

**PIEDMONT FRIENDS**

**YEARLY MEETING**

**HANDBOOK**

**PIEDMONT FRIENDS YEARLY MEETING HANDBOOK  
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## NOTES and ACKNOWLEDGEMENTS

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

-- The Epistle from the Elders at Balby, 1656

This is an evolving document. It is anticipated that appropriate additions and changes will be made as PFYM matures.

We find that Lake Erie Yearly Meeting’s *Policies and Procedures Manual* is aligned with the Vision and Core Elements statement of PFYM in its clarity, simplicity of style, and organization, and have adapted significant portions of their wording with their permission and with appropriate changes, omissions, and additions. Please consider any errors ours, not theirs. We have also benefited from the Faith and Practices of other Yearly Meetings and are grateful for the labors of Friends that have preceded PFYM.

## INTRODUCTION

*We did conclude among ourselves to settle a meeting, to see one another’s faces, and open our hearts one to another in the Truth of God once a year, as formerly it used to be.*

-- Yearly Meeting in London, 1668

While this document describes the basic organizational structure of Piedmont Friends Yearly Meeting, we acknowledge that the practical should never swallow up the spiritual; that our relationship to the historical trajectory of Friends grounds our work; that we can celebrate our formation only with tenderness to other Friends whether in worship groups, monthly meetings, or yearly meetings as we seek to welcome and benefit from the inclusion of those who are led to join us in openness, spiritual experience, and responsibility.

## **PIEDMONT FRIENDS YEARLY MEETING (PFYM)**

Excerpted from PFYM's first epistle sending "Greetings to Friends Everywhere:"

*In a spirit of joy and anticipation, and after years of discernment, Piedmont Friends Fellowship was led to take under its care the formation of a new yearly meeting. Piedmont Friends Yearly Meeting (PFYM) emerged as a result of this nurture and we held our first Annual Session on Saturday afternoon, March 14th, 2015. PFYM intends to act as a 21st century yearly meeting well-grounded in Quaker tradition and history.*

--Piedmont Friends Yearly Meeting Annual Session, March 14, 2015

### **PFYM Annual Sessions**

All members and attenders of constituent meetings are encouraged to attend and participate in annual sessions. Monthly and preparative meetings are asked to appoint up to three representatives to annual sessions, at least one of whom to be present at each business session, to assure broad participation and reporting back to constituent meetings. Worship groups that are under the care of a constituent meeting or that are independent may, as they are led, appoint representatives to annual sessions. A representative comes with knowledge about his or her meeting and its concerns, but is not bound by instructions. Representatives need to be open to the leadings of the Spirit, just as they would be in any Quaker business meeting.

PFYM at annual sessions will (actions and authority reserved to Annual Sessions):

1. Receive, write, and send epistles.
2. Approve membership of monthly meetings or worship groups seeking affiliation with PFYM.
3. Consider reports, recommendations and minutes of concern from Interim Meeting, Executive Committee, Standing Committees and monthly meetings/worship groups.
4. Approve additions or changes to PFYM policies and procedures.
5. Approve a slate of officers to be presented by the Nominating Committee and approve the recommendation of the Naming Committee for the next Nominating Committee.
6. Hear and receive reports, as appropriate, including from the wider body of Friends.
7. Assign tasks to Interim Meeting.
8. Make provision for participation in the work of wider Friends' organizations.
9. Establish and lay down standing committees.
10. Record change of status of a monthly meeting.
11. Approve dates, times, and location for future PFYM Annual Sessions in consultation with Piedmont Friends Fellowship (PFF).

## OFFICERS

*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?"*

*-- George Fox*

### Procedure for Adding an Office or Committee

Service to the yearly meeting provides an opportunity for spiritual development of individual and corporate voice and witness. Offices are established or laid down by the Yearly Meeting in Annual Sessions. A request to establish a new office or to lay down an office may be brought to Interim Meeting or may arise from Interim Meeting. If, after due consideration there is approval, Interim Meeting will recommend the action to Yearly Meeting.

Officers of PFYM will be members of constituent monthly meetings or worship groups and have experience relevant to the position. Considerations in the selection process are experience relevant to the responsibilities of the position; service to Quakers whether at the committee, monthly meeting, or yearly meeting level or to wider Quaker organizations; and sufficient time to devote to the responsibilities of the position. Terms of office begin at the rise of Annual Sessions and are completed at the rise of Annual Sessions of the final year of the term.

### Presiding Clerk

The Presiding Clerk serves for two years, preceded and followed by one-year terms as Assisting Clerk. The Presiding Clerk has the following responsibilities:

1. Preside as clerk at Annual Sessions, Interim Meetings, and Executive Committee Meetings.
2. Work in consultation and coordination with other officers of PFYM and PFF.
3. Undertake, or appoint individuals to undertake, responsibilities that are not specified here, but provide for the smooth functioning of PFYM.
4. Receive concerns from monthly meetings and communicate those concerns to other PFYM constituent meetings before business sessions.
5. Serve *ex officio* on any committees of PFYM.
6. Represent PFYM to the public in consultation with PFYM, Interim Meeting, and others as good order dictates.
7. In consultation with members of PFYM, present for approval nominees for a Naming Committee that will nominate the Nominating Committee.
8. In consultation with Nominating Committee, name members to *ad hoc* committees.

## **Assisting Clerk**

The Assisting Clerk serves a one-year term, followed by a two-year term as Presiding Clerk, and then another one-year term as Assisting Clerk. The Assisting Clerk has the following responsibilities:

1. Perform the functions of the Presiding Clerk in his or her absence.
2. Assist the Presiding Clerk with consultation and assignments as requested by the Presiding Clerk.
3. Convene and work with the Epistle Committee.
4. Serve on Executive Committee.

## **Recording Clerk**

The Recording Clerk serves a three-year term and has the following responsibilities:

1. Record and keep minutes of all business meetings of PFYM, Interim Meeting, and Executive Committee meetings.
2. Serve on Executive Committee.
3. Serve *ex officio* as a member of the Communications and Website Committee.

## **Treasurer (none)**

Initially, PFYM finances will not be separate from those of PFF. Therefore no treasurer is needed separate from PFF.

## **COMMITTEES**

All committees report at least annually to Interim Meeting or Yearly Meeting on their activities and structure.

**Standing Committees** carry out the ongoing work of the Yearly Meeting, and are established or laid down by the Yearly Meeting in Annual Sessions. A request to establish a new Standing Committee or to lay down a Standing Committee may be brought to Interim Meeting or may arise from Interim Meeting. If, after due consideration there is approval, Interim Meeting recommends the action to Yearly Meeting.

**Ad hoc committees** are formed at the request of Interim Meeting or Yearly Meeting in Annual Sessions to address a specific and usually temporary need or project. Members of the *ad hoc* committee are appointed by the Presiding Clerk and serve until their charge is completed, at which time they are relieved of their service by either Interim Meeting or Yearly Meeting at Annual Sessions.

**Working groups** are established by Interim Meeting or Yearly Meeting in Annual Sessions to

address a particular concern. A monthly meeting or a yearly meeting committee may bring the need for a working group to Interim Meeting. Interim Meeting will report to Yearly Meeting in Annual Sessions on its discernment of the need to establish a working group. Interim Meeting will affirm a convener for the working group. Friends holding the concern of the working group are invited to serve on the working group. Working groups may be laid down by the establishing body when they are no longer needed or viable.

