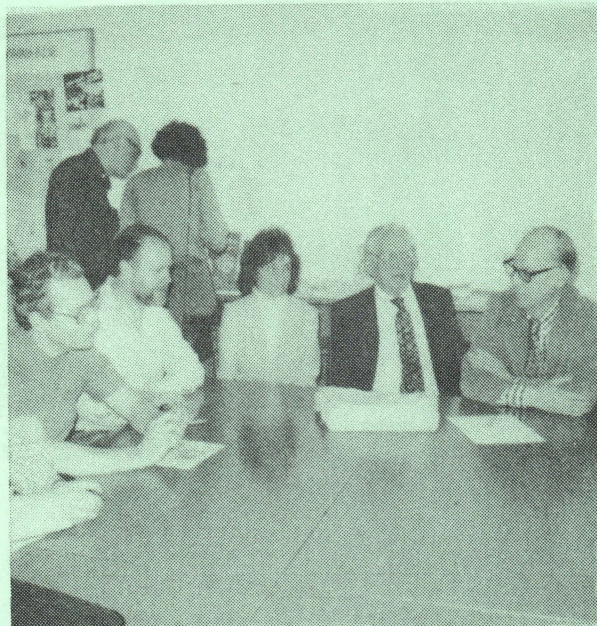


# QUAKER MEETINGS FOR DISCUSSION

## A Working Paper

Leonard S. Kenworthy



1983

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Powell House  
RD 1, Box 160, Old Chatham, N.Y. 12136





## Introduction

On several counts I am pleased to introduce Quaker Meetings for Discussion or Learning.

First, because it is the initial offering in what we hope will be a series of Occasional Papers issued by Powell House. As the retreat and conference center of New York Yearly Meeting, it is a place where people gather to learn and grow in their faith and in their living out of that faith. Although not a publishing house, per se, we want to provide, from time to time, helpful materials for Friends and others to use in their search for new insights and renewal. My gratitude to Leonard Kenworthy for the idea of Occasional Papers is surpassed only by his seeing this first publication through the printing stage.

Second, over the past few years I have come to know and respect Leonard. On several occasions it has been my pleasure to visit in his home, where we have had long, rambling conversations about anything and everything Quaker. During those visits I have come to appreciate his love for and commitment to the Religious Society of Friends, a commitment that always accentuates the positive with an air of practicality.

Third, I am pleased that such a resource is available to Friends Meetings. So many of them are searching for a revitalized adult education program; meetings for discussion or learning might well be just what is needed. I know that many Meetings are looking for practical suggestions for areas of study and ways to implement such plans. Leonard's text should help fill that need.

Also, I am glad that Powell House is associated with this undertaking because this Occasional Paper offers a variety of ways for a Committee on Ministry and Counsel or a Religious Education Committee to develop programs of study for the adult members of Meetings (but why limit it to adults?). My hope is that the material in this pamphlet will be of use to Friends (and non-Friends) within New York Yearly Meeting and beyond.

Leonard Kenworthy is well qualified to undertake such a project. As an educator and writer, his professional skills blend with his desire to provide help in education among Friends. A birthright and a convinced Friend, Leonard has held membership in several yearly meetings in the United States and has travelled widely among Friends in this country as well as abroad. At two different times in his life he has been a member of New York Yearly Meeting. As a boy he belonged to the Friends Meeting in Glens Falls. And for many years he has been a member in Brooklyn, first in the Lafayette Avenue Meeting, and currently in the Meeting on Schermerhorn Street.

Leonard is well-known as a Quaker writer, although he has also written for children, teachers, and other adults, especially in the field of international relations and global education. Among his long list of Quaker publications are his pamphlets on Going to Meeting and The Friends Peace Testimony. Among his books are such recent volumes as Quakerism: A Study Guide on the Religious Society of Friends, An American Quaker Inside Nazi Germany: Another Dimension of the Holocaust, and Quaker Quotations on Faith and Practice.

On a more personal note, may I say that Leonard Kenworthy will be leaving the New York area soon to be among Philadelphia Friends. I will miss him, but will treasure his friendship and look forward to the future products of his pen.

Powell House  
Old Chatham, New York  
April, 1983

Dan Whitley

## PREFACE

In most Quaker Meetings or Friends Churches throughout the United States there is some type of study group for older young people and adults. They are called by various names, such as The Adult Study Group, the Adult Class, the Meeting for Discussion (or Learning). Whatever their name, they are an integral part of the Meeting's religious education program, providing for the enrichment of individuals and/or families, enhancing the fellowship in the group, and often contributing indirectly to the deepening of the Meeting for Worship or church service.

Many such groups concentrate on the study of the Bible and use the materials produced by some of the national Quaker organizations and/or by non-Friends. Much has been written about and for such Sunday School classes and there is little need to add to the existing literature.

In many Friends Meetings and Quaker Churches, however, there are groups for older young people and adults which may devote some time to the study of the Bible, but which deal with a much wider range of topics- world faiths, Quaker history and beliefs, social concerns, and contemporary problems - at the local, national, and international levels.

Even though such groups have existed for many years and in many parts of the United States, almost nothing has been written for them. The purpose of this Occasional Paper, therefore, is to make some suggestions for the consideration of those groups and especially for the committee members in charge of them.

When the writer contemplated leaving Brooklyn for a Quaker retirement community, he wrote a long Memorandum for future members of the Committee for the Meeting for Discussion of the Brooklyn Meeting. Several persons who read that document urged the writer to expand it and to make it available to Friends in other places. Hence this Occasional Paper.

Although intended primarily for such adult study groups, some of the ideas and materials included here may be of use to membership classes, for retreats and conferences of Meetings, for Library and Literature Committees, and for the editors of Meeting Newsletters.

The references cited are almost all to Quaker literature. That is to keep this document relatively brief; of course there are other useful materials upon which individuals and groups can call.

Several individuals read this document in its preliminary drafts. To them the writer's thanks. But they are not mentioned here lest they be held responsible for anything which is written in this paper.

The writer would welcome suggestions for inclusion in any future edition of this document. They should be addressed to him at Box 726, Kennett Square, Pennsylvania 19348.

Brooklyn, New York  
March, 1983

Leonard S. Kenworthy



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## QUAKER MEETINGS FOR DISCUSSION OR LEARNING

Well-planned and well-conducted, Meetings for Discussion or Learning can be an important part of any Friends Meeting or Friends Church, no matter what the size of the group is, where it meets, the frequency of such sessions, or the participants in them. Broadly stated, such meetings can provide inspiration, information and communication, education, and fellowship.

A. Some Possible Purposes of Quaker Meetings for Discussion. More specifically, such sessions can enhance and enrich individuals, families, and the Meeting as a whole, and help them to reach out to the wider world. They can help people to:

1. consider personal, organizational, and group goals and help them to choose wise, meaningful, and practical aims.
2. confront personal and group problems and learn to cope with them creatively.
3. clarify and foster a wide variety of concerns- political, social, and economic, and locally, nationally, and internationally.
4. continue to examine their beliefs and their understanding of Quaker history, the central beliefs of Christianity, and of other world faiths or philosophies.
5. celebrate the joys and pleasures of life and add to their satisfactions.
6. contribute to the fellowship in the Meeting - old and young; long-time Friends and newcomers and attenders; men and women; married and single and/or separated; and convinced, not-so-convinced and overly-convinced.
7. change and improve the level of worship and of conducting the business of the group.
8. complement and augment the other activities of the Meeting.

