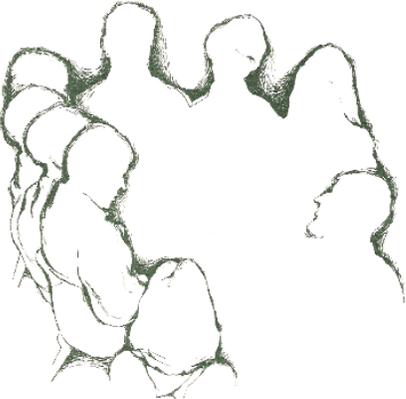


Discovering Our Faith Through Worship Sharing



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Dear Friends,

When I was new to Friends, I felt that our family needed a spiritual home, a community where we could feel comfortable with our deepest convictions and beliefs. We were also searching for a group where we would be given the space to experiment and grow with the support of a spiritual tradition and faith community.

When we first attended unprogrammed Friends meeting for worship, something in the silence spoke strongly to my condition. Our young children basked in the light and love of meeting. We participated enthusiastically in social action work. The First Day School was creative and fun. However, I soon began to long for a stronger, uniquely Quaker spiritual base.

Now, you are holding in your hands what I wish someone had given me when I started down a Quaker path with my young family. Here are foundational quotes that spoke to early Friends as well as several worship sharing techniques for you to try with your family or small group.

Worship sharing is a technique peculiar to Friends. We may speak without going as deeply as in unprogrammed meeting for worship. However, most of the articulated guidelines do apply to meeting for worship as well as worship sharing. In both, we come with the intention of being in the presence of the divine. As we open to God's presence and action within us, we are moving toward *lectio divina*, another technique developed over a thousand years ago by Saint Benedict.

Now, when others say to me that they would like to know more about Friends, I invite them to worship sharing in my home and/or the local, public library. In so doing, I have found that "worship sharing" can serve as a stepping stone to worship, itself.

Through the use of worship sharing at home, in small groups or even with just one other spiritual Friend, you will discover ways to prepare for meeting for worship, to study the Bible as well as other inspirational books, and to create space in your meeting and your family for seeking, experimenting, and ***finding!***

The Appendix gives you several approaches depending upon the ages and experience of your audience.

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Foundations of the Religious Society of Friends

Catechisms generally expound on the specific meaning of foundational texts. However, the passages in this booklet invite us to wrestle with the biblical foundations of Friends and the words of George Fox, founder of the Religious Society of Friends. Pithy quotes from others are included as well. You are welcome to disagree with the views expressed herein. The only rule is that you respect the belief structure and experience of others, which, by its very nature, will be somewhat different from your own.

One of the blessings of church is that attenders hear significant passages over and over giving them the opportunity to grow into them over a lifetime. Friends have to work harder to hear the core teachings of our religion. Historically, Friends read the Bible daily at home. Such reading was often followed by a deep silence. Today, reading significant passages at the opening of meeting for worship takes place in some meetings. Of course, reading at home is still recommended too.

For experienced Friends, a word or passage that has been previously overlooked may take on a deeper or more significant meaning with each repetition. This process of revisiting, seeking, experiencing and finding is called continuing revelation. Sometimes it sparks spoken ministry in meeting for worship.

This booklet is an invitation to test, experiment, and see how these very old concepts fit our condition today. Use one of the worship sharing structures in the Appendix if you are starting a group.

Worship

Worship is the heart and soul of any Friends Meeting. The word "worship" is old English and means "to hold up that which is of worth." Many Friends use one of the following quotes for centering at the opening of worship.

Be still, and know that I am God!...

Psalm 46:10 NRSV

For where two or three are gathered in my name, there am I in the midst of them.

Matthew 18:20 KJV

Be still before the Lord, and wait patiently...

Psalm 37:7 RSV

...they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 40:31 KJV

**I wait for the Lord, my soul waits for the Lord
more than those who watch for the morning, . . .**

Psalm 130:5-6 NRSV

All Friends everywhere, meet together and in the Measure of God's Spirit wait. That with it all your minds may be guided up to God, to receive Wisdom from God, that you may all come to know how you may walk up to him in his wisdom, that it may be justified of you...and be glorified. And Friends, meet together and know one another in that which is eternal, which was before the world was.

From George Fox's Epistle 149 (1657) as found in T. Canby Jones, page 114

God is spirit, and those who worship him must worship in spirit and truth.

John 4:24 NRSV

So, seeing the true worship is in the Spirit and in the Truth and the Truth is within you...you must not grieve, vex or quench 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 know the God of Truth, who is a Spirit and to feel the Spirit in their own hearts.

From George Fox's Epistle 260 (1668) as found in T. Canby Jones, page 235

In worship we have our neighbors to right and left, before and behind, yet the Eternal Presence is over all and beneath all. Worship does not consist in achieving a mental state of concentrated isolation from one's fellows. But in the depth of common worship it is as if we found our separate lives were all one life, within whom we live and move and have our being.

Thomas Kelly (1938) as quoted in chapter 2.36, *Quaker Faith and Practice* (Britain 1995)

Preparation for Worship

It is the individual faithfulness of each Friend which is needed if our meetings for worship are to be held to the glory of God. Each one of us must come expecting not only to receive but to be used. This involves a preparation of spirit, but many interpret the phrase "Come with heart and mind prepared" too narrowly. The preparation needed is the living of our daily lives in constant awareness of the presence of God. In the rush of living we may miss the true Life. We must face realities, however, and try to overcome the practical difficulties which we do encounter. Our lives are sometimes inevitably rushed. This means that we may come to meetings for worship in turmoil or trouble. We may be tired, irritable or sleepy. We should realize the value of such occasions as training times. Important though our part of preparation, dedication and faithfulness is, we have always to remember that *our* part is dependent upon that power which comes to us, unlooked-for and undeserved, the power of the grace of God.

Berks & Oxon QM Ministry & Extension Committee (1947) as quoted in chapter 2.45, *Quaker Faith and Practice* (Britain 1995)

Come with heart and mind prepared. Pray silently as you gather together that you may all be drawn into the spirit of adoration and communion in which fellowship with one another becomes real. Yield yourselves and all your outward concerns to God's guidance, that you may find the evil weakening in you and the good raised up.

London Yearly Meeting Advices, 1964

Preparation for worship is essential. Preparation is a continual process of prayer, of reading the Bible and other religious literature, of learning from human experiences, and of daily practicing the presence of God. Some come on Sunday morning expecting to receive God's revelation with no previous effort on their part. For the cup to overflow on Sunday, however, it must be filled up all through the week. Early Friends came to worship with their cup overflowing, and it was then that the power was given to go out and to share the Truth that had come to them.

Faith and Practice (New England 1985), page 95

Give over thine own willing, give over thine own running, give over thine own desiring to know or be anything, and sink down to the seed which God sows in thy heart and let it be in thee, and grow in thee, and breathe in thee, and act in thee, and thou shalt find by sweet experience that the Lord knows that and loves and owns that, and will bring it to the inheritance of life, which is his portion.

Isaac Penington as quoted by Charlotte Fardelmann, *Sink Down to the Seed*, Pendle Hill Pamphlet 283

Every Quaker defines his position fully and clearly by his life, and particularly by that central part of his life, his participation in Meeting for Worship. And it is here particularly that we can speak to others, of any religion or none. For those who come to our Meetings and sit quietly with us, our message is there. It is a message of hope, because it speaks of the available and continual presence and love of God, in each one of us.

Geoffrey Hubbard. *Quaker by Convincement*, page 243

Friends have never regarded (worship) as an individual activity. People who regard Friends' meetings as opportunities for meditation have failed to appreciate this corporate aspect. The waiting and listening are activities in which everybody is engaged and produce spoken ministry which helps to articulate the common guidance which the Holy Spirit is believed to give the group as a whole. So the waiting and listening is corporate also. This is why Friends emphasize the "ministry of silence" and the importance of coming to meeting regularly and with heart and mind prepared.

John Punshon as quoted in chapter 2.37,
Quaker Faith and Practice (Britain 1995)

Origin of Our Name "Religious Society of Friends"

You are my Friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends because I have made known to you everything that I have heard from my Father.

John 15:14-15 NRSV

Diversity

The following quotes support our diversity as Friends. We are also attempting to do bridge building—bridge building between eastern religions and Quakerism as well as bridge building between present and past ideas regarding Christianity.

