

FAITH AND PRACTICE

The Book of Discipline of Iowa Yearly Meeting of Friends (Conservative) Religious Society of Friends

INTRODUCTION

Dearly Beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided and so in the light walking and abiding, these may be fulfilled in the spirit, not the letter, for the letter killeth, but the spirit giveth life. Letter from the meeting of Elders at Balby, 1656

We are seekers but we are also the holders of a precious heritage of discoveries. We, like every generation, must find the Light and Life again for ourselves. Only what we have valued and truly made our own, not by assertion but by lives of faithful commitment, can we hand on to the future. Even then we must humbly acknowledge that our vision of truth will again and again be amended. Quaker Faith and Practice of Britain Yearly Meeting, 1994 page 17

Faith and Practice, The Book of Discipline of Iowa Yearly Meeting of Friends (Conservative) is a statement of principles and beliefs by which our society endeavors to learn and express lessons in Christian living. It provides guidance for the conduct of daily life and for carrying on the business of the meeting. *Faith and Practice* suggests rather than commands, and raises questions or queries rather than giving specific answers. It places upon the individual and corporate conscience, rather than upon external authority, the responsibility for the discipline of the Spirit.

Faith and Practice is based on an earlier document called the *Discipline of IYM(C)*. It is intended as a handbook and guide for those of the Religious Society of Friends who belong to IYM(C). The first written disciplines among Friends appeared in Britain Yearly Meeting in manuscript form in 1718. At about the same period or a little later, in America, minutes of the yearly meetings were gathered in manuscript book form under captions alphabetically listed. The first printed *Book of Discipline of Philadelphia Yearly Meeting* appeared in 1797. The first Friends settling in Iowa lived under disciplines of Indiana Yearly Meeting and of Ohio Yearly Meeting.

The *Discipline of IYM(C)* was first adopted in 1878. It was revised in 1914 and again in 1951. In the 1960s another revision was begun which was completed in 1974. In the 1980's, it was realized that IYM(C) was beginning to develop a new notion of family, so a long process of revising the Advices and Queries was begun with the revision finally being approved in 1996. The present Faith and Practice incorporates changes in Yearly Meeting structure due to the laying down of the quarters and addresses our increasing awareness of sexual orientation and gender issues.

The preparers of this volume have been most grateful for the writings of Friends past and present and for the chance to include quotations from some of them in this edition.

FAITH AND TESTIMONIES

There is a Principle which is pure, placed in the human Mind, which in different Places and Ages hath had different Names; it is, however, pure, and proceeds from God. It is deep, and inward, confined to no Forms of Religion, nor excluded from any, where the Heart stands in perfect Sincerity. In whomsoever this takes Root and grows, of what Nation so ever, they become Brethren. John Woolman c1772

Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering to that of God in every one: Whereby in them you may be a blessing, and make the witness of God in them bless you. George Fox, 1656

The heart of Friends' faith is direct personal experience of the living God coupled with obedience--willingness to be changed by that experience. The Religious Society of Friends exists to nurture the experience of God through meeting for worship and to support Friends as they seek to discern and to live according to the will of God.

Our roots are in the Christian tradition, yet Friends do not subscribe to a standard creed or statement of belief. Our experience of the Living God is the basis for several key testimonies which we hold in common. These testimonies guide our lives as individuals, our life as a religious society, and our relationship with the world at large. (see *Living Our Faith*, page 5)

INNER LIGHT

In the beginning was the Word, and the Word was with God and the Word was God. . . . In [God] was life, and the life was the light of [humankind]. ... That was the true Light which gives light to every [one] coming into the world. John 1: 1,4,9 New King James Version

Most fundamentally, Friends perceive "that of God" in all persons. This living presence, experienced variously as the Inner Light, the Holy Spirit, the Inward Christ, and the Divine Center, enables a person to enter into intimate communion with God, without intermediaries. Friends are led, inspired, enlightened, or chastened as they come into the Light in prayer. God is love, and each has a spring of that love within to draw upon for strength, wisdom, and compassion.

By means of the Inner Light, a person can discern "Truth." Its entirety is more than any one person can know, and human frailties limit and color the measure granted us. A greater understanding of Truth can be attained by sharing discernments with one another, always humbly aware that anyone may be mistaken or may, by God's grace, bring to light the very Truth we seek.

SPIRIT-LED CORPORATE WORSHIP

God is spirit, and those who worship him must worship in spirit and in truth. John 4:24

The meeting for worship is the heart of the Religious Society of Friends. Friends gather to experience communion with God. In active, expectant silence we strive to disassociate the mind from outward thoughts and to center inwardly. Each is aided and strengthened by the seeking of others and, since everyone is a participant in this fellowship, worship becomes a corporate experience.

When Friends gather to worship, we come with diverse needs and gifts that may not be known in advance. In order that all may be open to the stirrings of the Spirit within and be free to minister to one

another as that Spirit leads, a meeting for worship begins in silence, with no plan or program and with no designated leader. Friends uphold one another in an attitude of expectant waiting, mindful of Jesus' words, "For where two or three have met together in my name, I am there among them." (Matthew 18:20)

Friends approach the meeting for worship confidently, believing that God speaks directly to each person, and gives guidance to those who listen. Each worshiper becomes a listener ready to receive God's message. At times, a "gathered meeting" attains a more than usual sense of divine presence, which touches the hearts of all worshipers and unites them in a common experience of holy fellowship.

The absence of outward rites and sacraments in Friends' worship reflects an emphasis on the reality of the inward experience. Direct communion with God and the inward baptism of the Holy Spirit make the observance of rites unnecessary. For this reason, and because every day is holy, Friends tend not to emphasize religious holidays.

CONTINUING REVELATION

Truth does not change, but individual and corporate perception does. Friends acknowledge that understanding of Truth may change through careful attention to the leading of the Holy Spirit. Truth is revealed continuously if gradually through the living link with God in a person's heart. Careful discernment and testing of leadings help guard against lightly discarding long-held understandings of Truth or being distracted by fanciful "notions." Though the Bible includes words of God, it is not the entire Word of God. It can be understood through revelation of the Spirit, thoughtful study, and reflection.

DISCERNMENT AND DECISIONMAKING

In personal and corporate decision making, Friends seek to discern and follow the will of God. Friends make decisions in a worshipful manner, patiently seeking together under the leadership of the Holy Spirit to uncover Truth pertaining to the issues at hand.

The business of a Friends' meeting is conducted in a designated meeting for worship with attention to business. Questions are not decided by voting. The Holy Spirit may call even a lone dissenter to lay before the meeting a glimpse of Truth which a parliamentary majority might overlook. (See Organization-manner of Friends-meetings for business)

Major personal decisions may be made with the assistance of the meeting community, perhaps a specially appointed clearness committee, in discerning a right course of action. (See Organization—Manner of Friends—Clearness Committees)

EQUALITY

Friends' testimony of equality is an affirmation of that of God in everyone. To Jesus, every person was of infinite worth and might be drawn by love to attain fullness of life as a child of God. No one is any more or any less worthy of God's love than another.

The Light which leads to unity in the meeting community illuminates all relationships among people everywhere. This Light leads Friends into deep concern for those who have been victims of prejudice, exploitation, and violence. Friends strive to uphold the basic human rights and dignity of each person in meetings and society at large.

INTEGRITY

That all Friends that have callings and trades, do labour in the thing that is good. In faithfulness and uprightness, and keep to their yea and nay in all their communications, and that all who are indebted to the world, endeavour to discharge the same, that nothing they may owe to any man but love one to another. Letter from the meeting of Elders at Balby, 1656

We hold dear the expression of faith through integrity and truthfulness. Our commitment to truth requires that we earnestly and consistently seek to know and do what is right, whether or not it is in our immediate or selfish interest. We strive to be faithful to the light that is given to us and to be honest in all our dealings, both as a group and as individuals. We attempt to live the life we profess and take personal responsibility for our thoughts and behaviors.

SIMPLICITY

Simplification comes when we "center down," when life is lived with singleness of eye, from a holy Center where the breath and stillness of Eternity are heavy upon us and we are wholly yielded to God. --Thomas R. Kelly, 1941 A Testament of Devotion Harper and Row Publishers, Inc.

The word "simplicity" refers to practices of Friends which nurture a constant awareness of God in all of creation. Friends of earlier generations adopted plain dress, in part to exclude distracting influences from their lives. While few Friends today feel called to follow the traditional plain dress, they strive nonetheless to live simply in many ways. As we exclude superfluous possessions and activity from our lives, we hope to better hear "the Still, Small Voice" (1 Kings 19:12) when it speaks from within. The testimony of simplicity also confers an obligation to be mindful of consumption of material resources so as not to impose hardship on others and on the natural environment.

PEACE AND NON-VIOLENCE

[W]e do utterly deny ... all outward wars and strife and fightings with outward weapons, for any end, or under any pretence whatsoever, and this is our testimony to the whole world. . . . [W]e do certainly know, and so testify to the world, that the spirit of Christ which leads us into all Truth will never lead us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world. . . . George Fox and others, from a Declaration presented to Charles II 1660

Do not be overcome by evil, but overcome evil with good. Romans 12:21

Violence toward any person is an affront to that of God, both in the victim and in the aggressor. Therefore, Friends seek to live "in that Light and Power that takes away the occasion for all wars." (George Fox, 1651) Friends are not called to turn aside from conflict, but to seek to resolve conflicts with justice and mercy for all concerned.

Peace is more than the absence of violence. It is a condition in which people do not fear one another. By attending to that of God in themselves, and by looking to that of God in others, Friends strive toward a world in which peace can prevail. Pacifism is not passive. It requires courage to wage peace at every level of human relationship, bringing God's wisdom and love to bear on interactions ranging from interpersonal to international.

COMMUNITY

Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, helping one another up with a tender hand. Isaac Penington, 1667

The Religious Society of Friends is a community of trust, based on shared faith, common values and mutual needs. Friends consider the meeting to be an extended family whose members depend on one another for spiritual sustenance, and occasionally for practical assistance. Community is manifest as they meet for worship and for business, as they work together, and as they share the milestones of birth, marriage and death.

Participation in community activities is a potent form of education. Scattergood Friends School helps IYM(C) pass on the value of community to the wider world.

LIVING OUR FAITH

Putting our testimonies into practice requires applying these principles to decisions and actions on a daily basis, and allowing them to transform our lives.

CITIZENSHIP AND CIVIL DISOBEDIENCE

Friends declare their faith in those abiding Truths taught and exemplified by Jesus; that every individual of every race and nation is of supreme worth; that love is the highest virtue of life; and that evil is to be overcome, not by further evil, but by good. The relationship of nation to nation, of race to race, of class to class, must be based on the divine law of love, if peace and progress are to be achieved. Friends believe in these principles, not as mere ideals for some future time, but also as part of the eternal moral order and as a way of life to be lived here and now.

Friends strive to create a safe, orderly, and nurturing society. The privileges of citizenship confer obligations on the individual, such as participating constructively in community affairs, promoting sound political leadership, and holding leaders accountable for their performance in office.

Friends reject the idea that the state is above moral law. Unquestioning obedience to state commands and compulsory expressions of loyalty, such as pledges of allegiance and salutes to flags, are inconsistent with obedience to the Spirit. Civil disobedience under the guidance of conscience is an honorable witness, demonstrated in the lives of many dedicated individuals throughout history. Those who are so led must accept the consequences of their actions.

Every individual, while owing loyalty to the state, owes a more binding loyalty to a higher authority, that of God and conscience.

CONCERNS FOR HUMAN DIGNITY

We are mindful that people are marginalized or seen as “other” because of their apparent differences. We affirm the dignity of each human being and work to hear their voices, meet their needs and see that all are treated with justice and mercy.

CRIMINAL JUSTICE

Friends have had a concern for the humane treatment of those in prison since the days of George Fox, when many Friends were imprisoned for opposing the established religious and governmental institutions. In modern times we recognize the unfairness of our justice system, and share responsibility

to work for change. Punitive policies have led to lengthy sentences, more prisons, and inhumane conditions.

While Friends recognize a need for restraining those whose behavior is a threat, we believe that restraint must be respectful and that rehabilitation must be the goal. Removing unjust societal conditions and creating equitable educational and economic opportunity can reduce criminal activity. Friends advocate for fair sentencing, humane treatment of inmates, improved parole systems, and development of alternatives to incarceration.

Friends' concern for criminal justice issues extends to all parties involved. Restorative justice, which can include the victim, the offender, their families, and their communities, is consistent with Friends' testimonies.

CAPITAL PUNISHMENT

Friends oppose capital punishment because it violates the sacredness of life. No person is beyond redemption. The God-given dignity and worth of every human being requires that punishment allow for reform of the offender and possible revision of the sentence. Execution is brutalizing and degrading to the individuals who impose it and to the society that endorses it.

ECONOMIC JUSTICE

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, *A Word of Remembrance and Caution to the Rich* published posthumously, 1793

I will never adjust myself to economic conditions that will take necessities from the many and give luxuries to the few. Martin Luther King, Jr., speaking in Cleveland Heights, Ohio, [St Paul's Episcopal Church] 1963

Friends' historical testimony has included the message that all people are equal, and deserve to share equally in the blessings of creation. The world is far from this ideal, and most in Iowa Yearly Meeting (Conservative) [IYM(C)] have benefited from global and local inequalities, however inadvertently. But we also suffer spiritually and otherwise because of the injustice in which we participate.

Friends believe that we should live in ways that do not "sow seeds of war." Many are called to act in quiet or public ways to promote lifestyle choices, policies, laws, and treaties that will ensure the basic human rights of all people, including the rights to safe and healthy places to live and work. Historically, Friends have been able to help correct major injustices such as slavery, inhumane conditions for prisoners, and inequality in the treatment of women. The magnitude of current problems caused by economic injustice does not excuse Friends from the struggle against it, but makes obedience to God's call all the more necessary.

Friends are reminded that there can be no peace without justice, and to live simply, so others may simply live. Many Friends find seeds of war and injustice in their lifestyles. Friends are challenged to participate constructively in the economy by supporting fair trade, choosing investments with attention to their social impact, and purchasing products produced under safe and healthy conditions. What each can do individually may not seem like much, but, guided by the Spirit and added to the efforts of others, it can make a difference.

CARE OF THE ENVIRONMENT

We are called to live in right relationship with all Creation, recognizing that the entire world is interconnected and is a manifestation of God. . . . God's Creation is to be respected, protected, and held in reverence in its own right. . . . Human aspirations for peace and justice depend upon restoring the Earth's ecological integrity. Quaker Earthcare Witness Vision & Witness

Water, air and land are blessings to be shared among all living beings. Earth is at risk of being degraded beyond its regenerative potential, and Friends are challenged to leave future generations an Earth restored.

Friends can address environmental problems on individual and collective levels. We can reduce consumption of materials and energy, use more renewable sources, reuse and recycle materials, support environmental organizations, patronize green businesses, and make environmentally responsible investments. Friends must learn about and improve the practices of institutions and corporations that consume resources on a massive scale, often resulting in waste. In conversations with others and in advocacy with public officials, Friends can encourage the development and use of renewable energy sources, promotion of family planning, and protection of the natural environment.

INTERNATIONAL RELATIONS

The life of love, reconciliation, and non-violence must be applied to problems if the Kingdom of God is to be realized on earth. Friends recognize the complexity of the problems of the world, and the difficulty of resolving conflicts in an atmosphere of hostility and suspicion. We strive to be responsible citizens of the world community, seeking the highest standard of justice and good will as taught by Jesus who said, "Be not overcome by evil, but overcome evil with good."

STEWARDSHIP OF PERSONAL RESOURCES

We live in a society that does not reflect Friends' beliefs in economic justice. It is within the actual society that we must manage our personal resources. From the beginning of the Society of Friends the possession of material wealth was seen as a trust to be used to promote the welfare of all. Accumulation of wealth beyond prudent requirements, as is common in our society, poses a threat to the Life of the Spirit.

Within the limits imposed by the current economic structure we seek to invest our personal and institutional resources in socially responsible ways. We seek to avoid investments that promote the military and oppression, block equitable distribution of wealth, and profit unreasonably at the expense of others.

Charitable organizations that are effective in their missions and efficient in their operations merit support.

Illusory benefits of speculative schemes and practices that promise something for nothing are to be avoided. Friends have long objected to gambling because it involves an offer of reward without effort and can become addictive.

Planning for the ultimate distribution of property by will or other means while in good health and sound judgment is good stewardship.

USE OF TOBACCO, ALCOHOL, AND OTHER DRUGS

Friends cherish the guidance and communion with God which the Inner Light makes possible and we seek to avoid anything that may hinder it. We want our minds to be free from control by addictions and our bodies to be free from substances harmful to physical and emotional wellbeing. Therefore, we are wary of use of substances such as alcohol, tobacco and other drugs. Even prescription drugs are susceptible to abuse. Addictions, besides harming the individual, often cause great harm to family and community, resulting in much distress and suffering. Abuse of substances has enormous negative impacts on society.

SEXUALITY

Sexuality influences a person's entire life regardless of marital status. Decisions on how best to express one's sexual nature are made by each person, under the guidance of the Spirit and influenced by backgrounds and beliefs. IYM(C) strives to be a community where all Friends can find love and acceptance in their efforts to establish committed relationships, regardless of sexual orientation.

Children need support and guidance as they become aware of their sexual nature. Parents are primarily responsible for helping children understand the moral and ethical aspects of human sexuality.

Friends have long held that the rightful place for sexual expression of love is within marriage, where two lives are deeply shared. In current practice, this path is not as universally accepted as in the past, but IYM(C) Friends continue to value long-term commitments as the appropriate context for sexual relationships.

Deep respect for that of God in each person requires that relationships be free of exploitation. Honesty, respect and empathy are fundamental for all sound relationships. The drive for physical intimacy is associated in human beings with a need for closeness on other levels as well. Loneliness cannot be overcome by sexual contacts lacking love and commitment. Concern for the well-being of oneself and one's partner requires mutual awareness of the possibility of unwanted pregnancy and sexually transmitted disease.

For many, a life-long, faithful relationship gives the opportunity for the greatest personal development and for the experience of sexual love, which is spiritual in its quality and deeply mysterious. Others may find fulfillment in different ways. Whatever the moral climate, a sexual relationship is never purely a private matter without consequences for wider human relationships. Its effect on the community, and especially on children, must always be considered. Sexual morality is an area of challenge and opportunity for living our testimonies to truth, nonviolence, equality, integrity and love. Britain Yearly Meeting Faith & Practice, 1995, 22.11

Our understanding of our own sexuality is an essential aspect of our journey toward wholeness. Learning to incorporate sexuality in our lives responsibly, joyfully, and with integrity should be a lifelong process beginning in childhood. Philadelphia Yearly Meeting, 1997.

MARRIAGE AND COMMITTED RELATIONSHIPS

Marriage is a relationship between two people who find themselves drawn to join their lives together as intimate partners and life-long companions. When a couple marries, they commit to love, nurture, and care for one another as long as they live. The marriage relationship exerts a profound influence not only on the individuals who enter into it but also on their families, meeting, and community. As the relationship develops, the partners ideally find a richness of sharing throughout all the dimensions of being including physical, emotional, intellectual, and spiritual. Although not a formal requirement, unity of faith and practice reflects a fundamental compatibility. Marriage should be entered into only with careful forethought, planning, and prayer. Some couples characterize their relationship as a "commitment," rather than as a "marriage." The terms are used interchangeably here, while acknowledging the importance the distinction holds for some Friends.

When a couple wishes to be married in the Religious Society of Friends, the meeting assists them in a clearness process, to discern whether they are divinely led and whether obstacles exist. Marriage is solemnized in a meeting for worship, the partners promising with Divine assistance to be loving and faithful companions. Friends believe that God alone can rightly join two people in marriage, and that no priest or church official is essential for its accomplishment. By taking a marriage under its care, the meeting and members of the meeting community accept the dual privilege and responsibility of prayerfully supporting, upholding, and sharing with the family in times of joy, growth, difficulty, and loss. We recognize that, for various reasons, some committed couples do not marry. The principles and practices described here apply to ceremonies of commitment, as well as to marriages. The marriage procedure is described on page 33.

Yearly Meeting rests its trust in the leadings of the Spirit within its individual monthly meetings. Therefore, if individuals in committed relationships ask to be recognized by their monthly meeting in a ceremony of commitment or marriage, and if that monthly meeting reaches clearness under the guidance of the Spirit to take the marriage under its care, Iowa Yearly Meeting (Conservative) records the union. We affirm that the Spirit of God summons us to extend love and opportunity with equal generosity to all human beings, regardless of sexual orientation. Friends have a special responsibility to be aware of infringements of civil rights and to work to correct them. Minute approved at the 1998 annual sessions of IYM(C)

Monthly meetings within the Yearly Meeting have followed different courses with regard to same-gender marriage.

Monthly meetings are advised to make books and other resources on marriage available to members and attenders. Couples are encouraged to reflect regularly on their relationship, admit uncertainties, and raise concerns to one another and to the healing Spirit. The arrival of children brings challenges, and makes the health of the parents' relationship all the more important.