## **Standing Committees**

Clerks of standing committees will serve three-year terms and may serve one additional term. Clerks' terms will begin at the rise of Annual Sessions where the appointment is approved and conclude at the rise of the Annual Sessions three years hence.

### Executive Committee

The Executive Committee will consist of the Presiding, Assisting, and Recording Clerks, the clerks of standing committees and others as appropriate. The Executive Committee will:

1. Receive reports from monthly meetings.
2. Set agendas for Annual Sessions.
3. Review and distribute epistles received from other yearly meetings.
4. Confer with, consult with, and advise the Presiding Clerk.
5. In consultation with PFF, set the dates and times of Annual Sessions and Interim Meetings.

### Communications and Website Committee

The Communications and Website Committee will:

1. Communicate to Quaker organizations and to the broader non-Quaker world as requested.
2. Facilitate sharing information on events, news, programs, joys, and concerns among PFYM monthly meetings.
3. Contribute to information on and maintenance of appropriate electronic media (e.g., PFF/PFYM website).
4. Maintain an archive of PFYM documents and records.

### Nominating Committee

The Nominating Committee will consist of five members recommended by the Naming Committee (see section on Presiding Clerk), representative of the constituent monthly meetings and worship groups of PFYM, and able to serve three-year terms (renewable for one additional term).

Initially, two members will serve for three years, two for two years, and one for one year so that individuals on the Nominating Committee will serve staggered terms.

The Nominating Committee will:

1. Prepare a slate of nominees for PFYM officers, representatives of PFYM to Quaker organizations, and clerks and members of standing committees, to be approved in Annual Sessions.
2. Seek recommendations from monthly meetings, encouraging breadth of representation.
3. Identify nominees for vacancies to be approved by Interim Meeting as required.
4. Coordinate with PFF Nominating Committee in naming representatives to FGC.

## **INTERIM MEETING**

The relationship between the PFYM Annual Sessions and PFYM Interim Meeting is reciprocal. PFYM Interim Meeting will continue the work of the Yearly Meeting between Annual Sessions, address issues needing a timely response, and consider and season matters for the next Annual Sessions. PFYM, in Annual Session, can assign tasks to Interim Meeting; Interim Meeting can prepare recommendations to present to PFYM Annual Sessions.

### **Composition of Interim Meeting**

1. Interim Meeting will consist of the officers of PFYM, clerks of standing PFYM committees, clerks of PFYM-appointed working groups, and representatives of constituent monthly meetings and worship groups.
2. Interim Meeting will convene three times each year and may in addition hold meetings as necessary when called by Executive Committee.
3. Individuals to coordinate with PFF Representative Body will be jointly determined with PFF.
4. All members and attenders within PFF monthly meetings and worship groups are welcome to participate as led.

### **Representatives to Interim Meeting**

1. Constituent PFYM monthly meetings and worship groups will each appoint up to three representatives to Interim Meeting. When possible, at least one of these representatives will not also be a yearly meeting officer.
2. Representatives will serve three-year terms and may be reappointed at the discretion of their monthly meeting or worship group. Staggered terms are recommended.



Representatives' terms will begin at the rise of Annual Sessions and conclude at the rise of the Annual Sessions the number of years of the appointment hence.

3. Representatives will attend Interim Meeting sessions as scheduled by the Executive Committee.
4. Representatives to Interim Meeting are asked to be present at Annual Sessions to support continuity of the work and facilitate clear communication to constituent meetings.
5. Representatives will serve on PFYM committees and working groups.

## **RESPONSIBILITIES AND RELATIONSHIPS**

These traditional definitions are intended to provide guidance as PFYM discerns terminology and forms specific to its needs.

### **Constituency**

Piedmont Friends Yearly Meeting, affiliated with Friends General Conference, is made up of all members of its constituent monthly meetings. Membership in PFYM is open by application to any PFF monthly meeting or worship group in the piedmont area of North Carolina and adjoining areas of Virginia and South Carolina.

### **Monthly Meetings**

1. The Yearly Meeting is made up of monthly meetings, the fundamental unit of the Religious Society of Friends. A monthly meeting receives and records members and takes them under its spiritual care. The authority to take action regarding membership and marriages lies with the monthly meeting. The monthly meeting holds regular meetings for worship and for business, oversees weddings and provides for the nurture of marriages, assists members at times of death, collects funds required to carry on the work of the meeting, and provides for the holding of titles to property and the administration of trust funds. In addition, the monthly meeting may undertake any action and assume any function consistent with Quaker principles and not specifically the responsibility of another meeting.
2. Monthly meetings are encouraged to use "books of discipline" or "faith and practice" as guides for orderly procedure. Ordinarily, a monthly meeting uses its yearly meeting's book of discipline. As PFYM does not currently have one, a monthly meeting, unless it has its own guide, could select one or more approved by another yearly or monthly meeting for guidance regarding Quaker process and procedures.
3. Monthly meetings supply a State of the Meeting Report and a Statistical Report annually in a timely manner to the Yearly Meeting.

4. Monthly meetings are not precluded from membership in other yearly meetings.

### **Preparative Meetings**

1. A preparative meeting is a meeting under the care of a monthly meeting. Preparative meetings may, if they so wish, have their own officers, budget, and program. Membership is held in the parent monthly meeting until such time as the preparative meeting requests and receives monthly meeting status from the Yearly Meeting. At that time membership is transferred to the new monthly meeting.
2. A preparative meeting cannot conduct marriages on its own but must arrange for them to be under the care of the parent monthly meeting.
3. Since membership is in the Monthly Meeting, the Monthly Meeting counts those Friends in the preparative meeting on its own rolls for purposes of reporting to the Yearly Meeting.

### **Worship Groups**

1. A group of people meeting regularly to worship after the manner of Friends but generally not to conduct business is called a worship group. Usually, one or two people take responsibility for convening the group; they are called conveners rather than clerks. A worship group may begin as an autonomous group that may or may not have much contact with other Friends, or it may be started under the care of a monthly meeting. A monthly meeting that has a worship group under its care counts the worship group participants on its own rolls for purpose of reporting to the Yearly Meeting.
2. A worship group is not able to grant membership in the Religious Society of Friends or carry out other functions reserved for monthly meetings, such as conducting a marriage.
3. PFYM encourages autonomous worship groups within PFYM's geographic area to come under the care of a monthly meeting. The yearly meeting offers its assistance to monthly meetings in assuming care of a worship group.

### **Procedure to Move to Monthly Meeting Status**

1. Piedmont Friends Yearly Meeting encourages Preparative Meetings constituent monthly meetings to explore the possibility of forming a monthly meeting. The parent monthly meeting assists the preparative meeting in the process of clearness discernment and preparing a minute to the Yearly Meeting for recognition.
2. Yearly Meeting will assist the Preparative Meeting with the process of moving to monthly meeting status if there is no sponsoring monthly meeting.

3. Monthly Meetings are expected to:
  - a. Hold regular meetings for worship
  - b. Hold regular meetings for business.
  - c. Have an organization with officers including clerk, recording, clerk, and treasurer.

### **Changes in Monthly Meeting Status**

1. When a Monthly Meeting is considering possible changes such as disbanding or merging with another meeting, the situation will be brought to the attention of the presiding clerk of the Yearly Meeting.
2. The purpose of this notification is to obtain assistance in considering alternatives. Consultation also can help with technical questions concerning individual memberships, disposition of records, finances, property, incorporation, and so forth.
3. The Yearly Meeting will record any change of status.