Quaker meetings for worship are open to anyone who desires to share in them. This welcome applies equally to members of other churches or religious groups, who may, from time to time, wish to share in Quaker worship. It also applies to people who have, for one reason or another, become disenchanted with the worship they have previously experienced, yet who still feel the need for some kind of religious practice. Quakers also welcome to their meetings people who have great hesitation in saying that there is anything in their experience that could be called religious, yet are seeking for something which will bring a new dimension to their lives, that will enlarge their vision and sustain them.

George Gorman, *The Amazing Fact of Quaker Worship*, Swarthmore Lecture, page 6

The Quaker conviction that God speaks directly to every man (and woman) who has ears to hear without regard to race, color, status, or religion is a principle that stands above all historic religions, Buddhism, Hinduism, Judaism, Islam, Christianity. But this principle found unique historic expression in the life and teaching, in the death and resurrection of Jesus Christ. The early Friends believed they were reviving primitive Christianity, and no recognized statement of Friends has ever questioned this. One is aware of the keen sense of need for a spiritual sanction above all divisive factors, religious as well as political, economic and social. But Friends will contribute to this desired end by producing the fruit rather than by denying the root of their faith.

Alexander C. Purdy. *Questions about Quakerism* (The Quaker Lecture at Indiana Yearly Meeting (1964), page 4

Our diversity invites us both to speak what we know to be true in our lives and to learn from others. Friends are encouraged to listen to each other in humility and understanding, trusting in the Spirit that goes beyond our human effort and comprehension. From *Advices and queries*, chapter 1.01, *Quaker Faith and Practice* (Britain 1995)

George Fox had a very traditional way of describing diversity. Try translating son to daughter and father to mother in the following passage:

And the Son of God is but one in all, male and female and the light of God is but one. So all walk in it to receive the Son, in which Light is the unity which brings fellowship with the Father and son.

From George Fox's Epistle 25 (1653) as found in T. Canby Jones, page 19

There shall be one law for the citizen and for the stranger who dwells among you. Exodus 12:49 Tanakh (JPS) as quoted by Rabbi Craig Marantz, speaker at Iowa (Conservative) Yearly Meeting

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. Galatians 3:28 NRSV

When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the Lord, am your God.

Leviticus 19:33-34 Tanakh (JPS) as quoted by Rabbi Craig Marantz, speaker at Iowa (Conservative) Yearly Meeting.

What does your meeting do as individuals and as a group to welcome the "stranger" among you?

* * * * *

Friends often find links with Buddhism through reading and contemplating the writings of Thích Nhất Hạnh.

In Buddhism, faith means confidence in our and others' abilities to wake up to our deepest capacity of loving and understanding. In Christianity, faith means trust in God, the One who represents love, understanding, dignity, and truth. When we are still, looking deeply, and touching the source of our true wisdom, we touch the living Buddha and the living Christ in ourselves and in each person we meet.

Thich Nhat Hanh, *Living Buddha, Living Christ*, page 12

For the Buddha to be present in the Sangha (community), we must practice in a way that keeps his teachings alive, and not confined to sermons and scriptures. The best way a Buddhist can keep the teachings of the Buddha alive is to live mindfully in the way the Buddha and his community lived. For Christians, the way to make the Holy Spirit truly present in the church is to practice thoroughly what Jesus lived and taught. It is not only true that Christians need Jesus, but Jesus needs Christians also for His energy to continue in this world.

Thich Nhat Hanh, *Living Buddha, Living Christ*, page 73

Another view of continuing revelation:

Several years ago, after practicing walking meditation with three children in Switzerland, I asked them, "Do you think the enlightenment of the Buddha can grow?" They answered, "Yes," and I was very happy. The children affirmed something I also believe, that enlightenment is alive, like a tree. If it does not continue to grow, it will die. The enlightenment of the Buddha, the compassion and loving-kindness of Jesus, grow every day. We ourselves are responsible for their growth. Our bodies are the continuation of the Buddha's body. Our compassion and understanding are the compassion and understanding of Jesus. Awareness is the Buddha in person. If we live mindfully, we encounter the Buddha and Jesus Christ all the same.

Thich Nhat Hanh, *Living Buddha, Living Christ*, page 137

Try this Buddhist centering exercise to learn how to surrender self and enter the silence of meeting for worship.

Breathing in, I calm my body.
Breathing out, I smile.
Dwelling in the present moment,
I know this is a wonderful moment!

Thich Nhat Hanh, *Peace Is Every Step* (1991), page 10

What, then, is the focus for Christian unity? It must be Jesus, who calls us not into structures but into discipleship and to follow him in his way. Can we not know that we are one in him when we are faithful to his calling and when we exercise towards one another that greatest gift of love? Can we not rejoice in our diversity, welcoming the opportunities to learn from each other? Can we not seek a recognition of each other's ministries as the work of the same Spirit? That Spirit can, if we are ready to adventure, lead us into ways we have not known before.

London Yearly Meeting (1986) as quoted in chapter 27.14, *Quaker Faith and Practice*, (Britain 1995)

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God has arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body.

1 Corinthians 12:12-18 NRSV

Advice to elders:

Are there not different states, different degrees, different growths, different places? ... Therefore, watch every one to feel and know his (her) own place and service in the body, and to be sensible of the gifts, places, and services of others, that the Lord may be honoured in all, and every one owned and honoured in the Lord, and no otherwise.

Isaac Penington (1667) as quoted in chapter 10.01,
Quaker Faith and Practice (Britain 1995)

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

William Penn (1693) as quoted in chapter 27.01, *Quaker Faith and Practice*, (Britain 1995)

Metaphors for God

(Now), ...these images or names of God are true as metaphor, but not as absolute. The familiar male, omnipotent ruler/king image is also just a metaphor. It is useful in describing some aspects of the Divine, but misrepresents other aspects. Any image of God will have this problem. ... If we are to have any image of God at all, perhaps we should have many. Biblical images of God are multiple, but even with a thousand images, God cannot be entirely understood.¹

Traditionally, Friends have referred to the divine in such terms as God, the Inward Light, the Living Water, the Creator, the Christ Within, and the Spirit. Many believe that when we limit the divine to one gender we also limit ourselves and each other. Becoming aware of how we discern Spirit is important to our worship.²

You may wish to use one of the following brief quotes for centering and moving from the world into silence at the beginning of meeting for worship. I like to choose just one short phrase and let the words ride into my heart on my breath. If children are present you may wish to begin working on images of God using the appealing images of *Old Turtle* by Douglas Wood, *In God's Name* by Sandy Eisenburg Sasso, or *God Is Like...* by Julie Walters.

God as Word

Your word is a lamp to guide my feet
And a light on my path.

Psalm 119:105 NEB

...the word is very near to you: it is in your mouth and in your heart for you to observe.

Deuteronomy 30:14 NEB

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

John 1:1-9 NRSV

God as Light

And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.

John 3:19-21 NRSV

Then Jesus cried aloud: "Whoever believes in me believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness.

John 12:44-46 NRSV

¹ Keane, Sheila, *Prayer: Beginning Again*, Pendle Hill Pamphlet 339, 1998, pages 10 and 11.

² (Cons) Yearly Iowa Meeting. Handout of Advices and Queries

God as Power

...you will receive power when the Holy Spirit comes upon you.

Acts 1:8a NEB

...there is something of the invisible power of God in every man and woman.

From George Fox's Epistle 351 (1679) as found in T. Canby Jones, page 364

Keep in the Power and know the Power of God in one another...that out of all dryness and barrenness ye may be brought....And when ye are met together in the Light, hearken to it that ye may feel the Power of God in every one of you...ye that feel the Power of God, ye feel Christ for Christ is the Power of God.

From George Fox's Epistle 130 (1656) as quoted in *Friends for 300 Years*, page 19

All Friends take heed of running on in a form lest ye do lose the Power, but keep in the power and Seed of God, in which ye will live in the Substance.

From George Fox's Epistle 173 (1659) as quoted in *Friends for 300 Years*, page 22

Those who were troubled with unclean spirits were cured; and everyone in the crowd was trying to touch him because power went out from him and cured them.