MARITAL PROBLEMS

Partners who find themselves in conflict are reminded to look continually to that of God in themselves and to that of God in one another to understand and resolve the conflict. Couples and individuals are encouraged to ask for help from their monthly meeting, or from yearly meeting's Ministry and Counsel Committee. Prayer, professional counseling, social support, trial separation, and medical or psychiatric consultation may be appropriate.

While Friends uphold the permanence of marriage vows, they also accept the inevitability of divorce in some cases. If divorce is contemplated, Friends must weigh the value of preserving a troubled, but

potentially viable relationship against the potential cost of persevering. If children are involved, their welfare is of paramount importance. Friends are encouraged to be prepared to offer support to couples and families in the meeting community who are involved in divorce proceedings.

Unfaithfulness is not necessarily physical. There is a kind of mental or spiritual adultery, which can damage all three people concerned. Hard as it is to forgive physical unfaithfulness, it is equally hard, and sometimes harder, to forgive an apparently innocent friendship between one partner and a third person if it creates a sense of exclusion and deprivation, and destroys the confidence, respect and affection promised in marriage. Britain YM 1995 22.49

When there is a divorce in the meeting, meeting members must resist the urge to take sides, allowing one person in the couple to "own" the meeting while the other person is made to feel unwelcome. When a meeting does take sides . . . the supported Friend tends to cling to the hurt, angry feelings that the meeting agreed with, because he/she is the "right," "good," person . . . This is a particularly difficult turn of events for children. They love both parents and need to be assured that their desire to maintain a loving relationship with both parents even in the face of divorce is natural and good . . . we should be sympathetic to Friends in a tough situation, but we must be careful not to condone holding on to negative thoughts. If Quakers work toward forgiveness, community, and letting go of judgment[s], spiritual growth for the family and the meeting can be the result. Judith Baker, "Friendly Divorce," Friends Journal, June, 1995, p. 17

It may . . . be helpful for the meeting and the couple to have a meeting for worship on the occasion of the dissolution of a marriage to seek God's grace for all and to acknowledge the termination within the loving community of the meeting. North Pacific Yearly Meeting Faith and Practice p. 97

CHILDREN

Children are a treasure and an important trust to the meeting. Friends are called to help children know God, know love, and recognize that of God in themselves and in all others. Friends teach by example and with words. The manner of living makes a vivid impression, but deliberate explanation and discussions are also important to make clear what motivates our actions.

Children are raised in many communities; family, meeting, neighborhood, friends, and schools. It is the family that feeds and tends a child and provides early lessons. As children's worlds enlarge, their family values help them sort out the mixed messages from the wider society.

Friends should take care to integrate adopted and foster children and children perceived as being different from their peers fully into the meeting community and to support them in dealing with difficulties they may encounter in their schools and the wider world.

Raising a child requires love, effort, patience, and time and attention on the part of the parents and the child's community. Regardless of whether Friends agree with their actions, they are present with the meeting's children, listen to them with patience and consideration, and help them to understand that they are valuable members of family and community. When a child causes frustration or grief to a parent, the child still must know that he or she is loved, even as consequences follow. When families experience severe strains, Friends avoid judgment and offer support to all.

If from their earliest days children are encouraged to seek Truth, to value their own gifts, to see that others are as deserving as themselves, and to seek God's guidance in all things, then they will be better able to grow in the Spirit, in peace, and in service.

DEATH AND BEREAVEMENT

Death and life together define human existence. However averse humans are to death, it is not the opposite of life. Rather, it is essential to the ongoing, changing nature of life. Death may occasion Friends' most profound insights into life. Death makes one humble and appreciative of life's gifts.

Friends try to understand the needs of both the dying and the bereaved. The dying may mourn their own deaths as they anticipate life's end; the bereaved mourn the deaths of their loved ones. The strength of one's emotional response to death testifies to life's significance.

A person may know death is coming, or it may be a surprise. Sometimes death is seasonable, and sometimes it is untimely. Every death poses its own challenges. Friends are called to aid the dying, both in providing them comfort and in helping them let go. The dying in return may comfort and teach those assisting them. For the bereaved, Friends can offer a helpful presence: listen, prepare meals together, care for children, run errands, pray, and otherwise be supportive. When the bereaved are surrounded with love and care, God's sustaining power can bring courage and comfort to all.

See also **Memorial Services and Arrangements** section page 37.

HONORS AND TITLES

A belief that all people are equal before God led early Friends to reject symbols of worldly status such as removing one's hat before a perceived superior or using the formal "you" rather than the familiar "thee" or "thou" when addressing them. Although "you" has come into common usage in modern English, Friends today avoid using titles such as Mr., Mrs., Doctor, or Your Honor to elevate certain individuals. Friends believe each individual brings unique God-given gifts to the community. Because Friends seek to follow the testimony of equality, we do not give special recognition according to social status, profession, or financial means.

OATHS AND SECRET SOCIETIES

The testimony of integrity leads Friends to reject some practices of society at large. The use of oaths in legal proceedings suggests that one is obligated to be truthful only when one is under oath; therefore many Friends refuse to take oaths. Some even feel they cannot accept a substitute offered in legal situations, such as "affirming" that one is speaking the truth. Early Friends often were fined or imprisoned for such behavior, which added to the force of their testimony.

Many Friends feel called to bear testimony against membership in secret societies. An obligation to maintain secrecy conflicts with a sacred obligation to share Truth: it creates unnecessary divisions between those with membership and those without, and it provides an opportunity for some organizations to pursue destructive activities that would not bear open scrutiny. Instead Friends believe that good works accomplished in secrecy can be accomplished just as well in the open.

EDUCATION

Friends view education broadly as the pursuit and proclamation of Truth. The process of expanding and refining one's understanding of God and of all creation ideally continues throughout one's life. Development of a moral sense, an appreciation of right and wrong, along with guidance and practice in discerning Truth, is as important as other learning. The mission of Friends' schools, such as Scattergood Friends School, is to apply these principles.

Friends value institutions of learning that prepare people for lives of purpose and integrity. Education can be a means of bringing about freedom and enlightenment for all people, a means of economic survival and of the eradication of disease, and a means of cross-cultural understanding whereby world peace can become a reality.

LIFE'S WORK: CAREER, FAMILY AND EMPLOYMENT

Friends seek to serve, striving to discern God's guidance in the use of time, talents, and energy. A person's life's work extends beyond earning a living to include the service rendered to God, family, and community. It is important to choose one's work with care.

Friends are encouraged to discern and pursue career goals. However, changes in family responsibilities, finances, or evolving awareness of one's true interests and abilities may lead to reconsideration of career choices. Friends help their children discern the focus of their life's work, keeping pursuit of worldly status and material gain in balance with good stewardship of their gifts and being of service to others. Friends may be called to serve in ways that are humbling or require significant sacrifice.

The workplace presents opportunities for Friends to exercise personal integrity, sometimes in the face of significant challenges. Speaking Truth to those in authority can jeopardize one's standing in the organization. Friends may seek the counsel of other Friends in resolving difficult work situations. Opportunities to lead, either formally as a designated leader or informally as a peer, may be openings to do God's work.

Occupational choices are influenced by decisions to live alone or with others, whether to have children, and the number of children we have. Friends recognize that caring for children and other loved ones is valuable work. Homemaking, including child rearing, may be a calling for men or women.

There are many ways of living together in a household where commitment and loving care are essential ingredients. For example, the care of an aging parent by a daughter or son; brothers and sisters who live together longer than many married couples; friends who share a home for many years; partners who, without the framework and legal protection of marriage, nevertheless love and care for one another for the rest of their lives. Whether the foundation of shared home is marriage or not, the essence of good relationships remains the same. They hold within them commitment, acceptance, sharing, and trust. . . . Many Friends living alone have made their homes a place of welcome and support for those who need warmth and friendship. It is often their own experience of being alone that has helped them to understand and listen with love. Quaker Faith and Practice ; the Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain. 1995, 22.21

RESISTANCE TO MILITARISM

No plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe unto Him who said, 'Love your enemies.' This declaration is absolute and admits of no qualifications or extenuating circumstances. London YM 1804

I lived in the virtue of that life and power that took away the occasion of all wars ... I told them I was coming to the covenant of peace which was before wars and strifes were. Fox 1651 to Commonwealth commissioners

Friends are concerned that our practice be consistent with their professions of faith concerning war and the treatment of enemies. The violence we oppose is not only war, but all unloving acts. We are urged to live in that covenant of peace, seeking resolution and reconciliation over reprisal and alienation. War presents difficult ethical decisions. Historically, many Friends have refused to serve in the military, either by refusing to register for the draft and possibly going to prison or by seeking conscientious objector status through the draft system and performing alternative service. It has been the testimony of Friends that the Spirit leads us to walk in paths of peace and reconciliation and to refrain altogether from war. We offer our care and concern for all those affected by war, including those who serve in the militaries of all nations, and for the civilians affected by war's destruction.

For many years Friends enjoyed privileged status within the draft system. This has often blinded them to the evil of the draft itself, and the treatment of those not so privileged. Military conscription threatens the right and responsibility of every person to make decisions in matters of conscience.

A voluntary military offers many enticements to young people-- particularly those in rural and less affluent communities. Friends seek to make information about the realities of military life, the history and current scope of American military intervention around the world, and the misleading glorification of the military in the media available to youth in both their meetings and communities. We are encouraged to provide sympathetic and caring support to young people- who are confronting society's expectation for participation in the military. Friends are also encouraged to bear testimony against military recruitment and training in educational institutions and against the diversion of scientific education and research toward military ends as a perversion of education.

The use of toys, games, and activities that glorify or make light of violence is inconsistent with a home and family atmosphere of love, nonviolence, and reconciliation. Friends should weigh whether participation in public celebrations, ceremonies, or parades contribute to acceptance of militarism.

As Friends consider issues of public policy we need to be aware of the proportion of the nation's resources and the share of the federal income tax dedicated to military purposes and the extent to which military-oriented industries dominate the economy. Friends support policies which further goals of a peaceful and humane society.

War inflicts physical, mental, and spiritual harm on everyone it touches, military and civilian, friend and foe. War dehumanizes the opponents. All those who are harmed merit our care and support.

In order to create the harmonious and peaceful world Friends desire, we must develop the attitudes, methods, and institutions that are required and to work actively for better ways to resolve conflicts.

In humility and repentance for past failures, IYM(C) calls upon Friends to renew the springs and sources of spiritual power in our meetings for worship; to examine our lives, to see if there be any seed of war in them; and to live in that Life and Power which takes away the occasion of all wars and strife.

ADVICES AND QUERIES (Revised 1996)

Quakerism is a living faith made real through the inward light of the living Christ. This faith holds that our individual lives and the corporate life of the Meeting can be guided by continuing revelation through the Holy Spirit. When we behold the splendor of creation, we realize that knowledge of what is divine is beyond description.

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. The Quaker faith is not written in the form of a creed, but is experienced in our lives as a vibrant, living truth. Advices and queries serve to engage our minds and hearts in a process which may provide openings to the leadings of the Spirit within us. These leadings may speak to our individual and corporate needs. The advices and queries reflect experiences from many lives as they contribute to the gathered wisdom of the group. They serve to guide us on our spiritual journeys by opening our hearts and minds to the possibility of new directions and insights.

USES OF ADVICES AND QUERIES

We look for our own truths and the truths of our meeting when we discuss the advices and answer the queries. It is suggested that one advice and one query be considered by the local meeting each month. Monthly Meeting answers to each of the queries are to be mailed to the assistant clerk of the yearly meeting one month prior to yearly meeting sessions. While Friends are encouraged to consider each query in its entirety, replies need to cover only those questions the meeting is led to address. A summary answer, to be read at the yearly meeting session, will be chosen by the assistant clerk from among the Monthly Meeting answers.

1. MEETING FOR WORSHIP

ADVICE

Meeting for worship is the heart of the meeting. In the silence, we seek direct communion with God the Spirit, conscious of the seeking of others. From the depths of living silence may come an awareness of the presence of the Spirit.

Sometimes the silence is unbroken. At other times, a message may come to any one of us which seems intended not simply for the worshiper, but for the gathering as a whole. If the message is not expressed, one may feel a sense of not having been faithful to a leading of the Spirit, but if it is spoken, a sense of peace may follow. We are most effective if we speak clearly, simply and from our own experience. Because we are unique individuals who come from varied backgrounds and life experiences, our messages reflect diversity. Part of our worship together is listening with an open spirit, holding the speaker in love, remembering that silence after the message is part of the message.

Our daily lives are linked with meeting for worship. In the search for truth, Friends are encouraged to spend time in individual study, meditation or prayer and to be open to other sources of inspiration around us. The life of the meeting may be strengthened by a deep level of sharing, discussion or worship at times other than regularly scheduled meetings.

Friends should make an effort to arrive at meeting for worship prepared in mind and spirit to support one another in a worshipful atmosphere. As we give and receive, in speech or in silence, we are drawn together in the life of the Spirit.

QUERIES

Are our meetings for worship held in a spirit of expectant waiting and communion with the Holy Spirit?
How do we prepare our hearts and minds for worship?

How do we refer to that which is divine? How does ascribing gender to the Holy Spirit affect our worship?

How do we integrate our daily lives with meeting for worship? Do we seek opportunities for worship outside of meeting?

How does the vocal ministry of the meeting contribute to its spiritual life? In what ways do we recognize and nurture vocal ministry and other spiritual gifts?

2. OUTREACH

ADVICE

Friends believe it is essential to express in words and deeds the faith that sustains us and the convictions that arise from that faith. It is important to speak with integrity and courage ourselves as well as to listen to others with open hearts and minds. We seek fellowship with all branches of Friends and with other seekers of Truth. We recognize the oneness of humanity in the Spirit and believe that in learning from one another we may come to respect differences. Truth is greater than any of us may know, individually or as a group.

As we work and share with others within our communities, we may find opportunities to invite them to attend our meetings for worship and other meeting activities. A genuine welcome to everyone is consistent with Friends' testimony of acknowledging the Divine Spirit in each person and of our belief in the dignity and worth of every human being.

QUERIES

Do we encourage intervisitation within yearly meeting and with other Friends?

What are we doing to share our faith with others outside our Friends' community?

How do we speak truth as we know it and yet remain open to truth as understood by others?

In what ways do we cooperate with persons and groups with whom we share concerns? How do we reach out to those with whom we disagree?

How do we make the presence of our meeting known to the larger community?

Do we invite others to share in our meetings for worship and other meeting activities?

Do we welcome everyone and appreciate the gifts that differences such as race, creed, economic status, disability, age, gender or sexual orientation may bring to us?

3. MEETING FOR BUSINESS

ADVICE

In our meeting for business, Friends seek Divine guidance in handling the affairs of the meeting. By opening the meeting with a period of worship, Friends can more easily wait patiently upon the will of the Divine Spirit while conducting business. This assists our meetings for business in finding the loving unity that might never be achieved through discussion alone. The right conduct of meetings for business, even in routine matters, is important to the life of the meeting.

Friends are encouraged to prepare for and attend meetings for business just as they would other meetings for worship. Participating in meetings for business and acceptance of responsibilities within the meeting should not be taken lightly. When filling positions within our meetings, it is important to consider the suitability of individuals for specific tasks. Although the clerk is particularly charged with gathering the sense of the meeting, all Friends can assist the process by committing themselves to be faithful in opening their hearts and minds to wait upon the Divine Spirit.

QUERIES

How can we hold our meetings for business in the spirit of love, understanding and patient search for unity without becoming frustrated by differences of opinion or the pressures of time?

How do we respond when no one else in the meeting seems to hold the views that we do on an issue?

How do we respond to a dissenting minority?

How do we share responsibilities among Friends in our meeting?

How do we serve our meetings?

4. HARMONY WITHIN THE MEETING

This is my commandment: Love one another as I have loved you. John 15:1

ADVICE

It is sometimes difficult to remember that love is a gift of the Divine Spirit and not simply a human emotion. As imperfect human beings, it is not always possible for us to feel loving toward one another, but by opening ourselves to the Light Within, we can receive and give love beyond our human abilities.

Relationships among meeting members take time to evolve. Sometimes misunderstandings develop. When differences arise, they should not be ignored for the sake of superficial unity. We believe disagreements which might divide or disrupt a meeting can be resolved through human effort and divine grace, and may result in a stronger and more creative meeting. True harmony depends upon each person's deep respect of and faithful attention to the Divine Spirit within us all. We endeavor to practice humility, attempting to understand positions of others and being aware of the possibility that we may be mistaken.

It is the responsibility of the ministry and counsel committee to be sensitive to needs which may arise. Others in the meeting may be equally concerned, and because of greater understanding in certain cases, be able to give counsel. In reconciliation of differences, a position not previously considered may prove mutually beneficial. At times it may be necessary to confront individuals whose behavior is disruptive. A clearness committee or professional help may be suggested in some situations. We must always remember the power of holding one another in the Light, and the healing that comes from forgiving ourselves as well as others.

QUERIES

What can we do to deepen our relationships with one another?

How does gender affect the way we relate to each other?

How does our meeting balance the needs for honesty and kindness? What topics do we avoid for the sake of "unity"?

When in conflict with others, do we cultivate a forgiving spirit?

Do we look to that of God in ourselves and seek to address that of God in those with whom we disagree?

5. MUTUAL CARE

ADVICE

Friends consider the meeting to be a family in which the welfare of each individual is of utmost concern. For some, the meeting may be their only family in the community. In mutual caring we seek greater wisdom than our own. We listen to the silence within ourselves and to one another with openness of

heart. Sharing our pain as well as our joy can bring us closer together, making it easier to ask for help when we need it. Each of us is both giver and receiver, ready to help and to accept help.

Friends try to be aware of those who require special attention within the meeting community. We believe friendly interaction benefits both adults and children. It is the responsibility of adults to recognize and give voice to the needs of children in the meeting. Inactive and absent members require the care of the meeting; those who do not currently attend meeting may be contacted by mail or by personal visit. We need also to minister with sensitivity to those in transition and to support caregivers and those requiring care within the meeting community. It is important to be responsive to the needs and gifts of newcomers and seekers who may attend our meetings for a short time.

We endeavor to be conscious of how differing gender role expectations may affect the quality of our relationships and influence how we empower ourselves in the home, meeting, community, school, workplace and government. We envision a society that provides opportunities for all people to reach their potentials, share similar expectations, reap comparable rewards and contribute equally to society.

QUERIES

How do we respond to each other's personal needs and difficulties in sensitive and useful ways?

Do we encourage both men and women to share in caregiving?

What are we doing to welcome and draw members and attenders of all ages into the fellowship of the meeting?

How do we help our children feel the loving care of the meeting?

What do the children contribute to the meeting?

How do we keep in touch with inactive and distant members and attenders?

6. EDUCATION

ADVICE

Friends seek an education which integrates our intellectual, emotional and spiritual dimensions and enables us to face difficult moral issues with courage.

While the religious education of our children is primarily the concern of parents, everyone benefits when the entire meeting is concerned with nurturing them. If a spirit of common concern is present, children will gain a sense of belonging to the larger community, and, knowing they are loved and respected, will be able to face the mysteries of life with trust.

Friends promote learning throughout life and encourage freedom of thought and inquiry in all educational pursuits. Our complex and changing world demands that we learn to think and act creatively to meet its challenges.

QUERIES

How can we most effectively foster a spirit of inquiry and a loving and understanding attitude toward life?

What effort are we making to become better acquainted with the Bible, the teachings of Jesus, our Judeo-Christian heritage, the history and principles of Friends, and the contributions of other religions and philosophies to our spiritual heritage?

In what ways can we encourage an educational process that is consistent with the values Friends cherish?

How do gender based expectations affect the goals we set and the way we learn?

Do we take an active and supportive interest in schools, libraries and other educational resources in our communities and elsewhere?

How do we prepare ourselves and our children to play active roles in a changing world?

7. HOME AND FAMILY

ADVICE

We seek an atmosphere within our homes and within our families which nurtures the many physical, social, spiritual and emotional needs of each of us. This is true whether we live alone or with others.

A family, whatever its composition, is a unique and sometimes fragile bonding of people. At its best, it is concerned with the welfare of the whole and each of its constituents.

Children bring gifts to the families that nurture them. Our children's earliest encounters with the principles of Friends usually occur within our homes. Examples we set are often more effective than verbal guidance. The loving support of the meeting is needed as children learn to understand and practice Quaker principles in their lives.

While we try to make our homes centers of love, we sometimes feel anger and hostility. Part of the challenge of being human is to learn to constructively channel the energy of anger, relying on the Divine Spirit for love and guidance. Worship in the home can enable us to hold ourselves and one another in the Light. Respect for truth, as each discerns it, is essential to the happiness and spiritual growth of all persons within the home. Clear communication, patience and a sense of humor are vital to family relationships.

We value setting aside time for rest, recreation and creative activities. Offering hospitality can foster mutual bonds of friendship and love and can enrich our own lives and the lives of others.

QUERIES

How can we make our homes places of love and hospitality?

What different expectations do we hold for women and men, boys and girls?

How can we bring more equality into our relationships?

How do we develop and maintain lines of communication?

In what ways do we share our deepest experiences, struggles, concerns and beliefs with our children and others, yet encourage them to develop their potential as the Spirit leads them?

