritual that most of the Christian faith participates in at some level. The practice involves the congregation consuming bread and wine (the elements), in remembrance of the sacrifice of Jesus Christ on the cross.

Using our previous line of thinking, let's look at some of the myths that surround Friends and Communion.

MYTH #1: QUAKERS ARE THE ONLY DENOMINATION THAT HOLDS A DIFFERENT VIEW OF COMMUNION.

Like baptism, this is not true. Some of the different views of Communion in the church include the following:

DIVERSITY CONCERNING THE ELEMENTS USED IN COMMUNION

Some use actual wine like Jesus and the disciples did?

Others use juice because of their testimony against alcohol

DIVERSITY IN THE FREQUENCY WITH WHICH COMMUNION IS OBSERVED.

Some observe it every Sunday

Some once a month

Some once a quarter

Some once a year

DIVERSITY IN WHO PARTICIPATES IN COMMUNION

Is it available to any believer present in the service? (Open communion)

Or is it available only to members of that congregation? (Closed communion).

DIVERSITY IN WHO ADMINISTERS THE ELEMENTS OF COMMUNION.

Is it only a priest or pastor who can bless and administer the bread and wine/juice?

Or can a "layman" officiate over the elements?

DIVERSITY IN THE SIGNIFICANCE OF COMMUNION

Catholics believe that the bread and wine become the literal body and blood of Jesus following the priest's blessing
Others believe that the presence of Christ "hovers" around the bread and wine. (Lutheran)

The most common, non-Catholic view of The Lord's Supper, is that it is symbolic. It is an act of remembering the atonement of Jesus Christ.

The primary passage that establishes the practice of communion in the hearts of many Christians is found in Luke 22:17ff. In this passage we have the account of Jesus and the disciples, in the upper room before He is led to the cross. What are believed to be the "words of institution" are in verse 19, as Jesus broke the bread and said, *"This is my body given for you; do this in remembrance of me."*

It is believed, that the words of Christ on that night instituted a practice that had to be carried out by the church. Quakers question if that was really Christ's intention. Let us consider the context of that night. On that particular night, as recorded in Luke, the disciples and Jesus were observing the Passover as Jews. They had observed Passover all their life. Passover was the Jewish feast that commemorated God delivering the Jews from their bondage in Egypt. The Passover reminds the participants when the angel of death passed over the homes of the people of God, because the blood of sacrificed lambs was spread over the top and sides of the doorframes (Exodus 12). But on this night, this Passover, Jesus is about to leave the upper room and die on the cross as the Lamb of God.

Jesus is offering his fellow Jewish disciples the bread and wine in reference to His sacrifice. It is as if Jesus is saying, *"You have done this all your life in remembrance of the lamb's blood used to deliver you from Egypt. Now, tonight, and as often as you participate in the Passover as Jews, do this in remembrance of me, for I am about to release you from the bondage of sin."*

These Jewish disciples continued to attend the synagogue, and celebrate other Jewish customs, even after the church was established in Acts 2. However, Friends do not believe that Jesus intended to institute a permanent ordinance, in that Passover meal, that would carry over to the church, post-Pentecost.

Friends have traditionally believed that the spiritual reality behind the outward ritual carries the greatest importance, and this is what we have emphasized. The inward fellowship between the believer and Christ is the most essential communion in the Christian life. This communion is most vividly revealed by Jesus in Revelation 3:20, *"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."* This inward communion of spirit to Spirit is the lifeblood of the Christian experience.

How might we respond to some of the concerns of our fellow Christians who do not share our views? Here is a question Friends typically hear:

THE WORDS OF JESUS IN LUKE SEEM SO CLEAR. HOW CAN THEY BE INTERPRETED SYMBOLICALLY?

If we take the words of Jesus here literally, as the institution of a ritual, then we have to seriously look at the words of Christ in John 13. After washing the disciples feet in the Upper Room, Jesus says, *"Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you."* (v14-15)

Most all Christians see these words as speaking symbolically, as Jesus challenges his disciples to serve and love one another. Likewise, the communion that Jesus offers is not attained by a ritual, but through an inward experience together with the community of faith.

Communion after the Manner of Friends reflects the words of Jesus in John 6. Jesus said, *"I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life..."* (53-54). Jesus is not speaking of a literal cannibalism here, but of a personal reception, a spiritual absorption of Christ into ourselves by faith.

In Conclusion

While Friends in North Carolina do not observe the outward sacraments of Communion or Water Baptism as essential elements of the Christian faith, we celebrate the experiences of others who have found them to be helpful. Above all, we challenge ourselves, and all others who claim to be followers of Jesus, to live in the power of the baptism of God's Spirit, and in communion with Christ Himself, through our faith, and our practice.

Endnotes

D.Elton Trueblood. *The People Called Quakers*. (Richmond, Indiana. Friends United Press. 1971), 129

Ibid, 128

Attachment

Please feel free to make copies of the brochure: Friends and the Sacraments

Friends and the Sacraments

Definition of term “Sacrament”

- “a liturgical act in which a physical entity achieves spiritual significance”
Trueblood
- “a visible sign of an invisible reality” Augustine

Myths about Friends and Baptism

Myth #1

**Friends do not
believe in Baptism**

Truth:

**Friends do believe
in Baptism,
emphasizing the
Baptism of
the Holy Spirit**

**How is the term
“baptism” used
in the Bible?**

**The word “baptize”
means to “immerse”**

1. Refers to the ritual of water baptism. (Acts 8:36)

2. Refers to an action of the Holy Spirit in the life of a believer. (Mt. 3:11, I Cor. 12:13)

3. Could refer to water OR Spirit baptism. (Rom. 6)

4. Refers to the incorporation of one thing into another. Any context where immersion as an action would be appropriate.

A. Jesus' baptism of suffering
(Mk.10:38-39)

B. Israel "baptized" into Moses
(I Cor. 10:1-3)

Questions frequently asked:

- Can you be "saved" and not be water baptized?
- Can you be an obedient Christian and not be water baptized?
- What about Jesus' teaching in the Great Commission?

Myth #2

Friends are the only denomination who have a different view on baptism

Truth:

There are major disagreements about baptism within Christianity

Disagreements include:

- Mode of baptism?
- Who administers it?
- Timing?
- Significance?

Myth #3

Friends look down on people who have been water baptized.

Truth:

“Friends do not, however, belittle the reverent and spiritual use of the sacraments when they are a part of vital worship.

They simply do not themselves feel the need for them.”

Faith and Practice, Pg.31

Myths about Friends and Communion

Myth #1

Friends do not believe in communion

Truth:

Friends believe in communion with Christ, but emphasize the spiritual communion with Him that does not require the elements.

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me”

Revelation 3:20

Myth #2

Friends are the only denomination who have a different view of communion.

Truth:

There are major disagreements about communion within Christianity

Disagreements include:

- ***Method***
- ***Who administers it?***
- ***Frequency***
- ***Who participates?***

Questions frequently asked:

- **How do we interpret Jesus' "words of institution" in Luke 22?**
- **How do we interpret Jesus' words in John 6 & John 13?**
- **Can you be an obedient Christian and not take the Lords' supper?**

We must understand the Jewish and environment to know the significance of these sacraments in Jesus' day.

FRIENDS AND THE SACRAMENTS

THE QUAKER FAITH IS POSITIVE

FRIENDS BELIEVE in the baptism of the Holy Spirit, as set forth in the New Testament.

FRIENDS BELIEVE that communion with the Living Christ is an inward, spiritual experience.

FRIENDS BELIEVE that worship should be “in spirit and in truth.” This makes the performance of ceremonial rituals unnecessary.

FRIENDS RESPECT the reverent use of rituals by other people who may find them helpful. All people have the right to approach God in whatever ways seem to them to be right and good. Our simple statement is that for ourselves we do not find external rituals to be necessary. The purpose of these brief paragraphs is to explain why Friends omit the use of bread and wine and water baptism.

A SPIRITUAL DISCOVERY

The founder of the Quaker movement, George Fox, *discovered* that the life-transforming encounter with the Living Christ which he sought actually came as the result of intense personal seeking and *not* through the performance of rituals prescribed by the established church.

The Quaker position was not a pre-planned doctrine but rather the result of actual experience. In seventeenth century England, Fox and many like-minded seekers assembled to worship “in spirit and in truth.” In so doing, they *discovered* that they could commune with the Living Christ without the performance of outward ritual of any kind. They simply continued to worship in this manner. Thus the simple form of Quaker worship came into existence.

As a devout student of the Holy Scriptures, George Fox came to the conclusion that Jesus did not institute any external rituals whatsoever, either as a rite of initiation into the Christian faith, or as a formal observance in worship.

From that day forward the Society of Friends (Quakers) has emphasized inward spiritual reality, rather than outward performances.

BIBLE COMMANDMENTS

One needs to distinguish between literal and spiritual interpretations of scriptural commandments.

For example, Jesus told his disciples that they should wash one another’s feet (John 13:14). We believe that for us in our day, this means humble service and not necessarily the literal use of water and towels.

Conditions and circumstances change through the centuries. Many things that were customary in Bible times are not necessary in our day. Old Testament customs such as burnt offerings and certain feast days belong to an era that has passed. In New Testament times, Paul commanded Christians to greet one another with a holy kiss. He commanded women to wear their hair long, to keep silent in church and other things belonging to first century customs and circumstances.

It is not the letter but the spirit of the Gospels which is vitally important (II Cor. 3:6).

Spiritual discernment enables us to distinguish between literal and spiritual interpretations, between essentials and nonessentials.

THE BREAD OF LIFE

Jesus said, “I am the bread of life” (John 6:35). Friends understand that this is to be given a spiritual interpretation. Bread and wine can be symbols only.

Friends bear witness to the truth of the words spoken by the Eternal Christ in Revelation 3:20: “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” This is Quaker communion—an inward personal experience. To this we aspire in our simple mode of

worship. We commend this experience to all persons everywhere.