Luke 6:18 NEB

God as Spirit

"In truth I tell you, no one can enter the kingdom of God without being born from water and Spirit. What is born of the flesh is flesh, and what is born of the spirit is spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not be astonished, then, when I tell you that you must be born over again. The wind blows where it is going. So with everyone who is born of the Spirit.

John 3:5-8 NEB

There is a Spirit which I feel delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty or whatever is of a nature contrary to itself. It sees to the end of all temptations.

James Nayler, 1660. As quoted in

Philadelphia Faith and Practice page 16

But submission to the Spirit is an art which is only learned through years of trial and error, success and failure. Only gradually does one come to possess a delicate sensitivity to the inner motions of grace so as to be moved by the Spirit in one's life. And the art or gift by which we come to recognize the inner voice of the Spirit is called discernment.

William Johnston, *The Inner Eye of Love*, page 155.

God in the Feminine

And so in our making, God almighty is our loving Father, and God all wisdom is our loving Mother, with the love and the goodness of the Holy Spirit, which is all one God, one Lord.

Showings by Julian of Norwich as found in *The Longman Anthology of Women's Literature*, pages 655-656

As a mother comforts her child, so will I comfort you.

Isaiah 66:13 NRSV

Wisdom rescued from troubles those who served her.
When a righteous man fled from his brother's wrath,
She guided him on straight paths;
She showed him the kingdom of God.
And gave him knowledge of holy things;

Wisdom of Solomon 10:9-10 NRSV

"Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!"

Matthew 23:37 NRSV

God as Shepherd

The shepherd image has become very important to those teaching children. This image of God as shepherd is one that young children do not have to change as they grow up. For story passages, you may wish to apply Renee Crauder's version of Ignation Meditation. Here is how:

Read a Scripture passage... Reread it several times. Then, put yourself into the place, that is look at where the action is taking place, who is there, what they are wearing, eating, drinking, doing, saying; smell the smells and enjoy the sights; you are there. Then, allow yourself to become one of the persons in the Scripture passage, or yourself as you are now or at some other time or someone else, and interact with the people in the passage. You have to allow yourself really to be there and to go with your inner flow. Stay with this experience for several minutes. When you are finished, you may want to write about it in your journal³

Jesus said, "I am telling you the truth: the person who does not enter the sheep pen by the gate, but climbs in by some other way is a thief and a robber. The person who goes in through the gate is the shepherd of the sheep. The gatekeeper opens the gate for the shepherd; the sheep hear the shepherd's voice as the shepherd calls each sheep by name.

The shepherd leads the sheep out. When the shepherd has brought them out, the shepherd goes ahead of the sheep and the sheep follow because they know the shepherd's voice. They will not follow someone else; instead, they will run away from such a person, because they do not know that person's voice."

Adapted by Mary Snyder from John 10: 1-5 for use with children and play figures

³ *Prayer, A Course in Spiritual Wholeness for Friends Meetings*, Renee Crauder, June 1991, Religious Education Committee, Philadelphia Yearly Meeting, page 20.

God is my shepherd;
I have everything I need.
The shepherd lets me rest in fields of green grass
And leads me to quiet pools of fresh water.
The shepherd gives me new strength.
And guides me in the right paths as promised.
Even if I go through the deepest darkness,
I will not be afraid, for you are with me.
Your shepherd's rod and staff protect me.

Adapted by Mary Snyder from Psalm 23:1-4 for use with play figures

“Suppose one of you has a hundred sheep and loses one of them—what do you do? You leave the other ninety-nine sheep in the pasture and go looking for the one that got lost until you find it. When you find it, you are so happy that you put it on your shoulders and carry it back home. Then you call your friends and neighbors together and say to them, ‘I am so happy I found my lost sheep. Let us celebrate!’ In the same way, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine respectable people who do not need to repent.”

Adapted by Mary Snyder from Luke 15:1-6 for use with play figures

God as Water

O God, thou art my God, I seek thee early with a heart that thirsts for thee and a body wasted with longing for thee, like a dry and thirsty land that has no water.

Psalm 63:1 NEV

For their hunger you gave them bread from heaven, and for their thirst you brought water for them out of a rock, and you told them to go in and possess the land that you swore to give to them.

Nehemiah 9:15 NRSV

Jesus said to her, “Every one who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” John 4:13-15 NRSV

God as Mystery

“I am who I am.” *or* “I will be what I will be.”

Exodus 3:14 NRSV

If God ever spoke, he is still speaking. If he has ever been in mutual and reciprocal communication with the persons he has made, He is still a communicating God as eager as ever to have listening and receptive souls. If there is something of His image and superscription in our inmost structure and being, we ought to expect a continuous revelation of His will and purpose through the ages....He is the Great I Am, not the Great He Was.

Rufus Jones (1948) as quoted in *Faith & Practice*
Philadelphia 2002), page 91

God as Love

Love is the bedrock of the teachings of Jesus, the Religious Society of Friends, and our testimonies, especially the testimony of community.

God is love, and those who abide in love abide in God, and God abides in them.

1 John 4:16 NRSV

Hatred stirs up dissension, but love covers over all wrongs.

Proverbs 10:12 NIV

“Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel; the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’”

Mark 28-31 NRSV

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I do not call you servants any longer, for the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I heard from my Father.

John 15:12-15 NRSV

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

John 13:34 NRSV

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

1 Corinthians 13:4-7 NRSV

We love because he first loved us. Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

1 John 4:19-21 NRSV

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies, and pray for those who persecute you,

Matthew 5:43-44 NRSV

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God: for God is love.

1 John 4:7-8 NRSV

“But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

Luke 6:27-31 NRSV

And over all these virtues put on love, which binds them all together in perfect unity.

Colossians 3:14 NIV

Above all, love each other deeply, because love covers over a multitude of sins.

1 Peter 4:8 NIV

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

1 John 3:16 NIV

Dear children, let us not love with words or tongue but with actions and in truth.

1 John 3:18 NIV

Consider what actions you have taken in love. How were you able to act out of love, not anger, hate, or fear?

There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

1 John 4:18 NIV

For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love. I Corinthians 13:12-13

To find religion...you must look inside people and inside yourself. And there, if you find even the tiniest grain of true love, you may be on the right scent. Millions of people have it and don't know what it is that they have. God is their guest, but they haven't the faintest idea that he is in the house. So you mustn't only look where God is confessed and acknowledged. You must look everywhere, to find the real religion. Nor must you look, in others or in yourself, for great spooky visions and revelations. Such visions and revelations come to many, a great deal oftener than we think; and to those to whom they come they are sun, moon and stars. But in most people who know God, and in all such people most of the time, living with God is not an apparition but a wordless and endless sureness. Like the silence of two friends together. Like the silence of lovers. God is waiting to live like that in every single person in the world. Bernard Canter as quoted in chapter 26.37, *Quaker Faith and Practice* (Britain 1995)

Foundational Teachings of George Fox and Other Friends

The first quote in this section is foundational to the way in which Friends approach the Bible. Worship sharing and lectio divina are two techniques for listening to “what canst thou say?”

“You will say, Christ saith this, and the apostles say this, but what canst thou say? Art thou a Child of Light and hast walked in the Light, and what thou speakest is it inwardly from God?” This opened me so that it cut me to the heart; and then I saw clearly we were all wrong. So I set me down in my pew again and cried bitterly. And I cried in my spirt to the Lord, “We are all thieves, we are all thieves, we have taken the Scriptures in words and know nothing of them in ourselves.

George Fox as quoted by Margaret Fell in Jessamyn West’s *The Quaker Reader*, page 224.

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, oh then, I heard a voice which said, “There is One, even Christ Jesus, that can speak to thy condition. And when I heard it my heart did leap for joy.

Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been; that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, and faith, and power. Thus when God doth work, who shall hinder it? And *this I knew experimentally.*

Journal of George Fox as edited by Rufus Jones, page 82

Think about times when you have known something experimentally or experientially. How is this different from the kind of knowing that comes from study and memorization?

(The Commissioners and soldiers) asked me if I would not take up arms for the Commonwealth against the King. But I told them I lived in the virtue of that life and power that took away the occasion of all wars, and I knew from whence all wars did rise, from the lust according to James’s doctrine...I told them I was come into the covenant of peace which was before wars....