What place do we make in our daily lives for meditation, spiritual renewal and reading of inspiring literature, such as the Bible?

How does our meeting support families of all kinds?

8. PERSONAL RESPONSIBILITY

Life is meant to be lived from a Center, a divine Center—a life of unhurried peace and power. It is serene. It takes not time, but it occupies all our time. Thomas Kelly

ADVICE

Historic testimonies of the Religious Society of Friends against taking oaths, joining secret organizations, gambling and using addictive substances grew out of efforts of Friends to live with integrity and consistency. To swear an oath implied that one is obliged to be truthful only under oath. Joining secret

organizations, gambling and using addictive and/or consciousness-altering substances were recognized as practices which diverted resources from useful purposes, distracted attention from the Inner Light, and placed obstacles in the way of Friends seeking to lead lives of integrity. We recognize the spirit of these testimonies and endeavor to apply the same principles in our lives today.

Honesty and simplicity are essential parts of personal responsibility. We manifest our commitment to Truth in all we do. We can have joy and beauty in our lives without allowing material things to dominate them. We need to free ourselves from distractions that interfere with our search for inner peace, and accept with thanksgiving all that promotes fullness and aids in service to the Divine Center.

QUERIES

How do we center our lives in the awareness of God the Spirit, so that all things may take their rightful places?

How do we structure our individual lives in order to keep them uncluttered with things and activities?

How does meeting help us examine our personal lives for simplicity?

Do we choose recreational activities which foster mental, physical and spiritual health?

How are our lives affected by tobacco, alcohol and drug use?

What can we do to deal with problems resulting from their use?

What can we do to recognize and deal with unhealthy ways we treat ourselves?

How do we ensure that we act with fairness and integrity?

Are we sensitive to our own use of language which may be offensive or oppressive to others?

9. CIVIC RESPONSIBILITY

ADVICE

Because Friends believe there is that of God in all people, we strive for a world of freedom, justice and equality for everyone. Believing that progress toward these ideals is advanced by those who devote themselves to the shaping of a just society, we urge Friends to be active and conscientious citizens. This means staying informed on social issues, and on the opinions and activities of our elected representatives and of those seeking office. It is important that Friends speak truth to those in power. We recognize that, in our world, power in government and private sectors lies disproportionately with those of economic means. Speaking out on a personal level in our communities may be difficult, even dangerous, yet by doing so we may encourage others to work for justice.

Our first allegiance is to the Holy Spirit. In general, Friends support the laws of the State, but if those laws directly violate our religious convictions, we may be led to oppose them. When contemplating civil disobedience or unpopular personal testimony, we must carefully consider the spiritual basis for, and honestly face the consequences of, our actions.

QUERIES

What conflicts do we perceive between the laws of the State and our religious convictions?

How do we resolve those conflicts in our lives?

In what ways do we assume responsibility for the government of our community, state, nation and world?

How do we share our convictions with others?

Do we express our opinions with courage, yet with love, mindful of the Divine Spirit within everyone?

How do we maintain our integrity when we find ourselves in a position of power?

How do we respond when we feel powerless?

Do we really respect and help those we seek to serve?
Are we careful to reach our decisions through prayer and strengthen our actions with worship?
Are we open to divine leadings?

10. ENVIRONMENTAL RESPONSIBILITY

ADVICE

All of creation is divine and interdependent: air, water, soil, and all that lives and grows. Since human beings are part of this fragile and mysterious web, whenever we pollute or neglect the earth we pollute and neglect our own wellsprings. Developing a keen awareness of our role in the universe is essential if we are to live peacefully within creation.

The way we choose to live each day—as we manufacture, package, purchase and recycle goods, use resources, dispose of water, design homes, plan families and travel— affects the present and future of life on the planet. The thought and effort we give to replenishing what we receive from the earth, to keeping informed and promoting beneficial legislation on issues which affect the earth, to envisioning community with environmental conscience, are ways in which we contribute to the ongoing health of the planet we inhabit.

Preserving the quality of life on Earth calls forth all of our spiritual resources. Listening to and heeding the leadings of the Holy Spirit can help us develop qualities which enable us to become more sensitive to all life.

QUERIES

What are we doing about our disproportionate use of the world's resources?
Do we see unreasonable exploitation in our relationship with the rest of creation?
How can we nurture reverence and respect for life?
How can we become more fully aware of our interdependent relationship with the rest of creation?
To what extent are we aware of all life and the role we play?
What can we do in our own lives and communities to address environmental concerns?

11. SOCIAL AND ECONOMIC JUSTICE

For when I was hungry you gave me food, when thirsty you gave me drink, when I was a stranger you took me into your home, when naked you clothed me, when in prison you visited me. Matthew 25:35-36

ADVICE

We are part of an economic system characterized by inequality and exploitation. Such a society is defended and perpetuated by entrenched power.

Friends can help relieve social and economic oppression and injustice by first seeking spiritual guidance in our own lives. We envision a system of social and economic justice that ensures the right of every individual to be loved and cared for; to receive a sound education; to find useful employment; to receive appropriate health care; to secure adequate housing; to obtain redress through the legal system; and to live and die in dignity. Friends maintain historic concern for the fair and humane treatment of persons in penal and mental institutions.

Wide disparities in economic and social conditions exist among groups in our society and among nations of the world. While most of us are able to be responsible for our own economic circumstances, we must not overlook the effects of unequal opportunities among people.

Friends' belief in the Divine within everyone leads us to support institutions which meet human needs and to seek to change institutions which fail to meet human needs. We strengthen community when we work with others to help promote justice for all.

QUERIES

How are we beneficiaries of inequity and exploitation?

How are we victims of inequity and exploitation?

In what ways can we address these problems?

What can we do to improve the conditions in our correctional institutions and to address the mental and social problems of those confined there?

How can we improve our understanding of those who are driven to violence by subjection to racial, economic or political injustice?

In what ways do we oppose prejudice and injustice based on gender, sexual orientation, class, race, age, and physical, mental and emotional conditions?

How would individuals benefit from a society that values everyone? How would society benefit?

12. PEACE AND NONVIOLENCE

[We] seek to live in the virtue of that life and power that takes away the occasion of all wars. George Fox

ADVICE

We seek peace within our own lives. Sometimes there are barriers to peace within families and meetings, and among individuals. Anger and frustration may result in hurtfulness which leaves physical, sexual or emotional wounds. Healing and forgiveness are possible when our hearts are opened to the transforming love that comes from the Spirit Within. The violence we oppose is not only war, but all unloving acts.

Friends seek peaceful resolution to conflicts among nations and peoples. Wars can easily erupt when nations depend upon armed forces as an option for defense and order. To oppose war is not enough if we fail to deal with the injustices and inequalities that often lead to violence. We need to address the causes of war, such as aggression, revenge, overpopulation, greed, and religious and ethnic differences.

QUERIES

What are we doing to educate ourselves and others about the causes of conflict in our own lives, our families and our meetings?

Do we provide refuge and assistance, including advocacy, for spouses, children, or elderly persons who are victims of violence or neglect?

Do we recognize that we can be perpetrators as well as victims of violence?

How do we deal with this?

How can we support one another so that healing may take place?

What are we doing to understand the causes of war and violence and to work toward peaceful settlement of differences locally, nationally, and internationally?

How do we support institutions and organizations that promote peace?

Do we faithfully maintain our testimony against preparation for and participation in war?

THE MANNER OF FRIENDS MEETING FOR WORSHIP [10-18-2008]

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

John Greenleaf Whittier

Friends meet in worship to wait upon God to speak within, and through one to one another. We begin participation in meetings for worship as we still our bodies and direct our minds beyond the distractions of the immediate environment. As we quiet our senses and center down, each in our own way, we reach a deeper level within ourselves and approach the spiritual center of the meeting. We experience a sense of greater nearness to the Divine Source of Truth and Reality.

Until Friends have gathered and settled into silence as a group, no one can foresee how this common experience may develop. Therefore, no program or liturgy is planned in advance. Out of the spiritual communion of a meeting for worship there comes a sense of Divine direction and insight, for individuals and their community.

A call to vocal ministry may come to any worshiper – young or old, attender or member. Many Friends experience a sense of urgency when called to speak, a sense of a leading which must be followed, and a sense of peace when a message has been faithfully delivered. Whether one is moved to speak or to remain silent, what matters for the meeting is that everyone be sensitive to and guided by the Inner Prompting.

Friends are urged to lead their children in the habits of regular and orderly attendance at meeting for worship. A vocal message from a child or a young person may be very helpful to the meeting.

The meeting for worship closes when a designated person in the meeting shakes hands with another, and everyone else shakes hands with those nearby. This generally occurs near the appointed time or when the spirit of the meeting seems to indicate that the time to close has come.

Although meetings for worship are usually held on First Days, they may occur whenever need arises. Such special meetings may be referred to as “called” or “appointed” meetings for worship.

MEETING FOR BUSINESS

Sense of the Meeting

Friends conduct meeting for worship with attention to business by a process in which the group prayerfully seeks to be guided by the Holy Spirit to a decision or resolution. We approach issues with a commitment to allow the power of Divine Love to work within ourselves, and faith that, held in that power, we will be led together to Truth. Those gathered seek the "sense of the meeting," a shared perception of the progress that has been made in consideration of the question at hand. The sense of the meeting may be that a right decision has been found, or that the meeting must labor further. The process works best when participants are committed to the meeting community and worship together regularly.

Conduct of the meeting

When the group seeks the guidance of the Spirit, the meeting for business can become a living religious experience. Meetings for business are conducted in a worshipful manner and include periods of silence at the beginning, at the end, and at other times as needed during the meeting to help keep worshipers centered. A clerk serves to guide this process. The traditional practices described here are still used in annual sessions of Iowa Yearly Meeting (Conservative) [IYM(C)], and in some monthly meetings. Other monthly meetings have adopted variations.

Each participant contributes to the process by reflecting prayerfully on the question at hand, listening respectfully, remaining faithful to the Spirit, and speaking as needed. Friends try to speak clearly, concisely, and to the matter under consideration. Ordinarily, no one speaks a second time on a given question until anyone else feeling called to speak has had an opportunity to contribute. Friends avoid dogmatic statements that imply absolute certainty, and trust that of God in one another. A business meeting is less likely to degenerate into idle discussion or contentious debate if every participant bears humbly in mind that we are worshipers seeking to discover the divine will of God rather than to implement the wills of individual Friends.

Sometimes a Friend is led to express a dissenting opinion. By expressing a small but nagging reservation, a Friend may give form and voice to an important concern. When this happens, the meeting weighs the concern with due care and prayerful waiting for clearness. Such expressions may open the meeting to a new course of action, but at other times, the meeting may remain clear to move in the direction of its original discernment. In the latter case, the dissenter may feel released from the concern and free to unite with the meeting's decision. If, however, the dissenter still carries the concern, he or she may stand aside from the meeting's decision, neither withdrawing the objection nor pressing it further, willing to let the meeting assume the burden for the decision.

On rare occasions, a Friend may be unable to unite with the meeting's decision or stand aside, even after careful discernment. The Friend would then indicate he or she is not in unity. In such a situation, both the objector and the meeting are obligated to labor together to better understand the concerns being raised. The item may be laid aside and a separate time arranged for Friends to meet for listening and prayer, before it is taken up again at a later meeting for business. If the impasse continues, it is possible for the meeting to move ahead over the objection. Unity of Spirit does not require unanimity. In any case, the resulting minute acknowledges the objection and whether Friends stood aside. It is not the practice of the Yearly Meeting to minute individual names.

Minutes

When Friends are satisfied that a decision or resolution has been reached, or that no further progress can be made at the present time, the clerk prepares and reads a minute that embodies the sense of the meeting. The minute is not an exhaustive account of the discussion, but a description of the point to which the discussion has led. It is customary for the meeting to hold the clerk in quiet worship while the minute is being prepared, especially when a discussion has been long, tense, or complex. The clerk then reads the minute aloud for consideration by the meeting, for clarification or correction as needed, and for ultimate approval before proceeding to the next item of business. The clerk may request assistance from the meeting in completing a complex minute. Writing, refining, and approving a minute before taking up other business, is an integral part of the decision-making process and should not be rushed or deferred to a later time. This practice of IYM(C) Friends is called “minuting in the face of the meeting.”

Clerking

The clerk brings items of business before the meeting in a clear, orderly manner. Especially in large meetings for business, the clerk recognizes Friends wishing to speak and otherwise maintains order. The clerk's most important functions are to maintain openness to participation by all and to gather and nurture the sense of the meeting; that is, to glean from the discussion where the Spirit is leading. This sometimes means discerning when people have concerns they are not expressing. When the sense of the meeting seems clear, the clerk states it, reading the minute aloud for the meeting to approve or revise. When the decision requires further action, it is the clerk's responsibility to see to it that both proper assignment and prompt notification of responsibilities are made.

Rather than to express his or her own views, the role of the clerk is to see that those present participate as fully as possible in the business of the meeting and that a few do not dominate it. On very rare occasions, a clerk may feel led to express a strong view. In this case, the clerk asks the assistant clerk to take over as clerk for that particular piece of business. S/he then physically steps away from the clerk's table and sits with the body, waiting for the assistant clerk to recognize him/her. The clerk returns to clerking after that piece of business is minuted.

Other functions of the clerk include seeing that unfinished business is not neglected; conducting and signing official correspondence as directed by, and on behalf of, the meeting; receiving correspondence and items of business that require consideration by the meeting as a whole; and being aware of the work of the meeting's committees and the condition of the meeting.

The clerk must have the confidence of the meeting's membership and have a real respect and warm regard for its individual members and attenders. The clerk listens receptively, and states clearly and concisely the issues at hand and the decisions of the meeting. An art of clerking is to set the pace of the meeting so that its business can be accomplished without undue delay or hurrying.

COMMITTEES FOR CLEARNESS AND THEIR USE FOR DISCERNMENT

Role of the Committee

Friends may be most familiar with clearness as the process a meeting uses to decide whether to take a marriage under its care, or to accept someone into membership. More and more, however, Friends are discovering the power of committees for clearness to guide and support members facing a crisis in their lives, sensing a leading towards a personal witness or considering a change in life's direction. Faced with difficult decisions, or imperative concerns, Friends may ask others to help them discern the will of God and the leading of the Spirit in their lives.

Under the loving care of the meeting, committees for clearness can help Friends be obedient to the Spirit and enable meetings to better support and nurture their members, build trust, and deepen spiritual community.

Formation

Those who wish the help of a clearness committee may ask the clerk of the Meeting or of Ministry and Counsel that such a committee be formed. Meetings are encouraged to establish a procedure for the forming of clearness committees so that the Meeting may be prepared and supportive when a Friend so requests.

Members of a clearness committee are chosen based on their willingness to devote prayerful time and energy, their knowledge and experience, and their ability to ask searching questions and provide support and guidance in a spirit of loving worship. Persons called to serve on such a committee have a special concern to listen carefully, respond out of their own experience, and seek to promote individual and corporate faithfulness and spiritual leadings. A membership of two to four people is recommended. Those seeking clearness may suggest Friends who would bring significant gifts to the committee.

The life of a clearness committee is limited in time and serves until its purpose is completed. They report to their appointing body at least the dates of their meetings and when their task is completed, so the committee can be laid down.

Process

When Friends gather in a committee for clearness, we find ourselves under the same loving discipline as when we gather for meetings for worship and business. This provides an opportunity to experience an openness to the Holy Spirit and a commitment to one another and to discerning God's will. Friends listen deeply to those who have asked for guidance. We do not come intent on giving advice or taking a position.

Each clearness committee has a clerk or convener. If it is desired to have notes of the discussion and decisions a recorder is chosen. These confidential notes are read back and copies given to the concerned Friend. When the committee is laid down, it is the clerk's responsibility to see that all notes and minutes are handed over to the concerned Friend to be kept or destroyed as desired.

Meetings should be held in a location offering privacy and comfort. In an atmosphere of support and caring, the person will be free to say what they think and feel.

The gathering includes an explanation of the issue or problem for which the clearness has been sought, periods of worship, time for questions and an opportunity for the sharing of insight and inspiration and

for tapping into the spiritual resources of the group. The clerk of the committee guides the process, mindful of the needs of the Friend seeking clearness and of the promptings of the Spirit.

It is essential that members act as a team, and do not work as individuals with the Friend concerned without the knowledge and approval of the other members.

If the Friend seeking clearness is asking the meeting for approval or help in carrying out a concern or if what they feel led to do could reflect on the meeting or the Religious Society of Friends, it is important to discern whether it be true to God's calling and appropriate for meeting action. This needs to be reported back to the meeting for corporate approval. Whether or not clearness is reached, it is helpful to report to the monthly meeting, being careful to respect confidentiality.

Resources

A clearness committee may not be helpful for all people and all problems. When there is a problem of a more serious nature, it may be best to refer the person to a professional therapist or mediator or to other community resources.

Time given to reading and prayerful preparation in advance will help to generate an atmosphere of trust and care. Often the committee will have more than one meeting. A reasonable interval between meetings allows for reflection, prayer, and growth for all concerned.

RECORDING OF MINISTRIES, MINUTES OF SUPPORT, TRAVELING MINUTES, AND LETTERS OF INTRODUCTION

Recording of Ministries

Friends are called by the Spirit to minister to one another. Some Friends are gifted in "vocal ministry" or speaking during worship, and there are other kinds of gifts in the ministry. Friends are reluctant to give special recognition to some individuals and not to others. However, there may be times when monthly meetings find it appropriate to record gifts of certain of their members, that these Friends may be encouraged in their service to meetings and to the larger community.

Minutes of Support

A monthly meeting or the yearly meeting may also be moved to minute or record support for a particular concern which an individual or group feels called to bring before it. Such a minute reflects the meeting's unity with the particular ministry being undertaken.

Travel Minutes

If the ministry involves travel or work outside the Friend's community, the meeting may provide a traveling minute signed by the clerk of the meeting, documenting the meeting's support of the ministry. A meeting that has minuted support of a particular ministry should stand ready to provide aid to the ministry as necessary and appropriate.

A Friend or regular attender who plans to visit Friends in other communities, but who is not traveling under a particular concern may request a letter of introduction from his/her monthly meeting. Such

letters identify the traveler as a member of a meeting community, extending greetings from that monthly meeting, and requesting that other Friends welcome the traveler.

When a Friend presents a traveling minute or a letter of introduction to the clerk of a meeting or to an individual Friend, it is customary for the minute or letter to be read aloud in the meeting. The clerk or a person serving in their stead endorses travel minutes with the date and a return greeting to the issuing meeting, as well as comments as to the faithfulness of that Friend in the ministry of the visit. Letters of introduction may also be endorsed. Any endorsed document is returned to the traveler for further endorsements and eventual return to the home meeting.

NOMINATING PROCESS

Most meetings use a nominating process to choose members for the various responsibilities of the meeting. A nominating committee may be a standing committee, or it may be appointed when need arises and be laid down once the need has been met.

Generally, a nominating committee begins its work a month or two before the nominations are to be approved. It must carefully weigh the gifts, leadings, and abilities of individuals available to serve, with respect to the needs of the meeting. It is good practice for the nominating committee to designate a clerk or convener for each committee being formed, and to obtain the consent of nominees privately before presenting their names to the meeting for business.

Friends who are approached by the nominating committee are asked to reflect carefully before accepting or declining an invitation to serve. If the meeting concurs with the nominations, it appoints the Friends and minutes the decision.

MONTHLY MEETINGS

The monthly meeting is the fundamental working unit of the Religious Society of Friends. It holds regular meetings for worship and business, attempting to discern and carry out the will of God. It manages its property. It receives members and oversees memorial services and marriages including the wedding ceremony. It provides spiritual care and sometimes material aid for its members.

MEMBERSHIP

Membership in a monthly meeting implies an ongoing personal commitment to, and confers personal responsibility for the well-being and good conduct of that meeting and of the wider Religious Society of Friends. In order to make that commitment and accept that responsibility, a prospective member should have a good understanding of, and should identify closely with, the principles, testimonies, and history of the Religious Society of Friends. Membership in a monthly meeting affiliated with IYM(C) includes membership in the yearly meeting. Although policies of individual monthly meetings vary, membership in a monthly meeting generally confers eligibility to serve the monthly meeting, some measure of shared responsibility for the meeting's finances and property, membership for children, and eligibility for burial in the meeting cemetery, if the meeting has one.

Joining a Meeting

A person wishing to join a monthly meeting writes a letter requesting membership. The meeting appoints a clearness committee, which provides an opportunity to discern the readiness of the meeting and the applicant for this step, and for the committee and the applicant to become more fully acquainted. The topics below, many of which will occur naturally in the course of conversation, may serve as a guide for the committee. Their value lies in what they may reveal of the experience of both the clearness committee and the applicant in seeking and discovering those truths upon which a personal, family, and group life can be built. This takes place in the spirit of a common search.

- What led you to Friends?
- What does membership mean to you?
- How does the meeting feel like your spiritual home?
- What is your sense of responsibility to the meeting?
- What Friends literature have you read?
- Have you read the IYM(C) Faith and Practice?
- What is your understanding of Friends testimonies and what do they mean for your life?
- Membership in a Monthly Meeting means membership in the Religious Society of Friends. What is your understanding of the Society?
- How do you experience God?
- What have been your previous religious affiliations, and are you still a member of another church?