### Some Questions

- a. What other aims could we add for such sessions?
- b. Are there any of the above goals which we would question?
- c. What have been the major purposes of our group in the past?
- d. Which aims have we carried out best? Why? Which not so well? Why?
- e. How would we state the goals of our group for the foreseeable future?

B. Some Possible Names for Such Groups. What's in a name- you may ask. Possibly not much. But parents have brought to the attention of this writer that the title of the Adult Discussion Group seems to some teenagers to exclude them - although unconsciously on the part of those who have used that title. To some the name Forum sounds too formal and/or too political.

The name of the group may help some people, also, to realize how it should be conducted. Hence the name Meeting for Discussion or Learning - which parallels the well-known titles of Meetings for Worship and Meetings for Business, perhaps indicating that this third aspect of the Meeting's activities is an integral part of its group life and should be conducted in the same spirit which should permeate other meetings.

### Question

- a. Is the name we use for our group a suitable one? If not, what would be a more appropriate designation?

C. The People Involved. Throughout this Occasional Paper we will assume that the meetings we are referring to are primarily (although not solely) for adults. But one should bear in mind that some older teen-agers, especially in small Meetings, would like to be considered a part of such sessions and that they can often add new and/or different dimensions to discussions.

Meetings for Discussion or Learning should certainly be planned so that as wide a variety of persons is included as possible. That means long-time Friends, recent members, attenders, and visitors. It should also include an occasional resource person from outside the Meeting and/or the Society of Friends. Such resource persons can share their expertise and views and often enlarge the vision of the participants.

#### Some Questions

- a. What should be the age and interest range of our group? Why?
- b. For which persons or groups do we need to provide programs which we have not done in the past?
- c. To what extent have we used outside resource persons? Should this policy remain or should changes be made? If so, what ones?

#### D. The Place and Time for Meetings: The Frequency and Length of the Sessions

Meetings vary considerably on where and when they hold their Meetings for Discussion, in the frequency of such sessions, and in the length of those meetings. Answers to questions on those points need to be determined, of course, by each Meeting, but with responses from as wide a group of persons as possible - and not just those who have been attending for a long time. Some changes suggested by "outsiders" might well revive those sessions, extend their usefulness, and increase attendance.

The usual time for such Meetings for Discussion is Sunday or First-Day. Some groups prefer the period prior to the Meeting for Worship. That can often add depth to the worship. But unless carefully monitored, lively or even acrimonious discussion can be carried over into the Meeting for Worship, turning it into a forum rather than a period of seeking for Divine Guidance. Therefore many Meetings have their discussion groups after the Meeting for Worship (and possibly a Coffee Hour). The early time is often inconvenient, also, for families with children. However, the later hour postpones the dinner time and may cause difficulties.

A third possibility is to have these discussions on a weekday and in someone's home (or in a succession of homes). That may provide for a more relaxed atmosphere and for more time. But people may also be tired and it is often difficult to find an evening on which everyone can agree.

Practices vary, too, on the frequency of sessions. Some have a meeting each week (except, perhaps, for the summer months). Others have only one or two sessions a month. When that is done, they probably should be at the same time each month - such as the first and third Sundays, so that people won't have to figure out when the meetings are to be held.

The length of time also varies from Meeting to Meeting. Usually they are an hour in length, but often they are shorter.

How one gets people to such meetings on time is a problem this writer has never answered adequately, despite a variety of approaches to this problem.

Where the Meetings for Discussion are held also needs to be determined



locally, depending upon the facilities of the Meeting. If there is a small room apart from the one used for the Meeting for Worship, it should probably be used. But some groups find it helpful to meet in the Meeting Room, especially if the topic can carry over into the Meeting for Worship (such as Our Favorite Devotional Readings).

Even for groups which meet during the week, some people find it more acceptable to assemble in the Meeting House than in the home of some friend.

#### Some Questions

- a. Is our meeting place convenient and suitable? If not, where might we meet?
- b. How often should we meet? What do non-attenders or possible attenders say about this?
- c. How do we feel about the frequency of our meetings? What do those outside the present group of attenders say about this?
- d. Is the length of time of our meetings satisfactory to most people. How do we really know?
- e. Should we hold some sessions in the Meeting Room? If so, which ones? Would this displease anyone?
- f. How can we encourage people to come on time?
- g. Are we prompt in closing our meetings if they are held prior to the Meeting for Worship - and urging people not to linger ?

E. "Spin-Off" Groups. Some Meetings find that a few persons are interested in pursuing a topic longer and/or in more depth than all participants care to do. One way of providing for that is to have an occasional "spin-off" group. Persons in it may meet at the same time as the regular group or they can meet at some special time. For example, several parents may want to come together to discuss the rearing of children. Or some single-parent family members may want to wrestle with their problems at greater length and in more intimacy than is possible in the larger group.

#### Some Questions

- a. Have we ever used such "spin-off" groups? If so, how successful were they?
- b. Is this an idea we might use? What groups might be formed?
- c. What extra facilities are available for such a group?

F. Obtaining Background Materials. The success of many programs for Meetings for Discussion depend upon the adequacy of the background of the leaders and/or the participants.

Throughout the pages that follow, many books, pamphlets, and articles are cited. If there is a Meeting Library (and every Meeting should have one), some of these materials may be purchased for it. In other cases the Meeting may well be asked for an appropriation for the Meeting for Discussion. In some instances materials may be borrowed from someone in the Meeting who has a sizeable collection of books and other materials on the topic to be discussed.

If possible, there ought to be a "vertical file" in the Meeting House in which pamphlets and articles are filed for use by the Meeting for Discussion. This might well include notes on current sessions which might be of help in the future.

## Some Questions

- a. How adequate is our Meeting Library? What materials does it need? How can we obtain such materials?
- b. Do we know which Friends have collections of materials on topics we are likely to explore?
- c. Do we have a "vertical file" in our Library? If not, is someone available to start such a file?
- d. Do we receive an appropriation from the Monthly Meeting for the Meeting for Discussion? If so, is it adequate? If not, should we ask them for an appropriation?

G. Discovering the Interests of Participants and Finding Potential Leaders. Several times so far, reference has been made to the importance of a broad participation by members and attenders of the Meeting in the discussion sessions.

Members of the committee in charge of these meetings can learn about the interests of individuals in the course of discussions and/or in private conversations. But it would probably prove worth the effort to devise some type of questionnaire to obtain more "feedback."

Such a brief questionnaire could serve at least three functions - giving the committee an indication of how helpful the sessions are at present, providing the committee with suggestions for future meetings, and discovering people who might be willing to lead such sessions.