George Fox (1651) as quoted in *Faith & Practice*, (Philadelphia 2002), page 151

Sing and rejoice you Children of the Day and of the Light. For the Lord is at work in this thick night of darkness that may (be) felt. Truth does flourish as the rose, the lilies do grow among the thorns, the plants a-top of the hills, and upon them the lambs do skip and play. From George Fox’s Epistle 227 (1663) as found in T. Canby Jones, page 185.

And this is the word of the Lord God to you all, and a charge to you all in the presence of the living God: be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.

George Fox (1656) as quoted in chapter 19.32, *Quaker Faith and Practice* (Britain 1995)

Know one another in the Light. Meet together, and in the measure of God's spirit wait, that with it all, your minds may be guided up to God, to receive wisdom from God. That you may all come to know how you may walk (in God's) wisdom...And Friends meet together, and know one another in that which is eternal, which was before the world was....Therefore, in the Light, wait and walk, that you may have fellowship one with another. George Fox as quoted in *Northern Yearly Meeting Faith and Practice*.

After this I met with a sort of people that held women have no souls, (adding in a light manner), No more than a goose. But I reproved them, and told them, that was not right;

The Journal of George Fox

Encourage one another to seek out the poor, sick, fatherless, widow and imprisoned and make up their necessities and wants. Then there will be nothing lacking. And keep in discerning that you may not be ensnared nor made a prey upon....

From George Fox's Epistle 175 (1659) as found in T. Canby Jones, page 134

Friends, Keep (your) word in all your dealings, without oppression. And keep to the sound language, "Thou" to everyone.

From George Fox's Epistle 263 (1668) as found in T. Canby Jones, pages 242-243.

. . .from this dung-hill world of vanity and vexation of spirit; the glory, comforts and pleasures of which pass away . . . be a fool for Christ's sake, who is of this world, but of the world that has no end . . . who says, "Seek the Kingdom of God first, and the Righteousness of his Kingdom, then all outward things will be added" (Matt. 6:33) . .

From George Fox's Epistle 353 (1679) as found in T. Canby Jones, page 366

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

Isaac Penington, 1667 as found in *Northern Yearly Meeting Faith and Practice*

Friend's View of Sacraments and Other Churches

In silence, without rite or symbol, we have known the Spirit of Christ so convincingly present in our quiet meetings that his grace dispels our faithlessness, our unwillingness, our fears, and sets our hearts aflame with the joy of adoration. We have thus felt the power of the Spirit renewing and recreating our love and friendship for all our fellows. This is our Eucharist and our Communion. London Yearly Meeting, 1928

Dear Friends, mind the steadfast guide to the Lord, where we do all meet in the eternal Spirit in oneness. All being baptized by it into one body, having one food, the eternal bread of Life...and all made to drink into one Spirit, which is the cup of the communion of the blood of our Lord Jesus Christ, which makes perfect and redeems from all that is vain, fleshly and earthly, up to God, who is holy, pure, spiritual and eternal.

From George Fox's, Epistle 31 (1653) as found in T. Canby Jones, page 23

Our relationships with other churches are likely to involve us in joint religious services of various kinds... When we find ourselves representing Friends in worship arranged by other churches, we may have to make difficult decisions about the extent of our involvement. The difficulty is particularly acute in eucharistic worship, where different forms of eucharistic sharing are now frequently offered and are commonly seen by other Christians as both the means and the end of unity. Friends' testimony is to a corporate life and experience of God which does not depend on the observance of outward sacraments. Abstaining from the outward sacraments does not inevitably follow from this...

From chapter 9.19, *Quaker Faith and Practice* (Britain 1995)

...the Quaker position is really summed up in the words "John indeed baptized with water, but ye shall be baptized with the Holy Spirit". It is the inward change, the inward purification, the spiritual fact and not the outward symbol, that belongs in truth to the Kingdom of God. Neither in the refusal to baptize nor to take the supper do Friends set forth a negation. They assert, on the contrary, the positive truth that the religious life is the inward life of the spirit. But no place or time can limit its action, nor any symbol adequately express it.

John Rowntree (1902) as quoted in chapter 27.37, *Quaker Faith and Practice*, (Britain 1995)

Our understanding of baptism is that it is not a single act of initiation but a continuing growth in the Holy Spirit and a commitment which must continually be renewed. It is this process which draws us into a fellowship with those who acknowledge the same power at work in their lives, those whom Christ is calling to be his body on earth.

London Yearly Meeting as quoted in chapter 17.40, *Quaker Faith and Practice*, (Britain 1995)

Note: Although Friends do not have baptism of infants, newborns are often passed around meeting for worship the first time they attend. Vocal offerings of blessings, prayer, and celebration flow naturally from the silence.

Meeting for Business

Quakerism was able to survive beyond other seekers groups in the 1600's because George Fox was not only an inspiring speaker and writer, but was also a genius at organization. He organized a structure of monthly, quarterly and yearly meetings as a way of communicating among all Friends. Elders and ministers travelled for their own meetings for business during which they upheld individuals and monthly, quarterly, and yearly meetings in prayer. Below are some advices for participation in meeting for business.

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

The Journal of John Woolman page 91

Keep your meetings in the Power of God... And when Friends have finished their business, sit down and continue a while quietly and wait upon the Lord to feel him. And go not beyond the Power, but keep in the Power by which God almighty may be felt among you... For the Power of the Lord will work through all, if...you follow it. When you do judge of matters, or... of words, or... of persons, all these are distinct things. A wise man will not give both his ears to one party, but reserves one for the other party, will hear both and then judge.

From George Fox's, Epistle 162 (1658) as found in T. Canby Jones, page 124

The right conduct of our meetings for church affairs depends upon all coming to them in an active, seeking spirit, not with minds already made up on a particular course of action, determined to push this through at all costs. But open minds are not empty minds, nor uncritically receptive: the service of the meeting calls for knowledge of facts, often painstakingly acquired, and the ability to estimate their relevance and importance. This demands that we shall be ready to listen to others carefully, without antagonism if they express opinions which are displeasing to us, but trying always to discern the truth in what they have to offer. It calls, above all, for spiritual sensitivity. If our meetings fail, the failure may well be in those who are ill-prepared to use the method rather than in the inadequacy of the method itself.

It is always to be recognized that, coming together with a variety of temperaments, of background, education and experience, we shall have differing contributions to make to any deliberation. It is no part of Friends' concern for truth that any should be expected to water down a strong conviction or be silent merely for the sake of agreement. Nevertheless we are called to honor our testimony that every one is given a measure of the light, and that it is in the sharing ...that way towards unity will be found.

From chapter 3.05 *Quaker Faith and Practice* (Britain 1995)

With our structure, we risk failures in understanding and transmitting our tradition, and failures in pastoral care. We do not always adequately support one another. When we appoint people to carry out tasks for us, there is a danger of approaching this in too secular a way... We can and must pray for them to receive the necessary gifts and strength from the Spirit.

London Yearly Meeting, 1986

Dear Friends, keep all your meetings in the authority, wisdom and power of Truth and the unity of the blessed Spirit. Let your conduct and conversation be such as become the Gospel of Christ. Exercise yourselves to have a conscience void of offense toward God and toward all people. Be steadfast and faithful in your allegiance and service to your Lord, and the God of peace be with you.

Elders of Balby, Yorkshire (1656) as quoted in *Faith Practice*, (Philadelphia 2002), page 85

*Meeting for worship for the purpose of conducting business is the venue for seeking God's will for the Religious Society of Friends and for Friend's work in the world. The primary business of Friends is seeking the Truth, which up until now, you have been doing in a *lectio divina* (divine reading) format. Here, we suggest that you further seek the Truth as Iowa (Conservative) Yearly Meeting does—by reading advices, then queries, then writing the responses to queries which, in turn are sent to the yearly meeting where monthly meeting responses are incorporated into a new writing of each advice. These queries and emerging advices become ongoing contributions to our testimonies and are then read during yearly sessions.*

Testimonies

As we have seen, discerning how God is at work in this group at this time and seeking truth is the business of Friends. Testimonies emerge through our business procedure and from study of the Bible. This collection includes some of the biblical foundations as well as some expressions of the ways in which Friends have come together around each concept that is a part of our testimonies. Many of these quotes are currently included in *Faith and Practices* and *Books of Discipline*. Because a community of trust and love needs to be carefully built, we start with biblical advices moving into community discernment.