### **Procedure for PFF Meetings to Affiliate with PFYM**

A PFF monthly meeting that is considering affiliation with PFYM is encouraged to confer with the presiding clerk of PFYM. During its discernment, the meeting is invited to appoint one or more observers to Interim Meeting and Annual Sessions. When a monthly meeting reaches clarity on affiliating with PFYM, a minute of intention will be prepared during a regular or called meeting for worship with attention to business. The minute describing the meeting's discernment will be sent to the presiding clerk of PFYM, to be read and recorded during the next yearly meeting Annual Sessions. The newly affiliated monthly meeting is asked to appoint up to three representatives to Interim Meeting and to notify the presiding clerk of these appointments in sufficient time for their participation in the next scheduled Interim Meeting.

### **Procedure for PFF Worship Groups to Affiliate with PFYM**

A PFYM monthly meeting that has a worship group under its care is asked to confer with the worship group about its intentions regarding PFYM affiliation and to include in its report to Yearly Meeting the status of the worship group regarding Yearly Meeting affiliation.

A worship group under the care of a PFF monthly meeting that is not affiliated with PFYM may seek affiliation. The worship group is asked to confer with the parent meeting about its intentions and ask for assistance as needed in finding clarity and preparing a minute of intention. The minute describing the worship group's discernment will be sent to the presiding clerk of PFYM, to be read and recorded during the next Annual Sessions. The newly affiliated worship group is asked to appoint up to three representatives to Interim Meeting and to notify the presiding clerk of these appointments in sufficient time for their participation in the next scheduled Interim Meeting.

## **Procedure for New Meetings Which are Unaffiliated with PFF**

1. If a monthly meeting asks to affiliate with PFYM, PFYM would verify that they are prepared to also affiliate with PFF.
2. A monthly meeting or worship group not already affiliated with PFF would request affiliation through a letter to the clerks of both PFF and PFYM, who will then confer about the appointment of a joint clearness committee. The clearness committee will meet with the monthly meeting and have worship with them, provide orientation to the PFYM documents including the vision statement, core values, and PFF/PFYM relationship, and provide an opportunity for inquiry and response. The clearness committee will report back to both PFF and PFYM. If the report is favorable, the meeting will be asked to provide a minute of intention to affiliate that will be brought to Annual Sessions of both PFF and PFYM.

## **PREPARATION AND SEASONING OF BUSINESS**

*Love was the first motion, and thence a concern arose . . . and when, by reason of much wet weather, travelling was more difficult than usual at that season, I looked upon it as a more favorable opportunity to season my mind . . . As mine eye was to the great Father of Mercies, humbly desiring to learn his will concerning me, I was made quiet and content.*

*--John Woolman*

As the above quotation from John Woolman suggests, we do not undertake action lightly. There is a good order to the sequence of a concern arising (from love), seasoning, seeking "his will," and presenting the leading to individual Friends, to an appropriate committee, to a monthly meeting for worship with a concern for business, to wider circles as deemed appropriate to the leading, and eventually to PFYM.

### **Acting on Leadings and Concerns**

#### **1. Individual Leading**

*Description:* An individual senses a leading to act in some way that calls for endorsement by the Yearly Meeting. This may be visiting and ministering among Friends beyond the Yearly Meeting, withholding income taxes for reasons of conscience, or some other Spirit-led activity.

#### *Procedure:*

- a. The individual first brings the leading to his or her monthly meeting for discernment. If the monthly meeting senses that it is Spirit-led and in right order, it writes a minute to that effect.
- b. If the monthly meeting feels that the endorsement of the Yearly Meeting is appropriate, it communicates with the presiding clerk, explaining the background and providing a copy

of the minute and the reasons why it should come before the Yearly Meeting. The presiding clerk may refer this to an appropriate committee for further discernment.

- c. If that committee recommends that it come before the full Yearly Meeting, the clerk adds it to the agenda of the next business sessions, inviting the Friend with the leading to attend.

## **2. Corporate Concern**

*Description:* This is a concern about the right action of Yearly Meeting Friends. It may be a felt need to act on a peace or social justice issue or clarify where PFYM Friends stand on a social, religious, or political issue, or some other Spirit-led pricking of conscience. Corporate concerns may arise from individuals or a committee within a monthly meeting, a monthly meeting itself, or a Yearly Meeting committee.

*Procedure:*

- a. An individual or monthly meeting committee should bring a concern first to the monthly meeting for discernment. If the monthly meeting unites with the concern, it writes a minute to that effect and proceeds with it as a concern of the monthly meeting.
- b. If a monthly meeting has a concern that it wishes to share with other monthly meetings, it should make that concern known widely throughout the Yearly Meeting by circulating a minute and background material, arranging gatherings, or other means. Friends need to have the opportunity to be fully informed on a matter and have time for discernment within their local meetings before a concern is addressed at the Yearly Meeting level. A monthly meeting may ask other meetings to take up the matter and report their sense of it to the Yearly Meeting. In some cases it is appropriate for a Yearly Meeting committee to take up the matter. If and when the presiding clerk discerns that Friends have sufficiently processed the matter, it may be placed on the agenda of the next business sessions.
- c. When a concern arises within a Yearly Meeting committee, the committee should consider whether the matter is sufficiently understood among Friends generally that it might come directly to the floor of a Yearly Meeting business session, or whether some effort must be made to help Friends become informed and have a chance to season the matter within their local meetings. The committee should consult with the presiding clerk and heed the clerk's discernment on this.

*Timely notification:* Notice that a body plans to bring a concern to business sessions should be given to the presiding clerk in writing well in advance of the business sessions.

If, after appropriate consideration before and at the business session, the presiding clerk discerns a Spirit-led sense of the Meeting to endorse a leading or act on the concern, the clerk asks if the Meeting approves such action. If the Meeting does approve, a minute is written clearly reflecting that endorsement or action. If the Meeting is not in unity but the clerk nonetheless discerns strong support for the proposed endorsement or concern, the clerk opens the way for further seeking and refinement; this may take the form of returning the concern to a committee for revision before bringing the matter back to the Meeting at a later session. Interim Meeting is

considered an appropriate body to help season both individual and corporate concerns before bringing them to Annual Session.

Consideration of the following topics and questions may be helpful in the process of discernment:

1. Whether the response to a concern is meant to be undertaken by an individual or by a larger Quaker body.
2. Resolution of conflict between allowing for the seasoning process to progress and the need for timely response to an event or pending action.
3. Availability of resources sufficient to accomplish the desired action: resources may be personal, financial, spiritual, or corporate.
4. What level of response can realistically be accomplished; how can that level be raised to meet an agreed-upon need?
5. Is the time frame of the proposed project brief or lengthy?
6. Is the project a one-time event or will it be an ongoing undertaking?
7. What body or group will approve, support, evaluate, lay-down, etc. the work?
8. Who will be the spokesperson(s) for the project?
9. What information supports (or not) the project; what information needs to be explored?
10. Are there other Quaker or non-Quaker organizations with which the project would benefit from coordination? What do we bring that other do not?
11. Is additional seasoning desirable before action is agreed upon?
12. What are the details of the proposed action or project? A written document is helpful in exploring ideas, identifying options, and confirming choices, as well as allowing Friends to prepare for discussion beforehand.
13. Would a "threshing session" be useful in allowing the spirit to manifest in a setting which does not require immediate approval?
14. Where? Is the proposal one that will be implemented or will have effects locally? Regionally? Nationally? Internationally?
15. Why? What is the "motion" that led to this proposal? Background of a personal or group activity, history, process, insight, is useful in understanding how an appropriate response can be generated.
16. Remaining mindful that "moving mountains" may seem impossible, but that with faith, etc. Consider whether we are "steadfast, unmovable, and always abounding in the work of the Lord" (1 Corinthians 15:58).