Such a questionnaire should be distributed as widely as possible, perhaps with the Meeting Newsletter or at the close of the Meeting for Worship on two or three consecutive times. It might look something like this:

### The Meeting for Discussion at the .....Meeting

We want to make our Meetings for Discussion as helpful to as many people as possible. Therefore we hope that you will be willing to take a few minutes to respond to this questionnaire. You can sign it if you want - or you can remain anonymous. Please respond individually rather than as a family.

#### 1. I attend the Meetings for Discussion

- almost every session
- frequently
- almost never or never

#### 2. My general reaction to the sessions is:

- very favorable
- favorable
- disappointing

Additional comments:

#### 3. Regarding the place we use for such discussions:

(You will need to frame this section according to your local situation)



4. Regarding the time for those meetings, I prefer:

\_\_\_ before the Meeting for Worship on Sundays  
\_\_\_ after the Meeting for Worship on Sundays  
\_\_\_ sometime during the week

\_\_\_ in the Meeting House

\_\_\_ in the homes of various persons

5. Of the sessions I have attended, I have found the following  
the most interesting and /or helpful:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. I would be especially interested in sessions on the following  
topics:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. I would be willing to take part in a leadership role from  
time to time:

as a member of a panel \_\_\_\_\_

as a leader \_\_\_\_\_

on the following topics:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. I would like to add the following comments on our Meetings  
for Discussion:

(Leave considerable space )

9.

#### H. Some Suggestions on the Selection and Programming of Topics.

As suggested earlier, you may want to schedule some themes or topics on specific dates, such as hymn singing on the first Sunday of each month, Bible study on the second, social concerns on the third, and devotional readings on the fourth, with an open discussion on the fifth - if there are five Sundays in a month.

Or you may want to devote a month to a theme, such as Quaker Parenting, Peace, or Our Pilgrimage to Quakerism.

Occasionally you may want to have an "open Sunday" when people can come with their questions and their concerns. This is especially recommended where there are newcomers in the Meeting who want to inquire about the use of silence, the organization of the Society of Friends, the roles of attenders, and related questions.

In planning your programs you will undoubtedly want to make good use of the questionnaire (see G) as well as of comments to members of your committee in charge of the Meeting for Discussion. You should certainly keep in mind, too (1) the needs of older and younger attenders, (2) the topics which have been considered many times and those which have been ignored or neglected, (3) the interests of long-time members and those of newcomers, (4) current issues and concerns, (5) topics which might bring people who have not been coming, and (6) themes which would bring interesting resource people to your Meeting.

#### One Question Only

Which of the above might we consider seriously  
for our Meeting for Discussion?

I. Publicizing the Meetings. If the Meetings for Discussion are to have their full impact on the Meeting, careful consideration needs to be given to publicizing them adequately.

That means that announcements should be made as far in advance of the dates for sessions as possible. That can be on a special bulletin board in a conspicuous place in the Meeting House, in the Meeting Newsletter, and/or in a special bulletin handed out to members and attenders and/or mailed to them.

For some special occasions, such as the visits of resource persons from outside the Meeting, you may want to set up a chain of telephone callers or mail postcards to persons you think might attend.

You might be able to have a small article included in the local newspaper or obtain a spot announcement on the local radio station for some meetings.

Of course announcements should be made at the close of Meetings for Worship, of forthcoming events—often three or four weeks in advance.

#### Some Questions

- a. What means are we using now to publicize our meetings?
- b. Which of those seems to bring the best results? Why?
- c. What other methods might we use profitably?



J. Some Suggestions for Conducting the Sessions. Three pamphlets, written especially for Friends, should be very valuable to your committee - and to the leaders you select for your various sessions. They are:

Creative Listening as a Group Method. Prepared by the Committee on Ministry and Counsel of the Claremont, California Meeting and published by the Friends General Conference.  
Rachel DuBois' Deepening Quaker Faith and Practice: Through the Use of Three-Session Quaker Dialogue. Friends United Press.  
Berit Lakey Meeting Facilitation: The No Magic Method. Issued by the Religious Education Committee of Philadelphia Yearly Meeting.

Below are a few suggestions to bear in mind in conduction Meetings for Discussion. Some of them apply to any group discussion; a few are important methods used by Friends.

1. Select as quiet a place as possible for the sessions so that you will not be disturbed by the clatter of dishes or the outside traffic.
2. Select people as clerks, chairpersons, or facilitators who will encourage wide participation. Include as many persons in this role as possible, although you may want to use the same chairperson or clerk for a series of meetings on one topic.
3. Encourage the person who is presenting a theme to do as much preparation as possible.
4. Arrange the chairs or benches in a circle or hollow square, if possible, so that people face each other. This will not guarantee more open discussion, but it can help. Ask some member of the committee to come a little early to see that the room is in order- and to welcome attenders.
5. Implore people to come on time as a courtesy to the person presenting the topic for discussion, in order not to miss the opening remarks, and so as not to disturb others by coming late.
6. Suggest to the person opening the discussion that he or she think of how the meeting might progress. But warn that person that it may develop in unexpected ways!
7. Open most (all) sessions with a period of silence. It might be helpful, also, from time to time to state simply and briefly why Friends do this.
8. Encourage the person presenting a theme or concern to bring a large visualization where appropriate and/or brief reading materials which can be given to everyone present - to use in the discussion or as a follow-up
9. If the discussion becomes heated, ask for a period of quiet waiting, sometimes including the statement, "So that we can listen better to each other and/or reflect on what has been said." But do not use this approach merely to "cool" the discussion.
10. The use of the "interview" technique is recommended as a useful and interesting variation. It is especially recommended when you are using someone who does not speak English well or is likely to assume too much background on the part of the participants. Hence the chairperson can fill in some needed background when asking a question and/or restate what the visitor from abroad has apparently said. In rare instances an interpreter can be used for a person who does not speak English at all- or falteringly.

11. Encourage the expression of a variety of points of view but accent the points on which the group seems to agree.
12. Try to help people to speak for themselves rather than to use such inclusive phrases as "Everyone thinks..." and "Of course people..."
13. Be suspicious of agreement on points if too easily reached.
14. To prevent the monopoly of the discussion by one or more persons, and to encourage wide participation, say from time to time, "We have heard from a few (several) people. Now let's give others an opportunity to express their viewpoints." Occasionally you may want to move around the group, giving them a chance to respond, but saying that they need not feel pressured to speak.
15. At some points you may want to try to summarize what has been said and/or the points on which the group seems to agree - as a clerk attempts to do in writing a Minute in a business session.

Probably you will think of other helpful suggestions. Space is provided for you to add a few such ideas.

16.

17.

18.

19.

20.

21.

K. Some Sources of Background Materials. On most of the topics on which you are likely to have Meetings for Discussion, there are ample materials. The best way to obtain them is to use the list on this page of Quaker libraries, bookstores, and printing establishments; magazines; and distributors of tapes, films, posters, and related materials. Some other sources will be cited in this Working Paper.

#### 1. Libraries

The Meeting Library, including a vertical file of materials.  
The Loan Library of the yearly meeting.  
Libraries of Quaker schools and colleges -usually for reference only.  
Personal libraries of members and attenders of your Meeting.  
Local libraries on such current topics as energy, the environment, disarmament, peace, minorities, refugees, etc.