Living the Testimony of Community

Advices continue as the prophets, Jesus, and various Friends attempt to teach how to live in community.

You yourselves used to be in darkness, but since you have become the Lord's people, you are in the light. So you must live like people who belong to the light, for it is the light that brings a rich harvest of every kind of goodness, righteousness, and truth. Try to learn what pleases the Lord. Have nothing to do with the worthless things that people do, things that belong to the darkness. Instead bring them out to the light. (It is really too shameful even to talk about the things they do in secret.) And when all things are brought out to the light, then their true nature is clearly revealed; for anything that is clearly revealed becomes light.

Ephesians 5:8-14 Good News

O Lord, who shall sojourn in thy tent?
Who shall dwell on thy holy hill?
He who walks blamelessly, and does what is right,
And speaks truth from his heart;
Who does not slander with his tongue,
And does no evil to his friend,
Nor takes up a reproach against his neighbor;

Psalms 15:1-3 RSV

Shun youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with stupid and senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, patient, correcting opponents with gentleness.

2 Timothy 2:22-25a NRSV

Leave your gift there before the altar and go; first be reconciled with your brother or sister.

Matthew 5:24 NRSV

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

Philippians 2:3-4 NRSV

So you should not pass judgment on anyone before the right time comes. Final judgment must wait until the Lord comes; he will bring to light the dark secrets and expose the hidden purposes of people's minds. And then everyone will receive from God the praise he deserves.

I Corinthians 4:5 Good News

Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Ephesians 4:31-5:2 NRSV

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness.

James 1:19-20 NRSV

The gracious calling of the Lord,
Let us like them without a word
Rise up and follow thee.

John Greenleaf Whittier, "Dear Lord and Father of Mankind"

But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like.

James 1:22-23 NRSV

Calling in Community

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good.

Corinthians 12:4-7 RSV

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.

Ephesians 4:1-7 RSV

Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. Put these things into practice, devote yourself to them, so that all may see your progress. 1 Timothy 4:14-16 NRSV

Virtues grow in us through being used, and they are used mainly by people living or working together. A family develops common virtues by the way its members live together, a team by the way its members play together, and so on. If you are surrounded by vice, you will find it hard to stay in tune with virtue. By the same token, a team or family will find it hard to cultivate virtues unless every member helps. Virtue ethics, then, deals with strengths that people develop in communities. Communities, in turn, depend on the strengths of their members.

Paul Woodruff. *Reverence: Renewing a Forgotten Virtue*, pages 6-7

Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.

II Corinthians 3:5-6 NRSV

The following quotes shift from focus on the community to the individual within community. They may also help those of us who feel we should do "everything" find what we really ought to be doing with our lives in peace and in love.

You are light for all the world. A town that stands on a hill cannot be hidden. When a lamp is lit, it is not put under the meal-tub, but on a lamp-stand, where it gives light to everyone in the house. And you, like the lamp, must shed light among your fellows, so that when they see the good you do, they may give praise to God.

Adapted from Matthew 5:14

Here is my servant, whom I uphold,
My chosen one in whom I delight,
I have bestowed my spirit upon him,
And he will make justice shine on the nations.
He will not call out or lift his voice high,
Or make himself heard in the open street.
He will not break a bruised reed,
Or snuff out a smouldering wick;
He will make justice shine on every race,
Never faltering, never breaking down,
He will plant justice on earth,
While coasts and islands wait for his teaching.

Isaiah 42:1-4 NEB

Love was the first motion, and thence a concern arose to spend some time with the Indians, that I might feel and understand their life and spirit they live in, if haply I might receive some instruction from them, or they be in any degree helped forward by my following the leadings of truth among them: The Journal of John Woolman, page 142
If you feel that you are carrying a concern, how did love precede your concern? What preparation might your "leading" require of you?

The prophets all called on Israel to remember who they were and what they stood for. For me the most difficult task of living is remembering who I am and what I stand for. Stated another way, not remembering who I am and what I stand for is the greatest cause for my sinning, which is separating myself from the divine in myself, all other people and every part of creation. It is my experience that this is true for small communities like families, meetings, and villages as well as nations. The most important discipline I have that helps me remember is regularly attending Meeting for Worship informed by weekly Bible study, and weekly Faith and Practice study in a community of the people who help me remember. Daily study and reading also help. This is my way of discerning the way, or the path, of the divine or as traditionally stated, discerning the will of God. The prophets called it: The Word of God.

Joanne Spears, Canadian Pamphlet Series #53,
Peace Like A River: The Prophetic Stream, page 13

I had to accept my own difficulties and poverty, and look for help. Faced with our anger and inability to love, I came into contact with my own humanity and became humbler... I was hiding my poverty... Can we be loving and compassionate with (others) and accept their poverty and woundedness if we cannot accept our own? I had to accept myself without any illusions. I had to discover how to forgive and my own need for forgiveness. Jean Vanier, *The Heart of L'Arche: A Spirituality for Every Day*, page 34

Now may be a good time to start identifying with the callings of prophets. Try rereading one of the following passages several times to yourself. Then, put yourself into the place of the prophet. Where are you? What does it smell like? What are you wearing? Who else is there? What do you hear? "You have to allow yourself really to be there and go with your inner flow...Stay with this experience for several minutes... When you are finished, you may want to write about it in your journal..."⁴

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Exodus 3:1-6 NRSV

In the following passage Eli helps Samuel with discernment just as Friends are expected to help one another.

Then the Lord called, "Samuel! Samuel!" And he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, you called for me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'"

1 Samuel 3:4-9 NRSV

⁴Crauder, Renee C., *Prayer, A Course in Spiritual Wholeness for Friends Meetings*, Religious Education Committee, Philadelphia Yearly Meeting, June, 1991, page 20.

Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?
It pleased the Lord that Solomon had asked this. God said to him, "Because you have asked this, and have not asked for yourself long life or riches, or for the life of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.

I Kings 3:9-12 NRSV

"Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!"

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out."

Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

Isaiah 6:5-8 NRSV

After these things God tested Abraham... When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.

Excerpted from Genesis 22:1-12 NRSV

After baptism Jesus came out of the water at once, and at that moment heaven opened; he saw the Spirit of God descending like a dove to alight upon him; and a voice was heard saying, "This is my Son, my Beloved, on whom my favour rests." Jesus was then led away by the Spirit into the wilderness to be tempted by the devil. Then the devil left him; and angels appeared and waited on him. From that day Jesus began to proclaim the message; "Repent; for the kingdom of Heaven is upon you."

Excerpted from Matthew 3:16 – Matt 4:17 NEB

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Matthew 4:18-22 NRSV

Try I Kings 19:1-14 for the calling of Elijah

Roots of the Peace Testimony

The Friend's peace testimony is probably the best known of the testimonies in the world at large. What is not so well known are the roots of this testimony. Here we mix the biblical roots with some fruits--statements of various individuals and meetings. Because so many people come to Friends after hearing about the peace testimony, you are now inviting newcomers to experience the this testimony. Therefore, this section may be a good starting point for those new to Quakerism because it is so obviously relevant today.

I have found peace and justice groups in Mexico and South Dakota that started by focusing on the roots of the peace testimony far more effective than those who attempted action based on "shoulds" and "oughts." These passages lead us into living liberation theology.

Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

John 14:27 NRSV

Life is meant to be lived from a Center, a divine Center...a life of unhurried peace and power. It is simple. It is serene. It takes no time, but occupies all our time.

Thomas Kelly as quoted in *Faith and Practice* (Pacific 2001), page 54

So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundations of the apostles and prophets, with Christ Jesus himself as the cornerstone.

Ephesians 2:14-20 NRSV

Justice, and only justice, you shall you pursue, so that you may live, and occupy the land that the Lord your God is giving you.

Deuteronomy 16:20 NRSV

Come back, keep peace, and you will be safe;
In stillness and in staying quiet, there is your strength.

Isaiah 30:15 NEB

They shall beat their swords into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

Isaiah 2:3d-4 NRSV

They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more;
But they shall all sit under their own fig trees,
And no one shall make them afraid;
For the mouth of the Lord of hosts has spoken.

Micah 4:3-4 NRSV

Great peace have they which love thy law.

Psalm 119:165 NRSV

Send lambs
To the ruler of the land...