We recognize that a true calling will manifest itself as such and attract to itself individuals sufficient to carry out whatever action is needed to fulfill the leading.

## **AFFILIATION WITH AND REPRESENTATION FOR QUAKER ORGANIZATIONS**

### **1. How organizations are chosen**

Provision for participation in the work of wider Friends organizations is among the actions reserved to Annual Sessions (see section on PFYM Annual Sessions). Monthly meetings, worship groups, or PFYM committees and working groups may suggest Quaker organizations with which they suggest it would be beneficial for the yearly meeting to affiliate. It is helpful if suggestions are brought first to Interim Meeting for consideration.

### **2. Representatives and their responsibilities**

Nominating Committee will include names of individuals to serve as representatives of PFYM to Quaker organizations in its slate of nominees (see section on Nominating Committee).

Representation for Friends General Conference Central Committee is a joint appointment and will be coordinated with the PFF Nominating Committee (see section on Nominating Committee). The usual term is three years with the option of serving another term(s) depending on the affiliated organization's policy. Representatives' terms will begin at the rise of Annual Sessions where the appointment is approved and conclude at the rise of the Annual Sessions the number of years of the appointment hence (usually three years).

Responsibilities of representatives to Quaker organizations will vary with the specific organization. However, it is generally expected that the representatives serve as a channel of communication, bringing PFYM's concerns to the Quaker organization and sharing the work of the organization with PFYM, in particular at Annual Sessions and Interim Meeting. The way in which such communication takes place will vary appropriately with the individual serving as representative and the organization involved.

### **3. Financial assistance for representatives**

All meetings that are affiliated with PFYM are also affiliated with and make annual financial contributions to PFF. Financial resources are available through PFF to support necessary travel, accommodation, etc. if individual representatives ask for assistance. Representatives requesting financial assistance from PFF/YM are asked to consult with the yearly meeting presiding clerk in advance.

## GOOD ORDER IN MEETING FOR WORSHIP WITH ATTENTION TO BUSINESS

*Is our meeting for business held in the spirit of a meeting for worship in which we seek divine guidance?*

*Are Meeting decisions directed by prayerful consideration of all aspects of an issue and are difficult problems considered carefully with patient search for truth, unhurried by the pressures of time?*

This guidance for Yearly Meeting sessions can also be applicable to Interim Meeting and Monthly Meetings.

All Friends are asked to come prepared to listen to Spirit and each other with open hearts and minds, to be open to hearing different voices including those with deep understanding and those who feel strongly about the matter at hand, to listen deeply and to be willing to wait to learn how Spirit is leading the body.

The Presiding Clerk serves as a servant leader, gives time to careful and collaborative preparation of the agenda and distributes in advance if possible, helps the body maintain a worshipful spirit, helps set the pace for the meeting, discerns and names the sense of the meeting or asks others to do so, is careful about expressing personal opinions or steps aside to do so, follows up on tasks that are assigned to others and takes responsibility for items that are referred to Interim Meeting or held over.

The Recording Clerk prepares the minutes to reflect the sense of the meeting on decisions or directions with enough detail to provide context for those reading the minutes at a later time, asks for help from the body in preparing a minute as needed, reads the minutes during the course of the meeting.

The following are guidelines for Meeting for Worship with Attention to Business (*Source: Lake Erie Yearly Meeting Policies and Procedures, 2011*):

1. When you need to speak, ask the clerk to be recognized by raising your hand.
2. To affirm something someone has said, simply nod or use the phrase “This Friend speaks my mind”. Please do not ask to be recognized so that you may express the same thought in other words.
3. When you speak, please stand, speak to the clerks’ table, and keep your comments to the point.
4. Friends will not generally be recognized to speak on any given issue more than once, except to acknowledge a personal change of perspective during the meeting.
5. When the recording clerk is developing a minute, sit in worship and hold [the clerk] in the Light (prayer). Please refrain from conversation with your neighbor.
6. When a person speaks receive the words as you receive vocal ministry – with an open heart and calm mind.



## **YEARLY MEETING ARCHIVES**

Guilford College Friends Historical Collection is the designated repository for PFYM records including minutes of Annual Sessions, Interim Meetings and related reports and documents (minuted at Annual Sessions, 12 March 2016). An annual contribution will be made to the Guilford College Friends Historical Collection from PFF funds to support the work of archiving PFF/YM records.

The Communications and Website Committee has responsibility for maintaining communication with the Guilford College Friends Historical Collection and submitting PFYM records for archiving.

The Yearly Meeting encourages affiliated monthly meetings and worship groups to follow a similar practice with regard to their archives.

## **DATA PROTECTION AND PRIVACY**

In the 21st century, there is valid concern over the risks inherent to the availability of personal information. Electronic media amplify the risks which have always existed. PFYM and its constituents are advised to be mindful of these risks and of the variation in individual willingness to make information such as e-mail address, cell-phone number, etc. available.

Overall, PFYM suggests erring on the side of caution in protecting data and maintaining privacy while acknowledging that absolute security is impossible to guarantee. Our vision of openness and transparency does not require release of information beyond what an individual may be willing to share within the boundaries of the monthly meeting or worship group.

It is the individual's responsibility to alert those maintaining records of any special requests for discretion. It is our responsibility to make every effort to assure that information is used solely to facilitate communication among Friends, not for commercial, political, or other institutional purposes, nor to be shared with other organizations without prior approval.

In coordination with PFF, PFYM will implement the following precepts. It is also recommended that monthly meetings and worship groups devise and implement similar policies.

1. No information on anyone under 18 will be included in data published in any form without parental approval.
2. No contact information will be published on the web without the consent of the individual (see exception "c" below).
3. Accepting service as a Yearly Meeting officer will constitute *de facto* consent. Contact information will usually consist of phone number and e-mail address, not an individual's physical address.

4. Photographs of Friends of all ages may be used on the PFYM website. However, names will not be associated with such photos, and photos will be removed at the request of any individual in the photo. Photos should be copywritten, and no photo may be copied for use on social media. Those managing websites should be made aware of any circumstances requiring special care.

## **PROCEDURE TO ESTABLISH AND APPROVE CHANGES TO HANDBOOK**

From time to time, as needed, the PFYM Executive Committee may appoint an *Ad Hoc* Handbook Committee to receive and review revisions, additions, or corrections to the PFYM Handbook.

Requests or suggestions for changes may be made by PFYM, its officers, standing committees, monthly meetings, and worship groups. The appointed Ad hoc Handbook Committee will prepare a set of recommendations for Interim Meeting's consideration. Recommended changes will be circulated in advance of the Annual Sessions during which approval will be sought. In the interest of accuracy and clarity, the Ad hoc committee may copy edit the Handbook to correct spelling and grammar, and to assure accuracy and consistency.

Changes to the Handbook for the purpose of accuracy can be made on an ongoing basis. Executive Committee will bring such items to Interim Meeting for review and approval. Approved changes will be referred to the Communications and Website Committee for incorporating into the Handbook that is posted on the PFF/YM website and is considered the most current version of the Handbook.

Annually, PFYM standing committees and officers will review the Handbook for accuracy. Suggestions for improvement will be submitted in writing to the Ad Hoc Handbook Committee or to Executive Committee if no Handbook Committee has been named.