In talking to his disciples at the Passover supper, Jesus spoke of “eating his flesh and drinking his blood.” This was not literally intended, nor was it literally possible. Only a spiritual interpretation is reasonable. Absorbing the Spirit of Christ is achieved, Friends believe, not through the use of symbols, but rather through the day-to-day process of spiritual worship and inward communion.

As to the bread and wine used at the Passover supper, one should remember that Jesus and his disciples were Jews. They were observing the Jewish Passover (feast of unleavened bread). Friends hold that Jesus was merely giving a new meaning to the old Jewish Passover and *not* instituting an external ritual for the church-to-be.

Among the four Gospels, Friends turn most often to the Gospel of John, which emphasizes most fully the spiritual interpretation of the Christian faith. In this gospel, more than the others, the supreme emphasis is placed upon humble service and sacrificial love. The literal use of bread and wine is not mentioned.

THE EXAMPLE OF JESUS

It can be pointed out that Jesus himself was baptized in the river Jordan.

This is true. Jesus was a Jew. He grew up in a Jewish home, in the Old Testament tradition. He observed Old Testament customs. He was dedicated in the Temple. He observed the Passover and other feast days. He offered the customary sacrifices, attended worship in the local synagogue and kept the *seventh* day as Sabbath. There were many things in his early life which are not required of us today.

Water baptism, a rite of symbolic purification, was a Jewish ritual in existence *before* the time of Jesus.

THE WATER OF LIFE

Friends do not practice water baptism for the simple reason that they do not find it to be necessary. St. Paul said, "One Lord, one faith, one baptism, one God and Father of all..." (Eph. 4:5). For Friends this one essential baptism is the Baptism of the Holy Spirit. This is a continuing experience, not a once-in-a-lifetime event.

John the Baptist, forerunner of Jesus, foresaw that his symbolic water baptism was to be replaced by a spiritual experience in the days just ahead. He said, "I indeed baptize you with water, but He that cometh after me... shall baptize you with the Holy Spirit" (Matt. 3:11). He also said, "He must increase, but I must decrease" (John 3:30). He recognized clearly that his preaching and his water baptism were preliminary in nature, with something greater to follow which would make his symbolic water baptism obsolete.

The use of the ritual and ceremony developed very early in the Christian church, but Friends insist that this was not commanded by the Lord himself. The water baptism practiced by the early church may have been helpful to new converts as an initiation rite under certain circumstances, but Friends hold that even then it was not essential to salvation. The Gospel of John clearly states that Jesus himself did not baptize, "only his disciples" (John 4:2).

In interpreting the statement of Jesus concerning being born of water and the Spirit, it should be remembered that in the original Greek text of the Gospels the words are "water" and "wind," both symbolic. Obviously Jesus was referring to flesh and spirit, for man is both body and soul. Friends hold that neither entering a gale of wind nor a pool of water—literally—is essential to salvation.

Paul baptized only a few, a very few, of his converts. He did not remember just how many. "For Christ sent me not to baptize, but to preach the gospel."

IN SUMMARY

When the Apostles and other leaders in the early church assembled at Jerusalem to decide what ceremonial observances should be required of Gentile converts, the conclusion reached, under the guidance of the Holy Spirit, made no mention of rituals (Acts 15).

Friends, believe that Jesus called his followers to a simple, direct, spiritual form of worship. The day of Old Testament rituals had passed. A new era had come. Jesus sought to "cleanse the temple" of external ceremonial observances. The approach to God in prayer was simple and direct: "When you pray, say 'Our Father...'"

Friends believe that worship is a personal, positive act of seeking, rather than a performance—that communion is an inner spiritual experience rather than an outward observance.

The Quaker position is well expressed in the inspired words of Micah: "He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, love mercy, and to walk humbly with your God?" (Micah 6:8).

For further reference see *Faith and Practice: Book of Discipline*, relevant sections; also *Friends and Water Baptism* by Edgar H. Stranahan.

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FRIENDS AND THE SACRAMENTS

A BRIEF STATEMENT

SETH B. HINSHAW

NORTH CAROLINA
YEARLY MEETING OF FRIENDS

**Section
III:
Lesson
7, 8, 9**

Opening Quotes

Normative Testimonies

Simplicity

Peace

Integrity

**Community/
Responsibility**

Equality

In Conclusion

PowerPoint

**Attachments:
Brochure**



**QUAKER
QUOTE**

"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 that of God in every one."

**Faith In Action:
Friends' Testimonies**

Opening Quotes:

Quakers should "Walk the Talk"

**When we act on our beliefs,
when we put into outward practice our inward beliefs,
we are giving them visible expression or incarnating them.**

Discuss the following quotes:

**Jesus told his followers to
"let your line shine before men that
they might see your good works."**

Faith Without Works-

James told the early church that "faith without works is dead."

Or as Donald Miller author of Blue Like Jazz said,

"what I believe is not what I say, what I believe is what I do."

Normative Testimonies

Most of what is included in the Life and Action section of our Faith and Practice can be summed up in the 5 testimonies usually associated with Quakers:

Simplicity
Peace
Integrity
Community/Responsibility
Equality



Early Quakers likened their brand of religion to
"New Testament Christianity Revived"

One fact of Quaker history emerges, early Friends invented no new doctrines; they merely rediscovered the basic, elemental teachings of Jesus. Every single testimony which they proclaimed and practiced had been in the teachings of Jesus all the while.

-Seth Hinshaw.

The Kingdom of Our God

In the early chapters of the gospel of Matthew (5-7), Jesus begins his public ministry picking up the message John the Baptist had been proclaiming, "Change your life, God's kingdom is here" (The Message) or in more traditional language "Repent, the kingdom of heaven is at hand." In his first recorded message, the Sermon on the Mount, Jesus lays out what has come to be known as "the Kingdom Manifesto", the lifestyle and values of this new kingdom.

The Kingdom of God is at hand

Since Quakers understood the kingdom of God to be a present reality, and one they were helping extend, they believed the kingdom values as taught by Jesus in the Sermon on the Mount were not just about how life would be lived someday when the kingdom was fully come, but were meant to be an INTEGRAL part of the life of every believer.

Children of Light

Quakers fully embraced the words of Jesus in the name they gave themselves, the Children of Light.

You are the light of the world. A city on a hill cannot be hidden. . . In the same way, let your light shine before men that they may see your good deeds and praise your Father in heaven.

This "letting your light shine before men" involved a witness to the Living Christ in all of life, not just in words spoken to share the good news of the kingdom, but in deeds and actions as well.

How many testimonies were there?

Although we talk about "testimonies" today, the early Quakers had only one testimony—a radical obedience to the Light of Christ that affected every part of their lives. As was noted, Fox felt that the church had been in a state of apostasy since the time of Constantine (c 329 AD), and refocusing on these "kingdom values" was a major part of reviving and restoring New Testament Christianity. We use the acronym SPICE to refer to some of the ways this testimony of obedience to Jesus was lived out. All of these components simplicity, peace, integrity, community and equality were grounded in the Sermon on the Mount.

Simplicity

To early Quakers, simple living was what Jesus was talking about in Matthew 6: 32, 33

So do not worry saying, what shall we eat or what shall we drink, or what shall we wear? For the pagans run after all these things and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and these things will be given to you as well.

Or as Fox put it, Friends should “free themselves from luxurious, self-indulgent ways of living’ and seek a depth and purity of life consistent with ‘the Light within.”

The Parable of the Sower and the Seed

In this parable, Jesus said that the seed that fell among the weeds and was choked out was like people who let the pursuit of possessions and wealth and the “cares of this world” keep them from producing a harvest for the kingdom.

Early Friends were very concerned that they not become over-extended in their business pursuits or unduly occupied with the things of this world.

A “Visit” from John Woolman

Teacher: John Woolman is an important figure in any study of Quakerism. His interpretation of the moral issues of his day and his ability to see those problems through the light of Christ made him stand out among Friends.

(Enter student dressed as John Woolman)

Woolman: I was born in 1720 to a Quaker weaver and farmer who taught me the early on the value of hard work. I recorded a childhood incident in my Journal that gives an example of what was important to me in terms of my moral character. Would you mind if I read it, Friends?

“Once going to a neighbor’s house I saw on the way a robin sitting on her nest, and as I came near she went off, but having young ones, flew about, and with many cries expressed her concern for them; I stood and threw stones at her, until one striking her, she fell down dead. At first I was pleased with the exploit, but after a few moments was seized with horror, as having in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought those young ones, for which she was so careful, must now perish for want of their dam to nourish them; and after some painful consideration on the subject, I climbed up the tree, took all the young birds and killed them; supposing that better than to leave them to pine away and die miserably.”

Friends, I learned from this experience that it is wrong to “say that we love God and at the same time exercise cruelty toward the least creature moving by His life.” Another issue of the utmost importance to me was slavery. When I was twenty, I decided that farm life was not for me and went to work at a general store in town. One day my employer asked me to draw up a bill of sale for a slave he owned, and I was much troubled by this. Eventually I decided to do it since the slave was going to an elderly Friend and would be treated well, but I told both parties that I felt slavery was a practice that went against the Christian faith. The next time I was asked to write a bill of sale for a slave, I politely declined. I also felt that I could not take advantage of the labor of slaves in any way, and so I did not use dyed cloth, for the dyes were made by slaves. Instead I wore plain, un-dyed clothes. I did not use West Indian sugar or molasses or any other products raised by slave labor. This was a very distinctive witness to the Friends of my day.

As a traveling minister, I had many opportunities to share my views on slavery and the equality of all people. When those I stayed with were slave owners themselves, I always attempted to reimburse their slaves for their labor, often to the embarrassment and consternation of the Friends who had offered me hospitality. I was always polite but firm in my upholding of the testimony of equality, and eventually Friends came around to see the truth in this matter.

I hope you young Friends will wait on the Lord to show you what must be done in your day. *(Exit John Woolman)*

Teacher: John Woolman’s belief in equality went beyond his concern about slavery. He lived in a time of tension between Indians and white settlers, and Woolman worked to promote understanding between the two groups. Shortly after a settlement had been attacked, Woolman and a friend set out to visit the Native Americans. They were very successful at reaching a mutual respect with the Indians and helped to soothe some of the ill will that had been so detrimental to their relationship. Woolman was a founder of the group in New Jersey that later set up the first Indian reservation in America.