#### 2. Quaker Bookstores and Printing Establishments

The Barclay Press, Box 232, Newberg, Oregon 97132.  
The Friends Book Store, 156 North 15th Street, Phila. Pa. 19102.  
The Friends Book Store, Box 176 Damascus, Ohio 44619.  
Friends United Press, 101 Quaker Hill Drive, Richmond, Indiana 47374.  
Pendle Hill, Wallingford, Pennsylvania 19086.  
Powell House, Route 1, Box 160, Old Chatham, New York 12136.  
Quaker Hill Book Store, 101 Quaker Hill Drive, Richmond, Indiana 47374.  
A few of the regional offices of the American Friends Service Committee also have sales sections. Inquire of your nearest regional office.

#### 3. Quaker Magazines

The Evangelical Friend, 600 East Third Street, Newberg Oregon 97132.  
Friends Journal 152-A North 15th St., Philadelphia, Pa. 19102.  
Quaker Life 101 Quaker Hill Drive, Richmond, Indiana 47374.

#### 4. Tapes, Films, and Posters

Tapes of several talks are available from the following sources.  
Films are rented by some of them. Inquire about these resources.  
Several large posters, most of them in two colors, -prepared by London Yearly Meeting, are available from the Friends Book Store in Philadelphia. Ask them about their current posters and prices.  
Friends Book Store, 156 North 15th Street, Philadelphia, Pa. 19102.  
Friends General Conference and the Religious Education Committee 1520-B Race Street, Philadelphia, Pennsylvania 19102.  
Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374.  
Friends World Committee, 1506 Race Street, Philadelphia, Pa. 19102.  
Pendle Hill, Wallingford, Pennsylvania 19086. (Tapes only)  
Several of the regional offices of the American Friends Service Committee have films for rental. Inquire of your nearest office.

L. Child Care. Some parents will not be able to attend your Meetings for Discussion unless some form of child care is provided. This needs to be worked out locally and probably with some help from the Monthly Meeting. But it is an aspect of your sessions which needs your earnest attention.

M. Some Possible Topics for Consideration. Here are 57 suggestions for topics which your committee for the Meeting for Discussion might like to consider. Undoubtedly you have used many of them over the years. But we hope that a few of them will be new ideas for your group. The entire list can serve as a "checklist."

In almost every instance we have included some books and pamphlets which should be helpful as background for those conducting the sessions. And in a few places we have included some tape recordings.

In most instances we have also proposed a few ways in which you might develop the topics proposed.

1. Reports and Reflections on Recent Conferences. There are many conferences which some local Friends are likely to attend, such as yearly meeting sessions, national meetings of the Evangelical Friends Alliance, the Friends General Conference, and the Friends United Meeting; regional or national conferences of the American Friends Service Committee, the Friends Committee on National Legislation, and the Associated Committee of Friends on Indian Affairs; and retreats or conferences at Beacon Hill, Powell House, Pendle Hill, William Penn House, and the Conference Center in Richmond, Indiana. Or some local Friends may attend sessions of the three historic peace churches or other interchurch and/or interfaith groups.

Friends who have attended such meetings should be asked to share with others some of the messages and concerns - and the fun and fellowship- of such gatherings. In some cases a panel of persons who have attended such conferences should be arranged.

2. Some of My (Our) Favorite Devotional Readings. One of the most beneficial approaches to Meetings for Discussion or Learning is to arrange several programs over a period of a few months in which members and attenders share with others some of their favorite devotional readings. These may be passages from the Bible, poems, short selections of novels, or other readings. After each reading or a cluster of selections, there ought to be some time for reflection and comments and/or questions.

Sometimes a husband and wife can be persuaded to conduct such a meeting. One person may be reluctant to read for the full time; in such cases two or three persons may be asked to read.

A variation of this is to announce a theme and ask people to bring their favorite selection on that topic. But the committee in charge needs to have several selections ready in case others do not bring anything to read!

There are several advantages to such programs. One is that it helps individuals to "sort out" their favorite inspirational readings. A second is that other may discover materials that they did not know about. A third is that it helps people to become better acquainted with the person or persons who are doing the readings. And finally, it may help to deepen the spirit of worship if this reading is done prior to the regular Meeting for Worship.



3. Open Discussions: Questions and Concerns. Certainly not all the sessions should be highly structured in advance. There is need from time to time for meetings in which people feel free to come with their questions and their concerns. This is especially true of newcomers and attenders who wonder about the beliefs (or lack of beliefs), practices, and even customs of Friends.

Perhaps you will want to announce from time to time that the topic for the next session will be Your Questions and/or Concerns, or more specifically Your Questions and Concerns on (some topic like the Meeting for Worship or the Meeting for Business).

Of course it is important that the chairperson or clerk of those open sessions be someone who will encourage open and frank discussion, including any shy persons in your fellowship.

4. Music. In many so-called "unprogrammed Meetings" there are who miss music as a part of the group's worship and /or fellowship. Perhaps your Meeting for Discussion can serve their needs - and those of others - by having occasional programs of hymn singing and/or other music.

In some Meetings there is a period of hymn singing prior to the Meeting for Worship for those who wish to take part. Since some Friends may not be comfortable if that is done in the Meeting Room, you are urged to take that into consideration, providing for it in another place, if that is possible. If this needs to be done in the Meeting Room, those in charge should be very careful that the singing ends shortly before the Meeting for Worship is scheduled to begin.

Such programs often have the added advantage of including children, thus making them intergenerational.

There may be some talented musicians in your Meeting. If so, they might be asked from time to time to provide suitable music as a part of this musical time together, or even in place of the singing.

Occasionally someone might be asked to tell a little about the hymns which are being sung, giving interesting information on the hymns and/or the composers and poets.

If well conducted, such sessions can enrich the Meeting for Worship which follows.

Of course your committee, or some other appropriate group, will need to have a good supply of the Hymnal for Friends and the more recent Songs of the Spirit published by the Friends General Conference. From time to time Quaker Life and the Friends Journal print new songs which can be mimeographed or xeroxed and used to advantage.

Some Friends have recently heard Susan Stark, an Ohio Friend and a graduate of the Earlham School of Religion, play and sing - for example - at the Slippery Rock Gathering. Some of her recordings are sold by the Kimo Press (Box 1361, Bailey's Crossroads, Virginia 22041) or by her (C/O Galin, 30 West Norwich Street, Columbus, Ohio 43201). Her ministry through music might add immeasurably to your Meetings for Discussion (or Learning).

Pendle Hill has tape recordings of two programs in the spring of 1981 on Music and Worship: A Variety of Spiritual Experiences. One is by Jacqueline Coren on "Incline Your Ear and Come Unto Me," an overview of the series. The other is Martin Ressler's "O For A Thousand Tongues to Sing," on the basic function of music in Mennonite churches.

5. The Devotional Writings of Some Well-Known Quakers. Similar to the above suggestion is the idea of reading aloud and reflecting on the writings of some well-known Quakers. Many Quaker groups have done that with profit; many others might well add this to their programs for Meeyings for Discussion. Among the special favorites are George Fox's Journal, John Woolman's Journal, Thomas Kelly's Testament of Devotion, and Kenneth Boulding's magnificent writings on the prayer of James Nayler, entitled The Nayler Sonnets.