Three questions used by SAYMA to guide review by standing committees and officers may be helpful:

1. Is the current operational description of your work up-to-date and accurate as you understand it?
2. What is outdated? Is there missing information?
3. Do changes or recommendations need to be brought to Yearly Meeting?
4. This recommended procedure for changes to the PFYM Handbook will go into effect after the draft PFYM Handbook has been approved at Annual Sessions.

## ADDENDA

### VISION STATEMENT AND CORE ELEMENTS

#### Purpose/Summary

The Vision Statement and Core Elements are intended to clarify the guiding principles of the new Yearly Meeting and its affiliated monthly meetings and worship groups. This document launches us on a new spiritual adventure. We seek to be guided by spirit, through continuing study and prayer, to broaden our understanding of Quaker history and principles; to deepen our experience of Quaker worship, faith, and practice; to foster a loving and inclusive fellowship; to provide opportunity to connect with the wider Quaker community; and to strengthen our service and witness in the broader world.

#### Vision Statement

As a Yearly Meeting of the Religious Society of Friends, we seek to foster a loving community of affiliated monthly meetings and worship groups by increasing and strengthening connections among members, attenders, and seekers and with other Friends' organizations. Our primary goals are to nurture monthly meetings and worship groups by supporting spiritual growth and to witness to our collective truth in the wider world.

#### Core Elements

**SPIRIT** – *The Yearly Meeting is led by the inward experience of the spirit regardless of the metaphor or descriptive language that is used to express it.*

Quakerism began in the 17th century as a Christian movement; Friends often referred to spirit as “Christ within” or “the inward light.” While Christian expressions of spirit continue to be central for many Friends, in the 21st century other Friends feel led to describe their experiences in a variety of ways. Being led by the spirit means that we strive to cultivate that sense that moves us to interact with each other in a loving way, that guides our decisions with openness to change and seeking a larger truth. We worship with an expectation of being “in the spirit,” which allows us personally and corporately to recognize both higher truths and connectedness. Cultivation of spirit compels us to work in the world with compassion and care for all of creation.

**QUAKER PRACTICE** – *The Yearly Meeting's practice is guided by the spirit, based on historical traditions and continuing revelation tested through corporate discernment.*

Quaker faith and practice has identifiable though not dogmatic characteristics. A long-standing tenet of the Quaker faith is that the revelation of truth has not been completed in the past and that new understandings arise. Discernment of clarity and truth is arrived at through worship and is

based on a tradition of testimonies and queries and on living this faith as an outward expression of the inward experience. Our decision-making practice is characterized by discernment through listening, waiting for way to open, openness to multiple solutions, and fearless attention to truth as revealed in the present in order to arrive at a sense of the meeting.

**INCLUSIVENESS** – *Recognizing that inclusiveness enriches our spiritual lives, the Yearly Meeting welcomes and affirms individuals, monthly meetings, and worship groups from a wide variety of social and theological backgrounds and experiences.*

Rather than prescribing any creed, the Yearly Meeting encourages individuals to become part of the corporate experience of Quaker faith and practice. The authenticity of the experience is based on inclusiveness, which in the 21st century, welcomes individuals and families from a wide range of religious traditions and practices and is affirming of diverse genders, ethnicities, racial identification, sexual orientations, ages, and beliefs. The Yearly Meeting is composed of monthly meetings with various modes of Quaker worship, understanding that there are multiple legitimate ways to seek and experience the spirit.

**COMMUNITY and WITNESS** – *The Yearly Meeting fosters community within and between monthly meetings and worship groups, strengthens relationships with other Quaker organizations, and witnesses our truth to the wider world.*

The Yearly Meeting intends to create a community that honors all who seek both individual and corporate spiritual truth; where there is a supportive environment for individuals and monthly meetings and worship groups to take on challenges; where we follow in the footsteps of George Fox as we “walk cheerfully over the world, answering that of God in every one.” The community provides the support that allows individuals to test leadings and to witness to the wider world. Belonging to the Yearly Meeting strengthens monthly meetings and worship groups in local, regional, national, and international recognition both within and outside the Quaker community. The Yearly Meeting also provides individuals opportunity for service and for witness through strengthened engagement with issues of concern.

**STRUCTURE** – *The Yearly Meeting has a simple and sufficient structure to serve the evolving vision of the Yearly Meeting constituents.*

The Yearly Meeting’s establishment arises from the need of monthly meetings and worship groups for the benefits provided by a broader organization. The monthly meetings and worship groups are the source of both the people needed to do the work, and the group that determines what work needs to be done in support of Quaker practice. Its structure is designed to serve the needs of constituent monthly meetings and worship groups in growth and engagement with other Friends’ organizations. The Yearly Meeting actively invites all to participate in decision-making

and action, remaining flexible and acknowledging that all individuals carry truth and a responsibility for discerning and speaking their truth.

**TRANSPARENCY and OPENNESS** – *Both in practice and in appearance, the Yearly Meeting will demonstrate transparency and openness.*

The Yearly Meeting serves the needs of the monthly meetings effectively when all are made aware of the activities and actions of the Yearly Meeting and when activities and actions are undertaken in response to needs of the monthly meetings and worship groups. The Yearly Meeting facilitates open communication in a variety of modes and styles, being mindful that individuals differ in technological abilities and inclination, and learning styles, as well as familiarity with Friends' acronyms. While the Yearly Meeting encourages the use of various media for communication, it also recognizes that personal and corporate relationships are strengthened by face-to-face gatherings.

*(Approved 3/14/15 at PFYM Annual Session)*

## **PFF & PFYM ORGANIZATIONAL RELATIONSHIP**

### **PREAMBLE**

A strong tradition of Quaker annual meetings is that the business sessions be integrated with formal worship and be held in the context of a community gathering. Such a gathering provides the opportunity to participate in uplifting experiences which strengthen the religious community. In these ways, Piedmont Friends Fellowship (PFF) has been operating like a yearly meeting for 47 years.

A fundamental assumption in the formation of Piedmont Friends Yearly Meeting (PFYM) is that Piedmont Friends Fellowship will continue to organize its two annual retreats, each with formal worship and an uplifting social component, and that PFF meetings opting to participate in PFYM would not duplicate these efforts. PFYM meetings would only add specifically chosen yearly meeting functions.

The retreat program, social activities, children's and youth programs, meals, housing, and perhaps other desired items traditional to yearly meetings could be coordinated between the two bodies and executed by either or both.

The overall concept is that Piedmont Friends Fellowship and Piedmont Friends Yearly Meeting, while structurally constituted as independent organizations, will continue to act as one body (PFF) with regard to the functions already handled by PFF. As independent bodies, this relationship can be changed in the future as needed.

## **PIEDMONT FRIENDS FELLOWSHIP (PFF)**

All current programming, membership and member responsibilities will continue just as they have been accomplished in PFF for forty-five years. These activities are:

### a) Program, Services, and Appointments

1. Fall one-day retreat for adults
2. Spring Annual Meeting and program retreat for adults and children
3. A youth program operating throughout the year
4. Other ad-hoc or on-going programs of Quaker witness or service as desired
5. Financial support for Friends of member meetings who need help in attending Quaker events
6. Maintenance of a website and/or social media cooperatively with PFYM. The website shall be titled in both names to helpfully indicate by its structure the relationship between PFF and PFYM as independent but related organizations.
7. Appointing representatives to outside organizations as needed (FGC, etc.)
8. Other services as agree to by the PFF representatives.