Another important aspect of Woolman’s life is a curious one which is paralleled in some of the journals of other Friends of his time and even earlier. After several years of running a successful business, Woolman was in a position to expand his business and become financially well-off. But he felt a call to reduce the amount of business he was transacting so as not to exceed what he needed. John Woolman felt a call to simplicity that went against the idea of worldly success, and he chose to obey God over mammon. His life is a testament to the leading of the Light of Christ.

Queries on Simple Living

- Do you observe simplicity and moderation in your manner of living?
- Do you give proper attention to the rules of health?
- Are you careful to avoid all places of amusement that are inconsistent with Christian character?
- Do you practice total abstinence from tobacco, narcotics, and alcoholic beverages?
- Do you avoid such undue expansion of your business responsibilities as to endanger your personal integrity?
- Are you truthful and honest in your business transactions, punctual in fulfilling your promises, and prompt in the payment of your debts?



Peace

There is strong evidence both in the writings and actions of the early church that the entire Christian movement was pacifist in nature until the time of Constantine, giving literal and radical obedience to the words of Jesus:

But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also . . . Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven.

This was extended beyond the individual's response to society as well from Jesus' words to Pilate, "my kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

Friends' Historic Peace Testimony: *We utterly deny all outward wars and strife, and fighting with outward weapons, for any end or under any pretense whatsoever . . . And we certainly know and testify to the whole world that the Spirit of Christ, which leads us into all truth, will never 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.*
-George Fox, 1660

The Battle of Guilford Courthouse

Just before the Battle of Guilford Courthouse, British troops camped around Deep River Meeting. The main part of the battle of Guilford Courthouse took place around New Garden Meeting leaving the dead to be buried and countless numbers of wounded soldiers from both sides in need of care. Cornwallis sent 70 mortally wounded men from the main battlefield, and they along with many other American and British soldiers filled the meeting house as well as the homes of Quakers in the community. Friends cared for the living and buried the dead, regardless of which army they were from.

Though General Nathaniel Greene, the American commander, had been a member of a Friends Meeting in New England his plea for New Garden Friends to give at least their sympathetic support to the cause for independence fell on deaf ears. To them war was contrary to the will of God and they could not aid in any way either side in the conflict.

When the retreating British stopped at Cane Creek they "collected" a large number of sheep and cattle from the Quakers in the community, and then butchered them on the Meeting house grounds and cut up the meat on the benches inside the meeting house.

We condemn war as the greatest violation of the sacredness of human life and reaffirm our faith that all war is absolutely contrary to the plain precepts of Christ, and the whole spirit of His Gospel. We hold that no argument of necessity or policy, however urgent or peculiar, can avail to release individuals or nations from obedience to the teachings of Him who said, "Love your enemies." It is our purpose to live in that spirit that takes away the occasion for war and to suffer violence, if necessary, as did our Lord, but never return evil for evil.

North Carolina Yearly Meeting Faith and Practice

That Life and Power

But I told them I lived in the virtue of that life and power that took away the occasion for all wars.

- George Fox

He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also (Isaiah 2:4, Micah 4:1). When nations conform their laws to this divine teaching, wars must necessarily cease.

- Richmond Declaration of Faith, 1887

Peace and Justice

Quakers also became concerned with addressing the causes of war and have tried throughout their history to work for both social and economic justice believing there can be no real peace without fairness and justice for all.



A "Visit" from William Penn

Teacher: William Penn is probably the most widely-known and admired Quaker among the Friends who influenced the formation of this country. He was a convinced Friend who came from the aristocratic class of England. He was a dashing, sophisticated, generous man who worked all of his adult life to free religious people from persecution for their religious beliefs. Penn chose to give up his life of comfort in order to dedicate himself to establishing a colony in the New World where religious freedom would be a reality for all people. (Enter student dressed as William Penn)

Penn: I had an experience when I was ten years old that prepared me for my later conversion to Quakerism. I was alone in my room when the room was suddenly infused with a glow of light. It lasted only an instant but it left me feeling warm and very close to God. This feeling stayed with me throughout my youth. I was expelled from Oxford because this mystical experience made me resent the hypocrisy of the religious attitudes I found there. My father, who was an admiral in the British navy, was very angry with me. He sent me to mainland Europe to complete my education.

When I returned to England the suffering of my people during the Black Plague and the London Fire deeply depressed me. I went to Ireland on family business at that time and attended a Quaker meeting where one Thomas Loe spoke. I sat among those plain-dressed Friends in my sword and plumed hat. When Friend Thomas had finished speaking, I was so moved that I could only stand and cry. I was 22 years old when I left that meeting and started out in my new life. I adopted a new style of Quaker clothes, simple but elegant. I had a hard time giving up my sword. I asked George Fox what I should do and he said, AWear it as long as thou canst. I soon found my heart too full of love to carry a weapon of steel at my side.

I served many months in English prisons because of my Quaker beliefs. When I came out of prison, I was determined to establish a colony in the New World where people could worship as they chose. I married a Quaker girl named Gulielma Springett and obtained a charter from King Charles for land across the sea in exchange for a debt he owed my family. The constitution I wrote for that colony, which became Pennsylvania, was my most important contribution to your nation. In my dealings with the Indians in Pennsylvania, I always endeavored to follow the leading of God in the direction of peace. I will read you part of a letter I sent to them.

"Now this great God hath been pleased to make me concerned in your part of the world, and the king of the country, where I live, hath given me a great province therein; but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends; else what would the great God do to us, who hath made us, not to devour and destroy one another, but to live soberly and kindly together in the world? Now I would have you well observe, that I am very sensible of the unkindness and injustice that have been much exercised towards you by the people of these parts of the world, who have sought themselves, and to make great advantages by you, rather than be examples of goodness and patience unto you, which I hear hath been a matter of trouble to you, and caused great grudgings and animosities, sometimes to the shedding of blood, which hath made the great God angry. But I am not such a man, as is well known in my own country. I have great love and regard towards you, and desire to win and gain your love and friendship by a kind, just and peaceable life ..."

(Exit William Penn)

Teacher: Penn eventually returned to England to settle a border dispute between Maryland and Pennsylvania. After this was taken care of, he continued to work with King James II to secure the release of 1300 Quakers being held in prison. Penn was so happy with his success in this matter that he stayed on in England and worked at gaining the release of other religious dissenters. William Penn's generosity (along with a not very sharp head for business, it must be said) left him poor in his final years because he had more or less given away his inheritance out of love for his fellow man.

Queries on Peaceful Living



- Do you consistently practice the Christian principles of love and goodwill toward all men?
- Do you work actively for peace and for the removal of the causes of war?
- Do you observe the testimony of Friends against military training and service?
- Do you endeavor to make clear to all whom you can influence that war is inconsistent with the spirit and teaching of Jesus?
- Are you concerned that our economic system so functions as to sustain and enrich the life of all?
- Are you giving positive service to society in the promotion of peaceful methods of adjustment in all cases of social and industrial conflict?
- Do you as workers, employers, producers, consumers, and investors endeavor to cultivate goodwill and mutual understanding in your economic relationships?
- Do you intelligently exercise all your constitutional privileges and thus seek to promote Christian influence locally, nationally and internationally?

Integrity

As was noted, to the early Quakers this was the most important testimony of all. When God gave the ten commandments to the children of Israel, they were told “do not take the Lord’s name in vain.” Although this command has often been associated with swearing, the original meaning was much deeper and more comprehensive, about not living up to the name of being God’s people. Fox made a strong distinction between “professors” and “possessors”, those who claimed to know Jesus and those whose lives bore out that claim.

Do not swear

Again you have heard that it was said to the people long ago, ‘Do not break your oath, but keep the oaths you have made to the Lord.’ But I tell you, do not swear at all, either by heaven for it is God’s throne, or by the earth for it is his footstool, or by Jerusalem for it is the city of the Great King.

Let Your Yes be Yes

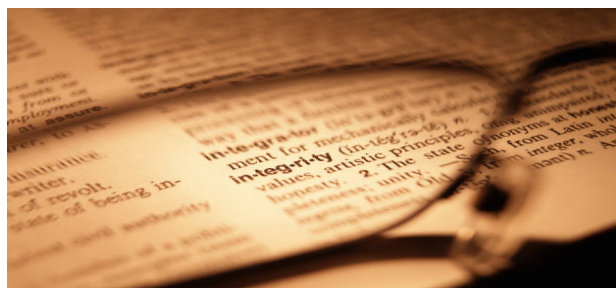
And do not swear by your head, for you cannot make even one hair white or black. Simply let your Yes be Yes, and your No be No; anything beyond this comes from the evil one. Matthew 5: 33-35

Early Friends were perplexed by a society that required them to swear on the same book in which Jesus told them not to swear at all by anything.

Living It Out

In addition to refusing to swear oaths in court, the testimony for integrity also led Friends to be scrupulous in truth telling. Integrity meant telling the truth all the time so there was no need on any occasion to swear to tell the truth. It also led Friends to set fixed prices on their goods and services, rather than changing the price depending on who was buying.

It also led Friends to some very particular testimonies in seeking to have their “walk match their talk.” For example, not only could a person opposed to slavery not own slaves, but they could not with integrity purchase goods or services produced by slave labor.



A "Visit" from Lucretia Mott:

Teacher: Lucretia Mott is remembered as one of the most gentle and yet determined American Quakers. Her beauty, often spoken of by Friends, was more than skin deep. She had an inner radiance which was evident to all who met her. She was dedicated to the tasks which she set for herself: raising a family, working for women's rights, and abolishing slavery.

(Enter student dressed as Lucretia Mott)

LM: I was born in 1793 on Nantucket Island, the daughter of a sea captain. As a child I loved to imitate people. Sitting still in meeting was hard for me. Once when I was daydreaming, I happened to hear some Friends speaking about simplicity. They were saying that worldly pleasures could be a stumbling block in a person's spiritual life. I went straight home and cut the fancy ribbons off my shoes with a pair of scissors. Many years later, when I was given a beautiful shawl with a lovely fringe around the bottom, I remembered the testimony of simplicity and cut off most of the fringe, leaving a ragged, knotted edge. I couldn't bring myself to cut it all off. I wore the shawl for many years with the ragged edge.