Especially useful for group reading are the condensed versions of the Fox and Woolman Journals and Tom Kelly's Testament of Devotion which Douglas Steere has edited for The Upper Room and which are available from the Quaker book stores.

In a similar way your group might like to read selected passages from that splendid collection of Quaker writings which London Yearly Meeting produced in the 1960s with the title Christian Faith and Practice in the Experience of the Society of Friends. More recent is a smaller anthology of Quaker Quotations on Faith and Practice, compiled by Leonard Kenworthy and printed in 1983.

A volume which appeared in 1980 from the Friends United Press is James Newby's Reflections from the Light of Christ: Five Quaker Classics. They are excerpts from William Penn's Fruits of Solitude, John Woolman's Journal, Hannah Whitehall Smith's The Christian's Secret of a Happy Life, Rufus Jones' The Double Search, and Thomas Kelly's A Testament of Devotion.

Sections from Daisy Newman's Procession of Friends could be read aloud or parts of Jessamyn West's Quaker Reader.

Many Friends have profited from two books by Richard Foster - Celebration of Discipline and Freedom of Simplicity.

Then there are several of the Rufus Jones Lectures, the Swarthmore Lectures, and Pendle Hill pamphlets which could be used in this way. The possibilities are numerous.

Some groups might like to obtain copies of some of the Speaks Series titles, providing each participant with a copy, and reading from them aloud, with pauses for comments and prayerful reflections on what has been read.

6. The Devotional Classics of Various Christian Writers. In the same vein but in a much larger context are the devotional writings of several well-known Christian writers which can be read, studied, and reflected upon by members of any Quaker Meeting for Discussion, profitably.

One of the best sources for such programs is the volume by Douglas Steere, entitled Doors Into Life: Through Five Devotional Classics, recently reprinted as a paperback book. Those five are The Imitation of Christ, Francis de Sales Introduction to the Devout Life, John Woolman's Journal, Soren Kierkegaard's Purity of Heart, and Friedrich von Huelgel's Selected Letters.

A variation would be to play the tape recordings of five lectures by Elizabeth Watson at Pendle Hill in the spring of 1978 - on Emily Dickinson: Burglar, Banker, Father; Rainer Maria Rilke - Over the Nowhere Arches the Somewhere; Katherine Mansfield - All Is Well; Rabindrinath Tagore - Let It Be Not Death, But Completeness; and Alan Paton - For You Departed.

Then there are the splendid, brief leaflets produced by The Upper Room (1908 Grand Avenue, Nashville, Tennessee 37203) on the following titles: (see the next page):

The Table Talk of Martin Luther  
The Works of Augustine  
The Imitation of Christ  
The Letters of John Wesley  
The Writings of John Bunyan  
The Journals of Francis Asbury  
A Serious Call to a Devout  
and Holy Life  
The Writings of St. Francis  
of Assisi  
The Practice of the Presence  
of God  
The Writings of Soren Kierkegaard  
The Writings of John Knox  
The Writings of John Calvin

The Journal and Letters of Henry  
Martyn  
The Writings of Bernard of Clairvaux  
The Writings of Evelyn Underhill  
The Writings of Jeremy Taylor  
The Life of God in the Soul of Man  
Theologia Germanica  
The Writings of Francois Fenelon  
Revelations of Divine Love (Juliana  
of Norwich)  
The Writings of William Temple  
The Writings of Dietrich Bonhoeffer  
The Journal of John Wesley  
The Writings of Thomas Cole

7. Reviews of Recent Publications. Books and booklets are constantly appearing and your planning group could perform a very useful service by obtaining copies of them and having them reviewed as an occasional session of your Meeting for Discussion. Many of them are reviewed in the Evangelical Friend, The (London) Friend, the Friends Journal, and Quaker Life so that you may get some idea of what you want to order. Of course this service could be carried on in conjunction with the Literature or Library Committee of your Meeting.

For example, as this Working Paper is being written, some of the new books which have appeared recently are:

Mary S. Calderone and Eric W. Johnson The Family Book About Sexuality.  
 Eric Johnson Jesus of Nazareth: A Book of Information - A Harmony of  
the Gospels.

Leonard S. Kenworthy An American Quaker Inside Nazi Germany: Another  
Dimension of the Holocaust, and Quaker Quotations on Faith and  
Practice.

John Lampen Wait in the Light: The Spirituality of George Fox.

Kathleen and James McGinnis Parenting for Peace and Justice.

Quakerism : A Way of Life: In Homage to Sigrid Lund (a Norwegian Friend)  
 30 essays by prominent Friends in several parts of the world.

Those volumes indicate the wide range of books within a few months written by Friends or friends of the Friends.

In a similar way the most recent Pendle Hill pamphlets could be reviewed. And also provocative articles from the various Quaker magazines.

8. Some Milestones in Quaker History. Certainly every Friends Meeting and Quaker Church should devote some time every few months to Quaker history, probably limiting those sessions to "some highlights." That is important as a refresher course for long-time members and as an introduction for newcomers to your fellowship. Reading alone is helpful, but discussing what one reads with others can be helpful, too. Often some confusion can be clarified and new insights gained in this way.

Perhaps you will want to schedule two or three such sessions in succession. Or perhaps you will want to have one such session each month for a considerable period. That will depend, of course, on the interest and needs of your participants.

(For some suggestions on resources see the following page ).

Undoubtedly the best background is found in the volumes of the Jones-Rowntree-Braithwaite series, the most complete history of Quakerism. Then there are several one volume accounts. One of them is Elbert Russell's classic History of Quakerism, recently reprinted by the Friends United Press, stressing events in the United States. For background on the early periods of Quakerism, Elfrida Vipont Fould's The Story of Quakerism is especially recommended, based on her wide acquaintance with that area of the world and her research. Howard Brinton's Friends for 300 Years is excellent and Daisy Newman's Procession of Friends reads more like a novel than a history- as she is a novelist. For those who want brief accounts there are the four chapters in Leonard Kenworthy's Quakerism: A Study Guide to the Religious Society of Friends, each chapter dealing with a period.

To simplify this history and to visualize it for your participants, someone might be asked to develop a time-line, using 20 or so major events. Or you might like to make copies for everyone in group Meeting for Discussion of the two-page history of Friends in chart form on pages 64 and 65 of Kenworthy's volume on Quakerism.

9. Some Well-Known Quakers: Past and Present. There have been an amazing number of outstanding men and women in all the periods of its history. Your group might well explore why there have been so many such individuals - and sometimes couples. Does the Society of Friends attract strong persons? Is there something in the Quaker way of life which develops powerful individuals? It might provoke some interesting reflections or surmises.

Perhaps you would like to develop a Quaker Hall of Heroes and Heroines, selecting a few such persons, from each period of our history, and from various parts of the world- especially in recent times. The writer of this pamphlet worked on a Quaker Mount Rushmore with a First-Day School class of teen-agers and found that a fascinating exercise, although four persons proved too few for our purposes. Nevertheless it is the process rather than the end product which probably counts most.