### b) Membership & Responsibilities

1. Membership in PFF is open by application to any Quaker meeting or worship group in the Piedmont area and adjacent areas of North Carolina, Virginia and South Carolina.
2. Appoint representatives (up to 3) to serve on the PFF Representative Body and to stand for service as officers as necessary
3. Assist in the planning and execution of the retreats and annual meetings, with each meeting contributing as they are able
4. Contribute financially as asked and as able to support ongoing programs and services as determined by the PFF Representative Body

## **PIEDMONT FRIENDS YEARLY MEETING (PFYM)**

a) Piedmont Friends Yearly Meeting will be a separate entity from Piedmont Friends Fellowship, and will be made up of member monthly meetings and organized worship groups

### b) Program, Services, and Appointments

1. Maintenance of a website and/or social media cooperatively with PFF. The website shall be titled in both names to helpfully indicate by its structure the relationship between PFF and PFYM as independent but related organizations.

2. Appointing representatives to outside organizations as discerned (FWCC, etc.) and in cooperation with PFF (FGC).
3. Other services or on-going programs as decided by PFYM.

c) Membership & Responsibilities

1. Membership in PFYM is open by application to any PFF monthly meeting or worship group in the Piedmont area of North Carolina and adjoining areas of Virginia and South Carolina.
2. Appoint representatives (up to 3) to the PFYM Interim Meeting and to stand for service as officers and PFYM representatives to other bodies as necessary. Meetings/worship groups may choose to appoint the same people to serve as representatives to both PFF and PFYM.
3. Contribute financially if asked by PFYM, as able and needed to support the ongoing yearly meeting services.
4. Program Planning. Spring retreat, fall workshops, and year-round youth programming will continue to be provided through Piedmont Friends Fellowship. PFYM member meetings acting in their capacity as PFF members, are expected, as in the past, to continue to participate in the planning and conduct of these programs.

## **RELATIONSHIP TO FRIENDS GENERAL CONFERENCE AND OTHER ORGANIZATIONS**

a) FGC is willing to accept any arrangement for representation that PFF and PFYM reasonably propose. Beginning in 2015 and for as long as mutually agreeable, the nominating committees for PFF and PFYM will coordinate representation from the membership such that both organizations are appropriately represented at FCG.

b) FGC asks that its member yearly meetings, fellowships and monthly meetings make a good faith effort to provide financial support to FGC as they are able. FGC also asks to be provided with the individual names and addresses of Friends who are members and attenders of member meetings so that FGC can directly inform individual Friends and promote its various services and opportunities. FGC generally makes an annual appeal for support by mail to all members and will send emails out (perhaps averaging one per month) to those who choose to receive them. PFF (including member meetings who are also members of PFYM) will make good faith efforts to provide such information.

c) Other Quaker organizations, such as Friends Committee on National Legislation (FCNL) and Friends World Committee for Consultation (FWCC) name only yearly meetings as their

members. Consequently, Piedmont Friends Yearly Meeting will have the opportunity to name representatives to these bodies.

*(Approved 3/14/15 at PFYM Annual Session)*

## **DEFINITIONS/GLOSSARY**

**GLOSSARY, from New York Yearly Meeting of the Religious Society of Friends, *Faith and Practice*, the revised (2015) edition of the Book of Discipline.**

This is a list of terms Friends have used. Some appear in [NYYM] *Faith and Practice*. All appear in Friends' speech and writings.

**ADVICES.** Ideals stated as a continuing reminder of the basic faith and principles held to be essential to the life and witness of Friends. Friends have found it useful regularly to remind each other of their nature through periodic reading and discussion along with related queries.

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

**ATTENDER.** One who attends and participates in meeting activities fairly regularly but has not become a member.

**BIRTHRIGHT MEMBER.** Friend born of Quaker parents and recorded at birth on a monthly meeting's membership rolls.

**BREAKING MEETING.** Term used for the closing of the meeting for worship when a designated Friend shakes hands with the persons [adjacent]. Following this, all shake hands with their neighbors.

**CENTER DOWN.** A process by which we still or direct our conscious thought and open our minds in order that we may hear God speak directly to us.

**CLEARNESS.** A condition in which there are no perceived obstacles to a proposed course of action by an individual or meeting.

**CLEARNESS COMMITTEE.** A group of Friends appointed or selected to assist a person or the meeting to clarify a decision or concern.

**CLERK.** A member who presides at meetings of Friends. A meeting for worship with a concern for business may have recording and reading clerks.

**CONCERN.** A deep interest, whether by an individual or a meeting, in some spiritual or social matter, an interest so deep and vigorous that often it must be expressed in action.

**CONTINUING REVELATION.** The belief that God speaks to persons directly today.



**CONVENER.** Member of a committee, usually the first-named, whom the meeting asks to call together the first meeting of that committee.

**CONVINCED FRIEND.** A person who becomes a Friend as a result of being led to this decision by the Inward Teacher after careful study, thought, and seeking.

**CORPORATE.** Description of the body of a Friends' meeting. While God may speak differently to individuals, the gathered meeting provides a clear perception of divine guidance for the community.

**COVENANT.** A commitment between two persons with God as the third party.

**COVERED MEETING.** A meeting for worship or business in which the participants feel the power and inspiration of God so strongly that they are united in silence that is the reward of waiting upon the Lord.

**DISCIPLINE.** 1. Term related to discipleship: following a particular path. 2. The book of *Faith and Practice* of the Religious Society of Friends. Each yearly meeting may draw together its own book of discipline, so Friends may refer to Britain Yearly Meeting's discipline, for example, or that of other yearly meetings.

**ELDERING.** Gently admonishing in love the ways, habits, or thoughts of a Friend or attender after serious consideration by or consultation with respected members of the meeting.

**ELDERS.** Historically, those appointed to foster the vocal ministry of the meeting for worship and the spiritual condition of the members.

**EPISTLE.** A letter of serious import sent either by an individual or a group. Usually a formal letter sent annually by each yearly meeting to all Friends everywhere stating the condition, exercises, and experience of the yearly meeting.

**EXERCISE.** The exploration of a deep concern that has been brought to a meeting. The meeting may record this exploration as a "minute of exercise(s)."

**FACING BENCHES.** The benches or seats in the front of the meeting room, facing the body of the meeting, on which Friends' ministers and elders generally sat. In recent times, many meetings have adopted a circular or square arrangement to eliminate the facing-bench distinction.

**GATHERED MEETING.** The special occasion when the meeting for worship or business attains more than the usual sense of divine presence, which touches the worshippers and unites them in holy fellowship and shows in united themes of ministry. (See Thomas R. Kelly, "The Gathered Meeting," in *A Testament of Devotion*.)

**GOOD ORDER.** The procedures, found through Friends' experience, that facilitate our business and committee meetings as we seek to find and carry out God's will.

**GOSPEL ORDER.** A fellowship of the disciples of Christ that comes into being as the result of the preaching and experience of the Gospel. Our order, organization, testimonies, and closeness

come from God through the relationships between people that Jesus described in parables and showed through his healing, counsel, and prophecy. Jesus lives amongst us, counsels and chastises, and leads us in living this order. Our fellowship is local, regional, national, and international at the same time, since we are a spiritual group that Christ heads rather than an episcopal, congregational, or bureaucratic system managed politically.

**HOLD IN THE LIGHT.** To ask for God's presence to illumine a person, situation, or problem, whether in concern or thanksgiving.