When I grew up I married James Mott and we lived in the Philadelphia area. We had a family of six children. My children's parties became famous because I gave each child little packets of candy with anti-slavery messages on them, such as "Take this, my friend, you need not fear to eat it; No slave hath toiled to cultivate this sweet." I was never able to separate my religion from my everyday life. When my son died of fever, I nearly died myself. After this experience, I was moved to speak in meeting and I discovered I had a gift for inspiring others with my ministry. I became a Quaker minister shortly thereafter. I am told that my power as a public speaker was rare for a woman in my day.

I was appointed by Philadelphia Yearly Meeting to attend an anti-slavery event in England, and I traveled by boat to go there. I was astonished when I was refused my seat at the conference because I was a woman. I returned to Philadelphia determined to work for women's rights. I presided over the first Convention of American Women in Pennsylvania Hall. A mob broke into the Hall objecting to the anti-slavery program of the convention, not to mention the presence of negroes in the Hall. I was frightened by the mob, but I held firmly to the integrity that had been instilled in me and I stood by my principles. Negroes were always welcome at my home and white people who didn't like it were welcomed not to return.

(Exit Lucretia Mott)

Teacher: Lucretia Mott demonstrated time and again her integrity, both through her strong-willed adherence to her principles and through her brilliant intellect. Though she was often involved in controversy and in challenging the beliefs and practices of others, she was a pious woman and considered every act a religious one. This spirituality flowed from her and into others as she endeavored to follow the leading of the Light.

Community/Responsibility

Friends put a strong emphasis on living in community with God, and with one another. Fox used the phrase “coming to know each other in that which is eternal” to describe what happens in community. Along with Scripture, the gathered community was the place where individual leadings were weighed and tested (remember the three legged stool).

Checks and Balances

Friends lived under the authority of their local meeting community. In the early days, people could not move or marry or even travel without the approval of the community. Quakers like John Woolman would not even publish their writing without first getting the approval of the local meeting.

Reconciliation

Friends were also very conscious of their responsibility to maintain community by reconciling their differences and living in harmony with one another and with the entire world. Elton Trueblood refers to the need for a “Testimony of Responsibility”, which is basically what Howard Brinton meant by the testimony of Community. If the whole world is our community, then we will take responsibility for other people and for the environment. Quakers are the social conscience of Christianity and must be on the cutting edge in terms of living a simple and sustainable life.

Therefore, if you are offering your gift at the altar and remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother, then come and offer your gift.

-Matthew 5:23-24

A “Visit” from Elizabeth Fry:

Teacher: Elizabeth Fry, born Betsy Gurney in 1780 to a wealthy English family, could have chosen a life of comfort and ease after marrying Joseph John Fry, a man of financial substance. Instead, she bore eleven children, all of whom lived to adulthood, and despite her often ill health, she worked diligently for prison reform in England as well as becoming a Quaker minister and serving as a hostess for her husband in his business entertaining. She always reached out on a personal level to those around her in need of Christian compassion. After Margaret Fell, she is the most famous woman in Quaker history because of her tireless efforts on behalf of the downtrodden.

(Enter student dressed as Elizabeth Fry)

EF: I was one of seven lively daughters raised at beautiful Earlham Hall, where music and dancing were frequent. My family was Quaker, but we were wealthy and enjoyed all the pleasures that wealth afforded us. One day in meeting, while I was admiring my new red shoes with purple laces, a man named William Savery rose to speak. After he was finished I cried. Afterwards, I began to think about some of the things he said and I became unhappy with my life of ease and pleasure-seeking. Later, on a trip to Ireland, I met a spiritually powerful woman named Deborah Darby, who looked directly at me and said, “You will be a light to the blind, speech to the dumb, and feet to the lame.” That day I wrote in my journal, “I know now what the mountain is that I have to climb. I am to be a Quaker.” I was so serious about this calling that not long after I opened a school for poor children in the laundry room of Earlham Hall, eventually enrolling 80 students.

My marriage was not an easy one. We quickly had eleven children. All the while I was expected to fulfill the social obligations of a female member of London’s high society. I was a Quaker minister and was expected to sit on the facing bench during meeting. Since John and I didn’t believe in spanking our children, other members of the meeting frowned upon our wriggling bunch of children each First Day. They criticized us for not controlling them. I accepted their criticism with a humble heart, but I did not use violence against my children.

When I heard of the terrible conditions of the women prisoners at Newgate Prison, I became determined to visit them and see first hand. I always remembered the words spoken to me by Deborah Darby. I went among the wild and filthy women of Newgate in my bonnet and somber dress. The prison officials were appalled when I picked up a dirty, naked, disease-ridden child off the floor of the prison and spoke to the women about improving conditions for their children. What surprised the officials even more

was that the women began responding and trying to do as I instructed them. The success of these trips was such that I became known internationally. I organized a committee of other well-to-do women to work for prison reform, and the Quaker bonnet became a symbol to the prisoners for the love and work of Christ in their lives.

(Exit Elizabeth Fry)

Teacher: Elizabeth Fry was always sensitive to the needs of others. She used her connections, her talents, and her skills in the service of God's kingdom. She used her money and status for social reform. She was a natural organizer and a skillful nurse. She lovingly read the Bible to prisoners at Newgate. She was a caring, gentle woman who loved God and her fellow human beings. This is what Quakers are to do.

Queries on Community



- Do you love one another as becomes the followers of Christ?
- Are you careful of the reputation of others?
- When differences arise, do you make earnest effort to end them speedily?
- Do you seek the conversion and spiritual development of your young people?
- Do you endeavor to instruct them in the principles and practices of Friends?
- Do you strive to create a community life that will promote their mental and physical well-being?
- Who and/or what is your community? Your meeting? Your town? Your world?
- What responsibility do you have to this community?



Equality

Just as Peter learned that God was “no respecter of persons”, early Friends understood that the Light of Christ was present in each and every person, so all were equal. In the early days, they refused to take off their hats or bow or use formal language as an honor to those whom society saw as “higher class”, but treated everyone the same regardless of rank or social position.

The Spiritual Capacity of All People

Early Friends recognized the spiritual capacity of all people and were among the first to allow women to take an equal part in the ministry.

Quakers were also insistent on the spiritual capacity of all men including Native Americans and enslaved Africans.

The Governour with his Wife received us lovingly: but there was at his house a Doctor who would needs Dispute with us. And truly, his Opposing us was of good Service, giving Occasion for the Opening of many things to the People, concerning the Light and Spirit of God, which he denied to be in Every one; and affirmed that it was not in the Indians. Whereupon I called an Indian to us, and asked him,=whether or no, when he did Lie, or do Wrong to anyone, there was not something in him, that did reprove him for it? And he said, There was such a thing in him, that did so reprove him, and he was ashamed, when he had done wrong, or spoken wrong.

- George Fox, 1672

We at present have peace with all the nations of the Indians . . . The Tuscarora king seems to be a very wise man and I look upon their outward civilizing as a good preparation for the gospel, which God in his season without doubt, will cause to dawn among them.

- John Archdale, 1686

Friends and Slavery

Friends of the Western Quarter made a motion for some notice to be taken in respect to the Querie Relating to buying and selling Negroes, and Friends appointed a committee to consider the same and make report to the next sitting of this meeting. . . We do give it our Judgement that no Friend in unity shall buy a Negro or other slave Excepting it be to prevent the Parting of man and wife or Parent and Child.-

The Manumission Society

An extensive Manumission (setting people free from slavery) Society came into existence at a general meeting in July, 1816. Meetings were to be held alternately at Centre and Deep River in April and October. The group advocated a doctrine of immediate and unconditional emancipation.

The Underground Railroad

Under the leadership of Levi Coffin and his cousin Vestal Coffin, an “Underground Railroad” was established. This was a series of Quaker homes stretching from North Carolina to Indiana.

Do you know why 18th century Quakers all dressed in “Quaker gray”?

James 2:1-4: *My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing the fine clothes and say, "here's a good seat for you," but say to the poor man, "you stand there", or "sit on the floor by my feet", have you not discriminated among yourselves and become judges with evil thoughts?*

Some say Quakers dressed in gray because the dyes for other colors came from plantations where slave labor was used. Obviously, since Quakers were wearing gray before they even had a testimony against slavery, this is not the reason. The real reason comes from this Scripture in the Book of James. Dressing the same was a part of the Quaker testimony for equality. You could not tell who was rich or poor, or show favoritism if everyone dressed the same. Margaret Fell Fox who saw the beginnings of this before her death called it a “poor and silly gospel”, pointing out the magnificent colors God had put in the universe in things as simple as flowers.

Unto the least of these

In another message, Jesus took equality even further by saying that if “you did it unto the least of these my brothers, you did it to me.” So Quakers understood when they were serving others, particularly those who were less fortunate, they were performing service to Christ himself. And since Christ is the true Light “that lights every man” all were equally children of God.

There is no difference

Elizabeth Fry, in speaking of her work among those incarcerated at Newgate prison said: *Much depends on the spirit in which the visitor enters her work. She must not say in her heart I am better than thee, but must constantly keep in mind that “all have sinned and come short of the glory of God.”*

A "Visit" from Levi Coffin

Teacher: Levi Coffin was a tall, slender man with a large nose and piercing bright eyes. He became very much angered by the practice of slavery as a young boy. He spent his life trying to help black people who had been enslaved in this country. Levi Coffin possessed a wonderful sense of humor which he used to persuade others of his point of view.

(Enter student dressed as Levi Coffin)

LC: I was born in 1798 in North Carolina. I grew up in an area with many slaves. My parents, like most Quakers in the area, owned no slaves. One day, when I was seven years old, I was helping my father chop wood on the side of the road. A large group of slaves came down the road. They were chained together and being driven by a man with a whip. When my father asked one of them why they were chained, his answer changed my life. He said they were chained because their wives and children had been taken from them and their owners were afraid they would try to run away to get them back. I tried to imagine what such a life would be like. This experience haunted me and I decided to spend my life working to free other Negroes from having that experience.