There are two ways in which you may want to divide your list of outstanding personalities - by the period of history in which they lived and by the fields in which they were most active.

Rather than developing this theme as a separate one, you may want to have two or three sessions on famous Quakers as you study the history of the Religious Society of Friends.

You might want to have a series of Meetings for Discussion based on biographies, each year, dealing with five or six persons. Or you could have one Sunday each month for a year or more set aside for such biographical material.

Fortunately Friends have written a great deal on most of these well-known individuals. There are full length books on most of them and also shorter pamphlets. You should not lack background materials on this broad and fascinating theme. Much of that literature is listed on the next two pages of this Working Paper.



## Books of Collective Biography.

Leonard S. Kenworthy Sixteen Quaker Leaders Speak. A compilation of 16 of the Speaks Series of biographical booklets, with one page of biography of each person and seven pages of quotations from that person's writings or speeches, arranged by topics. The 16 are: Isaac Pennington, George Fox, William Penn, Robert Barclay, John Woolman, Elizabeth Fry, John Greenleaf Whittier, Rufus Jones, John Wilhelm Rowntree, Carl Heath, Pierre Ceresole, Thomas Kelly, Howard Brinton, Elton Trueblood, Douglas Steere, and Kenneth Boulding. In 1983 six new titles were added to the Speaks Series, - all on contemporary Quaker women- Elise Boulding, Rachel DuBois, Elfrida Vipont Foulds, Helen Hole, Elizabeth Gray Vining, and Elizabeth Watson. Those six do not appear in the volume of collective biography.

Quaker Torchbearers. That volume was issued by the Friends General Conference in 1943 and is now out of print but it may be available in your Meeting Library or in the collection of some member of your Meeting. It deals primarily with outstanding Friends who were members of the Friends General Conference. The persons included in that book were: Jesse Holmes, William I. Hull, John Woolman, Elias Hicks, Isaac T. Hopper, Lucretia Mott, Benjamin Hallowell, Martha Schofield, Elizabeth Powell Bond, Joseph S. Walton, Jane Johnson, Anna T. Jeanes, Jonathan W. Plummer, Howard Jenkins, and Henry W. Wilbur.

Work has begun on a two volume series on Living in the Light: Some Quaker Pioneers of the 20th Century. Volume I will be on persons in the U.S.A. and Volume II on Friends in other parts of the world. Publication of the first volume is expected early in 1984.

## Materials on Early Quakers

Hugh Barbour Margaret Fell Speaking. Pendle Hill pamphlet 206.

Edwin B. Bronner William Penn: Seventeenth Century Founding Father.

Selections from His Political Writings. Pendle Hill pamphlet 204.

Sophia Fahs George Fox: The Man Who Wouldn't. Written for children but of value to adults, too.

George Fox Journal. Various editions.

Rufus M. Jones The Story of George Fox.

Jack Kirk The First Quaker. Written for young people in Sunday Schools or First Day Schools but helpful for adults.

John Lampen Wait in the Light: The Spirituality of George Fox.

An outstanding publication in 1981 by an English Friend who combines selections from Fox's writings with Lampen's

comments on Fox  
Robert J. Leach The Inward Journey of Isaac Pennington. A Pendle Hill pamphlet 29.

Emilia Fogelklou Norlind The Atonement of George Fox. Pendle Hill pamphlet 166. A Norwegian Friend writing on the relationship between George Fox and James Nayler.

Vernon Noble William Penn.

Elton Trueblood Robert Barclay.

Elfrida Vipont Foulds George Fox and the Valiant Sixty.

There are individual leaflets in the Speaks Series on Robert Barclay, George Fox, Isaac Pennington, and William Penn.

### Eighteenth and Nineteenth Century Quakers.

William Wistar Comfort Stephen Grellet: A Biography.  
Bliss Forbush Elias Hicks: Quaker Liberal.  
Leonard S. Kenworthy John Bright: Nineteenth Century Humanitarian  
A pamphlet.  
Catherine E. Peare John Greenleaf Whittier.  
Catherine E. Peace John Woolman .  
John Woolman Journal.

### Twentieth Century Quakers.

Harry Emerson Fosdick Rufus Jones Speaks to Our Time: An Anthology.  
Margaret S. Gibbins Sigrid H. Lund: Portrait of a Friend. The life  
of an outstanding Norwegian Quaker.  
Mary Hoxie Jones Rufus M. Jones. A pamphlet.  
Mary Hoxie Jones Thou Dost Open Up My Life. A Pendle Hill pamphlet.  
Selections from his writings by his daughter.  
Leonard S. Kenworthy Worldview: The Autobiography of a Social  
Studies Teacher and Quaker.  
Cynthia E. Kerman Creative Tension: The Life and Thought of  
Kenneth Boulding.  
Frederick J. Libby To End War: The Story of the National Council  
for the Prevention of War. Partially autobiographical.  
Eleanor Price Mather Anna Brinton: A Study in Quaker Character.  
Pendle Hill pamphlet 176  
Walter Kahoe Clarence Pickett: A Memoir.  
Clarence E. Pickett For More Than Bread. An autobiography.  
Elbert Russell Elbert Russell: Quaker: An Autobiography.  
Elton Trueblood While It Is Still Day: An Autobiography.  
Frederick J. Tritton Carl Heath: Apostle of Peace. A pamphlet by  
a well-known British Friend.  
Elizabeth Gray Vining Friend for Life - A Biography of Rufus  
M. Jones.  
Elizabeth Gray Vining Quiet Pilgrimage. An autobiography.  
Elizabeth Gray Vining On Being Seventy. An autobiography.  
Albert J. Wahl Jesse Herman Holmes: A Quaker's Affirmation for  
Man. A pamphlet.  
E. Raymond Wilson Thus Far on My Journey. An autobiography.

There are also individual leaflets in the Speaks Series on  
Kenneth Boulding, Elise Boulding, Pierre Ceresole, Rachel Davis  
DuBois, Carl Heath, Helen Hole, Rufus Jones, Thomas Kelly,  
Elfrida Vipont Foulds, Douglas Steere, Elton Trueblood, Elizabeth  
Gray Vining, and Elizabeth Watson.

10. My (Our) Journey to Quakerism. The Friends Meeting in Brooklyn originally called the sessions on that topic My (Our) Pilgrimage to Quakerism. Then someone pointed out that a pilgrimage has a predetermined goal and probably a fixed route, whereas My (Our) Journey to Quakerism suggests that the journey is not fixed and that the trip may include much meandering.

No matter what title you use, this topic should be one of high interest. And it can involve everyone- birthright and convinced Friends, the old and the younger members, and attenders. We recommend it highly as a valuable exercise for almost any group.

If someone is frightened by having to fill up an hour, you can have two or three persons speak. But not more; save some for another time. And a husband and wife team may be used, with each one supplementing and complementing the other.

One of the best sources of data for background on this topic are the letters of individuals (and families) to your Meeting, applying for membership. They vary tremendously in their length, in their ability to pinpoint the reasons for wanting to become members, and in their literary style. But many of them make remarkable reading: some very moving. But they should not be used without the permission of the writers, even though they are in a sense public property.