Isaiah 16:1 NRSV

Give counsel,
Grant justice;
Make your shade like night
At the height of noon;
Hide the outcasts,
Do not betray the fugitive;
Let the outcasts of Moab
Settle among you;
Be a refuge to them
From the destroyer.”

Isaiah 16:3-4 NRSV

May the God of hope fill you with all joy and peace in believing, so that you may
abound in hope by the power of the Holy Spirit.

Romans 15:13 NRSV

As I live, says the Lord God, I have no pleasure in the death of the wicked, but that
the wicked turn from their ways and live;

Ezekiel 33:11 NRSV

Blessed are the peacemakers, for they will be called children of God. Matthew 5:9NRSV

What causes wars, and what causes fightings among you? Is it not your passions
that are at war in your members? You desire and do not have; so you kill. And you
covet and cannot obtain; so you fight and wage war. You do not have, because you
do not ask. You ask and do not receive, because you ask wrongly, to spend it on
your passions. Unfaithful creatures! Do you not know that friendship with the world
is enmity with God?

James 4:1-4 RSV

As shoes for your feet put on whatever will make you ready to proclaim the gospel of
peace.

Ephesians 6:15 NRSV

Reverence runs across religions and even outside them through the fabric of any
community, however secular. We may be divided from one another by our beliefs,
but never by reverence. If you desire peace in the world, do not pray that everyone
share your beliefs. Pray instead that all may be reverent.

Paul Woodruff. *Reverence: Renewing a Forgotten Virtue*, page 15

Become an instrument of peace. At every opportunity, be peacemakers in your
homes, workplaces and communities. Steep yourself in the power of the universal
Spirit. Examine your actions for the seeds of violence, degradation and
destructiveness. Overcome the emotions that lie at the root of violence and nurture
instead a spirit of reconciliation and love. Come to know the oneness of all
creation...

Faith and Practice (Pacific 2001), page 58

May we look upon our treasures, the furniture of our houses, and our garments, and
try whether the seeds of war have nourishment in these our possessions.

John Woolman (1770) as quoted in *Faith and Practice* (Philadelphia 2002), page 80

We are called to live “in the virtue of that life and power that takes away the occasion of all wars”. Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Search out whatever in your own way of life may contain the seeds of war. Stand firm in our testimony, even when others commit or prepare to commit acts of violence, yet always remember that they too are children of God. From Advices and queries, chapter 1.02.31, *Quaker Faith and Practice* (Britain 1995)

In the beginning of the twelfth month I joined, in company with my friends John Sykes and Daniel Stanton, in visiting such as had slaves. Some appeared to be glad of our visit, but in some places our way was more difficult. I often saw the necessity of keeping down to that root from whence our concern proceeded, and have cause, in reverent thankfulness, humbly to bow down before the Lord, who was near to me, and preserved my mind in calmness under some sharp conflicts, and begat a spirit of sympathy and tenderness in me towards some who were grievously entangled by the spirit of this world. The Journal of John Woolman, page 91

Friends and brethren, the eternal Word, from which you have both spoken and ministered to others, is the Word of Life, the Word of Peace, the Word of Reconciliation “which makes of twain one new man” (Eph. 2:15). If you do abide there, there is no division, but unity in the Life, which was before death was and before division was... Therefore, in the Light wait where the Unity is, where the peace is, where the Oneness with the Father and Son is, where there is no Rent nor Division... From George Fox’s Epistle 115 (1656) as found in T. Canby Jones, pages 90-91

A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it. Let us then try what love will do. Force may subdue, but love gains. William Penn (1693) as quoted in chapter 24.03, *Quaker Faith and Practice* (Britain 1995)

Let us not despair in the face of terror nor lose faith when we witness the death of the innocent. The darkness around is indeed great. But our task is not so hard as it seems. Still your hearts and remember. We don’t have to create the light. We only have to give witness to it. Frank Klaassen, *Canadian Friend*, Vol. 97, No. 5

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the 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... Therefore, we cannot learn war any more. Declaration to Charles II (1660) as quoted in *Faith and Practice*, (Philadelphia 2002), pages 76-77

What can we learn from the Brintons' experience of peacemaking?

- First, Quaker pacifism is not based upon intellectual concepts or an ideology. Rather it springs from a religious concern, inwardly felt as a "leading of the Spirit.
- Second, such leadings often involve reaching out to those who are seen by society as the enemy and building bridges of understanding.
- Third, Quaker peace activism is not a profession or a career, but a way of life.

Anna Brinton summed up the main elements of Quaker mission/activism as follows:

"These [missions] were in no sense career activities, they were a kind of volunteering carried on without the spur of reputation. Even to assess prospects of success or failure plays no real part in the effort. The important factor is obedience to an inward requirement clearly felt, and agreed to by one's fellow members. With this impetus, ordinary men and women have undertaken extraordinary missions."⁵

Anthony Manousos in *Living the Peace Testimony: The Legacy of Howard and Anna Brinton*, Pendle Hill Pamphlet 372

Roots of the Testimony of Integrity

The last two testimonies that are encountered here are so intertwined with foundational teachings, Friends view of sacraments, and the community and peace testimonies, that there is little more to say in isolation. Nevertheless, you might gain some insights through holding the following:

Above all things, my brothers, do not use oaths, whether 'by heaven' or by 'earth, or by anything else. When you say yes or no, let it be plain 'Yes' or 'No', for fear that you expose yourselves to judgment.

James 5:12 NEB

Let your yea be yea, and your nay, nay.

James 5:12 KJV

And living in the Seed you will see the everlasting Commander, that says, "Swear not at all" (Matthew 5:34) and the witnesses of the true Seed say the same....The oath did bind to God in the time of the Law and the Prophets, but Christ, the oath of God...ends strife and oaths and fulfills the Law and the Prophets.

And the everlasting command of the royal Seed is, "To love enemies," (Matthew 5:44) which the Jews were allowed to destroy, for you are all brethren, not ruling in lordship, like Jews and gentiles, but the greatest shall be as the least amongst you for the Seed is one in all...

From George Fox's, Epistle 74 (1654) as found in T. Canby Jones, page 74

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As quoted by Anthony Manousos, footnote 64

Roots of the Testimony of Simplicity

Blessed are the meek, for they will inherit the earth.

Matthew 5:5 NRSV

Better is a little with the fear of the Lord than great treasure and trouble with it.

Proverbs 15:16 NRSV

Better is a dry morsel with quiet than a house full of feasting with strife.

Proverbs 17:1 NRSV

Do not adorn yourselves by braiding your hair, and by wearing gold ornaments or fine clothing; rather, let your adornment be the inner self with the lasting beauty of a gentle and quiet spirit, which is very precious in God's sight.

1 Peter 3:3-4 NRSV

Chuse thy Cloaths by thine own eye, not anothers. The more simple and plain they are, the better. Neither unshapely, nor fantastical; and Use and Decency, not for Pride.

William Penn, Some Fruits of Solitude

About this time, most of us are feeling pretty guilty about our life styles. We suggest that you sing the William Penn song, Wear It As Long as You can, page 48 Rise up Singing. How does it speak to your condition today? Above all, do not heap shame and blame on those who are not yet ready to give up some aspect of their lifestyle that you have already left behind. This is a form of pride.

Prayer

If prayer has not been a reality throughout the week for at least a core of (the meeting's) members, participants in the Sunday meeting cannot reach high levels of worship. Vocal prayer flows when the cup is already full before we come to meeting. Activity which is meaningful results from insights gained from prayer. Counselling which is helpful comes from the bringing of divine perspective to human confusion. Prayer, then, is a necessity in our lives.⁶

...the more someone becomes a person of prayer the more they become a person who is responsible... prayer is not a diversion. It is not a sort of drug for Sunday morning. It involves us in the mystery of the (creator), and in the power of the Holy Spirit, around a Face that reveals every other face for us, and which in the end makes us servants of every human face.⁷

Pray to the Lord for me, that I may be kept in all faithfulness; with boldness to bear witness to the Truth against all deceits. Gervase Benson (1653) in *Letters Etc. of Early Friends*

Oh, that I could talk less and pray more, I should be better prepared to live, and better prepared to die. Edward Hicks, *Memoirs*, page 157

The place of prayer is a precious habitation; I saw this habitation to be safe, to be inwardly quiet, when there was great stirrings and commotions in the world.
The Journal of John Woolman, page 86.