I grew up and married, and like many other Quakers, my family and I moved westward to Indiana to escape the southern slave culture. I set up a general store in Newport, Indiana which I ran for many years. I helped many slaves escape who made their way through my community. I became know far and wide as the "President" of the Underground Railroad. Some of my customers did not approve of my "activities", but my business still prospered.

Later I felt that God was calling me to move to Cincinnati, Ohio to open a free wholesale produce store which sold only those goods not produced by slave labor. Unlike many such small businesses that went under because of not making a profit, I was able, with hard work, to keep my business afloat. I used my buying trips to the south as opportunities for ministry,

speaking to everyone I met about the evils of slavery. I spent a good deal of my own money on food, clothing and transportation for the slaves. The Prince of Wales once came by to see the "southern depot of the Underground Railroad." I waved at him from the front porch and continued amusing my guests with stories of escaped slaves I had helped.

(Exit Levi Coffin)

Teacher: Levi Coffin was a good Quaker and a successful businessman. He knew the Bible very well and used it to the advantage of his testimony of equality. He was always careful to tell the truth, even if it was not the whole truth about a runaway slave. Once a marshal asked if he had seen two runaway slaves and he said, Yes, I saw them at the gate, without adding that they had entered the gate and were currently eating breakfast at his house. Levi Coffin allowed God to lead him, and God led him to help his oppressed people.

Queries on Equality



- Does your attitude toward people of other races indicate your belief in their right to equal opportunity?
- Do you believe in the spiritual capacity of men of all races and do you recognize their equality in the sight of God?
- Are you aware of your responsibility as a Christian to help in the elimination of racial discrimination and prejudice?

To labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Jesus Christ in this world.
-John Woolman

In proper balance with personal evangelism, there must be dedicated service -wherever there is any form of human need "thy will be done on earth as it is in heaven" means that we commit ourselves to being instruments of His love and compassion in achieving this end.
-Seth Hinshaw

The "I's" Have It

Life and Action
In
The Religious Society of Friends

NCYM Faith and Practice

- The "I's" are two words that have a great deal to do with Quaker life and action.
- Incarnation
- Integrity

Incarnate/incarnation

- Incarnate – to give bodily, especially human form to
- Incarnate or incarnation comes from the same root word as "carnal" which means flesh. Therefore, to incarnate something is to enclose it in flesh, to give it a body or physical form.

The Incarnation

- We refer to Jesus as "God incarnate", as John says:
- The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.
- John 1:14

Living incarnationally

- Because Christ lives in us, we become the incarnation of his indwelling presence.
- I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God who loved me and gave himself for me.
- Galatians 2:20

Walk the Talk

- There's also another way in which we "incarnate" our faith. When we act on our beliefs, when we put into outward practice our inward beliefs, we are giving them visible expression or incarnating them.
- Jesus told his followers to "let your line shine before men that they might see your good works."

Faith Without Works

- James told the early church that “faith without works is dead.”
- Or as Donald Miller author of *Blue Like Jazz* said, “what I believe is not what I say, what I believe is what I do.”
- Incarnation is translating the believing into doing.

Integrity

- The other “I” is integrity. A little later we will talk about this concept as one of the normative Quaker testimonies, but it is more than that, it is also the foundation upon which all our life and action is built.
- We may think of a term like honesty or truthfulness as a synonym for integrity, but it actually means much more than that.

An integrated life

- Integrity comes from the same word as integrated or integral.
- Integrate – to bring together or incorporate into a unified, harmonious, or interrelated whole or system
- Integral –composed of parts that together constitute a whole
- So integrity really means “walking the talk”

Normative Testimonies

- Most of what is included in the Life and Action section of our Faith and Practice can be summed up in the 5 testimonies usually associated with Quakers:
 - Simplicity
 - Peace
 - Integrity
 - Community
 - Equality

New Testament Christianity Revived

- One fact of Quaker history emerges, early Friends invented no new doctrines; they merely rediscovered the basic, elemental teachings of Jesus. Every single testimony which they proclaimed and practiced had been in the teachings of Jesus all the while.
- Seth Hinshaw

The Kingdoms of this world are now become . .

Early Friends looked forward with great eagerness to the scene in Revelation 21 in which Christ comes to live among his people in a new heaven and a new earth that has been prepared and made ready to be ruled by Him. They saw themselves as partners, co-laborers with Christ in bringing about this new heaven and earth- a place where God’s kingdom has come and his will is done on earth as it is in heaven.

The Kingdom of our God

- In the early chapters of the gospel of Matthew (5-7), Jesus begins his public ministry picking up the message John the Baptist had been proclaiming, "Change your life, God's kingdom is here" (The Message) or in more traditional language "Repent, the kingdom of heaven is at hand." In his first recorded message, the Sermon on the Mount, Jesus lays out what has come to be known as "the Kingdom Manifesto", the lifestyle and values of this new kingdom.

The Kingdom of God is at hand

- Since Quakers understood the kingdom of God to be a present reality, and one they were helping extend, they believed the kingdom values as taught by Jesus in the Sermon on the Mount were not just about how life would be lived someday when the kingdom was fully come, but were meant to be an INTEGRAL part of the life of every believer.

Children of Light

- Quakers fully embraced the words of Jesus in the name they gave themselves, the Children of Light
- *You are the light of the world. A city on a hill cannot be hidden. . . . In the same way, let your light shine before men that they may see your good deeds and praise your Father in heaven.*
- This "letting your light shine before men" involved a witness to the Living Christ in all of life, not just in words spoken to share the good news of the kingdom, but in deeds and actions as well.

How many testimonies were there?

Although we talk about "testimonies" today, the early Quakers had only one testimony- a radical obedience to the Light of Christ that affected every part of their lives. As was noted, Fox felt that the church had been in a state of apostasy since the time of Constantine (c 329 AD), and refocusing on these "kingdom values" was a major part of reviving and restoring New Testament Christianity. We use the acronym SPICE to refer to some of the ways this testimony of obedience to Jesus was lived out. All of these components –simplicity, peace, integrity, and equality were grounded in the Sermon on the Mount.

Simplicity

- To early Quakers, simple living was what Jesus was talking about in Matthew 6: 32, 33
- *So do not worry saying, what shall we eat or what shall we drink, or what shall we wear? For the pagans run after all these things and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and these things will be given to you as well.*
- Or as Fox put it, Friends should "free themselves from luxurious, self-indulgent ways of living" and seek a depth and purity of life consistent with "the Light within."

The Parable of the Sower and the Seed

- In this parable, Jesus said that the seed that fell among the weeds and was choked out was like people who let the pursuit of possessions and wealth and the "cares of this world" keep them from producing a harvest for the kingdom.
- Early Friends were very concerned that they not become over extended in their business pursuits or unduly occupied with the things of this world.

Queries on Simple Living (pg 54)

- Do you observe simplicity and moderation in your manner of living? Do you give proper attention to the rules of health? Are you careful to avoid all places of amusement that are inconsistent with Christian character? Do you practice total abstinence from tobacco, narcotics, and alcoholic beverages?
- Do you avoid such undue expansion of your business responsibilities as to endanger your personal integrity? Are you truthful and honest in your business transactions, punctual in fulfilling your promises, and prompt in the payment of your debts?

The Peace Testimony

- There is strong evidence both in the writings and actions of the early church that the entire Christian movement was pacifist in nature until the time of Constantine, giving literal and radical obedience to the words of Jesus:
- *But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also . . . Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven.*
- This was extended beyond the individual's response to society as well from Jesus' words to Pilate, "my kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

Friends' Historic Peace Testimony

- We utterly deny all outward wars and strife, and fighting with outward weapons, for any end or under any pretense whatsoever . . . And we certainly know and testify to the whole world that the Spirit of Christ, which leads us into all truth, will never 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
George Fox, 1660
- We condemn war as the greatest violation of the sacredness of human life and reaffirm our faith that all war is absolutely contrary to the plain precepts of Christ, and the whole spirit of His Gospel. We hold that no argument of necessity or policy, however urgent or peculiar, can avail to release individuals or nations from obedience to the teachings of Him who said, "Love your enemies." It is our purpose to live in that spirit that takes away the occasion for war and to suffer violence, if necessary, as did our Lord, but never return evil for evil.
North Carolina Yearly Meeting Faith and Practice

That Life and Power

- But I told them I lived in the virtue of that life and power that took away the occasion for all wars
George Fox
- He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also (Isaiah 2:4, Micah 4:1). When nations conform their laws to this divine teaching, wars must necessarily cease.
Richmond Declaration of Faith, 1887

Peace and justice

- Quakers also became concerned with addressing the causes of war and have tried throughout their history to work for both social and economic justice believing there can be no real peace without fairness and justice for all.

Queries on Peace (pg 54-55)

- Do you consistently practice the Christian principles of love and goodwill toward all men? Do you work actively for peace and for the removal of the causes of war? Do you observe the testimony of Friends against military training and service? Do you endeavor to make clear to all whom you can influence that war is inconsistent with the spirit and teaching of Jesus?
- Are you concerned that our economic system shall so function as to sustain and enrich the life of all? Are you giving positive service to society in the promotion of peaceful methods of adjustment in all cases of social and industrial conflict? Do you as workers, employers, producers, consumers, and investors endeavor to cultivate goodwill and mutual understanding in your economic relationships? Do you intelligently exercise all your constitutional privileges and thus seek to promote Christian influence locally, nationally and internationally?

Quaker Integrity

- As was noted, to the early Quakers this was the most important testimony of all. When God gave the ten commandments to the children of Israel, they were told “do not take the Lord’s name in vain.” Although this command has often been associated with swearing, the original meaning was much deeper and more comprehensive, about not living up to the name of being God’s people. Fox made a strong distinction between “professors” and “possessors”, those who claimed to know Jesus and those whose lives bore out that claim.