An interesting project would be to collect several such letters and reproduce them. English Friends have done that recently, producing a printed booklet of 55 pages in which 18 persons of different ages, vocations, and religious beliefs recorded their journeys to Quakerism. That booklet is called Quakers in the Eighties: What It's Like to be a Friend.

A stimulating account, written by Myrtle Radley, appears in the book on Quakerism :A Way of Life, produced by Norwegian Friends to honor Sigrid Lund on her 90th birthday.

And don't forget so-called "birthright Friends." They, too, need to reexamine from time to time their journey - and to share their story with others. Such an account, written by Leonard Kenworthy, appears in his book Toward a Fourth Century of Quakerism (out of print but available in some Meeting libraries) as a chapter entitled Why I Remain a Friend.

This is a topic on which newcomers might well be asked to speak. That can be helpful to them in assessing where they stand in relation to the question of membership, as well as to others who hear them describe their journey.

A novel approach to this topic would be to ask someone who has left the Religious Society of Friends to speak on this theme.

Much could be gained on this theme by examining the Journals of several early Friends as recorded by Howard Brinton in his Pendle Hill book on Quaker Journals. A unique work on the spiritual journeys of Friends in the 17th, 18th, and 19th centuries.

11. What Do Friends Believe? At least every two or three years, discussion groups in almost every Meeting should certainly devote some time to this broad and important topic, as a review for long-time Friends and as an introduction for newcomers. Several approaches can be suggested so that there is a freshness to each consideration of this topic.

One way would be to compare the statements of belief in the Disciplines or books of Faith and Practice of three or four yearly meetings. A variation of that would be to compare your current Discipline with that of several years ago, noting the changes.

As a somewhat different approach you might like to reproduce the sections in the London Yearly Meeting book on Christian Faith and Practice in the Experience of the Society of Friends in beliefs and discuss which appeal to you most - and/or which challenge you most. The same might be done with the new book on Quaker Quotations on Faith and Practice.

In 1982 a book by Mortimer Adler was published on the title Six Great Ideas. Adapting that idea, you might consider what the six great ideas of Quakerism are or what chapter headings you would use for a book on The Six Great Ideas of Quakerism. (The writer has jotted down : direct experience, continuing revelation, the Inner Light or The Seed or The Inner Light of Christ, expectant waiting, faith in practice or concern for others, and a way of life). Don't share this list, however, with your group until they have had ample time to write down their own key words or phrases.

Still another way to deal with this topic would be to compare the statements on a specific belief as found in several volumes on Quakerism, such as Elfrida Vipont Foulds' The Story of Quakerism, William Wistar Comfort's Just Among Friends, Howard Brinton's Friends for 300 Years, and Elton Trueblood's The People Called Quakers.

In addition to such volumes, there are statements on this theme in two of the study guides prepared for the Friends World Conference at Guilford College in 1967. In Seek, Find, Share there is a chapter by Fred Haslam of Canada on A Theology for the Space Age, and in No Time But This Present there is a chapter by William D. Lotspeich on The Search for Belief.

There are numerous pamphlets and leaflets which should be valuable as background. If several persons were asked to read one of these and contribute ideas from it, your discussion would certainly be enhanced considerably. Among those shorter accounts are:

Irwin Abrams Friends and the Seeker.  
Howard Alexander George Fox and the Early Quakers.  
Lewis Benson A Revolutionary Gospel.  
Mary Blackmar Friends and God.  
Howard Brinton Friends and Their Spiritual Message.  
Wilmer Cooper The Gospel According to Friends.  
Donald Green The Religious Peculiarities of Friends.  
Edmund Hillpern The Minimum Quaker.  
Seth Hinshaw and Wayne Allman Who Are the Friends?  
Arthur Roberts The People Called Quakers.  
Elton Trueblood An Introduction to Quakers.

A highly prized booklet with a very balanced presentation of Friends is a publication by the Catholics called The Quakers.



12. Jesus. In times past the different views held by Quakers about Jesus have been one of the reasons for schisms in the Religious Society of Friends. Even today Friends hold a variety of beliefs about his(His) divinity. But that should not keep us from exploring in a loving manner our various outlooks. If extreme points of view are expressed in such discussions, the clerk or chairperson may need to call for a period of silence to help the group to regain its spirit of tolerance or acceptance of beliefs which mean much to various individuals.

One interesting way to explore this topic is through fairly lengthy reviews of a variety of books on Jesus, written largely by non-Friends. In a series of meetings, one book might be reviewed each time. Possibly a few pertinent sections might be xeroxed and distributed so that everyone can have the passage or passages in front of them, even if they are read aloud. Among the books which might be examined or reviewed are the following; your committee may think of others to use:

Sholem Asch The Nazarene. Excellent on the Jewish background of the times - and well written.

Gunter Bornkamm Jesus of Nazareth.

Harry Emerson Fosdick The Man from Nazareth (available now as a paperback).

Eric W. Johnson An Introduction to Jesus of Nazareth: A Book of Information: A Harmony of the Gospels. By a long-time member of the faculty of the Germantown Friends School. A 1981 publication.

Toyohiko Kagawa Behold the Man. Reflects the Japanese background of the author.

Mary Morrison Jesus: Sketchss for a Portrait. A paperback.

Two unusual volumes by Elton Trueblood are:

The Humor of Christ.

The Prayers of Christ.

Among the statements by Friends on Jesus are the following:

Lewis Benson. Several pamphlets with a highly Christocentric approach.

Wilmer A. Cooper Friends Understanding of the Light of Christ Within. An article in Quaker Life for May, 1982.

T. Canby Jones Christ: The Center of Holism: A Quaker Interpretation. Chapter 3 in Friends Search for Wholeness.

John McLandess Quaker Understanding of Christ. A pamphlet.

Roger C. Wilson What Jesus Means to Me: Jesus the Liberator.

The annual Backhouse Lecture at the Australian Yearly Meeting, 1981.

Geoffrey Hubbard Quaker by Convincement. A chapter on Quakers as Christians.

Three helpful booklets whih are now out of print but which may be in your Meeting library or in the collections of some Friends, are:

William Hubben Jesus in Literature and Art.

John A. Hughes Jesus and Quakerism. By an English Quaker.

Alexander C. Purdy Jesus As His Followers Knew Him. Has questions for group discussion.

13. The Bible . Friends certainly vary in their knowledge of the Bible. In some groups there is a heavy dependence upon it and adult groups rely solely, or primarily, on it for their study together. In other groups there is something akin to "biblical illiteracy." As a result, many individuals are impoverished and something is often lacking in messages in Meetings for Worship.

If the members and attenders in your Meeting are among the "biblical illiterates, your Meeting for Discussion could serve a useful purpose by a series of sessions on some aspect of the Bible, or by one Sunday a month over a lengthy period.

If you have someone in your Meeting who is well acquainted with the Bible or parts of it, that person should certainly be called upon to lead the discussions, but with ample time for questions and comments by the various participants. You might even call upon someone in a nearby Meeting to help you.