Membership of Children

All children of the meeting are from birth under its care and oversight. The question of formal admission of children into membership in the IYM(C) rests with each monthly meeting. The Friends community is a close association of those sharing the worship-fellowship relation. A child born of participating members becomes part of the community.

Historically, birthright membership has occurred when both parents are members, unless the parents request otherwise. Adopted children may become members at the time of adoption. Those who come

into membership in the Religious Society of Friends by conviction may bring their minor children with them. At some point, persons who come into membership as children should make a conscious decision as to whether they wish to continue as members, and communicate that decision to the monthly meeting. Parents and/or the ministry and counsel committee of the meeting may wish to remind them to do this.

Transfer of Membership.

All meetings need a functioning membership, and all members need an available meeting; therefore a member who moves beyond the limits of the monthly meeting should, if possible, find a meeting in the new vicinity and eventually have membership transferred to that meeting. Membership in two monthly meetings at the same time is discouraged because membership should coincide with function and because dual membership requires double bookkeeping, distorts membership records, and suggests a divided interest.

Membership may be transferred from one meeting to another within the Yearly Meeting upon the request of the member to the original meeting. When a Friend wishes to transfer membership to any other Friends meeting, or to another denomination, the meeting grants a transfer or release, depending on the requirements of the receiving group. A certificate of transfer is granted promptly and sent to the meeting named by the member, with a statement commending him/her to its loving care and oversight. The certificate is signed by the clerk.

When an applicant for membership produces a certificate of transfer from another meeting or a letter of recommendation from another religious body, it is referred to the clerk or to a designated committee for action. The clerk of the meeting to which a membership is being transferred promptly acknowledges receipt of the certificate, and a committee may be appointed to visit the transferring member. If the meeting is satisfied, it accepts the certificate and records the membership. The meeting or other religious body from which the person comes is then notified. The membership change is effective as of the date of the acceptance of the certificate.

Suggested wording for a letter of transfer of membership:

To [Name of receiving] Monthly Meeting of Friends:

Dear Friends:

[Name(s)], members of this meeting, having moved with their minor children, [Name(s)], who are [attenders/members], request a transfer of their membership to your meeting. This is, therefore, to certify that no obstruction appears to the issuing of a certificate of membership to them. We therefore recommend them to you, and remain, in love, your friends.

Signed by direction and on behalf of [Name of original] Monthly Meeting of Friends,
[date of meeting for business], [Name of original meeting's clerk], clerk

Sojourning Membership.

A member who expects to stay seasonally or for a short time in the area of another meeting requests of the home meeting a sojourning minute directed to the other meeting. If that meeting approves, the sojourning member is welcomed into its fellowship. During the sojourn, the member accepts the privileges and responsibilities of membership in the host meeting. However since membership is retained in the home meeting, a sojourning membership is not counted in the statistical report of the meeting in which the Friend is sojourning. At the conclusion of the sojourn, the minute is returned to the home meeting.

Termination of Membership.

If a member submits a resignation, the meeting is not absolved from further care. A committee may be appointed to visit this person in love, inquire into the cause of the resignation, and, if fitting, encourage reconsideration of the action. If this request stands and the meeting accedes, a minute is made stating that the member is released at his or her own request. The clerk will then inform him or her of this action in a letter conveying the affectionate regard of the meeting. The meeting should be open to a renewed application from this person, handling it according to the usual procedure for new members.

If a release is requested for the purpose of joining another religious body, the meeting may not only grant the release but should notify the body named by the applicant, commending him or her to its fellowship.

Members who manifest no interest in or concern for the well-being of the Society, or fail to respond in any manner after being repeatedly addressed, may be dropped from membership. The meeting may designate a committee to visit such a person who lives in the vicinity of the meeting or to try to locate and correspond with him or her if at a distance. If no favorable response is received or if repeated mail correspondence brings no reply, the matter is reported to the monthly meeting. If the meeting feels the action is justified, the member is notified by word or letter that his or her name will shortly be removed from membership unless a request for other action is received. A minute is recorded terminating the membership and the member notified by letter.

Occasions may arise when the monthly meeting feels it necessary to ask a person to withdraw membership and, in case of unwillingness to do so, to remove the name by action of the meeting. Such occasions are rare and would usually be limited to cases where the meeting, or major causes supported by the meeting, would be seriously harmed by such person's membership. It is the duty of the meeting to consider such a matter with great seriousness before taking action. The meeting may then appoint a special committee to confer with the member. The committee, in a spirit of loving concern, counsels with the member, seeking to understand his/her views and actions and to ascertain whether the member may now wish to change the relationship with the meeting in ways acceptable to Friends. If this appears unattainable, the committee so reports to the monthly meeting. If the meeting concurs, it notifies the member of its intention to consider a discontinuance of membership, deferring such action to a future meeting and advising the individual that the case may be presented to the meeting in person or otherwise. If the monthly meeting subsequently believes that the membership should be discontinued, a minute to this effect is adopted and the individual promptly notified.

In all cases, the meeting and individuals concerned continually seek to act in a spirit of restoring love, aware that each person is subject to human error and a restoration of fellowship is to be desired by all.

SERVING THE MEETING

A clerk, assistant or recording clerk, and treasurer are nominated from the membership of the meeting by a nominating committee, and are appointed by the meeting to serve for the coming year. Similarly, committees are appointed to carry on the other activities of the meeting, such as Ministry and Counsel, Building and Grounds, Peace and Social Concerns, Outreach, and Religious Education. An individual is appointed to serve as statistical recorder. Not all monthly meetings have exactly the same structure, however, the functions suggested by the above list need to be covered in some manner. It is advised that each committee have a designated convener or clerk who ensures that meetings are held and reports made to the monthly meeting.

The Ministry and Counsel Committee

The direct responsibility of a ministry and counsel committee (M&C) is to foster and nurture the spiritual life of the monthly meeting. Its functions are to exercise general care of meetings for worship and support of the spiritual ministry, to provide care and counsel of the membership, and to take care that good order and Quaker process are maintained. All members of the monthly meeting share the weight of these concerns and are responsible for their own participation.

Organization may vary in individual monthly meetings. Because of size or established practice, some meetings may designate some of the functions of M&C to subcommittees, which then hold separate meetings for consideration of their particular responsibilities. Some functions discussed here may be carried out by the meeting as a whole or by other committees. Monthly meetings are free to determine the type of organization suited to their needs.

Members of this committee should be appointed with special qualifications in mind: warmth, sympathy, the ability to listen without judging, the ability to keep confidences, spiritual insight, and practical resourcefulness. Membership on this committee calls for dedication, tact, and discretion.

Members are appointed by the monthly meeting with two of them designated to serve on yearly meeting Ministry and Counsel Committee (M&C). Yearly meeting M&C members serve for three years, with one-third appointed each year. The meeting may appoint them to a second term. Whenever possible, a member is not appointed to a third term without an interlude of one or more years.

The monthly meeting Ministry & Counsel Committee should meet regularly, in a spirit of love and worship. The clerk of the committee may call special meetings when there is a need or a request. The committee reports periodically to the monthly meeting for business. An annual report on the spiritual condition of the meeting, known as the State of the Meeting Report, is drafted by this committee and presented to the monthly meeting. After approval, the State of the Meeting Report is sent to yearly meeting clerk prior to annual sessions.

The spiritual condition of the meeting, including vocal ministry, is a primary concern of this committee. Humility of spirit and confidence that the power of God is at work in each person are essential to this service.

A meeting may be stimulated to greater faithfulness by intervisitation among meetings. This would fall under the care of the M&C.

M&C takes an active interest in the spiritual and physical welfare of each individual in the meeting. The committee may serve the meeting by:

- acquainting themselves with all members and attenders, visiting them in their homes, if possible, and keeping informed about their needs for encouragement and assistance;
- visiting the sick and extending sympathy and assistance to families in time of bereavement, illness, or other problems;
- arranging for material aid where needed and appropriate;
- keeping in touch with members who are isolated, non-resident, or not currently attending;
- fostering the commitment of youth to Friends' principles through family participation in monthly meeting activities, recognizing the contributions young people can make;

- making new members and attenders welcome, introducing them to other Friends, and offering them means of deepening their knowledge of Friends' beliefs;
- encouraging membership for those in harmony with Friends' principles and who are willing to share in the service and responsibility of the Meeting;
- developing activities, programs, study groups, and retreats to assist members and attenders in deepening the life of the Spirit.

In some cases, loving care can be carried out to better advantage by Friends who are not on M&C. The resources of the yearly meeting may be used where the action could not appropriately be performed by any monthly meeting members. The committee members may need to discern whether professional help from other resources is needed in care and counseling. In some cases, a clearness committee may be useful.

The committee may help the meeting maintain good order in the following ways:

- encouraging Friends to attend meeting faithfully and to settle into the meeting for worship in a quiet, reverent, and timely manner;
- reminding Friends of the value of conducting committee meetings and meeting for business as meetings for worship;
- eldering (nurturing, supporting, and helping members and attenders grow spiritually;)
- encouraging private worship and meditation, devotional readings, and religious study;
- encouraging those who give evidence of particular gifts and concerns and help Friends discern and respond to divine promptings;
- helping meeting find a balance of vocal ministry and quiet worship since both vocal ministry and the opportunity for silent communion with God are fundamental to our religious practice. Undue invasion of silent worship is to be lovingly discouraged.

MARRIAGE PROCEDURE

A Quaker wedding is a form of marriage available to members and those who, while not being in formal membership, are in unity with the religious nature and witness of Friends. It is usually expected that the couple have an ongoing relationship with Friends.

A couple intending marriage writes a letter to the monthly meeting under whose care they wish to marry, stating their intention and requesting the approval and oversight of the meeting. The letter is signed by both partners and may be accompanied by the written consent of the parents or guardians. If either partner is a minor, statement(s) of consent (or a statement explaining why consent cannot be obtained) must accompany the proposal. Should the consent be withheld on grounds that seem to the monthly meeting to be insufficient, the meeting may permit the marriage to proceed under its care.

A meeting may take under its care a marriage in which one or both of the partners has been divorced, subject to the same careful consideration by a committee on clearness as any other marriage.

Marriage Clearness Committee

A committee to establish clearness is appointed by the meeting to make sure that no obstructions exist. The committee meets with the couple to offer guidance and counsel and establishes insofar as it can be determined that there is nothing to interfere with the permanence and happiness of the union. The clearness committee reports as soon as possible to the monthly meeting with a recommendation as to whether the proposed marriage should proceed under the care of the meeting.

If either partner is a member of another monthly meeting, he or she should, at the time the above letter is written, also write to his or her own monthly meeting, stating the name of the partner and the monthly meeting to which he or she belongs, and ask for a minute of clearness and a statement of membership.

The home monthly meeting appoints a committee to inquire whether obstructions exist and, if practical, to meet with the party. If all seems well, the clearness committee endorses and sends to the care-taking meeting a certificate of clearness and a statement of membership and reports back to its own monthly meeting the next month.

If one partner is not a Friend, the marriage may be under the care of the meeting to which the partner who is a member belongs. If neither partner is a member of any Friends meeting, the monthly meeting in which the intentions are published extends the same care as is required for members; and if no obstructions appear, the marriage is allowed by the meeting.

The couple should be present if possible at the monthly meeting when the reports of clearness are presented. If no obstruction appears, and the meeting agrees to take the marriage under its care, the couple may marry according to the custom of the Religious Society of Friends in a regular or appointed meeting for worship at a time and place the couple may suggest and the meeting may approve.

Suggested Queries for Couples Planning Marriage

- Tell us about your relationship and your leading to marry
- What part does your spiritual life play in your relationship?
- What are your thoughts regarding children?
- What are your plans for your life together, including work, education, and where you would live?
- How do your families feel about your intention to marry?
- Why do you wish to be married under the care of the meeting?
- Have you prior obligations, personal or financial, that bear on this marriage?
- What do you see as possible problem areas?
-
- It can be helpful for the committee to ask specific questions that the couple may not have considered, on topics such as communication, social life and hobbies, finances, childrearing, handling conflict, extended families, and even the wedding ceremony.

Wedding Committee

Upon agreeing to take the marriage under its care, the monthly meeting appoints a new committee to oversee the wedding. The monthly meeting should be aware of, and should assist the couple in understanding, the legal requirements regarding marriage in its state and county, including any special provisions that apply to Friends. If the marriage is to be legally recorded, the wedding committee and the monthly meeting clerk acquaint themselves and the couple with the legal requirements for recording a marriage with officials of the county where the marriage is to take place, and see that the requirements are met in a timely manner. If a clerk discovers important legal issues or changes in laws, it would be helpful if that information were passed on to yearly meeting Ministry and Counsel Committee so that other meetings may easily find it. In cases requiring the signature of an officiant, one of the following may be chosen to sign: 1) the couple (as they say the vows and marry each other;); 2) the clerk of the monthly meeting; 3) the clerk of the committee which oversees the wedding. Some couples

choose to forego licensing and the privileges it brings because they feel marriage is a personal spiritual matter in which the state has no part. Others choose not to seek licensure because, in many states, not all committed couples (specifically, same-gender couples) are allowed to share the opportunities it affords.

The wedding committee meets with the couple to discuss plans for the wedding and reception, taking thought in this planning for the simplicity, reverence, and dignity befitting the occasion. The committee is also responsible for seeing that the certificate of marriage and other necessary documents are properly completed. Two example wedding certificates are provided below. Variations on these examples may be created by the couple in consultation with the wedding committee. It is also the committee's responsibility to see that the marriage is properly recorded in the monthly meeting records and, if the couple so desires, in the county records. The committee reports to the first meeting for business following the wedding on the accomplishment of its task.

The marriage having been authorized and the meeting for worship at which it is to be solemnized having gathered, it is recommended that a substantial period of unprogrammed worship precede the exchange of vows. At a suitable time in the meeting, the couple rises and exchanges their vows. Promptly after exchanging their vows, the couple signs the marriage certificate, the certificate is read aloud by a person designated in advance, and the meeting returns to worship. At the rise of meeting, the wedding committee and all in attendance are invited to sign the certificate as witnesses.

Examples of Marriage Certificates

A modern form:

CERTIFICATE OF MARRIAGE (OR COMMITMENT)

[Name], son/daughter of [parents], and [Name], son/daughter of [parents], having made known their intention of taking each other in marriage (or life-long commitment) to [name of meeting] Monthly Meeting of the Religious Society of Friends, their request was approved by the meeting. This is to certify that for the solemnization of their marriage (or commitment), [name] and [name] were present at a duly appointed public meeting of Friends, on ____ day of ____ month, _____ [year] held at [location] and publicly declared that in the presence of God they took each other to be husband and wife (or lifelong partners), promising with divine assistance, to be loving and faithful partners until death should separate them.

As further confirmation thereof, they have in this meeting, signed this certificate.

We, having been present at the above marriage (or commitment,) have also subscribed our names as witnesses.

A traditional form (from Philadelphia Yearly Meeting 1997):

CERTIFICATE OF MARRIAGE

Whereas [name] of [place], son of [parents names—using mother’s *maiden* name, and locations] , and [name], of [place], daughter of [parents names and locations], having declared their intentions of marriage with each other to [name of monthly meeting] of the Religious Society of Friends held at [location], their proposed marriage was allowed by that meeting.

Now this is to certify to whom it may concern, that for the accomplishment of their intention, this ____ day of the ____ month , in the year of our Lord _____, they, [name] and [name], appeared in meeting for worship of the Religious Society of Friends, held at [location], and [name] taking [name] by the hand, did, on this solemn occasion, declare that he took her, [name], to be his wife, promising with Divine assistance to be unto her a loving and faithful husband so long as they both shall live; and then, in the same assembly [name] did in like manner declare that she took him, [name], to be her husband, promising with Divine assistance to be unto him a loving and faithful wife so long as they both shall live. And moreover, they, [name and name] did as further confirmation thereof, then and there, to this certificate set their hands.

And we having been present at the marriage have as witnesses hereunto set our hands.

MEMORIAL SERVICES AND ARRANGEMENTS

In planning a memorial service and disposition of a body it is well to remember the traditional Friends testimony of simplicity. Services of remembrance may be in the form of a funeral at which the body is present, or a memorial service at which it is not. Some Friends find the physical presence of the body at a funeral to be a source of comfort; others prefer to focus on a life and spirit in a memorial service. A funeral held soon after death offers an early opportunity to gather in support of those grieving. A memorial service can be planned for a time when distant family and friends can participate more easily. In either case, Friends customarily gather in a meeting for worship during which the life and spirit of the deceased are held up for reflection.

Friends are advised to spare their survivors confusion and potential discord by making thoughtful and thorough legal and financial estate preparations well in advance. Friends should set down in time of health, their wishes as to the disposition of their bodies after death and the sort of service by which they would like to be remembered. Families are encouraged to make these plans together, so that all may be sure of the wishes of the others.

For those Friends who are willing, a designated committee of the monthly meeting keeps a file of plans for final services in order to be ready to serve. Such plans for final services include: (1) names and contact information for family members; (2) name of who should be contacted with regard to plans for final services; (3) plans for body disposition (burial, organ or whole-body donation, cremation, etc.); (4) nature of final services; (5) wishes regarding flowers and especially memorial gifts; (6) location of will and other pertinent documents.

Duties of the committee (Ministry and Counsel or Funeral) assisting with plans for a final service include notifying relatives and Friends, assisting with the service arrangements and offering practical and spiritual support to the loved ones as needed. Monthly meetings should determine the legal requirements of their state regarding such things as transporting a body, need or lack thereof for embalming, filing of death certificate and certification of the cause of death.

In all circumstances surrounding a death and services for someone who has died, we offer loving concern and support for the family of a loved one who has left, rejoicing that this Friend has been with us.

MONTHLY MEETING RECORD KEEPING

The minutes from meeting for business are an important historical record and should include details such as first and last names, official names for places and meetings, and complete dates.

In addition to the minutes, monthly meetings keep the following records:

- funds and property records
- a membership record for each member
- a copy of all certificates of marriages which have been held under the care of the meeting
- membership statistics including membership acceptances and releases, births, and deaths
- identification of all plots in Friends' burial grounds, where applicable
- a summary of the Meeting's history so that information on major events is readily available.

Many meetings appoint a recorder to perform these duties. It is important to keep records on high quality, acid free paper, and to store them properly. Record books that are not in current use should be

kept in a humidity controlled and fire-proof environment. This can be accomplished most easily by depositing them with a library or historical institution such as the Iowa State Historical Society at Iowa City. If the records are deposited with a nearby library or historical institution, title should be retained by the monthly meeting. It is suggested that a committee be appointed annually by each monthly meeting to examine its historical records.

MONTHLY MEETING FUNDS AND PROPERTY

Meetings are organized either as voluntary associations or as non-profit corporations under the laws of the state in which the meeting is located. If required by state law, trustees are appointed by the monthly meetings to have charge of their legal business. All information required of such corporations must be kept current, and appropriate reports completed and filed in timely fashion. Meetings are advised to keep titles to all real property free of liens and encumbrances. If any monthly meeting ceases to exist, its property is transferred to the Yearly Meeting. No fund or property belonging to a meeting may be distributed among members.

Each monthly meeting maintains a fund to carry on its work and that of Iowa Yearly Meeting (Conservative). Meetings are encouraged to pay expenses of persons acting for the meeting, and of those approved by the meeting to engage in religious work. The monthly meeting treasurer will keep account of all monies received or paid out by the meeting. An annual audit of the books is recommended.

Meetings having responsibility for charitable gifts must use such gifts only for the purposes intended by the donor. In case such purposes become obsolete, difficult, or impossible to fulfill, meetings should seek permission from the donor to divert the gift to other uses. If that is not possible, and the monthly meeting is not able to reach unity on an alternative use, the advice of the yearly meeting may be requested.

RESPONSIBILITIES OF THE MONTHLY MEETINGS TO THE YEARLY MEETING

A letter is sent to each meeting several months in advance, asking that the following information be sent to the yearly meeting before annual sessions.

- Changes in the time and place of meetings
- New or discontinued meetings, preparative meetings or worship groups
- Changes in membership, with names and dates
- Total number of members as of Sixth Month 30th of the current year
- Names and dates of births and deaths of members
- Marriages under the care of the meetings
- Query responses
- Number of copies of printed minutes and other yearly meeting publications required by the meeting
- Monthly meeting appointments to yearly meeting committees (Representatives, Caretakers, Ministry and Counsel, Nominating Committee)

Monthly meetings are expected to contribute to the funds of the yearly meeting in amounts determined by the yearly meeting. The process by which apportionments are determined is described on page ____.

A monthly meeting should never petition or otherwise address Congress or any other legislative body or official in the name of Iowa Yearly Meeting (Conservative).

THE YEARLY MEETING

Iowa Yearly Meeting (Conservative) [IYM(C)] is made up of the group of monthly meetings which have sought and received acceptance as members of the yearly meeting. The yearly meeting provides spiritual guidance in the form of this *Faith and Practice*, annual sessions, Midyear Meeting, and support from yearly meeting Ministry and Counsel Committee. The yearly meeting does not direct the monthly meetings except to apportion a share of the finances needed to support the budget of the yearly meeting. The yearly meeting may provide advice to the monthly meetings if requested.