Do not swear

- Jesus carried this a step further in the Sermon on the Mount when he told his followers :
- Again you have heard that it was said to the people long ago, ‘Do not break your oath, but keep the oaths you have made to the Lord.’ But I tell you, do not swear at all, either by heaven for it is God’s throne, or by the earth for it is his footstool, or by Jerusalem for it is the city of the Great King.

Let Your Yes be Yes

- And do not swear by your head, for you cannot make even one hair white or black. Simply let your Yes be Yes, and your No be No; anything beyond this comes from the evil one.
- Matthew 5: 33-35
- Early Friends were perplexed by a society that required them to swear on the same book in which Jesus told them not to swear at all by anything.

Living It Out

- In addition to refusing to swear oaths in court, the testimony for integrity also led Friends to be scrupulous in truth telling. Integrity meant telling the truth all the time so there was no need on any occasion to swear to tell the truth.
- It also led Friends to set fixed prices on their goods and services, rather than changing the price depending on who was buying.
- It also led Friends to some very particular testimonies in seeking to have their “walk match their talk.” For example, not only could a person opposed to slavery not own slaves, but they could not with integrity purchase goods or services produced by slave labor.

Community

- Friends put a strong emphasis on living in community with God, and with one another. Fox used the phrase “coming to know each other in that which is eternal” to describe what happens in community. Along with Scripture, the gathered community was the place where individual leadings were weighed and tested (remember the three legged stool).

Checks and Balances

- Friends lived under the authority of their local meeting community. In the early days, people could not move or marry or even travel without the approval of the community. Quakers like John Woolman would not even publish their writing without first getting the approval of the local meeting.

Reconciliation

- Friends were also very conscious of their responsibility to maintain community by reconciling their differences and living in harmony with one another.
- *Therefore, if you are offering your gift at the altar and remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother, then come and offer your gift.*
- Matthew 5:23-24

Queries on Community

- Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest effort to end them speedily?
- Do you seek the conversion and spiritual development of your young people? Do you endeavor to instruct them in the principles and practices of Friends? Do you strive to create a community life that will promote their mental and physical well-being?

Equality

- Just as Peter learned that God was “no respecter of persons”, early Friends understood that the Light of Christ was present in each and every person, so all were equal. In the early days, they refused to take off their hats or bow or use formal language as an honor to those whom society saw as “higher class,” but treated everyone the same regardless of rank or social position.

The Spiritual Capacity of All People

- Early Friends recognized the spiritual capacity of all people and were among the first to allow women to take an equal part in the ministry.
- Quakers were also insistent on the spiritual capacity of all men including Native Americans and enslaved Africans.
- Do you know why 18th century Quakers all dressed in “Quaker gray” ?
-

James 2:1-4

- My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing the fine clothes and say, “here's a good seat for you,” but say to the poor man, “you stand there,” or “sit on the floor by my feet,” have you not discriminated among yourselves and become judges with evil thoughts?

Unto the least of these

- In another message, Jesus took equality even further by saying that if “you did it unto the least of these my brothers, you did it to me.” So Quakers understood when they were serving others, particularly those who were less fortunate, they were performing service to Christ himself. And since Christ is the true Light “that lights every man” all were equally children of God.

There is no difference

- Elizabeth Frye in speaking of her work among those incarcerated at Newgate prison said:
- Much depends on the spirit in which the visitor enters her work. She must not say in her heart I am better than thee, but must constantly keep in mind that “all have sinned and come short of the glory of God.”

A Query on Equality

- Does your attitude toward people of other races indicate your belief in their right to equal opportunity? Do you believe in the spiritual capacity of men of all races and do you recognize their equality in the sight of God? Are you aware of your responsibility as a Christian to help in the elimination of racial discrimination and prejudice?

Quaker Life and Action

- To labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Jesus Christ in this world
- John Woolman
- In proper balance with personal evangelism, there must be dedicated service –wherever there is any form of human need “thy will be done on earth as it is in heaven” means that we commit ourselves to being instruments of His love and compassion in achieving this end
- Seth Hinshaw

**Section
IV:
Lessons
10, 11, 12**

**Opening
Scripture**

Introduction

Power Point

Membership

**The Monthly
Meeting**



**QUAKER
QUOTE**

**"It is good, so very
good, to
experience the
quiet ministry of
the living Spirit of
the living God.
- Howard
Thurmon, 1961**

**Organization and Business:
Membership and Monthly-Quarterly-Yearly Meetings**

Opening Scripture:

**Read the scripture Acts 15:1- 29 in its entirety or
break it up into smaller parts and have several people read it.**

Introduction

Many people believe that a business meeting among Friends operates on the basis of consensus. This is actually not the case. Consensus means coming to agreement and is a form of compromise. This is not the goal of a Friends Meeting for business. The meeting is a search for truth, a time of prayerful listening and then discerning how God is leading. So rather than a consensus between disagreeing individuals, the purpose of the meeting is to be brought into unity with God's will. The proper name for a business meeting is a meeting for worship with attention to business.

In Acts 15, the early church finds itself in a major disagreement over how to handle the new Gentile converts. As Paul and Barnabas were completing their first missionary journey among the Gentiles in Galatia, some Jewish believers showed up from Jerusalem and insisted that these new believers had to be circumcised and become Jews before they could experience salvation through Christ. Paul and Barnabas were in complete disagreement with this, so the church in Galatia decided to send Paul and Barnabas along with a few others to Jerusalem to put the matter before the elders and apostles there.

When they arrived in Jerusalem Paul and Barnabas met with the elders of the church and told them about all the things God had done through them among the Gentiles. After they finished speaking, some Pharisees who had become believers in Jesus stood up and said that all new converts had to be circumcised and should be required to keep the law of Moses. Since there were differing beliefs about what should be required of Gentile believers, the apostles and leaders of the church called for a special meeting to consider the matter. People came prepared to defend their position and there was a great deal of discussion about what was the right thing to do.

Organization and Business: Membership and Monthly-Quarterly-Yearly Meetings p. 2

Peter stood up and reminded people of his own experience with Gentile believers and how he had personally seen the Holy Spirit come upon them. He then reminded the group that neither they nor their forefathers had been able to keep the law and that they were saved through the grace of Jesus Christ not by trying to keep the law. Then Paul and Barnabas spoke about the miraculous things they had seen happen among the Gentiles.

After they had finished speaking the room was quiet for a period of time as people thought about what they had heard. James finally broke the silence by quoting a passage from the book of Amos that talked about a time when the Gentiles would no longer be outsiders, but would be welcomed. He went on to say that in his judgment that barriers should not be put in the way off the Gentiles who were turning to God. He felt the group should write a letter to the Gentiles asking them to do three things 1) not to eat food that had been offered to idols 2) to refrain from sexual immorality and 3) not to eat meat that still contained blood.

The entire body agreed with what James had said, so the letter was written. Silas and Judas Barsabbas were sent back to Galatia with Paul and Barnabas to share what the elders had to say with the believers there.

Notice what happened here. People came to this meeting with very different views about whether or not the Gentiles should be required to keep the law. When we read this passage, we have the extra benefit of everything the New Testament says on the subject. These folks, however, did not. The only Scripture they had was the Law and the Prophets which made it abundantly clear that outsiders had to be circumcised and were expected to keep the law of Moses just as Jewish believers did. This was their covenant with God, so those who were arguing this point of view felt very clearly that they had the Scriptures on their side.

Those who did not agree with them could only speak from their own personal experience of how they had seen God's spirit bringing Gentiles into the church regardless of whether they had been circumcised or not. Both sides were given a chance to speak. People listened intently and weighed what was being said. Then after everyone had spoken, they sat in a period of silence waiting for a clear sense of how to proceed. When James finally spoke, what he came up with was a third way, not exactly what either group was asking for. But people knew it was from God and came into unity with the decision. This is exactly how a Friends meeting for business is supposed to work.

Organization and Business: Membership and Monthly-Quarterly-Yearly Meetings p. 3

A POWER POINT PRESENTATION entitled Membership in a Friends Meeting by E.F. Winslow is available for use throughout this lessons.

The Religious Society of Friends is a fellowship, a spiritual body held together by spiritual forces operating through each individual. There is no hierarchy such as some other Christian groups have and no central authority. Each individual and each congregation is accountable directly to God. Membership in the Society of Friends is not based on a common creed or ritual or sacramental administration. It is a community of believers in which no intermediary affects any individual's relationship to God.

Equal Rights

While we believe that everyone is gifted by God for service, no one is held in higher esteem or has any special authority because of their particular gifts or service. All members have equal rights and privileges in deciding the course of action to be taken by the meeting. No appointments made by the meeting confer any arbitrary or final authority. There is no distinction in the rights, privileges, or responsibilities of the members.

Waiting on the Lord

Just as Friends Await on the Lord when gathered for worship, meetings for business should also be times of waiting for divine guidance. Business should be conducted in a spirit of worship. The proper name for a business meeting is in fact Meeting for Worship with Attention to Business.

Sometimes an issue or action requires more than one meeting. When Friends are unable to discern a clear yes or no, an action or item may be tabled. This does not mean that it has been rejected, but rather than it has been left on the table and will be brought up again at a later time to see if there are new insights or information that will help Friends in discerning God's will in the matter.



The Friendly Method of Doing Business

Based on the principles above, the equal rights and privileges of all members and waiting for divine guidance, it is the practice of Friends to give unhurried and sympathetic consideration to all proposals and expressions of concern. Because Friends believe that following divine guidance should lead to unity rather than division, no votes are taken. Friends are also careful to respect an earnest and sincere minority and may postpone action on which there is not agreement to wait for more light on the question and a greater degree of unity. Those who voice concerns or express opinions should be clear that such concerns and opinions are not their own, but are a true leading of the Spirit of God.

It is the duty of the presiding clerk to weigh carefully all the concerns and comments offered on each proposed course of action or issue, and then state the will of the meeting. The clerk's responsibility is to take the sense of the meeting not give it. Unless strongly led to do so, the clerk should refrain from offering comments on items of business, and if compelled to speak, should stand aside as clerk before doing so.