**INWARD LIGHT.** This refers to the power and inspiration of God and Christ coming inwardly to us to show us our motivations and true selves, correct us, guide us, and lead us, and give us strength to act on this guidance. It thus brings us into unity with the spirit of God. The concept differs from that of conscience, which is a developed awareness of the merits or faults of our conduct, intentions, or character and the sense of obligation to do right. Conscience and the Inward Light are not alternatives or substitutes for each other. The "Inward Light" is also called the "Light Within," the "Christ Within," the "Light of Christ," the "Holy Spirit," and "The Seed." Often, the term is written "Inner Light," implying that the light comes from each of us, an implication that is not part of early Friends' concept.

**LABOR WITH.** An effort by one or more Friends to help another struggle with a concern or a difficulty and come through to a resolution.

**LAY DOWN.** To terminate a committee when its work is completed or no longer felt necessary. A monthly meeting may be laid down when it is no longer functioning as such.

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

**MEETING FOR SUFFERINGS.** A committee to support and care for members and their families who suffer because of their commitment to Friends' principles. In Britain in recent years it refers to a representative committee that acts in a deliberative and executive manner for the Religious Society of Friends when the yearly meeting is not in session.

**MINDING THE LIGHT.** An expression used to remind us that there is an "Inward Light" in each of us that can reveal God's will and direction.

**MINISTERS.** Those recognized and recorded by a meeting as having a special gift for the ministry. (See "Recording of ministers")

**MINUTE.** A statement of an item of business approved by those in attendance at a given meeting for worship with a concern for business.

**MOVED TO SPEAK.** An experience, in the quietness of the meeting, of feeling led by God to speak.

**OPENING.** Moment of unexpected enlightenment or inspiration from God.

**OVERSEERS.** A committee that has pastoral care of the meeting's membership.

**PLAIN DRESS.** Undecorated garments without bright colors used by Friends to express simplicity in dress. Today the term refers to the wearing of Quaker dress of that early period.

**PLAIN SPEECH.** The “thee,” “thy,” and “thine” used by Friends, especially up to the early twentieth century. Plain language bears witness to the testimony of early Friends for democracy and equality. In the 1600s, a wealthy person or member of the nobility was addressed by the plural pronoun “you” while inferiors or children were addressed by the singular pronoun “thou.” Friends and many others refused to recognize such distinctions: they said “thou” to everyone and thus brought on themselves much persecution that the use of “you” might have spared them. Because the days and months were named for non-Christian gods, goddesses, and emperors, Friends preferred to use “first-day,” “second-day,” “First Month,” “Second Month,” etc. All of these usages are still common among some Friends and in some minutes of Friends’ proceedings. Also refers to forthright and divinely-led speech.

**PREPARATIVE MEETING.** 1. Originally, and still in Britain Yearly Meeting, a term used to refer to one of a group of meetings that “prepare” business to be brought before the monthly meeting. 2. A group of Friends generally under the care and guidance of an established monthly meeting, preparing to become a monthly meeting.

**PROGRAMMED MEETING.** A meeting for worship, usually conducted by a pastor, with pre-arranged program including music, collection of money, sermon, and periods of silence and waiting when Friends feel free to speak from the body of the meeting.

**PROCEED AS WAY OPENS.** To wait for guidance from God; to avoid hasty judgement or action; to wait for future circumstances to help solve a problem.

**QUAKER.** Unofficial name of a member of the Religious Society of Friends. Originally pejorative.

**QUERIES.** The questions that, in conjunction with the “advices,” enable individuals and meetings to examine themselves in relation to the standard of conduct that the Religious Society of Friends has established for itself.

**RECORDING OF MINISTERS.** Friends’ meeting may minute the designation as a minister of a member whom the meeting recognizes as having the gift of ministry or a special gift of service to the meeting or community. The yearly meeting on ministry and counsel\* confirms the recording.

**RELEASE.** 1. To set free a concerned and qualified Friend for religious service, as traveling among Friends. This may require the meeting to take over responsibilities of the concerned person while that person is away. 2. To remove from committee or membership rolls.

**SEASONING.** A process to ensure that decisions are truly grounded in God’s will.

**SENSE OF THE MEETING.** A perception of Truth that emerges from the corporate business process as Friends seek God’s will. After full consideration of a matter and allowing for the development of new insights with God’s leading, if the clerk feels that a decision has been reached, [the clerk] states the sense of the meeting as a minute for the meeting’s approval. No

vote is taken. Unity is sought for, but if it is not attained to a reasonable degree, the clerk can minute postponement. (The clerk must decide on the degree of unity required, basing that judgement on the importance of the subject and the experience and wisdom of those who speak to it.)

**SOJOURNING MEMBER.** A Friend who is temporarily residing in the area of another monthly meeting, accepted by that meeting as a participating member but not included in their statistics for financial purposes.

**SPEAK TO ONE'S CONDITION.** The experience of receiving a message directly from God, or through another person, that touches one at the deepest level or helps one solve a problem or make a right decision.

**STANDING ASIDE.** The withdrawal of opposition by a member not able to unite with a proposed minute, thus freeing the meeting to proceed.

**STANDING IN THE WAY.** The declaration of a member unable to unite with a proposed minute. The clerk must decide if this declaration prevents unity or is merely to be recorded.

**STATE OF THE MEETING.** The statement of condition from the monthly meetings to the quarterly meetings and then to the yearly meeting, prepared each year for Friends' consideration. The yearly meeting summary of these reports is known as the State of the Society Report.

**STOP IN THE MIND.** An expression that Friends may use to explain that they cannot follow a course of action. Scruples about engaging in an activity or approving a minute that may be partly conscious, usually not fully thought out but rather felt.

**TESTIMONIES.** Public statements or witness based on beliefs of the Religious Society of Friends that give direction to our lives.

**TRAVEL MINUTE.** The endorsement a meeting gives to one of its members who is traveling, usually among Friends, under the weight of a concern. This is distinct from a letter of introduction, which the meeting may approve for a Friend who plans to visit Friends in the course of traveling. For travel outside the yearly meeting, the yearly meeting must endorse this minute.

**UNITY.** A shared perception in a business meeting that the minute arrived at through the corporate search is Friends' best understanding of God's will for them. It implies that everyone will take part in or support the concern under consideration.

**UNPROGRAMMED MEETING.** A meeting for worship sometimes erroneously referred to as a "silent meeting." No pastor is in charge. The gathered Friends sit in silence, waiting upon God and "leadings of the Spirit," which may give rise to vocal messages to share with the meeting, although meetings for worship in which Friends spend the whole time in silence can also be occasions of great inspiration.

**VISITATION.** Formal visiting among Friends for any one of several purposes.

**WAIT UPON THE LORD.** Actively to seek and attend to God’s will in expectant, quiet worship.

**WEIGHTY FRIEND.** A member whom Friends informally recognize as having special experience and wisdom.

**WITNESS.** Used as a noun or a verb; one who testifies to or shows evidence of religious beliefs and convictions, or the act of doing so.

**WORLDLY.** Having to do with non-spiritual values. Originally referred to non-Quaker values.

## **RECOMMENDED RESOURCES**

### **BASIC READING LIST from Southern Appalachian Yearly Meeting and Association of the Religious Society of Friends, *A Guide to Our Faith and Practice*, Third Edition 2012.**

These works make up a basic library on Quakerism for the mature seeker. Most Friends’ libraries would also include books of faith and practice from other yearly meetings and one or more translations of the Bible. Good choices might be the New International Study Version Study Bible, a modern translation with excellent footnotes and study aids, such as maps and charts; the New Revised Standard Version, which includes fresh wording and abandons most male-centered language in referring to people; and the Revised English Bible (a revision of the New English Bible), which also takes considerable care to use inclusive language.