Iowa Yearly Meeting of Friends (Conservative) operates as a corporation not for profit under the laws of Iowa. Trustees shall be appointed by the yearly meeting to have charge of its legal business.

Yearly meeting sessions are to be held annually at the time and place designated the previous year. Reports from yearly meeting committees and Quaker organizations are heard and discussed. A selected response for each of the Queries is heard. Business typically comes before yearly meeting from monthly meetings or from the appropriate yearly meeting committee.

MEMBERSHIP

Membership in IYM(C) is held in the monthly meeting.

YEARLY MEETING LEADERSHIP

Yearly meeting officers must be members of one of the monthly meetings of the yearly meeting. All officers are approved by the yearly meeting to serve for the coming year.

Clerk

The clerk presides over the business of the yearly meeting at annual sessions, recording the sense of those sessions in the form of written minutes with the help and approval of those present. The clerk sets the agenda for the business portion of annual sessions. In addition to the time necessary to hear the reports from the various committees of the yearly meeting, the clerk must take care to allow adequate time for discussion and discernment around any items of business brought forth by the yearly meeting or by one or more of the monthly meetings.

The clerk signs communications and documents as directed by the yearly meeting. Any official documents relating to the property or legal matters of the yearly meeting are signed by the trustees. The clerk receives all communication for the yearly meeting, and acts as a conduit to disseminate information to the various committees and monthly meetings.

Prior to annual sessions, the clerk sends requests to each of the monthly meetings and standing committees, apprising them of any reports or appointments that must be prepared or made for annual sessions.

Assistant Clerk

The assistant clerk aids the clerk as asked, and presides over business at annual sessions in cases where the clerk cannot be present or has a conflict of interest or strong personal opinion on a particular item of business before the yearly meeting. In current practice, the assistant clerk selects query responses to be read in yearly meeting sessions and selects a quotation for the beginning of each business session.

Treasurer

The yearly meeting treasurer has the care of all funds for the operation of the yearly meeting. The treasurer pays out of the funds such amounts as are directed by the yearly meeting or by Interim Meeting if yearly meeting is not in session. The treasurer prepares an annual report to be read at annual sessions and included in the printed minutes. The books of the treasurer are audited annually by the Audit Committee appointed by yearly meeting.

Assistant Treasurer

The assistant treasurer performs duties as assigned by the treasurer, and must be familiar with the location of records and bank accounts, in order to be able to perform the duties of the treasurer, should the treasurer be unavailable.

Statistical Recorder

The statistical recorder keeps a record of the number of members in the monthly meetings of the yearly meeting and the changes in membership. The recorder receives the reports from the monthly meetings and prepares a yearly statistical report to be read at annual sessions and included in the minutes of the yearly meeting.

COMMITTEES APPOINTED BY MONTHLY MEETINGS

Yearly Meeting Ministry and Counsel Committee

Each monthly meeting appoints two representatives to serve on yearly meeting Ministry and Counsel Committee. Members serve for three years with one third of the committee appointed each year. The term begins at the close of the yearly meeting session of the year in which they are appointed.

It is the responsibility of the clerk of M&C Committee to keep a list of the current members and in the spring to notify the clerks of monthly meetings of the names of those members whose term is ending. The monthly meeting then needs either to reappoint or to replace its representative and send that information to the clerk of yearly meeting Ministry and Counsel Committee. That clerk forwards the new list of yearly meeting Ministry and Counsel Committee members to yearly meeting Nominating Committee so that these names will appear in the *Yearly Meeting Minutes* with the list of other standing committees.

Each year at the yearly meeting sessions, the Ministry and Counsel Committee appoints its clerk and assistant clerk who preside at its meetings and keep the minutes for the coming year. Yearly meeting Ministry and Counsel Committee meets during yearly meeting sessions. During the year, Ministry and Counsel Committee meetings may be held at the call of its clerk.

It is important that each monthly meeting be represented at Ministry and Counsel Committee meetings during yearly meeting sessions. If neither monthly meeting member is able to attend the annual sessions, the monthly meeting is urged to name a substitute.

The yearly meeting Ministry and Counsel Committee helps foster the spiritual life and good order of the yearly meeting and monthly meetings, considering all matters having reference to spiritual needs of the members of the yearly meeting community.

The Committee:

- Receives and reads the State of the Meeting reports from the monthly meetings and forwards them to the yearly meeting clerk to be read in yearly meeting sessions

- Prepares and presents to yearly meeting an annual report of the work and concerns of the committee
- Cares for the spiritual life and good order of the annual sessions of the yearly meeting, endeavoring to make it a fulfilling experience for all participants, especially for newcomers and visitors
- Provides counsel and aid to the clerks of yearly meeting
- Provides care and counsel to any monthly meeting or individual, as needed
- Assists monthly meetings in organizing, recognizing, and laying down worship groups and monthly meetings
- Addresses concerns requiring consideration which may arise within yearly meeting sessions

Many of the responsibilities for nurturing spiritual lives are similar to those of the monthly meeting ministry and counsel committees; both assist members and attenders to deepen their spiritual lives.

Representatives

Prior to the annual sessions, each monthly meeting shall appoint two Friends to serve as representatives at yearly meeting sessions. Their first meeting shall take place before the first business session.

Duties are to:

- select its own clerk
- attend the sessions of yearly meeting and meetings of the representatives committee
- name a person to call for the opening of business at the first session
- name readers to assist the clerks at yearly meeting
- offer names for yearly meeting approval to serve on the Exercise, Epistle, Special Replies, and Auditing Committees, and as yearly meeting Reporters
- suggest a budget and the amount to be raised by apportionment from the monthly meetings for the coming year (Apportionments are not based strictly on numbers of members, but are discerned by the representatives who are familiar with both their meetings' financial situations and the yearly meeting's needs.)
- offer names for yearly meeting approval for clerk, assistant clerk, treasurer, assistant treasurer, and statistical recorder
- name a person to break meeting for worship on First Day
- suggest a time and place for the following year's annual sessions

Other duties may be designated by yearly meeting. The representatives report at the closing session of yearly meeting regarding the fulfillment of the above duties.

Caretakers

Preceding yearly meeting, one to two caretakers are appointed from each monthly meeting. It is important that those appointed attend all of the sessions of the yearly meeting, or find a substitute if that is not possible. One caretaker is appointed from the Entertainment Committee in order to coordinate information regarding rooms needed for committee meetings and interest groups. The caretakers consult with the appropriate person at the hosting community regarding availability of rooms and facilities.

It is important that appointed caretakers meet as a group before the first business session of yearly meeting. The person appointed from the Entertainment Committee usually coordinates the first meeting of the committee.

The caretakers are responsible for:

- seeing that the meeting rooms and common areas are clean and ready for use each day
- assigning rooms where committee meetings will be held
- posting the schedule of each day's events and where meetings will be held
- seeing that someone is responsible for ringing the bell before the beginning of each business and plenary session
- providing fresh water for the clerks and readers at business sessions, as well as for speakers at evening programs
- providing water and cups for Junior Yearly Meeting and in common areas as needed
- checking restrooms for supply needs each day

Other duties may be assigned by the yearly meeting.

Yearly Meeting Nominating Committee

Well in advance of yearly meeting sessions, each monthly meeting appoints a person to serve on the Nominating Committee. Before annual sessions, each member of the Nominating Committee checks with members of their own monthly meeting who are currently serving on a yearly meeting standing committee or who would be potential nominees, to explore their willingness and ability to serve.

This committee meets during yearly meeting sessions. The duty of this committee is to suggest names for approval by yearly meeting, for members of yearly meeting standing committees and representatives to other organizations. Yearly meeting Nominating Committee takes care to include representation from the various monthly meetings in appointments to yearly meeting committees. Other duties may be assigned by the yearly meeting.

COMMITTEES PROPOSED BY THE REPRESENTATIVES

Some committees serve only during annual sessions. Members are proposed by Representatives and approved by yearly meeting during the first session of annual meeting. Details about the duties of these committees are kept by the clerk of the yearly meeting, and distributed to the committees when they are appointed.

Readers assist the clerks by reading various reports and epistles as requested by the clerks. These Friends should be able to read well and speak clearly.

Exercise Committee is charged with writing down the vocal messages that arise out of worship during annual sessions. A written report is published in the minutes.

Epistle Committee drafts an epistle "to Friends Everywhere" about our annual sessions, which is sent to other yearly meetings. They are also asked to write special epistles to each of other two Conservative yearly meetings.

Special Replies Committee drafts a letter to Friends who usually attend, but are not able to be present at the current annual sessions. The letter shares highlights of the week and sends greetings and love to Friends.

Yearly Meeting Reporters write a short report of the highlights of yearly meeting sessions and submits it to appropriate publications, such as *Friends Journal*.

Auditing Committee consists of Friends with knowledge of bookkeeping. Their job is to review the treasurer's books and make sure they are in order. They complete their work and submit a report before the treasurer's report is presented.

YEARLY MEETING COMMITTEES PROPOSED BY YEARLY MEETING NOMINATING COMMITTEE

Details of the functions of these committees should be kept in writing by the committee clerks to provide to committee members and succeeding clerks.

Archives Committee is charged with collecting and preserving publications, documents, and records important to yearly meeting.

Document Committee reads epistles and other correspondence received by yearly meeting and selects items to be read at annual sessions.

Entertainment Committee is charged with planning, coordinating, and making arrangements for non-business activities at annual sessions. This includes evening programs, meals, child care, and hospitality. Nominating Committee names the monthly meetings charged with this responsibility, in a three year rotation, and suggests a convener. The committee members are appointed by those meetings.

Junior Yearly Meeting Committee plans and coordinates activities during annual sessions for children entering first through eighth grade.

Young Friends Planning Committee plans and coordinates activities during annual sessions for high school age Friends.

Young Adult Friends Planning Committee is responsible for planning and coordinating activities for post high school age young adult Friends.

Interim Meeting serves in order to make possible official action of yearly meeting that is necessary between annual sessions. Yearly meeting appoints ten Friends to this body each year, each for a term of three years. The committee should include representation from all monthly meetings. The committee meets during Midyear Meeting and may call a special meeting whenever such a request is made to its clerk by four or more of its members or by the yearly meeting clerk. Interim Meeting keeps minutes of all its proceedings and presents them annually to yearly meeting. All members are to be notified of called meetings. Attendance of at least 10 members is required to transact business. If it is known that a member of Interim Meeting will not be able to attend a session, that member's monthly meeting may appoint a substitute. The Interim Meeting may draw on the treasury of yearly meeting such sums as may be necessary to conduct the business of yearly meeting.

Book Table Committee makes arrangements for books and other publications of interest to Friends, to be available for sale at annual sessions.

Midyear Meeting Planning Committee plans and makes arrangements for the program, facilities, child care and meals for Midyear Meeting

Midyear Meeting Jr. Yearly Meeting and Young Friends Committee plans and coordinates activities for yearly meeting youth during Midyear Meeting.

Publications Committee is charged with producing the electronic and print publications of yearly meeting, most notably minutes of each annual session and *Faith and Practice*, and maintaining the yearly meeting website.

Peace and Social Concerns Committee meets during annual sessions, Midyear Meeting, and at other times at their discretion. They bring to yearly meeting business sessions or Interim Meeting drafts of letters to public officials, or may request that the yearly meeting take action on a specific issue. This committee has a budget out of which they can make donations to other organizations. The Earthcare Subcommittee of the Peace and Social Concerns committee provides a focus and shares resources for Friends' concern with preserving the bounty of God's creation.

Pendle Hill Scholarship Committee reviews applications and may award scholarships to Friends attending Pendle Hill programs.

Religious Education Committee receives reports from the various monthly meeting religious education committees and creates a summary report to yearly meeting. They may also respond to requests from monthly meetings for help in finding materials for religious education for children or adults.

Scattergood Friends School Committee is charged with the overall responsibility for operation of the school. This includes hiring a Director, setting policies, fiduciary care, and providing vision and long range planning. Note: The school committee usually includes representatives appointed by other nearby yearly meetings.

Special Needs Committee is responsible for addressing the needs of those Friends whose physical condition may place limits on their ability to participate in annual sessions.

Yearly Meeting Trustees are appointed by yearly meeting to care for the property and legal matters of the yearly meeting. The trustees appoint the Scattergood Friends School Foundation Trustees. Iowa yearly meeting of Friends (Conservative) operates as a corporation, not for profit, under the laws of Iowa.

Scattergood Friends School Foundation Trustees are charged with the protection of funds and other property given to SFS as endowment. Duties include maintenance and investment of funds, and distribution of income to the school. The Foundation Trustees are appointed by yearly meeting Trustees.

Representatives to Outside Committees Nominating Committee may be asked to suggest representatives to various organizations designated by yearly meeting. Some of these organizations are described in Appendix C. Yearly meeting funds may be budgeted to help appointed representatives with meeting expenses.

RECORD KEEPING

The yearly meeting recorder periodically communicates with the monthly meetings to see that they are meeting their responsibilities for record keeping and to offer any aid they might require.

A supply of printed forms to be used in keeping records of members should be kept for the use of the monthly meetings. These forms should consist of good quality, acid-free paper.

When a monthly meeting is laid down, the minutes and records become the property of IYM(C). The yearly meeting, at the time of the compiling of this *Faith and Practice*, has a record depository at the Iowa State Historical Society Library at Iowa City. IYM(C) retains title to the records of Kansas Yearly Meeting (Conservative) which are deposited at the Friends University Library, Wichita, Kansas.

SCATTERGOOD FRIENDS SCHOOL

The largest and oldest mission of IYM(C) is Scattergood Friends School near West Branch, Iowa. Founded in 1890, primarily to educate the children of Friends in the area, this four-year coeducational boarding high school now opens its doors to students of many religious backgrounds, from across the nation and around the globe. IYM(C) still owns the school, and appoints a committee that oversees its operation.

The academic focus of this college preparatory school is balanced and reinforced by opportunities for personal growth provided by a rich community life shaped by Friends' values. Worship is a part of daily life, and conflicts are often resolved using Friends' business meeting methods. An important aspect of community life is student responsibility for chores such as cleaning and cooking. Working on the school farm is an integral part of the curriculum. In recent years the school has explored environmental sustainability as both a way of life and a subject of study. The school encourages development of the whole person, nurturing a sense of purpose and commitment that students carry with them into the wider world.

WORSHIP GROUPS, PREPARATIVE MEETINGS, NEW MEETINGS

Friends of IYM(C) are concerned that all who are moved to worship God after the manner of Friends may be able to do so. In areas where no Friends meetings exist, individual Friends and those drawn to Friends' ways are encouraged to meet together and seek Divine guidance.

Worship groups

A worship group is a gathering of people that meet regularly for worship after the manner of Friends, and desire to be identified with the principles and practices of the Religious Society of Friends. Such a group may originate independently, or be formed by a monthly meeting for the convenience of its members living in a certain area. A worship group may be as structured as meets its needs. It usually names a contact person. A worship group may wish to relate itself to an established monthly meeting and come under its regular counsel and care. It should not present itself as an official body of the Religious Society of Friends. It does not receive members, hold weddings or perform other functions of a monthly meeting. Attenders may hold membership in the monthly meeting having care of the worship group, hold membership in another monthly meeting, or not be a member of any meeting.

Preparative Meetings

A preparative meeting is a meeting for worship and business which is under the care of and reports regularly to a monthly meeting, and which ordinarily looks forward to becoming a monthly meeting. It has officers and committees as needed, after the manner of a monthly meeting, and typically holds a monthly meeting for business.

A preparative meeting receives the continuing care and counsel of a committee of the monthly meeting. A preparative meeting does not receive members, hold weddings or otherwise act formally as an established meeting. Memberships and marriages in a preparative meeting are held by the monthly meeting to which it is related.

New Monthly Meetings

When a worship group or a preparative meeting feels it is ready to become a monthly meeting, application requesting aid in the process is made to an established monthly meeting or the yearly meeting. If it seems right and timely for this organization to take place, the monthly or yearly meeting appoints a committee to meet with the applying worship group or preparative meeting, informing the attenders of the responsibilities of a monthly meeting, and giving all possible guidance. Great care and deliberation at this time may prevent complications later.

The applying worship group or preparative meeting prepares a written statement telling why it wishes to become a monthly meeting and why it feels it may be ready for this step. The report should contain information on the history of the group and its practices including: How long has it been worshipping together; what relations it has with other meetings; what geographic area it serves; where and when it holds meetings for worship and business; its usual attendance at worship and business; how many Friends, attenders and children there are; of those taking responsibility within the group, the number that appear well settled in the area; the vitality of the meeting for worship; and the social concerns witnessed to in the wider community.

The report should also show evidence of good order by addressing whether or not they have studied *Faith and Practice, The Discipline of Iowa Yearly Meeting (Conservative;)* an explanation of what officers it has; a description of the functions of its clerk(s), statistical recorder; and committees; an explanation of financial matters and how they are handled; examples of how the group attends to the spiritual needs of its children and their parents, and of how it serves attenders.

If the worship group or preparative meeting appears ready to become a monthly meeting, a date is set for its organization, and the committee is present to give such counsel as may be needed at the time of organization. The group supplies a complete list of names and addresses of members and attenders. The committee reports its recommendations to yearly meeting. Approval must be given by yearly meeting for the final designation as a monthly meeting. A committee continues counsel and care of the new meeting for not less than a year following its recognition.

BRIEF HISTORY OF IOWA YEARLY MEETING OF FRIENDS (CONSERVATIVE)

THE ROOTS OF QUAKERISM

The Religious Society of Friends had its beginnings in mid-seventeenth century England. The movement grew out of the confusion and uncertainty which prevailed during the closing years of the Puritan Revolution, and which culminated in the temporary replacement of the English monarchy by the Protectorate of Oliver Cromwell. English translations of the Bible were circulated, which increased popular interest in theological questions. For a time, relative religious freedom prevailed in England and a wide range of dissenting religious groups emerged.

Among the many leaders of the early Quaker movement was George Fox (1624-1691). As a young man, Fox earnestly sought to live a life of purity and love. While searching in vain for spiritual support and guidance from the established religious groups, an inward transformation experience opened to him the knowledge that the love and power of God were available to all people without the help of priests, ministers, or outward sacraments. The best known words from *Fox's Journal* express that personal conviction, "There is one, even Christ Jesus, that can speak to thy condition." Fox began to draw together little bands of people committed to the same beliefs and practices.

George Fox and others who shared the new faith believed their religion was a direct communion with God. They also believed that faith meant the power to live according to the principles they had accepted as the teaching of God. Though they fully accepted as indispensable the basic Christian principles of grace and forgiveness of sins, they also asserted unequivocally their conviction that they were called to live by the highest of moral principles. The Sermon on the Mount and the rest of the teachings of Jesus, as well as the openings they felt God gave them in their own lives, were to be obeyed completely. Their principles were to govern not only their acts, but their attitudes as well. Hence the classic statement of George Fox when he was asked to accept an appointment in the army, "I told them I knew whence all wars arose, even from the lusts, according to James' doctrine, and that I lived in the virtue of that life and power that took away the occasion of all wars."

Though Fox and his early associates did not immediately see the full implications of these teachings, they soon began to realize the revolutionary directions their lives would have to take. Abandonment of war and violence; the practice of absolute integrity; the refusal to give false honor to anyone; simplicity of life; respect for the equality of all people before God: these practices and convictions gradually became the hallmark of the new movement.

EARLY GROWTH

The Quaker movement did not achieve significant momentum until Fox journeyed into the northwest Lake Country of England in the early summer of 1652. He established a base in Lancashire at Swarthmore Hall through the hospitality of Margaret Fell and her husband, Justice Thomas Fell. From Swarthmore Hall, the Quaker message was quickly carried throughout England and Wales, where Quaker preachers found like-minded groups meeting under various names such as Seekers or Ranters, often under spontaneous local leadership. Fox and his followers initially called themselves "Children of the Light" or "Friends of the Truth" or "Publishers of Truth," as well as the Society of Friends. The name Quaker (originally derogatory) was first assigned to them because of their habit of shaking or trembling before the Lord in their meetings for worship.

By 1655 and 1656 the first Publishers of Truth had reached Barbados in the West Indies. About the same time, some had come to New England, to the Chesapeake Bay area of Maryland, and to the Tidewater area of lower Virginia. A few years later the Quakers had become established in New Amsterdam (now New York) and eastern North Carolina.

From the beginning, the new religious movement faced persecution for its challenge to both religious authority and social hierarchy. George Fox himself was jailed many times. Local clergy and magistrates were often hostile to Quakers in their parishes and jurisdictions. Friends' refusal to pay church taxes often resulted in severe economic losses. The presence of women preachers who felt called by God to testify publicly to their beliefs, led to widespread fear and ridicule. Persecution tended to be even more severe in Puritan New England where four Friends, including Mary Dyer, died as martyrs, hanged on Boston Common for the crime of preaching Quakerism in Massachusetts. In England, widespread persecution began on a national scale following the restoration of the monarchy in 1660. It is estimated that between 1662 and 1688 about 450 Friends died in prison and another 15,000 suffered imprisonment, severe fines, or both.