Tenure in Office

Friends encourage the rotation of offices among the members of the meeting for the distribution of responsibility as well as the development of gifts and leadership potential in all members.

Membership in a Friends Meeting

The basis of membership in a Friends Meeting is faith in Christ as personal savior manifested in the life of the believer and unity with Christian truth as understood by Friends (for more about what this means, see section on Friends' Beliefs). Membership is seen basically in terms of discipleship, a willingness to be used by God.

Types of members

1. Active members - people who have made a personal decision to follow Christ in the way of Friends
2. Associate members - the children of members are enrolled at birth as associate members. Other children may become associate members at the requests of the parents. This is with the anticipation that children growing up in the nurture and spiritual care of the meeting will be led to become active members. Associate membership is discontinued upon acceptance into active membership or at age 18.
3. Affiliated members - members of one monthly meeting who for a period of time are located in another area (college students for example) and unite with a meeting for a period of time.

The Monthly Meeting

A monthly meeting is one or more congregations that meet together for worship and business and includes all who are on the membership roles. A Monthly Meeting is made up of all the resident and non-resident members are on the roll of the meeting, the meetings for worship and business, and all the activities and organizations connected to the meeting.

At Worship - the meeting is a fellowship of those who find it spiritually profitable to be associated in worship and in service

At Business - the meeting for business convenes at a regularly appointed time each month for:

1. Reports from/ guidance for activities of officers and committees of the meeting
2. Matters of finance
3. Group concerns
4. Determination of attitudes and policies on subjects of common or public interest

Special sessions - special sessions of the monthly meeting for business may be called by the clerk or assistant clerk on the request of three members. Notice of such meeting including the items to be discussed must be given in a public meeting at least 7 days prior to the date of the meeting. No business may be considered in a called session other than that which was included in the notice.

Records of the Monthly Meeting

Minutes of the monthly meeting for business should be signed by the clerk and recording clerk of the meeting. They should be preserved in duplicate. The originals should be sent to the Friends' Historical Collection and a copy kept at the meeting for reference.

Duties of the Monthly Meeting

1. Administer the affairs of the meeting
2. Deal with offenders
3. Receive, transfer, and dismiss members
4. Consider and act upon all questions affecting the membership
5. To hold and administer real estate and other property for the use of the meeting
6. Adopt and carry out measures for the spiritual life and work of the body
7. Prepare an annual evaluation of the spiritual life of the meeting (spiritual condition report)
8. Prepare an annual tabulation of the essential statistics and transmit it to the Yearly Meeting office
9. Transmit appropriate recommendations on which the monthly meeting is united to the Quarterly meeting, Yearly meeting, or Representative Body.

Officers of the meeting

1. Presiding clerk (job description p 64)
2. Recording clerk (p 64)
3. Treasurer (p 64)
4. Trustees
5. Others as needed

It is recommended that the meeting follow a rotation system among its membership in filling these offices. Terms of appointment should be annual and uninterrupted service by one individual should be limited to 2-3 terms.

Committees:

1. Nominating Committee: Each meeting should appoint a nominating committee of no less than 3 persons with one third of the committee being appointed each year. The Nominating Committee will be responsible for presenting the names of persons to serve as the clerks and officers of the monthly meeting as well as on standing committees and such other positions as the monthly meeting may request or require.

2. Stewardship Finance Committee: The monthly meeting should make annual appointments to a Stewardship-Finance Committee with one third of the members' terms expiring each year. The Committee's responsibilities shall include:

- A. Preparation of an annual budget
- B. Raising the funds necessary to carry on the work of the monthly meeting
- C. Promote Christian stewardship among the members of the meeting.

A monthly meeting may appoint both a Finance Committee and a Stewardship Committee if they so desire. The Finance Committee should meet at least once a month to give attention to the financial needs and interests of the meeting. The primary emphasis of stewardship should be upon service in the name of Christ, rather than on fund raising as an end in itself. The aim of stewardship is the commitment of the whole person to the cause of Christ's kingdom. Meetings should allocate a reasonable portion of their finances to outreach and service beyond their local expenditures.

Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based upon the conviction that these gifts from God are held in trust, to be used in His service in grateful acknowledgment of Christ's redeeming love. The New Testament teaches that giving should be regular, systematic, and proportionate. The tithe is recommended as a biblical, reasonable, and acceptable standard of monetary giving.

Standing Committees

Each monthly meeting should appoint committees to represent each area of service in the local meeting. At least one person should be appointed for each concern. It is suggested that these areas of concern include those of the Yearly Meeting such as:

- A. Christian Education
- B. Evangelism
- C. Literature
- D. Missions
- E. Music
- F. Peace
- G. Young Friends
- H. Social issues and concerns
- I. Others as needed

Relation to Quarterly Meeting and Yearly Meeting

Two or more representatives should be appointed by each monthly meeting to attend quarterly meeting. Each meeting should also appoint one or more of its members to serve as their representative to Yearly Meeting sessions. One person should also be appointed to serve as the meeting's representative to the Representative Body. The meeting should consider appointing its clerk to this position.

FORM of GOVERNMENT

IDEALS in GOVERNMENT

1. The Church as a Society
2. Equal Rights
3. Waiting for Guidance
4. Friendly Method
5. Tenure of Office

Meeting on Ministry & Counsel

- Established for:
 - Monthly Meeting
 - Quarterly Meeting

The Church as a Society

The Religious Society of Friends is a community of believers in which there is but one Master and no intermediary affecting any individual's relationship to God.

Equal Rights

Has endowed each person with gifts which are to be developed Friends recognize the fact that God and exercised to the extent of one's ability.

Waiting for Guidance

The practice of holding meetings for business following a period of worship opens the way for continuation of the religious fellowship experienced during such a period.

Friendly Method

- It is the practice of Friends to give unhurried and sympathetic consideration to all proposals and expressions of opinion.
- Respect an earnest and sincere minority
- Be certain that any concern or comment is lead by the Spirit of the Lord

Tenure of Office

- In keeping with the Quaker ideals of service and the distribution of responsibility, the monthly, quarterly meeting and the yearly meeting should not unduly prolong the services of officers and committee members nor give to one person many appointments.
- Use rotation – develop the talents and gifts of a wider range of members

Basis of Membership

- Active Members
- Associate Members
- Affiliated Members

Active Members

- Friends receive into active membership those whose faith in Christ as a personal Savior is manifest in their lives and who are in unity with the teachings of Christian truth as held by Friends.
- Membership is seen “primarily in terms of discipleship”

Membership implies:

- A sense of responsibility
- A sense of commitment
- A willingness to be used by God

Associate Membership

- Children of members are automatically enrolled at birth as associate members.

Affiliated Members

- Monthly Meetings may accept as affiliated members, students and other persons temporarily attending the meeting. Such membership constitutes a sojourning fellowship and is not to be included in statistical reports.
- Membership automatically ceases when person becomes inactive.

MONTHLY MEETING

- Organization and Functions
- 1. Organization and Duties –
A monthly meeting is a regular organization of one or more congregations and consists of all persons who are recorded as members.
Meets at a regular appointed time.
Is charged with the administration of the affairs of the meeting.

MM Organization & Function

- 2. Special Sessions
May be called by the presiding clerk or the assist presiding clerk upon the request of three members.
Notice shall be given at a regular meeting of the congregation at least 7 days prior to the date of holding the special meeting; it shall name the business to be considered and the persons calling for the special meeting. Only business named can be considered in special session.

MM Organization & Function

- 3. Appointment of Officers
- Presiding Clerk
- Recording Clerk
- Treasurer
- Trustees

MM Organization & Function

- Annual Audit
- Tenure in Office – appointed annually unless otherwise stated.
- Records – should be kept in a form approved by NCYM. Official minutes should be signed by clerk and recording clerk. The original copies should be deposited each year in the Friends Historical Collection at Guilford College's Hege Library

COMMITTEES

- Nominating Committee – very important
- Stewardship-Finance Committee
- Standing Committees – appoint committees to represent each area of service in the monthly meeting.
 - Some examples:
 - Christian Education
 - Missions
 - Music
 - Peace
 - Young Friends
 - Social Issues and Ministries

MM Relation to Quarterly Meeting

- Two or more representatives shall be appointed by each MM to attend quarterly meeting.

MM Relation to Yearly Meeting

- MM shall appoint one or more of its members to serve as a representative to the annual sessions of the yearly meeting.
- MM shall appoint one person to serve as a member of the Representative Body. (The MM should consider appointing its clerk.)

Meeting on Ministry and Counsel

- Meeting on Ministry and Counsel shall be established for:
 - Monthly Meeting
 - Quarterly Meeting
 - Yearly Meeting

Meeting on M & C Membership

- Composed of all elders and resident ministers accepted for that service by the monthly meeting.
- Pastors or those serving in a similar capacity shall be members of M&C
- Select one or more persons to serve as clerks who shall keep a written record of proceedings

M & C Time of Meeting

- Shall hold regular sessions, preferably monthly but not less than quarterly.
- Special meetings may be called by the presiding clerk of M & C on the request of
- three members of M&C.

M&C Duties

- Appoint representatives to-
 - Quarterly Meeting
 - NCYM Annual Sessions
- General Care of the spiritual welfare and religious work of the meeting
- Work cooperatively with pastor in providing ministry and care through prayer, counsel, and visitation.

M&C Duties

- Pastoral Arrangements –
- When a meeting is considering new pastoral leadership – M&C should seek counsel from NCYM Superintendent
- Study resumes
- Arrange interviews/trial sermons
- Any recommendation relative to pastoral appointments or changes must be made by M&C to the Monthly Meeting

M&C Duties

- Meet with Finance Committee to determine a financial package
- P.S. When pastoral arrangements or changes are being considered by M&C or Monthly Meeting the pastor should not be present except by invitation of the meeting considering the matter.

M&C Duties

- Prepare Memorials
- Prepare the annual State of Society Report (Spiritual Condition Report)

Elders

- Appointed by the Nominating Committee with approval by Monthly Meeting.
- 3 year terms with 1/3 of members rotating off each year.
- Should jointly feel the responsibility for the spiritual condition of members.
- (The position of elder is not transferable to another meeting.)