**Our Father in Heaven, hallowed be your name.
Your kingdom come,
Your will be done,
on earth as in Heaven.
Give us this day our daily bread.
And forgive us our debts
as we also have forgiven our debtors.
And do not bring us to the time of trial, but rescue us from the evil one.**
Matthew 6:9-13 NRSV

**Search me, O God, and know my heart!
Try me and know my thoughts!
And see if there be any wicked way in me,
And lead me in the way everlasting!**
Psalm 139:23-24 RSV

God, grant me serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference. Saint Francis and Alcoholics Anonymous

⁶ Hole, Helen G., *Prayer: The Cornerstone*, Pendle Hill Pamphlet 123, 1962, pages 16 and 17.

⁷ Clément, Oliver. *Taizé: A Meaning to Live*, page 46.

Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace in the time of need.

Hebrews 4:16 RSV

Pray that you may not enter into temptation.

Luke 22:40 RSV

Lord, make me an instrument of thy peace.
Where there is hatred, let me sow love,
Where there is injury, pardon,
Where there is despair, hope,
Where there is darkness, light,
Where there is sadness, joy.
O Divine Master, grant that I may not so much
Seek to be consoled as to console,
To be understood as to understand,
To be loved as to love.
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal life.

St. Francis of Assisi

And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not.

Luke 22:31-32 KJV

Rejoice always, pray without ceasing, give thanks in all circumstances...

1 Thessalonians 5:16-18 NRSV

Do not worry about anything, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.

Philippians 4:6 NRSV

Father, I abandon myself into your hands;
Do with me what you will.
Whatever you may do, I thank you;
I am ready for all, I accept all.
Let only your will be done in me,
And in all your creatures—
I wish no more than this, O Lord.
Into your hands I commend my soul;
I offer it to you with all the love of my heart,
For I love you, Lord,
And so need to give myself.
To surrender myself into your hands,
Without reserve,
And with boundless confidence,
For you are my Father.

Charles de Foucauld (source unknown)

May today there be peace within.
May you trust God that you are exactly where you are meant to be.
May you not forget the infinite possibilities that are born of faith.
May you use those gifts that you have received, and pass on the love that
has been given to you.
May you be content knowing you are a child of God.
Let this presence settle into your bones, and allow your soul the freedom to
sing, dance, praise and love.
It is there for each and every one of us.

St. Theresa

On the evening of the 18th I was at their meeting, where pure gospel love was felt, to the tendering of some of our hearts. The interpreters said, in short sentences, but found some difficulty, as none of them were quite perfect in the English and Delaware tongues, so they helped one another, and we labored along, Divine love attending. Afterwards, feeling my mind covered with the spirit of prayer, I told the interpreters that I found it in my heart to pray to God, and believed, if I prayed aright, he/she would hear me; and I expressed my willingness for them to omit interpreting; so our meeting ended with a degree of Divine love. Before the people went out, I observed Papunehang (the man who had been zealous in laboring for a reformation in that town, being then very tender) speaking to one of the interpreters, and I was afterwards told that he said in substance as follows: "I love to feel where words come from."

The Journal of John Woolman, page 151

Grandfather,
Look at our brokenness.

We know that in all creation
Only the human family
Has strayed from the Sacred Way.

We know that we are the ones
Who are divided
And we are the ones
Who must come back together to walk in the Sacred Way.

Grandfather,
Sacred one,
Teach us love, compassion, and honor
That we may heal the earth
And heal each other.

A Native American Prayer

And again...

the more someone becomes a person of prayer the more they become a person who is responsible...prayer is not a diversion. It is not a sort of drug for Sunday morning. It involves us in the mystery of the (creator), and in the power of the Holy Spirit, around a Face that reveals every other face for us, and which in the end makes us servants of every human face.

Oliver Clément, Taizé

Appendix I

How to lead Worship Sharing with Quaker and biblical quotes

Fortunately, worship sharing is fairly easy to lead. The first step is to talk with one or two interested people to determine an announcement of date, time, and place.

Second, choose a passage. Choosing a quote requires discernment of which passage might best engage your group. If you start with biblical quotes around worship on page 1, you are inviting contemplation of quotes that have been fundamental to Quakerism.

If group participants have expressed hesitation with the Bible, you may choose to start with Diversity, page 4. To learn more about Quakerism, go to Foundational Teachings of George Fox and other Friends, page 13 and the roots of our testimonies starting on page 18.

Make a copy of the selected passage for each participant. The easiest way to make copies of biblical passages is to feed the chosen book, chapter, and verses into Bible Gateway. Bible Gateway will give you several translations of the same text. In addition to English, I sometimes print out the selected phrase in another language or translation. Great fun! (For French and Spanish versions of this booklet see my web site: <http://discoveringourfaith.com/default.html>)

Third, work out a worship sharing pattern from the Appendices of this booklet. The pattern varies with the comfort level of the audience and the leader. Notice that articulating guidelines for participation is always a part of worship sharing. Such guidelines help prevent troubles later on.

I adjust the worship sharing instructions each time I lead. I also use the book *Lectio Divina—the sacred art* by Christine Valters Paintner. This book has led me from worship sharing into heart listening and prayer.

When I have a non-Quaker group or if there are children in the present, I usually start with just one half hour, working up to 45 minutes as the group becomes more comfortable with working in silence.

Finally, I try to remember that accepting where each person is in spiritual growth is crucial to the spiritual growth of the group. I often try to choose passages for the next time based on listening to problems as they arise.

May you journey through worship sharing into *lectio* with joy and thanksgiving.

Mary Snyder

Appendix II

Welcome to Worship Sharing

The purpose of worship sharing is to provide occasions for spiritual deepening through shared, prayerful listening and speaking from one's heart in response to a given question or passage. Here are some guidelines for participants.

*Sharing Out of the silence.

Time and space between sharings is helpful to really take in what has been said and let it settle into us.

*Speaking from experience

While we have many ideas about our faith, this is really a time to speak from our experience. For some it is helpful to think of beginning a thought with "I..."

*Listening with acceptance

We are listening for "that of God" in another, cherishing that unique and particular expression of God through another person. While it can be tempting to offer advice, rebuttal, or commentary, this is truly a time for listening and receiving another even when it is difficult to do so.

*Keeping the experiences confidential

It is important to keep what is said "in the room" so that Friends may feel free to speak what is in their hearts..

*Passing

Sometimes there is hesitation to speak. Passing is always an option. Leaders return to those who have passed before closing the worship sharing experience. To see if something has ripened into speech.

*Holding in the Light

It is helpful to the group as a whole and to the individual speaking to be held by others in the Light. This helps to open the group to a deeper experience of the Spirit at work.

From Baltimore Yearly Meeting

Appendix III

Sample Announcement

Lectio Divina (Divine Reading)

Some people call it Quaker worship sharing; others call it lectio divina. Come join us in open hearted study of quotes from early Friends and the Bible.

Noon to 12:30

Wednesdays, April 2, 9, and 30

Apartment 109 Kenwood Isles

Light lunch to follow

For further information, phone Steve or Mary Snyder (605) 270-3627.

Short Guidelines for Worship Sharing

Do not criticize, interrupt, or ask probing questions.

When you are listener, listen deeply.

Leave a space of silence after each oral offering

Speak from your experience.

Maintain confidentiality.

Speak once until everyone has had the opportunity.

Appendix IV

Worship Sharing at the Madison Public Library, Madison, SD

1. Place your feet flat on the floor.
2. Put the quote for today on your lap, .
2. Rest your open hands, palms up on your thighs.
3. Close your eyes.
4. Become aware of bodily tension. Relax. Let go of any tension.
5. Follow your breath knowing that God's Spirit dwells within you, that your life-breath is God's presence. (The Hebrew word for breath, ruach, is the same word that was used for God's spirit and also for the wind. In a very real sense, there was an understanding that our breath is God's breath, which is active in nature as well. The Jews also understood
6. If there is any part of your body that is not relaxed, try sending your breath to that part. (Or, imagine your breath going to that part of your body.) Relax some more.
7. Imagine your heart opening.
8. As leader, read passage for the day out of the silence.
9. Ask for volunteers to re-read the passage out loud. This is very important if children are present or anyone who cannot see to read.
10. Continue instructions after a bit of silence between readings: Perhaps a word or phrase especially attracted your attention. If so, try letting that word or phrase ride into your open, receiving heart on your breath (I sometimes vary this to: "Sometimes the word or phrase keeps gnawing at you or jumps off the page because it is disturbing." Then, I just invite focus on what the word or phrase is asking of or telling me.)
11. Sometimes I ask for each person to speak his/her selected word or phrase out of the silence.
12. The last step is always: If you would like to say something about this experience, speak out of the silence. When you speak, try to be brief, speak only once, try to listen deeply when another person is speaking, speak only once until everyone has had a turn and leave a space of silence between each oral offering. (Sometimes I ask the group to hold the person who is speaking.) Do not speak twice until everyone has had a chance.