Specialized publications of Friends World Committee, Friends General Conference, and American Friends Service Committee are also available. Pendle Hill, a Quaker study center in Wallingford, Pa., publishes, in addition to books, six essay-pamphlets a year on a wide variety of topics. A complete listing is available at <http://www.pendlehill.org/php>. An international trade association of Quaker publishers and distributors, Quakers Uniting in Publications (QUIP), publishes a catalog listing selected publications currently in print from many publishing enterprises representing all branches of Quakerism. The catalog is available at [www.quakerquip.org](http://www.quakerquip.org). Many titles are also available online from [www.quakerbooks.org/index](http://www.quakerbooks.org/index)

## **Writings of Friends**

American Friends Service Committee, *Speak Truth to Power*. Philadelphia: AFSC, 1967. (First published in 1955, still the most important brief on a “Quaker Search for an Alternative to Violence” ever published in the US)

American Friends Service Committee: Simple Living Collective, *Taking Charge*. New York: Bantam Books, 1977. (Subtitled “Personal and Political Change through Simple Living”)

Hugh Barbour and Arthur Roberts, eds., *Early Quaker Writings*. Wallingford, PA: Pendle Hill Publications, 2002. (Selections from the 17th century)

Britain Yearly Meeting, *Quaker Faith and Practice: the Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain*. London: Britain Yearly Meeting, 1994.

George Fox, *Journal of George Fox*. John Nickalls, ed. Cambridge: Cambridge University Press, 1952; paperback ed., 1985.

Rufus Jones, *Rufus Jones Speaks to our Time*. An Anthology. Harry E. Fosdick, ed. New York: Macmillan Co., 1958.

Thomas Kelly, *A Testament of Devotion*. New York: Harper & Brothers, 1941.

William Penn, *Fruits of Solitude*. Richmond, IN: Friends United Press, 1985.

Jessamyn West, ed., *The Quaker Reader*. New York: Viking Press, 1962.

John Woolman, *Journal and Major Essays of John Woolman*, Phillips Moulton, ed. New York: Oxford University Press, 1971.

## **Introduction to Quakers**

George H. Gorman, *The Amazing Fact of Quaker Worship*. London: Quaker Home Service, 1973.

Thomas D. Hamm, *The Quakers in America*. New York: Columbia University Press, 2003.

Geoffrey Hubbard, *Quaker by Convincement*. London: Penguin Books, 1976.

Ben Pink Dandelion, *The Quakers: A Very Short Introduction*. New York: Oxford University Press, 2008.

John Punshon, *Encounter with Silence*. Richmond, IN: Friends United Press, 1987.

Michael J. Sheeran, *Beyond Majority Rule*. Philadelphia: Philadelphia Yearly Meeting, 1983.

## **History**

Margaret Hope Bacon, *Mothers of Feminism: A Study of Quaker Women in America*. New York: Harper and Row, 1986.

Thomas Hamm, *The Transformation of American Quakerism*. Bloomington, IN: Indiana University Press, 1988.

Christopher Hill, *The World Turned Upside Down*. London: Temple Smith, 1972; paperback ed., 1975.

H. Larry Ingle, *Quakers in Conflict: The Hicksite Reformation*. Knoxville, TN: University of Tennessee Press, 1986; paperback ed.: Wallingford, PA: Pendle Hill Publications, 1998.

Rosemary Moore, *The Light in Their Consciences: the Early Quakers in Britain, 1646-1666*. University Park, PA: Pennsylvania State University Press, 2000.

New England Yearly Meeting Ministry and Counsel, *Living with Oneself and Others*. Worcester MA: New England Yearly Meeting, 2001 (1979).

Daisy Newman, *A Procession of Friends*. Garden City, NY: Doubleday, 1972; paperback ed., 1990.

John Punshon, *Portraits in Gray*. London: Quaker Home Service, 1984.

Hans A. Schmitt, *Quakers and Nazis: Inner Light in Outer Darkness*. Columbia, MO: University of Missouri Press, 1997.

## **Biographies**

Edwin Cady, *John Woolman*. New York: Twayne Publishers, 1965.

Bliss Forbush, *Elias Hicks, Quaker Liberal*. New York: Columbia University Press, 1956.

H. Larry Ingle, *First Among Friends: George Fox and the Creation of Quakerism*. New York: Oxford University Press, 1994; paperback ed., 1996.

Bonnelyn Young Kunze, *Margaret Fell and the Rise of Quakerism*. Stanford, CA: Stanford University Press, 1994.

Elton Trueblood, *Robert Barclay*. New York: Harper & Row, 1968.

Elizabeth Vining, *Friend of Life: A Biography of Rufus Jones*. Philadelphia: Lippincott, 1958; paperback ed., 1981.

## **Theological Studies**

Robert Barclay, *Barclay's Apology in Modern English*, Dean Freiday, ed. Newberg, OR: Barclay Press, 1967.

Lewis Benson, *Catholic Quakerism*. Philadelphia: Philadelphia Yearly Meeting, 1973.

Howard Brinton, *Friends for 350 Years*. with updates by Margaret Hope Bacon, Wallingford, PA: Pendle Hill Publications, 2002, paperback.

Douglas Gwyn, *Apocalypse of the Word: The Life and Message of George Fox*. Richmond, IN: Friends United Press, 1986.

Douglas Gwyn, *Seekers Found: Atonement in Early Quaker Experience*. Wallingford, PA: Pendle Hill Publications, 2000, paperback.

Carole D. Spencer, *Holiness: the Soul of Quakerism, an Historical Analysis of the Theology of Holiness in the Quaker Tradition*. Colorado Springs, CO: Paternoster, 2007.

## **Novels**

Jan de Hartog, *The Peaceable Kingdom*. Boston: Atheneum, 1971. *The Lamb's War*. New York: Harper & Row, 1980; paperback ed.

David Morse, *The Iron Bridge*. New York: Harcourt Brace, 1998.

Daisy Newman, *I Take Thee, Serenity*. Boston: Houghton, Mifflin, 1975; paperback ed.

Jessamyn West, *The Friendly Persuasion*. New York: Harcourt, Brace, and World, 1945; paperback eds.

## **Economics**

Powelson, John P. *The Moral Economy*, (Ann Arbor: University of Michigan Press, 1998 (Previously published as: *A History of Wealth and Poverty - Why a Few Nations are Rich and Many Poor* (available as a download at: (<http://tqe.quaker.org/wealth-and-poverty/index.html>))

## **Quaker Witness**

Daniel O. Snyder, *Quaker Witness as Sacrament*. Wallingford, PA, Pendle Hill Publications, 2010, pamphlet.

## **Periodicals**

*Friends Journal*, 1216 Arch Street, Suite 2A, Philadelphia, PA 19107

*Quaker Life*, 101 Quaker Hill Drive, Richmond, IN 47374

## **For Children**

Friends publishers and bookstores carry a number of titles on worship, Friends' history, and fiction. Brinton Turkle's series on a colonial Nantucket boy and his Quaker family (*Thy Friend*, *Obadiah*, *Obadiah the Bold*, *The Adventures of Obadiah*, and *Rachel and Obadiah*) are particularly popular for children 3-7.