Not until 1666, following release from a long imprisonment, did George Fox begin a serious campaign for the establishment of Friends meetings for business and discipline. Before this time, Friends had met only sporadically to establish church policy. The meeting for sufferings in London Yearly Meeting came into being about 1675 as a kind of executive committee to provide relief for Friends and their families suffering from persecution throughout Britain and to publicize information concerning acts of injustice and cruelty. The first queries were questionnaires circulated to ascertain the status and needs of persecuted Friends; only much later did the queries begin to inquire into matters of faith and discipline. The Scottish Quaker, Robert Barclay, (1648-1690) became a leader in the campaign to turn an undisciplined spiritual movement into a recognized religious community. His *An Apology for the True Christian Divinity, being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers*, was published in Latin in 1676, and English in 1678. Known simply as *Barclay's Apology*, it became a classic statement of Quaker theological principles and a basis for theological unity among Friends until the divisions of the nineteenth century.

QUAKER SETTLEMENT IN NORTH AMERICA

Migration of Friends from the British Isles to America grew to significant levels after 1681, when William Penn received a grant of a large portion of land from the British crown. A large Quaker community developed in the Delaware Valley, centered around the new city of Philadelphia. A haven from persecution for Friends, Pennsylvania became a "Holy Experiment" in practicing the Quaker faith.

In the mid-1700's there was a general reform movement within the Society of Friends in America, culminating in the withdrawal of a majority of Friends in Pennsylvania from active participation in the government of the colony rather than support the French and Indian War. There was a strengthening of particular testimonies. A leader of this movement was John Woolman (1720 -1772), who is most widely known for his testimony against slavery. Many eighteenth century Friends owned slaves, but under the leadership of Woolman and others, they gradually adopted a testimony against the ownership of slaves. The Revolutionary War presented difficult challenges to Friends, and the peace testimony was not consistently maintained. Some Friends sympathized with the Revolutionary colonists, and a few actively supported their cause. Some Friends, while attempting to remain neutral, were caught between enemy lines and suffered greatly. Some Friends maintained loyalty to Britain and a few emigrated to Canada.

In the succeeding years of the American colonial period, a great tide of Quaker migration extended southward from Pennsylvania through western Maryland to northern Virginia and the Shenandoah Valley, into the Piedmont area of North Carolina, and into the back country of South Carolina and Georgia. In the years following the American Revolution, Quaker settlers found their way into the area known as the Northwest Territory (now Ohio and Indiana). The first significant Quaker settlements were established shortly after 1800 in the vicinity of Belmont County in eastern Ohio, and in the Miami River Valley in southwestern Ohio. Some of these Friends came from Pennsylvania, New York, and New England, but the majority seems to have moved from Virginia, the Carolinas and Georgia. By 1810, the Quaker settlements were spreading into Indiana, and by 1825 they had reached the Illinois border.

Even as they spread throughout the country, the American Quaker movement began to draw into close-knit communities insulated as far as possible from the rest of the world. This resulted in an early emphasis on Quaker schools. Acceptance of non-Quakers through marriage was discouraged, and requirements for membership became increasingly rigid and legalistic. As a consequence, the Society disowned thousands of members for infractions of Friends discipline, and uncounted others withdrew voluntarily in search of greater freedom and opportunity to express their faith. Friends in the southern states increasingly found themselves isolated as they freed their slaves. Many moved to Ohio in order to escape the evils of slavery. Others joined different religious communities in order to continue owning slaves. Those who remained Friends, especially in the significant Quaker communities of North Carolina, faced legislation prohibiting them from freeing their slaves, and suffered persecution from their slave-owning neighbors for their stance against slavery, culminating in violent reprisals and forced conscription during the Civil War.

DIVISIONS AMONG FRIENDS

The tendency to withdraw from the world had weakened Quakers in some ways and made them vulnerable to revolutionary forces in the larger society. Increased internal rigidity resulted in doctrinal disputes and in disagreements about the proper pattern of life. Whereas early Friends had found unity in their experience of a living divine presence in their worship and in commitment to lives based on obedience to God and love of neighbors, by the early nineteenth century dissent over issues of theology, war, and slavery began to break the bonds of love and fellowship.

The Hicksite Division

In the United States, the first great division came in 1827 in Philadelphia Yearly Meeting, followed by similar divisions in four other yearly meetings in 1828. The general cause was a theological difference between the followers of Elias Hicks, a minister whose message had what was regarded as Unitarian tendencies in the eyes of the Orthodox Friends. There were three specific points of contention: (1) Emphasis by Hicks and his associates on more democratic church government versus the centralization of power in the prevailing yearly meeting establishment; (2) Aversion of the rural followers of Hicks to the more affluent lifestyle of the city Quakers; (3) Increasing insistence by urban Friends upon correct evangelical doctrine as opposed to the more open mysticism of the much more numerous rural Quakers who were oriented toward a non-creedal faith, seeking immediate guidance of the Light Within.

After Friends divided into Hicksite and Orthodox yearly meetings, Hicksite Friends embraced both liberal theology and social reform in the late nineteenth century, although some Friends who believed the Hicksites were not moving fast enough, formed their own new Progressive yearly meetings. Hicksites cooperated with other Friends in the concern for the welfare of American Indians, assisted with education and relief for the liberated slaves following the Civil War, and provided prominent leaders, notably Lucretia Mott (1793-1880), in the campaign for women's suffrage and women's rights more

generally. In 1902, the (Hicksite) Friends General Conference was organized as a means of mutual support and encouragement, especially for Friends residing in remote situations.

The Wilburite Division

A second major division was the Gurney-Wilbur separation in the 1840s and 1850s, occasioned by differences in the responses of American Orthodox Quakers to the teachings of an English banker and theologian, Joseph John Gurney. A New England Quaker leader named John Wilbur taught that Gurney's evangelical teachings led to putting worship and interpretation of the Bible under human control instead of submitting to the will of the Spirit. Whereas Gurney promoted the evangelical idea that one can be saved instantly by grace, Wilbur believed in the Quaker ideal of being led by the Inner Light toward personal perfection. Wilbur objected to Gurney's teaching because it implied that "men are justified by faith without regard to obedience."

The first phase of this separation began in New England in 1845, spread to other East Coast yearly meetings, and finally caused a major schism in Ohio in 1854, as the Ohio Yearly Meeting (Orthodox) divided into Gurneyite and Wilburite branches. Although sympathy for the Wilburites was strong in the prestigious Philadelphia Yearly Meeting (Orthodox,) there was a minority who supported the Gurneyites. In order to avoid another painful separation, and as a means of tolerating internal divisions between Wilburites and Gurneyites, the Philadelphia Yearly Meeting (Orthodox) suspended correspondence with other yearly meetings for many years.

The Conservative Division

After the Hicksite schisms of the 1820s, and the Wilburite schisms of the 1840s and 1850s, Friends faced another round of separations beginning in the 1870s. After the Civil War, many Gurneyite/Orthodox meetings adopted a programmed form of worship with paid pastoral leadership, and participated more fully in the prevailing Protestant church culture. In 1887 they joined together at a conference in Richmond, Indiana, to create an association known as the Five Years Meeting, later known as the Friends United Meeting (FUM.) By that time, however, evangelical innovations among the Gurneyites, such as paid ministers and programmed worship, had led to divisions as Conservative Friends formed their own yearly meetings in Iowa and Indiana (Western Yearly Meeting) in 1877. Kansas Yearly Meeting followed in 1879, and Canada Yearly Meeting (centered in Ontario) separated soon thereafter. North Carolina Yearly Meeting separated in 1904. The Wilburite and Conservative yearly meetings were bound together, not by a formal organization, but by an exchange of epistles and intervisitation.

Twentieth Century Divisions

Although some yearly meetings continued to hold aloof from cooperation with others, by the very early twentieth century Friends were broadly divided into three groups: Gurneyite (Five Years Meeting); Hicksite (Friends General Conference, FGC;) and the Conservative/Wilburite circle of correspondence. The Friends United Meeting suffered further schisms in the twentieth century as strongly evangelical Friends left to form independent evangelical yearly meetings that joined together in the Evangelical Friends Alliance in 1965. This became The Evangelical Friends Church in 1971. There was also in the early twentieth century, an independent group of Friends in San Jose California, begun about 1885 by Iowa Friends Joel and Hannah Bean. That formed the nucleus of the Pacific Coast Association of Friends (1931) and the Pacific Yearly Meeting (1947). The relatively liberal and non-doctrinal "Beanite" Friends represent yet another current among twentieth century Quakerism; the unaligned or independent Friends monthly and yearly meetings founded throughout the southern and western states.

FRIENDS IN IOWA

Orthodox, Abolitionist, and Hicksite

The movement of Friends into the Northwest Territory brought about the establishment of Ohio Yearly Meeting by Baltimore Yearly Meeting in 1813. In 1821, Indiana Yearly Meeting was set off from Ohio Yearly Meeting.

The first Quaker settlement in Iowa began in 1835, when the Isaac Pidgeon family arrived in Henry County in southeastern Iowa. The settlement grew rapidly, and soon Salem Preparative Meeting was set up by Vermilion Monthly Meeting in Illinois. Salem Monthly Meeting was recognized by Western Quarterly Meeting of Indiana Yearly Meeting in 1838. As Quaker settlements formed in surrounding areas to the north and west of Salem, Pleasant Plain Indulged Meeting became Pleasant Plain Monthly Meeting in 1842. Six years later Pleasant Plain Quarterly Meeting was set off from Western Quarterly Meeting of Indiana.

The earliest period of Iowa Quaker history was not without its tensions. Beginning about 1840, a conflict arose in Indiana Yearly Meeting concerning how closely Friends should be involved in the abolitionist movement of the time. The leadership of Indiana Yearly Meeting was inclined to discourage close collaboration with the abolitionist effort, and even sought to maintain cordial relations with national leaders such as Henry Clay who countenanced slavery. This attitude caused fervent abolitionists to withdraw from Indiana Yearly Meeting in 1843 and form the Indiana Yearly Meeting of Abolitionist Friends. A small abolitionist Friends meeting was established at Salem, Iowa, which continued for a number of years. Eventually the increasing popular sentiment against slavery led a number of the abolitionist Friends to feel comfortable in rejoining the larger body of Friends. A number of Friends at Salem were active in the Underground Railroad, assisting fugitive slaves from Missouri to flee to the northern states and to Canada. As the Quaker migration spread to northern and western Iowa, Quaker settlers' cabins became havens of refuge for many fugitive slaves in the years leading up to the Civil War.

Friends began to settle Cedar County in the 1840s, building their first meetinghouses in the 1850s. So many Friends from the East settled here that the area between the Iowa and Cedar Rivers near Springdale was known as "Quaker Ridge." Springdale became a center of anti-slavery sentiment, and provided a temporary haven for the abolitionist leader John Brown as he covertly planned his assault on the federal arsenal at Harper's Ferry, Virginia, in 1859. Strongly opposed to slavery, and strongly committed to the peace testimony, Cedar County Friends were divided in their attitude toward Brown. Some befriended him and his followers, looking the other way as they conducted military drill on Quaker-owned farms. Others regarded Brown as a disruptive force in the community. After Brown and his men assaulted the Harper's Ferry arsenal in the hopes of distributing arms to slaves, Cedar County Friends found themselves accused, to their dismay, of having encouraged a war spirit.

Orthodox meetings established as Quaker settlements proceeded across Iowa including: Spring Creek Monthly Meeting near Oskaloosa in 1851; Three River Monthly Meeting centered at Ackworth in 1852; Red Cedar Monthly Meeting near Springdale in 1853; Winneshiek Monthly Meeting in northeastern Iowa in 1855; and Bear Creek Monthly Meeting in west central Iowa in 1856. By 1860, there were five Orthodox/Gurneyite quarterly meetings in Iowa consisting of 45 local meetings in 18 different counties.

Iowa Yearly Meeting was authorized by Indiana Yearly Meeting in response to continued requests from Friends in Iowa. Accordingly, the first Iowa Yearly Meeting sessions were held in the fall of 1863, at Spring Creek Meeting about two miles northeast of the present Oskaloosa city limits.

While Orthodox Friends settled in Iowa and organized their meetings first under the care of Indiana Yearly Meeting, and then under the new Iowa Yearly Meeting, Hicksite Friends from Virginia and Ohio, who settled in Eastern Iowa, came under the care of Baltimore Yearly Meeting (Hicksite). Prairie Grove Monthly Meeting in Henry County (Wayne Township) was organized in 1856 as part of Fairfax (Virginia) Quarterly Meeting of Baltimore Yearly Meeting. Hicksite Friends from Ohio settled in Muscatine and Johnson counties, near West Liberty, and organized Wapsinonoc Monthly Meeting. They united with Prairie Grove to form the Prairie Grove Quarterly Meeting under the Baltimore Yearly Meeting. In 1875, Prairie Grove Quarterly Meeting became part of the Illinois Yearly Meeting. Friends from the three Iowa Hicksite monthly meetings (Prairie Grove, Wapsinonoc, and Marietta near Marshalltown in Marshall County) played prominent roles in Illinois Yearly Meeting in the late nineteenth century. However, in the twentieth century each of the three meetings suffered sustained membership decline and were laid down.

Wilburite

Beginning in 1851, a settlement of Friends associated with the Ohio Yearly Meeting began to form in eastern Linn County, extending into western Jones County. They soon organized Linn Preparative Meeting under the direction of Red Cedar Monthly Meeting (Indiana Yearly Meeting) centered near Springdale in Cedar County, Iowa. The division between Gurneyites and Wilburites soon appeared among Iowa Friends.

In 1853, Caleb Gregg, a recognized minister of some ability, moved with his family to the Linn County settlement. When his Wilburite views became known to the Friends at Red Cedar, overseers of Red Cedar Monthly Meeting drew up a complaint against Gregg and asked Linn Preparative Meeting to deal with him. When Linn Preparative Meeting declined to discipline Gregg, the overseers persuaded the monthly meeting to treat with Gregg and to visit Linn Preparative Meeting. This situation led to the disowning of Caleb Gregg in Tenth Month, 1854, and the laying down of Linn Preparative Meeting by Red Cedar Monthly Meeting.

At about the same time, on Ninth Month 5, 1854, Ohio Yearly Meeting (Orthodox) separated into Gurneyite and Wilburite branches. Ohio Wilburite Friends moving westward were encouraged to leave their membership certificates in Ohio (particularly with Stillwater Monthly Meeting) rather than organize a separate Wilburite branch in Iowa. Despite this advice, a small Iowa Wilburite separation occurred in Salem Quarterly Meeting in 1854, and 1855. This body was unsuccessful in its attempt to gain recognition from Ohio Yearly Meeting (Wilburite). Ohio Yearly Meeting (Wilburite) blamed the other Quaker groups in Ohio for schism, claimed to be the only legitimate yearly meeting in Ohio, and refused at this time to enter into correspondence with any group that separated from other Quaker bodies. The small separatist Wilburite branch in Iowa was uncertain whether to affiliate with Ohio Yearly Meeting or form a separate group. Isolated from all other groups of Friends, it lost most of its adherents to meetings directly associated with Ohio Yearly Meeting. In the 1870s, the remaining Iowa separatist Wilburites affiliated with the Pennsylvania General Meeting (Fallsington).

The organization of the large majority of Wilburite Friends in Iowa proceeded under the direction of Ohio Yearly Meeting. On Fifth Month 21, 1862, Wilburite Friends in Cedar and Linn counties organized Hickory Grove Monthly Meeting. It had been set off from Stillwater Monthly Meeting, Ohio Yearly Meeting, on Second Month 2, 1862. The monthly meeting consisted of Hickory Grove Preparative Meeting, located 2.5 miles southeast of West Branch, Iowa, and Springville Preparative Meeting in Linn County, Iowa.

On Eleventh Month 18, 1865, Springville Monthly Meeting was set off from Hickory Grove Monthly Meeting. Springville Monthly Meeting came to consist of the older Hopewell Meeting located east of Viola and south of Stone City, and Whittier Meeting northwest of the town of Springville. Hopewell Meeting, which had been organized as a Preparative Meeting on First Month 9, 1867, was laid down in 1908. In 1912, the Hopewell Meetinghouse was dismantled and shipped by rail and wagon to Paullina, Iowa, where it was reassembled to serve the Paullina Meeting at Mapleside. Whittier Meeting continued and became quite large in membership in the late nineteenth and early twentieth centuries. The name of Springville Monthly Meeting was changed to Whittier Monthly Meeting in 1958.

Coal Creek Monthly Meeting, located northwest of What Cheer in Keokuk County, Iowa, was organized as a preparative meeting under Pennsville Monthly Meeting, Ohio. Coal Creek was granted monthly meeting status under Pennsville Quarterly Meeting, Ohio, in 1864. In its earlier years, Coal Creek also had a substantial membership. In 1868, the Hickory Grove, Springville, and Coal Creek monthly meetings were organized into Hickory Grove Quarterly Meeting under Ohio Yearly Meeting (Wilburite).

Friends who had migrated from Pennsylvania, Ohio, and Iowa began meeting in Quaker homes in Pasadena, California, in 1886. In 1893, these Friends built a meetinghouse. Hickory Grove Quarterly Meeting (then still a part of Ohio Yearly Meeting) established Pasadena Monthly Meeting in 1894. A large committee from the Hickory Grove Meeting in Iowa went to California to attend the official opening of Pasadena Monthly Meeting.

As early as 1870 there was interest in establishing a boarding school for the youth of the Hickory Grove Quarter, and in 1875, 12 acres of land were purchased adjacent to the Hickory Grove Meetinghouse as a site for such a school. However, way did not open for the construction of Scattergood School until 1890. Friends of Kansas Yearly Meeting (Conservative) seem to have supported Scattergood in some measure during its early years.

IOWA YEARLY MEETING OF FRIENDS (CONSERVATIVE)

The Iowa Yearly Meeting of Friends (Gurneyite) founded in 1863, continued to grow in membership and in geographic scope in the years following the Civil War. However, dissatisfaction with traditional Quaker discipline, accompanied by the attraction of a revival movement surging through the Midwest, intensified in this time of post-war adjustment. Almost as soon as the yearly meeting was formed, a new revivalist and holiness emphasis began to dominate the yearly meeting and quarterly meeting sessions, an emphasis which would tend to revolutionize Quaker faith and practice. Some more conservative Iowa Friends viewed the new evangelical practices as based on a theology at variance with the Friends testimony of immediate and perceptible guidance by the Spirit. These evangelical practices, including programmed worship, appeared to place leadership by human ministers above leadership by the Spirit.

Matters came to a climax in Bear Creek Quarter during an especially emotional general meeting at the close of the regular early spring quarterly meeting in Second Month, 1877. The meeting has been described by Darius B. Cook in *History of Quaker Divide*, (Cover-title: *Memoirs of Quaker Divide*), Dexter, Iowa, *The Dexter Sentinel* 1914, pp. 70-71. " During the first two days the meetings were conducted after the usual order, but on Fourth Day morning a change came. A 'call' was made by B. B. Hiatt for all those who wished to forsake sin and lead a different life to come to the front seats. About 20 arose at once, some not waiting to reach the aisles stepped over seats, and the 'mourner's bench' was again introduced into Bear Creek Meeting. Great confusion followed. Some who did not come forward were visited at their seats, where prayer groups were formed. Some in the room were praying, others

weeping aloud, some were pleading, and occasionally another would break in with a stanza or two of a hymn. The more conservative Friends, who had been dissatisfied all along with these revolutionary revival methods, and had used their influence to hold it in check, or keep it out, were much hurt by this move. Apparently by common impulse, they left the meeting and began to depart for their homes. As a parting testimony against it, one elderly woman, before taking her departure, standing in front of the 'mourners bench,' declared that the Society of Friends is now dead. That this action had killed it. This seemed to be an expression of their feelings in general, as their subsequent action showed."

A group concerned to maintain the ways of Friends based on worshiping in quiet expectant waiting under the leadership of the Spirit withdrew from the meeting. At a conference of Conservative members of Bear Creek Quarterly Meeting, held at Bear Creek Fifth Month 29, 1877, measures were taken to set up separate Conservative monthly meetings at Bear Creek northwest of Earlham, at North Branch in the Earlham vicinity, and at Summit Grove near Stuart, as well as a separate Bear Creek Quarterly Meeting (Conservative). These meetings adopted the label "Conservative" because their members wished to conserve their traditional worship and understanding of Truth based on expectant waiting worship and direct communion of the individual with God. They found in the new evangelicalism: a dependence upon outward means rather than inward light in worship; an elevation of the role of individual leadership at the expense of the leadership of the spirit; a tendency to undervalue the work and teachings of early Friends; and the introduction of what they regarded as "disorder," "confusion," and "the spirit of the world" in meetings for worship.

In the autumn of 1877, when the Conservative Friends presented themselves as representatives of Bear Creek Quarter at the Iowa Yearly Meeting at Oskaloosa, their credentials were not accepted. They then retired to a nearby building and proceeded to organize a separate yearly meeting, the Iowa Yearly Meeting of Friends (Conservative) IYM(C).