Sometimes I have clay or drawing materials present for those who prefer to work out what meaning this passage has for them through art.

Mary Snyder

Appendix V

How to Practice Lectio Divina

"In the churches of the Third World, where books are rare, a form of corporate lectio divina is becoming common, in which a text from the Scriptures is meditated on by Christians praying together in a group.

This form of lectio divina works best in a group of between four and eight people. A group leader coordinates the process and facilitates sharing. The same text from the Scriptures is read out three times, followed each time by a period of silence and an opportunity for each member of the group to share the fruit of her or his lectio.

The first reading is for the purpose of hearing a word or passage that touches the heart. When the word or phrase is found, the group's members take it in, gently recite it, and reflect on it during the silence that follows. After the silence, each person shares which word or phrase has touched his or her heart.

The second reading (by a member of the opposite sex from the first reader) is for the purpose of "hearing" or "seeing" Christ in the text. Each ponders the word that has touched the heart and asks where the word or phrase touches his or her life that day. Then, after the silence, each member of the group shares what he or she has "heard" or "seen."

The third and final reading is for the purpose of experiencing Christ "calling us forth" into doing or being. Members ask themselves what Christ in the text is calling them to do or to become today or this week. After the silence, each shares for the last time, and the exercise concludes with each person praying for the person on the right of him or her.

Those who regularly practice this method of praying and sharing the Scriptures find it to be an excellent way of developing trust within a group. It also is an excellent way of consecrating projects and hopes to Christ before more-formal group meetings. "

Read more: www.beliefnet.com
How-To-Practice-Lectio-Divina.

Edited by
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Sioux Falls, South Dakota
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BIBLIOGRAPHY

Lectio Divina—the sacred art; Transforming Words & Images into Heart Centered Prayer, Christine Valters Painter, PhD, Skylight Paths Publishing, 2011.

My favorite book for moving from worship sharing into *lectio divina*. The author is an inspiration to leaders.

Bible Translations

I enjoy reading a variety of Bible translations and choosing the one that speaks most to my condition. French and Spanish bibles are not listed here. However, as a foreign language buff, I have found new insights in reading several tongues.

King James. (KJV)

There were several English language Bibles at the time of George Fox. This is the one that is still readily available today. Much loved by many Friends for its familiarity and beautiful language.

The New English Bible. (NEB) Oxford Study Edition, Samuel Sandmel, Oxford University Press, 1972. (NEB)

With Apocrypha, special articles, annotations, cross-references. A very scholarly work, often preferred by erudite Friends.

New Revised Standard Version (NRSV). Many scholarly Friends prefer the Oxford Study Bible edition of this translation as well as the New English. Apocrypha, special articles, annotations, cross-references, and maps are included.

Good News Bible: Today's English Version (Good News)

Not a translation, but rather a simplified version of other translations from Greek and Hebrew. Often recommended as a first Bible for children because of the clearer language. Available at no cost from The Bible Association of Friends in America, 156 North 15th Street. Philadelphia, PA 19102

The Renovaré Spiritual Formation Bible: New Revised Standard Version (NRSV)

Treats scripture as a living text with wonderful essays that stress entering the story through spiritual disciplines. Preferred by serious Bible study groups today.

Quakerism

The Amazing Fact of Quaker Worship, George H. Gorman, Swarthmore Lecture, 1973, Friends Home Service Committee, London. Excellent introduction to silent worship.

Friends for 300 Years, Howard Brinton, Pendle Hill, 1952.

Combines history and interpretation in an excellent single volume on the essentials of Quakerism. Also available, *Friends for 350 years*, an historical update by Margaret Hope Bacon, 2002.

The Journal of George Fox, Friends United Press, 1976

Puts the teachings of George Fox in the historical perspective of his autobiography.

The Journal of John Woolman and A Plea For The Poor, Corinth Books Inc., 1961. Classic. Often taught in literature class. Good for high school age students and adults in a combined class or book club.

Light to live by: an exploration in Quaker spirituality, Rex Ambler. The Richard Cary Lecture, Quaker Books, London 2002.

Rex Ambler invites us to another practice of entering the silence based on what George Fox was attempting to teach early Friends. Excellent for those new to meeting who are searching for ways to use the silence. High school, and up.

Living Buddha, Living Christ. Thich Nhat Hanh, Riverhead Books, 1995.

A view of Buddhist and Christian common ground. Especially good discussion material for those who may be wary of the Bible.

Living the Peace Testimony: The Legacy of Howard and Anna Briton, Pendle Hill Pamphlet 372.

Howard and Anna Briton worked tirelessly for peace during World War II and beyond. They are an inspiration for anyone who not only wants to live the peace testimony of Friends, but also invite others to live in peaceful harmony.

Prayer, A Course in Spiritual Wholeness for Friends Meetings, Renée Crauder, Religious Education Committee, Philadelphia Yearly Meeting, June, 1991.

This is the only curriculum used in the development of this booklet. An excellent study piece for those wishing to deepen their faith. Includes a section on specifically Quaker prayer as well as a section on discernment, a skill that is difficult to teach.

The Quaker Reader, Jessamyn West, Pendle Hill Publications, 1962

Taizé: A Meaning to Life, Oliver Clément. Paperback from GIA Publications, 2001.

The Story of George Fox, Rufus M. Jones, Book and Publications Committee, Philadelphia Yearly Meeting of the Religious Society of Friends, 1966.

Lovingly written. A good historical narrative that puts the teaching of George Fox in context. Especially good for students from 5th grade on up to those adults who would rather not wade through Fox's journal to find the most important parts.

The Power of the Lord Is Over ALL: The Pastoral Letters of George Fox, Introduced and Edited by T. Canby Jones, Friends United Press, 1989.

The best source of the teachings of George Fox. Translating archaic language is good exercise for high school students and adults. Interesting to compare and contrast Fox's style of writing meetings with that of Paul.

Prayer. Mohandas K. Gandhi, Berkeley Hills Books, 2000.

Another excellent bridge with eastern thought. See page 94 for some of Gandhi's experience with Friends.

Prayer: The Cornerstone, Helen G. Hole, Pendle Hill Pamphlet 123, 1962

This is only one of many short pamphlets on prayer available from Pendle Hill.

Reverence: Renewing a Forgotten Virtue, Paul Woodruff, Oxford University Press, 2001.

Easy to read and agree with. More difficult to implement. Good discussion piece for high school and up.

Sink Down to the Seed. Charlotte Fardelmann, Pendle Hill Pamphlet 283, 1989.

A Testament of Devotion, Thomas Kelly, Harper and Row, 1941
Inspirational classic. Good for high school and up.

Truth of the Heart: an anthology of George Fox. Selected and annotated by Rex Ambler. Quaker Books, London. September, 2001.

The heart of George Fox's teaching through epistles with translation to modern English. . Good for high school and up.

Books of Faith and Practice

There are many books of Faith and Practice and/or discipline. Each has its own uniqueness. Here are those used for this publication. Check them out for more information about the Religious Society of Friends.

Faith and Practice: A Book of Christian Discipline, Philadelphia Yearly Meeting of the Religious Society of Friends.

Faith and Practice of New England Yearly Meeting of Friends, Adopted 1985, New England Yearly Meeting of Friends.

Quaker Faith & Practice: The book of Christian discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain, 1995.

Faith and Practice: A Guide to Quaker Discipline in the Experience of Pacific Yearly Meeting of the Religious Society of Friends.

For French and Spanish Versions

<http://discoveringourfaith.com/default.html>