Recording of Ministers

- M&C recommends those who have shown evidence of a gift in ministry and good character along with a deep religious experience and dedication to begin the recording process to Monthly Meeting.
- If Monthly Meeting approves of recommendation it is sent back to M&C then M&C sends the recommendation to Quarterly Meeting on M&C

Quarterly Meeting on M&C

- Upon receipt of recommendation from MM the QMtg M&C shall appoint a committee to appraise the general fitness of the individual under consideration and report back to QMtg M&C.
- If report is favorable, the recommendation shall be forwarded to NCYM-M&C by an extract from the minutes of the QMtg M&C.

Recording of Ministers

- If NCYM-M&C approves the action of the quarterly meeting, the person is placed under the care of the NCYM Recording Committee.
- The person stays under the care of the Recording Committee until all requirements are met.
- When requirements are met the Recording Committee recommends to NCYM-M&C in annual sessions that a person be approved for recording.

MEMBERSHIP

- Application for membership should be made in writing to the monthly meeting. Application acknowledged by MM clerk then directed to MM M&C.
- Duty of M&C to guide applicants for membership in their search for Truth. It should be made clear to the applicant that regular attendance of meetings for worship and business and a willingness to support the work and services of the meeting with one's time, talents, and financial resources are responsibilities of membership.

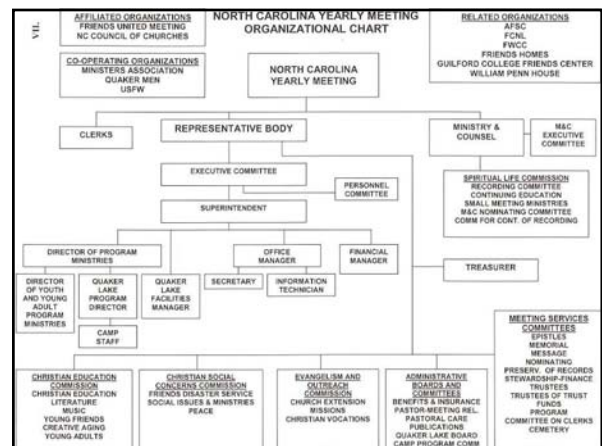
QUARTERLY MEETING

- Membership – all the members of the monthly meetings – in Western it is all the members of the eleven meetings.
- Officers and committees appointed by QM presiding clerk, recording clerk, a treasurer and committees as needed such as Nominating Committee, Program Committee

Function of QM

- The quarterly meeting in session has the responsibility to seek inspiration, enlightened vision and a determined will for Christian living in today's world.
- Worship should be an important element
- The quarterly meeting shall be alert for ways by which the local meetings may join together in efforts to make their Christian witness more effective.

NORTH CAROLINA YEARLY MEETING



ORGANIZATION AND FUNCTIONS

FUNCTIONS

NCYM AS A FELLOWSHIP IN THE SOCIETY OF FRIENDS, CREATES AND DIRECTS THE ORGANIZATION AND PROCEDURES THROUGH WHICH FRIENDS SEEK TO TRANSLATE THEIR FAITH TO THE LARGER SOCIETY.

FUNCTIONS

HISTORICALLY NCYM IN ANNUAL SESSIONS HAS BEEN THE PRINCIPAL LEGISLATIVE AND ADMINISTRATIVE BODY ENTRUSTED WITH THE CARE AND RESPONSIBILITY FOR MONTHLY AND QUARTERLY MEETINGS AND FOR THE DIRECTION OF THE WHOLE WIDESPREAD MISSION OF THE SOCIETY.

FUNCTIONS

REPRESENTATIVE BODY NOW HANDLES MANY OF THE FUNCTIONS FORMERLY DELEGATED TO THE YEARLY MEETING AND QUARTERLY MEETINGS.

NCYM MEMBERSHIP

- NCYM CONSISTS OF ALL THE MEMBERS OF ITS MONTHLY MEETINGS AND PREPARATIVE MEETINGS UNDER THE CARE OF MONTHLY MEETINGS, QUARTERLY MEETINGS OR THE NCYM CHURCH EXTENSION COMMITTEE

NCYM ANNUAL ASSEMBLY

- PRESENTLY MEETS OVER LABOR DAY WEEKEND AT BLACK MOUNTAIN BLUE RIDGE ASSEMBLY.
- ALL MEMBERS HAVE THE PRIVILEGE AND RESPONSIBILITY TO ATTEND AND PARTICIPATE IN THE SESSIONS OF NCYM WHEN IT IS POSSIBLE FOR THEM TO DO SO.

APPOINTMENT OF CLERKS

- COMMITTEE ON CLERKS MAKES REPORT AT ANNUAL SESSION RECOMMENDING A PRESIDING CLERK; ASSISTANT PRESIDING CLERK; RECORDING CLERK; ASSISTANT RECORDING CLERKS; AND APOINTEES TO THE NOMINATING COMMITTEE.

COMMITTEE ON CLERKS

- EACH QUARTERLY MEETING SHOULD ANNUALLY NAME ONE PERSON FROM THEIR QUARTERLY MEETING
- TO SERVE ON THE COMMITTEE OF CLERKS (NO LATER THAN FEBRUARY).
- AN ALTERNATE SHOULD BE APPOINTED TO SERVE IN THE ABSENCE OF THE APOINTEE.

NCYM PURPOSES

- FRIENDS ASSEMBLE IN THEIR ANNUAL SESSIONS THAT THEY MAY "COME TO KNOW ONE ANOTHER IN THAT WHICH IS ETERNAL," PROMOTE CHRISTIAN FAITH, LOVE AND UNITY, AND SEEK THROUGH WORSHIP AND DELIBERATION THE LIGHT AND VISION FOR CREATIVE CHRISTIAN SERVICE.

DECISIONS WHICH ARE TO BE DECIDED AT ANNUAL SESSIONS

- RECOMMENDATIONS OF THE COMMITTEE ON CLERKS
- ANY CHANGE IN FAITH AND PRACTICE
- THE RECORDING OF MINISTERS
- ANY STATEMENT OF FAITH OR PRONOUNCEMENT GIVEN IN THE NAME OF NCYM WHICH IS NOT CLEARLY STATED IN FAITH AND PRACTICE

ANNUAL SESSIONS FOR YOUNGER FRIENDS

- JUNIOR YEARLY MEETING IS CONDUCTED FOR CHILDREN NURSERY THROUGH JUNIOR HIGH AND RUNS CONCURRENT WITH THE ADULT SESSIONS. It is a threefold program of worship, work, and play.
- NCYM Christian Education Committee sets up and conducts Junior Yearly Meeting.

- YOUNG FRIENDS YEARLY MEETING IS ORGANIZED AND CONDUCTED BY NCYM YOUNG FRIENDS ACTIVITIES COMMITTEE.
- THE PROGRAM SHALL INCLUDE WORSHIP, STUDY, RECREATION AND BUSINESS.

REPRESENTATIVE BODY

- REPRESENTATIVE BODY IS THE DECISION – MAKING BODY OF NCYM WHEN YEARLY MEETING IS NOT IN SESSION.
- REPRESENTATIVE BODY IS RESPONSIBLE FOR THE OVERSIGHT OF THE WORK CARRIED ON BY THE YEARLY MEETING ORGANIZATION.

REPRESENTATIVE BODY MEMBERSHIP

- ONE REPRESENTATIVE FROM EACH MONTHLY MEETING, PREPARATIVE MEETING, OR FELLOWSHIP.
- ONE REPRESENTATIVE FROM EACH OF THE 3 COMMISSIONS
 - CHRISTIAN EDUCATION
 - CHRISTIAN SOCIAL CONCERNS
 - EVANGELISM AND OUTREACH

THE FOLLOWING OFFICIALS BY POSITION

- EXECUTIVE COMMITTEE CHAIRPERSON
- FRIENDS HOMES BOARD CHAIRPERSON
- MINSTERS ASSOCIATION PRESIDENT
- NCYM M&C PRESIDING CLERK
- NCYM M&C ASSISTANT PRESIDING CLERK
- QUAKER LAKE BOARD OF DIRECTORS CHR
- NCYM QUAKER MEN PRESIDENT
- NCYM SUPERINTENDENT

- STEWARDSHIP-FINANCE CHAIRPERSON
- NCYM TREASURER
- NCYM TRUSTEES CHAIRPERSON
- NCYM TRUSTEES OF TRUST FUNDS CHR
- NCYM USFW PRESIDENT
- NCYM PRESIDING CLERK
- NCYM ASSISTANT PRESIDING CLERK
- NCYM PROGRAM COMMITTEE CHR
- NCYM RECORDING CLERK/ASST RECORDING CRK

- A YOUNG FRIEND FROM EACH QUARTERLY MEETING
- 15 MEMBERS CHOSEN AT LARGE UPON RECOMMENDATION OF NCYM NOMINATING COMMITTEE
- IN ADDITION TO THE FOREGOING REPRESENTATIVES, ALL YEARLY MEETING MEMBERS MAY AND ARE ENCOURAGED TO ATTEND AND PARTICIPATE IN REP BODY

**Section
V:
Lesson
13**

Power Point

Other Sources

The Wider World of Friends

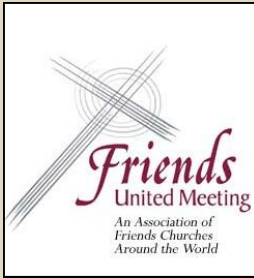
Power Point

This lesson is about Friends United Meeting and other Friends organizations. It speaks about their place in the world and in our lives.

The entirety of this lesson is in the form of a PowerPoint presentation which is included on the "Adult PowerPoint and Lesson Files" CD provided with this curriculum.

Other Sources

Additional material, activities, lesson plans and ideas can be found in the Young Friends Faith and Practice Curriculum, Lessons 12 and 13.



**North Carolina
Yearly Meeting**
of the Religious Society of Friends (FUM)