Further Conservative separations followed. Within the next year, a small group of Friends in the vicinity of Ackworth, in Warren County, withdrew from the larger body of Friends there and formed South River Meeting. This became a preparative meeting of North Branch Monthly Meeting. Salem Quarterly Meeting of Friends (Conservative) was also organized in southeast Iowa. Two monthly meetings were established in the new quarter, Salem Monthly Meeting in Henry County and Pilot Grove Monthly Meeting in Lee County.

In the years leading up to 1883, a number of Conservative Friends withdrew from the Springdale Monthly Meeting at West Branch. In Eighth Month 11, 1883, they organized a separate Conservative monthly meeting. These Friends found warm acceptance when they attended the next sessions of IYM(C). A meetinghouse of sufficient size to accommodate the conservative yearly meeting sessions was soon constructed in West Branch, where sessions of yearly meeting were first held in 1889. From then until 1913, IYM(C) met alternately at West Branch and at North Branch near Earlham. Springdale Monthly Meeting changed its name to West Branch Monthly Meeting in 1888.

The Friends of Stavanger Meeting in Marshall County had first been set up by Friends from Stavanger in Norway where they had suffered persecution for peace principles and refusal to support the established Lutheran Church. They had also been dissatisfied with membership in the larger body of Friends. After a congenial visit to Conservative yearly meeting sessions in the autumn of 1884, these Friends of Norwegian background were welcomed into IYM(C) in 1885. In 1893, Stavanger Meeting established an indulged meeting at Norway, Iowa. In 1890, at the request of Stavanger Monthly Meeting, Stavanger School was founded by the yearly meeting. The building erected near the meetinghouse provided for

boarding and day pupils, with special provision for helping Norwegian immigrants. By 1914, it seemed that this school had fulfilled its purpose, and it ceased operating.

In the autumn of 1885, a new Conservative monthly meeting was organized near Paullina in O'Brien County in northwestern Iowa. A vigorous Friends community developed there. For a number of years, from 1886 to 1924, the meeting supported an elementary school and an academy where students could receive the early years of their high school education. IYM(C) first met at Paullina in 1913.

While there was growth in certain communities in these early decades of the IYM(C) there was decline in others. Many young Friends left their rural communities in search of work. Others, who found the social conservatism of Friends burdensome fell away from their ancestral Quakerism, or were attracted to other religious denominations. In far southeastern Iowa, Pilot Grove Monthly Meeting was laid down in 1887 and Salem Monthly Meeting was laid down by 1892. The remaining members residing in Salem Quarter area were transferred to West Branch Monthly Meeting. In Bear Creek Quarterly Meeting in west-central Iowa, Summit Grove Monthly Meeting, near the town of Stuart, was laid down in 1891, and its membership attached to North Branch Monthly Meeting at Earlham. In 1908, North Branch Monthly Meeting was laid down and its membership, including South River Indulged Meeting, was attached to Bear Creek Monthly Meeting.

During the years leading up to the First World War, the two remaining quarterly meetings of IYM(C) served a vital function in uniting the scattered groups of Friends. Bear Creek Quarter, after 1908, consisted of Bear Creek Monthly Meeting, South River Indulged Meeting, and Paullina Monthly Meeting, which had been transferred from West Branch Quarterly Meeting in 1904. West Branch Quarterly Meeting included West Branch Monthly Meeting and Stavanger Monthly Meeting.

In 1883, IYM(C) began an exchange of epistles with Ohio Yearly Meeting (Wilburite,) which joined the circle of Conservative yearly meetings including Western, Kansas, Canada, and New England Yearly Meeting (Wilburite). A newspaper published in Kansas, *The Western Friend* (1879-1890), was widely read among Conservative Friends in Iowa, and contributed to a sense of unity among the various groups of Conservatives. North Carolina Conservative Friends separated from the larger pastoral body and organized a separate yearly meeting in 1904, the North Carolina Yearly Meeting of Friends (Conservative). In 1911, a conference of Conservative Friends held at Barnesville, Ohio, in 1911, drafted *A Brief Synopsis of the Principles and Testimonies of the Religious Society of Friends*, which was subsequently approved by all the Conservative and Wilburite yearly meetings and published in 1913.

The 1917 sessions of IYM(C), held at Bear Creek, were momentous. It was at this time that the membership of Hickory Grove Quarter was transferred from Ohio Yearly Meeting (Wilburite) to IYM(C). More than doubling the membership of the yearly meeting, this merger brought a significant influx of Wilburite Friends into IYM(C). Scattergood School also came under the care of Iowa Yearly Meeting (C), and has remained its major project ever since.

THE TWENTIETH CENTURY

Wartime Challenges

Of even more immediate concern to the 1917 Yearly Meeting than organizational change was the challenge of a World War. Within the following year, many of the young men in the yearly meeting took the position of conscientious objection. When they were drafted into the armed forces, a number of them experienced hardship and suffering in the military camps because of their steadfast resistance to

military service of any kind. Shortly before the close of the war, several were furloughed for farm work in the United States. Others were furloughed to the American Friends Service Committee (AFSC) for reconstruction work in Europe. That experience opened new vistas for many concerning the Quaker mission and message in the modern world.

The life of the yearly meeting continued on a fairly even course, but the experience of World War I opened new vistas for many concerning the Quaker mission and message in the modern world. The tension between the old quietism and the new activism is evident in the *1925 Minutes of the Yearly Meeting*. IYM(C) was held at Whittier that year. In the responses to the queries, Friends were reported to maintain faithful testimonies against oaths, clandestine trade, prize goods and lotteries, a hiring ministry, intoxicating liquors, and military service, and to practice plainness in speech, deportment, and apparel. The report of the Peace and Service Committee focused on a different set of issues, and urged Friends to support the World Court as a step toward the abolition of war, to protest the unjust treatment of China at the hands of "so-called Christian nations," and to contact state legislators in opposition to the death penalty.

At the 1925 annual sessions a communication was read from young Friends in attendance urging IYM(C) to devise new ways to develop and share "our message of love and peace, showing our attitude toward such things as preparation for war." In 1927, a peace committee was established as a permanent committee of the yearly meeting. In subsequent annual sessions, yearly meeting Peace Committee reported on various initiatives that involved cooperation with the national office of the American Friends Service Committee, including a peace caravan and a campaign for peace education in schools. At the 1931 annual sessions, a report of the work of the American Friends Service Committee was read and approved and the nominating committee was authorized to make nominations for membership on that committee.

Friends faced new challenges with the onset of the agricultural depression in 1922, and the Great Depression in 1929. In the years following, the elementary schools which had operated under the care of the monthly meetings were all closed. Scattergood School was closed in 1931, although the campus and buildings were preserved and the school was reopened on a new basis in 1944.

In 1920, Hickory Grove Monthly Meeting merged into West Branch Monthly Meeting. In 1928, Kansas Yearly Meeting (Conservative) was laid down. Its one remaining monthly meeting (Spring River near Galena, in Cherokee County, Kansas) was attached to Bear Creek Quarterly Meeting. Spring River Meeting became inactive around 1960 and was laid down in 1967.

World War II presented a new challenge to Friends who sought to uphold the peace testimony. During the years from 1941 to 1946, a number of young men associated with IYM(C) participated in the Civilian Public Service Program. In 1948, when confronted with registration under the new Selective Service and Training Act, some young Iowa Quakers declined to register and received sentences in Federal prisons.

From 1939 to 1943, the idle campus of Scattergood School served as a hostel for war refugees from Europe relocating in the United States. The hostel grew out of a concern expressed by the Young Friends of Iowa Yearly Meeting at their 1939 gathering and was operated jointly by both Iowa yearly meetings and the American Friends Service Committee.

In addition to the Scattergood Hostel, Friends saw a need for a relocation program for Japanese-Americans in the US internment program. Opposition in the West Branch community deterred the

American Friends Service Committee (AFSC) from bringing Japanese-Americans to Scattergood, but prominent Friends in Des Moines from both Iowa yearly meetings joined forces toward that end. Their work was partly responsible for the establishment of a regional AFSC office in Des Moines which continues to administer programs in the Central United States.

In the autumn of 1944, and in response to another initiative from the Young Friends of the yearly meeting, Scattergood School was re-opened by IYM(C) in co-operation with some Friends from Iowa Yearly Meeting (FUM). The service and personal sacrifice of many dedicated teachers, students, alumni, and Scattergood Committee members has enabled Scattergood Friends School to thrive. The school plans to continue as a vital educational community, upholding the values of Friends in the twenty-first century.

THE LATER TWENTIETH CENTURY

Reinventing Iowa Yearly Meeting (Conservative)

IYM(C) experienced both decline and growth in the latter half of the twentieth century. Membership in rural meetings followed the general decline in the rural population, and the shrinking size of families. Friends in rural meetings saw many young people leave their communities, and in many cases leave the Religious Society of Friends as well. Young Friends who remained in the meetings often combined an appreciation for the spirituality of the IYM(C) with a broader, internationalist outlook and a willingness to become involved in political and social activism, which had been looked upon with suspicion by previous generations of Conservative Friends.

Stavanger Friends Meeting was closed in 1953, and reorganized as an independent Friends meeting. Coal Creek Monthly Meeting near What Cheer was laid down in 1986, when its membership became too small. Monthly meetings existed briefly in Cedar Rapids from 1960 to 1976 and in Marshalltown from 1974 to 1978.

The Pasadena Meeting in California dwindled to one meeting for worship per month in the 1980s, and interaction with the rest of the yearly meeting had also diminished. Pasadena withdrew from IYM(C) in 1985, because of theological differences that rose to the surface when the yearly meeting appointed a clerk who did not profess Jesus to be his Lord and Savior and did not accept the atoning value of Jesus' death. Pasadena Monthly Meeting was laid down a few years later.

Growth in the same period occurred primarily through the addition of new urban meetings, especially those associated with college campuses. The yearly meeting was gradually transformed by an influx of new Friends with few ties to the culture of rural Iowa Conservative Quakerism. Some older Friends from the rural meetings regarded this development with trepidation, fearing an influx of "Hicksites," but others welcomed the new meetings. At the same time, Friends from the new meetings learned, especially in the sessions of the yearly meeting, to appreciate the quiet waiting on the Spirit in meetings for worship, and the reverent search for unity in the conduct of business, that are the hallmarks of Iowa Conservative Quakerism.

Des Moines

In 1939, a few people began meeting for unprogrammed worship in a Des Moines home. The group continued to meet informally for about ten years, and grew with the coming of the AFSC office and the Japanese Hostel. By 1950, the group was meeting for worship and a joint Sunday School at First Friends Church. In December 1953, the group decided to move to the Jewish Community Center where they could meet at a more convenient hour and could conduct their own business meetings. In 1954, the Des

Moines Friends Meeting (later Des Moines Valley Friends Meeting) was recognized as a monthly meeting by the Friends World Committee for Consultation (FWCC). The meeting moved to the Easter Seal Center in 1956, and met there until the present meeting house was completed in 1966. The meetinghouse is an integral part of Friends House, the headquarters of the Central Region of AFSC. The Des Moines Valley Monthly Meeting joined the Bear Creek Quarter in 1961.

Ames

Iowa (FUM) Friends from the Bangor area established a church in Ames in the first decade of the twentieth century. This church was laid down, and groups of Friends met sporadically for unprogrammed worship. These meetings became more frequent beginning in 1937. In 1939, the group began to meet regularly in the Memorial Union on the Iowa State College campus and at various churches. During the later years of World War II, the meeting was strengthened by the attendance of some of the Civilian Public Service men stationed at the Iowa State Agronomy Farm. To enable the meeting to have closer cooperation with other Friends in Iowa, the Ames Meeting became a preparative meeting in 1954, under the care of Des Moines Valley Friends Meeting. Ames Monthly Meeting joined Bear Creek Quarter in 1963. After 1985, the meeting for worship was held first in a house made available to the meeting upon the death of Edward Allen, and then at the Heartland Senior Center until Ames Friends completed work on their own new meetinghouse in 2001.

Iowa City

Students and faculty at the University of Iowa met for worship in the 1940s, and held their first monthly meeting for business in 1950. Affiliation with FWCC came in 1954. The Iowa Memorial Union on campus was the regular meeting place from 1950, until a meetinghouse was purchased in 1966. The membership has come from particularly diverse religious backgrounds through the years and has included foreign students and refugees. Iowa City Meeting united in membership with Hickory Grove-West Branch Quarter in 1965.

Lincoln

The first gathering of the present Lincoln (Nebraska) Meeting of Friends was in the fall of 1946, in the home of a Quaker family. It was formally established as an independent meeting under the care of FWCC in 1948. Lincoln Meeting was active in organizing the Missouri Valley Conference in 1955. After meeting at the YWCA and other locations, the group bought a meetinghouse in 1960, with a bequest from Olivia Pound, one of the founding members. The meeting was accepted into IYM(C) through Bear Creek Quarter in 1966.

Penn Valley

The group that came to be known as Penn Valley Meeting first met in 1942. Emma Cadbury, a Philadelphia Quaker, went to Kansas City to meet with several persons who had expressed interest in starting a Friends meeting. The group was put under the care of 57th Street Meeting in Chicago. In 1949, Penn Valley became an independent meeting under FWCC. It also joined other meetings in organizing the Missouri Valley Conference in the 1950s. In the mid-70s, FWCC discontinued its practice of serving as caretaker of independent meetings. Because of common interests and proximity, Penn Valley Monthly Meeting applied to Bear Creek Quarter and was admitted in 1978. The group met initially at Linwood and Main in Kansas City and later in the Unitarian Church. In 1951, a member of the meeting offered the basement rooms of her apartment building as a meeting place. This served as Penn Valley's home until 1973. During the Vietnam War, the rooms also served as an AFSC office and as a meeting place for other groups opposed to the war. In 1973, Penn Valley purchased a meeting house. The

meeting continues to share its meeting place with other community groups and with the Kansas City AFSC office.

Omaha

William A. and Lois Mott of Council Bluffs, Iowa, were part of the Omaha-Council Bluffs Monthly Meeting of Friends, which held regular worship and business meetings in the 1950s and early 1960s. That group later discontinued monthly meetings, but continued to worship in homes, and later in a religious center near the University of Nebraska at Omaha. The worship group became a preparative meeting under the care of Lincoln Monthly Meeting in 1991. Membership in IYM(C), as a monthly meeting, was granted in 1995.

Decorah

A Northeast Fellowship of Friends began meeting in Decorah in the early 1970s. Many of these Friends were active in Northern Yearly Meeting, and there was a certain amount of interaction with both that yearly meeting and IYM(C). During the 1980s, they met (still for unprogrammed worship) as a preparative meeting under the care of Hesper Meeting of Iowa Yearly Meeting (FUM). The Decorah meeting purchased a meetinghouse in 1995. IYM(C) granted membership to Decorah Monthly Meeting in 1995.

Yahara Monthly Meeting of Friends

In 2001 current and former members of IYM(C) meetings living in the Madison, WI area decided to form a meeting. From the outset their intent was to eventually become a monthly meeting affiliated with IYM(C). They met in a church, a school, members homes, and now find their home at St. Francis House, an Episcopal student center at the University of Wisconsin. They became a preparative meeting under the care of West Branch Meeting in 2003 and a monthly meeting in 2009.

At present (2011), 12 monthly meetings constitute IYM(C). They include: Ames; Bear Creek, near Earlham; Decorah; Des Moines Valley, in Des Moines; Iowa City; Lincoln, Nebraska; Omaha, Nebraska; Paullina (including the Sioux Falls, South Dakota worship group under their care;) Penn Valley, in Kansas City, Missouri; West Branch; Whittier; and Yahara in Madison, Wisconsin. There are other meetings and worship groups in the region which have no formal affiliation, but sometimes have contact with IYM(C).

Changes in the Quarterly and Yearly Meetings

In 1958, Bear Creek and Hickory Grove-West Branch Quarterly Meetings began to meet at the same place for the spring quarterly meeting. They typically held separate business sessions in the afternoon and a joint talk or discussion in the evening. Friends began to want a freer schedule and more time for fellowship, so in 1973, the gathering that came to be known as Midyear Meeting assumed the format of worship on Seventh Day and First Day mornings, with a program in the afternoon and evening of Seventh Day. Interim Meeting is scheduled during Seventh Day afternoon, and yearly meeting Peace and Social Concerns usually meet at Midyear Meeting. Since 1976, Midyear Meeting has been hosted by Bear Creek Monthly Meeting.

The role of the regional quarterly meetings diminished as participation in yearly meeting sessions became more practical for Friends from around the state, and as Midyear Meeting gained popularity. Bear Creek Quarterly Meeting was laid down in 1982, and Hickory Grove-West Branch Quarterly Meeting was laid down in 1988. Friends in the former Hickory Grove-West Branch Quarter continue to meet for worship, fellowship, and a program, as the Eastern Iowa Friends Gathering.

IYM(C) sessions were held at Paullina for the first time in 1913, and at Whittier for the first time in 1919. Beginning in 1921, sessions of IYM(C) rotated among three sites of Whittier, Paullina, and West Branch. Sessions were hosted by Pasadena Monthly Meeting in 1941, and by Bear Creek in 1917, 1920, and 1946. The 1970 sessions were held at the Interfaith Spiritual Center at Colfax, east of Des Moines. The Whittier and Paullina communities found it increasingly impractical to host yearly meeting sessions as their active local memberships dwindled. Whittier ceased hosting IYM(C) after the 1985 sessions. Paullina continued to host the sessions every third year through 1995. Yearly meeting sessions have been held at Scattergood every year since 1996.

Iowa Yearly Meeting of Friends (Conservative) was legally incorporated in 1973, and the Scattergood Friends School Foundation was incorporated in 1989. In 1982, IYM(C) began to experiment with a shorter annual session. It now meets from Third Day evening through the noon meal on First Day. Beginning in the mid-1990s, the program of IYM(C) sessions included workshops and interest groups similar to those of the Friends General Conference Gathering. During the 1980s, informal late evening singing emerged during annual sessions and also at Midyear Meeting, and eventually was included in the printed programs. A group called Meadowlarks evolved. It held weekend singing gatherings at other times during the year.

The Iowa Peace Education program was devolved from AFSC and in 1976, was reconstituted as the Iowa Peace Network, which is supported by Friends of both Iowa yearly meetings together with the Methodist Conference of Iowa, Mennonites, and the Church of the Brethren. During the Vietnam War, Friends supported both registrants and non-registrants for the military draft. The yearly meeting kept records of the number of conscientious objectors in the various monthly meetings, a practice discontinued in the mid-1970s.

North Carolina Yearly Meeting (Conservative) proposed a general conference of Conservative Friends in 1973. Paullina Monthly Meeting hosted such a gathering in 1976, with 11 Friends from Ohio and six from North Carolina joining with Iowa Friends. This group continues to meet in Ohio, but few Iowa Friends participate. IYM(C) continues to exchange special epistles each year with Ohio Yearly Meeting and North Carolina Yearly Meeting (Conservative,) and to appoint when possible, representatives to attend their annual sessions. Since the 1970s, many Iowa Friends have attended the annual Gathering of the Friends General Conference.

APPENDIX A : TIMELINE

U.S. and World	Year	Iowa
George Fox (1624-1691) begins ministry	1647	
“Publishers of Truth” reach Barbados	1655	
Arrival of Friends in New England, Maryland, Virginia	1655-6	
Restoration of the English monarchy (Charles II); organized persecution of religious dissenters intensifies in England	1660	
Pennsylvania granted to William Penn (1644 - 1718); “Holy Experiment” begins	1681	
John Woolman born (d. 1772)	1720	
Quakers withdraw from leadership in Pennsylvania government to avoid involvement with French and Indian War (1755-63)	mid 1700s	
Most southern Quakers free their slaves	by 1780	
Southern Quakers migrate to Indiana and Ohio	1800-10	
Ohio Yearly Meeting (YM) established	1813	
Indiana YM established	1821	
Friends’ migration reaches Illinois	1825	
Hicksite-Orthodox divisions	1827-8	
	1835	First Quakers settle in Iowa
	1838	Salem Monthly Meeting (MM) organized
	1842	Pleasant Plain MM organized
Indiana YM of Abolitionist Friends forms	1843	
Gurneyite-Wilburite division in New England	1845	
	1846	Statehood granted to Iowa
	1851	Spring Creek MM organized
	1852	Three River MM organized

	1853	Red Cedar MM organized, including Lynn Preparative Meeting (PM)
Gurneyite-Wilburite division in Ohio	1854	Gurneyite-Wilburite division in Eastern Iowa
	1855	Winneshiek MM organized
	1856	Bear Creek MM organized
	1862	Hickory Grove MM organized
Emancipation Proclamation issued	1863	first Iowa YM sessions
	1864	Coal Creek MM organized
U.S. Civil War ends	1865	Springville MM organized
	1867	Hopewell meeting included as a PM of Springville MM
	1868	Hickory Grove QM organized
Gurneyite-Conservative division in Western Yearly meeting	1877	Gurneyite-Conservative division forms Iowa Yearly Meeting (Conservative) (IYM(C))
Gurneyite-Conservative division forms Kansas YM (C)	1879	Salem QM (C) including Salem MM(C) and Pilot Grove MM(C) join IYM(C)
	1884	Springdale YM(C) joins Iowa YM(C)
	1885	Paullina MM organized, Stavanger MM joins IYM(C)
Friends United Meeting (Gurneyite) forms	1887	
	1888	Springdale MM renamed West Branch MM
	1890	Scattergood and Stavanger schools open
	1892	Salem MM laid down
	1894	Pasadena MM organized
Friends General Conference (FGC) Forms (Hicksite)	1902	
Gurneyite-Conservative division forms North Carolina YM (C)	1904	
	1908	Hopewell meeting laid down
WW I begins	1914	Stavanger Friends School closes
AFSC established	1917	Hickory Grove Quarterly Meeting (QM) transfers from

		Ohio YM to Iowa YM (C)
	1920	Hickory Grove and West Branch MMs merge
Kansas YM (C) laid down	1928	
	1931	Scattergood School closes
	1932-1941	Young Friends Conferences of Iowa YM(C) held annually at Methodist campgrounds in Clear Lake Iowa
First Pendle Hill Pamphlet published	1934	
	1939	Scattergood refugee hostel opens; Des Moines and Ames meetings form
	1943	Scattergood refugee hostel closes
Dumbarton Oaks conference lays Groundwork for UN	1944	Scattergood Friends School reopens
	1948	Lincoln MM recognized by FWCC
NATO established	1949	Penn Valley MM recognized by FWCC
Korean War begins	1950	Iowa City MM organized
Korean War armistice signed	1953	Stavanger MM reorganized as an independent Friends meeting
<i>Brown v Board of Education</i> decided	1954	Des Moines MM and Iowa City MM recognized by FWCC
<i>Friends Intelligencer</i> (Hicksite) and <i>The Friend</i> (Orthodox) merge to form <i>Friends Journal</i>	1955	
	1958	Springville MM renamed Whittier MM Hickory Grove and West Branch QMs merge
	1960	Cedar Rapids MM organized
	1961	Des Moines MM joins Bear Creek Quarter
Civil rights march on Washington	1963	Ames MM joins Bear Creek Quarter
	1965	Iowa City MM joins Hickory Grove and West Branch Quarter
	1966	Lincoln MM joins Bear Creek Quarter
U.S. military draft ends;	1973	Midyear Meeting assumes its present format
	1974	Marshalltown MM organized

- 1976** Iowa Peace Program of AFSC becomes Iowa Peace Network; Cedar Rapids MM laid down
- 1978** Penn Valley MM joins Bear Creek Quarter; Marshalltown MM laid down
- 1982** Bear Creek QM laid down
- 1985** Pasadena MM withdraws from Iowa YM (C)
- 1986** Coal Creek MM laid down
- 1988** Hickory Grove and West Branch QM laid down
- 1995** Omaha MM and Decorah MM join Iowa YM (C)
- 2009** Yahara MM joins Iowa YM(C)

APPENDIX B GLOSSARY

Advices and Queries- Statements of ideals and related questions used by individuals and meetings to examine their spiritual state and behavioral conduct. They serve as a continuing reminder of the basic faith and principles held to be essential to the life and witness of Friends.

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

As way opens- When the way forward in a given situation is not obvious, to be prayerfully alert for opportunities for right action.

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

Birthright members- Birthright membership occurs when both parents are members, unless the parents request otherwise. Adopted children may become members at the time of adoption.

Breaking meeting- Bringing closure of the meeting for worship by a designated friend shaking hands with the persons next to him or her. Following this, all shake hands with those near them.

Caretaker- A Friend appointed by his or her monthly meeting to assist with physical arrangements at yearly meeting sessions.

Centering- (also called "centering" or center down") Freeing one's mind of irrelevant or distracting thoughts in order to be open to "the still, small voice" of God from within during times of worship.

Clearness- A spiritually affirmed perception that there are no obstacles to a proposed course of action.

Clerk- A Friend appointed by a meeting to facilitate the consideration of issues and to gather and record the sense of the meeting when Friends attend to business.

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.

Conservative Friends- Groups of Friends who seek to conserve the traditional forms of worship and testimonies.

Continuing revelation- The belief that God speaks to people directly and continues to reveal God's nature to human kind.

Convener- Member of a committee, usually the first named, who calls together the first meeting of the committee.

Convincement- Discovery and acceptance, through the Light of Christ, of one's own sinful state and the need to change the direction of one's life by discerning and obeying the will of God.

Convinced Friend- (modern) Friend admitted to membership on his or her own request after discovering an affinity with the beliefs and practices of Friends.

Discernment- A spiritual process of determining whether a given leading is the right way forward for an individual or group at the that time.

Discipline- A book of faith and practice in the Religious Society of Friends, so called to reflect the spirit of discipleship felt by Friends.

Disownment- Involuntary termination of membership by action of the monthly meeting; an extreme step taken when a member's conduct is found to be irreconcilably incompatible with the beliefs and testimonies of the Religious Society of Friends.

Elder (noun)- A Friend appointed by the monthly meeting to foster the spiritual life of the meeting and its members. In the present day responsibilities of the elders may be included in those of the members of the Ministry and Counsel Committee. **To elder** is to encourage Friends or attenders to share their gifts with a meeting, or to question or admonish an individual regarding behavior incompatible with the faith, practice, and good order of Friends.

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

Exercises- Vocal ministry and prayers shared in a meeting for worship. Exercises of the Spirit that are spoken in worship during IYM(C) sessions are recorded for inclusion in the printed minutes of the sessions.

Facing benches- Historically, the seats in the front of the meeting room which face the body of the meeting, on which ministers and elders generally sat.

First Day- Because the months and days were named for heathen deities, many Friends preferred to use "First Day," "Second Day," and "First Month," "Second Month," etc.

Friend- A member of a monthly meeting of the Religious Society of Friends; a Quaker.

Gathered meeting- A meeting for worship that attains an unusually strong, moving sense of Divine presence, which touches the hearts of worshipers and unites them in a holy fellowship.

Good order- The procedures that have been found by experience to facilitate Friends' corporate activities as they seek to find and carry out God's will.

Hold in the Light- To ask for God's presence to illumine a person, situation, or problem, whether in concern or thanksgiving.

Inner Light- The immediate, personal presence of God in a person's heart that inspires and guides, helps to discern Truth, and gives strength to act on that guidance. Also known as "Inward Light," "Light Within," "Christ Within," and "Holy Spirit."

Labor with- To engage with an individual or group to struggle with a concern or difficulty.

Lay down- To terminate a committee or activity when its work is completed, no longer felt necessary, or when there is a lack of commitment or resources. 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 Business- Meeting for worship with attention to business; a meeting for worship in which a body of Friends seeks Divine guidance in applying their corporate perceptions of Truth to the community and world in which they live.

Meeting for Sufferings- Traditionally, a committee to support and care for members and their families who suffer because of their commitment to Friends' principles.

Minister- Historically, a Friend recorded and recognized by the monthly meeting as having a special gift for the ministry.

Ministry- A gift of the Spirit, including vocal ministry, spiritual care and social service.

Minute- A written record of the sense of a meeting with regard to a particular question or issue.

Monthly meeting- (1) A group of Friends that meets regularly (usually weekly) for worship, and generally meets once each month to consider business; the basic local unit of the Religious Society of Friends. (2) The scheduled meeting for worship with a concern for business held by such a group.

Opening- A fresh and significant insight into the ways of God, often resulting in a specific course of action or a particular stand on a matter.

Plain dress- The simple and unadorned garments worn by early Friends.

Plain language- Friends' use of "thee," "thy," and "thine" in place of "you" and "your," and addressing of persons by full names without honorary titles as an expression of equality (see page ___ Honors and Titles).

Preparative meeting- A group of Friends generally under the care and guidance of an established monthly meeting, preparing to become a monthly meeting.

Programmed meeting- A Friends meeting with a manner of worship which includes a pre-arranged program usually led by a pastor including sermon, music, an offering, and sometimes a period of unprogrammed worship.

Quaker- Informally, a member of the Religious Society of Friends. Originally it described a person experiencing the trembling sometimes resulting from spiritual experience, and was used in derision.

Quarterly meeting- An intermediate level of organization between the monthly and yearly meetings, originally meeting four times a year for worship and to consider business. Monthly meetings reported to quarterly meetings, which reported to the yearly meeting. Quarterly meetings of IYM(C) were laid down in 1982 and 1988, and monthly meetings now report directly to yearly meeting.

Queries- (see Advices and Queries)

Rise of meeting- The end of meeting for worship or business.

Released Friend- A concerned and qualified Friend set free for religious service related to a specific concern by removing other responsibilities. The meeting may provide financial or other support.

Seasoning- Considering a matter for a period of time in order to experience the will of God with regard to it.

Sense of the meeting- A collective understanding emerging from a meeting for business, gathered and explained by the clerk for the approval of the meeting.

Sojourning member- A Friend who is temporarily residing in the area of another monthly meeting and accepted by that meeting as a participating member.

Speak to one's condition- To be particularly meaningful to an individual-- usually referring to a statement or inward message.

Stand aside- To declare that one is not in unity with a proposed sense of the meeting, but nevertheless, to allow the meeting to proceed without further objection.

Stand in the way- To declare that one is not in unity with a proposed sense of the meeting, and to object to going forward. The meeting must decide whether this declaration prevents unity or is merely to be recorded.

State of the meeting- The statement of spiritual condition from the monthly meetings to the yearly meeting, prepared each year for Friends' consideration. **Stop in the mind** A sense that a contemplated action is not in good order, causing one to reconsider and to seek further guidance before moving forward.

Testimonies- Fundamental beliefs shared by Friends and applications of those beliefs to life in the world. Although Friends do not subscribe to a fixed creed, the testimonies collectively define the Religious Society of Friends.

That of God in everyone- The Divine presence in every person that imparts value and sanctity to each; the Inner Light that enables one to commune directly with God.

Travel minute- The letter of endorsement a meeting gives to one of its members who is traveling under the weight of a concern to witness that the Friend is called to travel under the weight of the concern and is doing so with the meeting's knowledge and oversight.

Truth- Friends' understanding of the will of God as made clear by direct revelation. Early Friends were known as Friends of Truth.

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 in which Friends wait quietly for the Holy Spirit to speak within them or through them to the group. There is no predetermined order of worship, and no individual is designated to lead the worship.

Vocal ministry- a message arising out of worship that is expressed aloud.

Waiting upon the Lord- Actively seeking and attending to God's will in expectant, quiet worship.

Weighty Friend- A Friend informally recognized as possessing experience, wisdom, and influence; a seasoned Friend.

Witness- Act of holy obedience; action arising from Friends testimonies or concerns.

Worldly- Having to do with non-spiritual values; historically referring to non-Quaker values.

Worship Group- A group concerned to worship after the manner of Friends; often informally organized; may or may not be directly affiliated with a monthly or yearly meeting.

Worship sharing- A group worship experience during which Friends share their experiences on a particular topic, hearing from all who wish to speak and focusing on listening deeply to one another without discussion.

Yearly Meeting- A body of Friends consisting of monthly meetings, that convenes annually for worship and consideration of business.

Yearly Meeting Sessions- The annual gathering of a yearly meeting.

APPENDIX C ORGANIZATIONS

American Friends Service Committee

The American Friends Service Committee (AFSC) is a Quaker organization that includes people of various faiths who are committed to social justice, peace, and humanitarian service. Its work is based on the Religious Society of Friends belief in the worth of every person, and faith in the power of love to overcome violence and injustice.

Founded in 1917 to provide conscientious objectors with an opportunity to aid civilian victims during World War I, today the AFSC has programs in the United States, Africa, Asia, Europe, Latin America, the Middle East, and at the United Nations (Geneva and New York). Its work focuses on issues related to economic justice, peace building, demilitarization, social justice, and youth.

National office location: 1501 Cherry Street, Philadelphia, PA 19102; Phone: 215-241-7000.
Central Region office location: 4211 Grand Ave, Des Moines, IA 50312; Phone: 515-274-4851

Friends Committee On National Legislation

Friends Committee on National Legislation (FCNL) is a Quaker lobby in the public interest. FCNL seeks to bring the concerns, experiences and testimonies of the Religious Society of Friends to bear on policy decisions in the nation's capital. FCNL's staff works with a nationwide network of thousands of Quakers and like-minded people to advocate social and economic justice, peace, and good government. Since its founding in 1943, FCNL has witnessed from a basis of spiritual and ethical purpose as Friends seek change in both national policy and public opinion.

FCNL's multi-issue advocacy connects historic Quaker testimonies on peace, equality, simplicity and truth with peace and social justice matters which the U.S. government is or should be addressing. FCNL advocacy encompasses a wide range of national and international concerns.

FCNL address: 245 Second Street NE, Washington, DC 20002; Phone: 202-547-6000.

Friends General Conference (FGC)

Founded in 1900, FGC is an association of fourteen yearly meetings and regional groups and ten directly-affiliated monthly meetings. Its purpose is to nurture the spiritual vitality of the Religious Society of Friends (Quakers) by providing programs and services for Friends, meetings, and seekers. While Iowa Yearly Meeting (Conservative) is not affiliated with FGC, many of our monthly meetings and Friends contribute to and utilize the resources of FGC.

Address: 1216 Arch Street #2B, Philadelphia, PA 19107; Phone: 215-561-1700.

Friends World Committee For Consultation

Friends World Committee for Consultation (FWCC) was set up at the 1937 World Conference of Friends in Swarthmore, PA "to act in a consultative capacity to promote better understanding among Friends the world over, particularly by the encouragement of joint conferences and intervisitation, the collection and circulation of information about Quaker literature and other activities directed towards that end."

About 175 representatives, appointed by the almost 70 affiliated yearly meetings and groups, meet together every three years at triennials. Its aim is to provide links between Friends as they seek to perceive God's will more clearly, so that they may more effectively make their corporate witness.

There are four sections of FWCC: Europe and Middle East Section, Section of the Americas, Africa Section, and Asia-West Pacific Section.

FWCC world office address: 4 Byng Place, London WC1E 7LE; Phone: +44-20-73880497.

FWCC USA office address: 1506 Race Street, Philadelphia, PA 19102; Phone: 215-241-7250.

Quaker United Nations Office

Quaker United Nations Office (QUNO) in New York and Geneva, Switzerland, serve as a Quaker presence at the United Nations. QUNO represents Friends concerns at the international level and facilitating people-to-people diplomacy on global issues. For over 300 years, Quakers have worked for a just and nonviolent society. Since the founding of the United Nations in 1945, Quakers have shared that organization's aims and supported its efforts to abolish war and promote human rights, economic justice and good governance around the world. Friends' work at the UN emphasizes a patient, consensual step-by-step process in moving toward peace and justice.

QUNO address: 777 UN Plaza, New York, NY 10017; Phone: 212-682-2745 .

Iowa Peace Network

Iowa Peace Network (IPN) was established in 1976, to provide a faith-based peace witness among churches, groups, and individuals across Iowa. Uniquely, IPN strives to inform and counsel persons on issues of conscience, conscientious objection to military service, and payment of taxes for war. IPN builds community among people working for peace. IPN encourages the study and action of peaceful pursuits and demonstrates the effectiveness of an active faith-based peace witness. IPN poses life-affirming alternatives to the prevailing trust in armaments for security and peace.

SOME OTHER ORGANIZATIONS OF INTEREST TO FRIENDS

Center on Conscience & War

Address: 1830 Connecticut Avenue NW # 2, Washington, DC, 20009-5750. Phone: (202)483-1242.

Evangelical Friends Church International (EFCI)

Address: 5350 Broadmoor Circle NW, Canton, Ohio 44709; Phone: 800-334-8863.

Friends Council on Education (FCE)

Address: 1507 Cherry Street, Philadelphia, PA 19102; Phone: 215-241-7245.

Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC)

No permanent mailing address

<http://www.quaker.org/flgbtqc>

Friends United Meeting (FUM)

National office address: 101 Quaker Hill Drive, Richmond, IN 473743; Phone: 765-962-7573

Iowa office address: PO Box 657 Oskaloosa, IA 52577; Phone: 641-673-9718.

Fellowship of Friends of African Descent

Address: 1515 Cherry Street Philadelphia, PA 19102

National Campaign for a Peace Tax Fund

Address: 2121 Decatur Place NW, Washington DC 20008; Phone: 888-732-2382.

Pendle Hill

Address: 338 Plush Mill Road, Wallingford, PA 19086; Phone: 800-742-3150.

Quaker Earthcare Witness (QEW)

QEW address: 173-B N. Prospect St., Burlington, Vermont 05401-1607 Phone: 802-658-0308

William Penn House

Address: 515 East Capitol Street SE, Washington DC 20003; Phone: 202-543-5560.

OTHER CONSERVATIVE YEARLY MEETINGS

North Carolina Yearly Meeting (Conservative)

Address: PO Box 4591, Greensboro, NC 27404

Ohio Yearly Meeting

Address: c/o Olney Friends School, 61830 Sandy Ridge Road, Barnesville, OH 43713

APPENDIX D

SUGGESTED READINGS

General

Brinton, Howard H., *Friends for 350 Years*, with historical update and page and line notes by Margaret Hope Bacon (Wallingford, PA: Pendle Hill Publications, 2002). The history and beliefs of the Society of Friends since George Fox started the Quaker movement.

Brinton, Howard H., *Guide to Quaker Practice*, Pendle Hill Pamphlet #20

Jones, Rufus, *The Faith and Practice of the Quakers* (Friends United Press, 1980).

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Disciplines

Philadelphia Yearly Meeting of the Religious Society of Friends, *Faith and Practice of Philadelphia Yearly Meeting* (Philadelphia: Philadelphia Yearly Meeting, 1998).

The Yearly Meeting of the Religious Society of Friends (Quakers) in Britain, *Quaker Faith and Practice: The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain* (Warwick, England: Warwick Printing Company Limited, 2005). A wonderful resource for any Friend or meeting; contains abundant quotations from numerous sources.

History

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Bacon, Margaret Hope, *Mothers of Feminism: The Story of Quaker Women in America*. (San Francisco: Harper & Row, 1986).

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Hamm, Thomas D., *The Quakers in America*, Columbia University Press, 2001.

Ingle, H. Larry, *First Among Friends: George Fox and the Creation of Quakerism* (New York: Oxford Press, 1994).

Moore, Rosemary, *The Light in Their Consciences: The Early Quakers in Britain 1646-1666*, Penn State University, 2000)

Quaker Classics

Barclay, Robert, *Barclay's Apology in Modern English*, Dean Freiday, ed. (Newberg, OR: The Barclay Press, 1991).

Bacon, Margaret Hope, *Mothers of Feminism: The Story of Quaker Women in America* (San Francisco: Harper &

Row, 1986).

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Woolman, John, *The Journal and Major Essays of John Woolman*, Phillips P. Moulton, ed. (Friends United Press, 1989).

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Punshon, John, *Encounter with Silence: Reflections from the Quaker Tradition* (Friends United Press, 1994).

Taber, William, *Four Doors to Meeting for Worship* (Wallingford, PA: Pendle Hill Pamphlet #306, 1992).

Peace and Social Concerns

Davidson, Miriam, *Convictions of the Heart: Jim Corbett and the sanctuary movement* (Tucson: University of Arizona Press, 1988).

Snyder, Edward F., with Wilmer A. Cooper et al., ed. Tom Mullen, *Witness in Washington: Fifty years of Friendly persuasion* (Friends United Press, 1995)

Wilson, E. Raymond, *Uphill for Peace: Quaker impact on Congress* (Friends United Press, 1975).

Yarrow, C. H. Mike, *Quaker Experiences in International Conciliation* (New Haven, CT: Yale University Press, 1978).

Stewardship and Environmental Concerns

Brown, Judith, *God's Spirit in Nature* (Wallingford, PA: Pendle Hill Pamphlet #336, 1998).

Gould, Lisa Lofland, *Caring for Creation: Reflections on the Biblical Basis of Earthcare* (Burlington, VT: Friends Committee on Unity with Nature, 1999).

Quaker Process and Decision Making

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Morley, Barry, *Beyond Consensus: Salvaging the Sense of the Meeting* (Wallingford, PA: Pendle Hill Pamphlet #307, 1993). Discusses the process of reaching a sense of the meeting.

Sheeran, Michael J., *Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends* (Philadelphia, PA: Philadelphia Yearly Meeting, 1983). A study of Friends' decision making, written by a Jesuit priest.

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need to take action.

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Griswold, Robert, *Creeds and Quakers: What's Belief Got to Do with It?* (Wallingford, PA: Pendle Hill Pamphlet #377, 2005).

Quaker Periodicals

Friends Bulletin, 3223 Danaha St., Torrance, CA 90505 310-325-3581 www.westernquaker.net. The official publication of the three independent Western yearly meetings.

Friends Journal, 1216 Arch St. Philadelphia, PA 19107 215-563-8629 www.friendsjournal.com. Read by subscribers in all 50 states and many foreign countries. Its authors include Friends from all parts of the United States and elsewhere, and from all branches of Friends.

FLGBTQC Notes, Friends for Gay, Lesbian, Bisexual, Transgender, and Queer Concerns. www.quaker.org/flgbtqc.

Quaker Life, 101 Quaker Hill Drive, Richmond, Indiana 47374 (Friends United Meeting).

APPENDIX E INDEX