Perhaps you might like to have a series of sessions on Why Read (or study) the Bible, with several people participating.

Another way to approach this theme is to take selected sections of the Bible and read them aloud together, stopping for time to time for comments and questions. For this you may want to ask someone to "set the stage" by giving some background on the passages to be read.

In a similar way you may want to take a book or books of the Bible and explore them together. Three pamphlets which should be useful for such a study are:

Chuck Fager Three Quaker Bible Studies: John, Mark, and First Corinthians.

Bliss Forbush A Study of the Gospel of Mark.

Bliss Forbush Study of the Life and Letters of Paul.

Another way to study the Bible is to take themes and trace their development from the Old to the New Testament. If you choose that method, you should find Harry Emerson Fosdick's book on Understanding the Bible especially enriching. In that volume he traces the ideas of right and wrong, suffering, the idea of God, the idea of man, etc.

Your discussion group might also find useful some of the materials on the Bible which have been prepared jointly by the Friends General Conference and the Friends United Meeting in the Living Light Series, intended primarily for young people.

In addition to the materials already cited, there are a few other resources written by Friends. Two are chapters in books:

Dorothea Blum A Living Present in the Bible. A chapter in No Time But This Present.

Alexander C. Purdy Many Members - One Body. A chapter in Then and Now.

Then there are four pamphlets or leaflets written by Friends. They are:

George Boobyer Are the Scriptures Very Precious Still?

An English Quaker who is an authority on the Bible.

Henry J. Cadbury Friends and the Bible. Issued by the Friends General Conference.

Henry J. Cadbury A Quaker Approach to the Bible.

Mary C. Morrison Approaching the Gospels. Pendle Hill pamphlet 219

14. The Sacraments. One of the ways in which Friends differ from other Christian groups is in their attitude toward the sacraments. Rather than having a limited view of them, as is often stated, Friends have a very broad interpretation of them. As John Wilhelm Rowntree said, "To the soul that feeds upon the bread of life...all experience is a holy baptism, a perpetual supper with the Lord, and all life a sacrifice - holy and acceptable to God."

Perhaps Friends Meetings should examine the Quaker attitude on this topic from time to time. In doing so, the following publications should prove helpful:

Charles A. Beals The Essential Baptism. The Barclay Press. 12 pp.

Samuel Cooper The Sacramental Life 11 pp. Tract Association.

Maurice A. Creasey Quakers and the Sacraments. An essay in Quaker Religious Thought Spring, 1963, with comments by others.

Herman H. Macy What About the Ordinances? Barclay Press. 40 pp.

Ruth M. Pittman Quaker Symbolism and Ritual: Communication of Meaning in Quaker Practices. In Quaker Religious Thought. Autumn, 1980.

Edgar H. Stranahan Friends and Water Baptism. Friends United Press. 18 pp.

The Spring, 1973 issue of the Quaker Religious Thought is devoted to Friends and the Sacraments: Some Critical Perspective, with comments by six other authors.

Friends and the Sacraments, a reprint of the special issue of Quaker Life for February, 1980, is available from the Friends United Press. It contains an editorial by Jack Kirk and essays by Wilmer A. Cooper, Alan Kolp, Seth B. Hinshaw, and others.

15. Friends and Prayer. Many Friends undoubtedly believe in the power of prayer in their lives and carry on that practice privately. Some families have at least "a moment of silence" at mealtime.

However, it is certainly true that the practice of public prayer in Meetings for Worship has diminished decidedly in recent years. Gone is the power which has strengthened Friends over the more than three centuries in this regard. As Alexander C. Purdy wrote in the 1940s, "We need to ask quite seriously whether there is something lacking in a Meeting which never or seldom has public prayer."

Perhaps your Meeting for Discussion would be willing to examine the place of vocal prayer as a part of the ministry of Friends. Has it declined in your Meeting - and if so, why? How could it be encouraged?

There is considerable literature on prayer by non-Friends, such as Alexis Carrel's Prayer Is Power, Harry Emerson Fosdick's The Meaning of Prayer, E. Stanley Jones' How to Pray, and Muriel Lester's Ways of Prayer.

Among the writings of Friends are the following:

Helen G. Hole Prayer: The Cornerstone. Pendle Hill pamphlet 123.

John S. Hoyland Prayers for Youth. By an English Friend.

William Littleboy The Meaning and Practice of Prayer. By another Friend.

Douglas V. Steere Dimension of Prayer. Printed by the Methodist Church, Women's Division.

Douglas V. Steere Prayer in the Contemporary World. Pendle Hill publication, 1980. A reprint. Out of print.

Douglas V. Steere Prayer and Worship. A reprint in 1978 by the Friends United Press of a classic, written in the 1940s.

16. The Meeting for Worship. Many Meetings, especially those with newcomers, find it important and enriching to have at least one session every few months on the Meeting for Worship. Such a session (or sessions) can be helpful to long-time members, too.

One valuable way to handle such a meeting is to have a panel representing the diversity in a given group, asking each person to comment briefly on what the Meeting for Worship means to him or her and/or what each of them does in such times of worship together. This can be followed by other comments and questions, especially those of newcomers.

A variation of that approach is to have questions posed and to ask the panel to respond to them. To assemble such questions and to encourage persons who don't want to be identified, they might be written on cards at the opening of the session (or sessions). Then others would be encouraged to reply to those questions.

A third way is to ask a few people to read carefully the three leaflets listed below, summarizing them and comparing them as to their approaches, as they differ widely, even though they complement or supplement each other. Those brief, inexpensive leaflets are:

Thomas Kelly The Gathered Meeting  
Leonard Kenworthy Going to Meeting  
Douglas Steere A Quaker Meeting for Worship

It may interest some contemporary Friends that such accounts of Quaker Meetings for Worship are relatively new. For many decades Quakers seemed to feel it was wrong to interpret their form of worship, believing that they were too "precious" to be analyzed or discussed.

In the course of your session on the Quaker Meeting for Worship or in a series of such discussions, you will undoubtedly want to be certain to share with each other what you do to "center down." And you will probably want to talk about how you handle disturbances and/or messages which seem inappropriate to you.

Almost all of the long accounts of Quakerism in book form contain a chapter or section on Meetings for Worship. That is true, for example, of William Comfort's Just Among Friends (recently reissued as a paperback book) and Howard Brinton's Friends for 300 Years.

Then there is a book devoted to that theme - George H. Gorman's The Amazing Fact of Quaker Worship, delivered as the Swarthmore Lecture in London in 1973.

And there is a provocative booklet by N. Jean Toomer, called An Interpretation of Friends Worship, published by the Religious Education Committee of the Friends General Conference.

(See also Section 17 on Ministries and the Vocal Ministry. )

17. Ministries and the Vocal Ministry. In every Quaker group there are people with a variety of talents, gifts, or endowments. One of the tasks of the Meeting, therefore, is to discover and help individuals discover the special gifts of every person in the fellowship. In a very special way the Nominating Committee of the Meeting is entrusted with the task of finding places where each person can contribute to the group and grow.

Hence it might prove stimulating for your Meeting for Discussion to have at least one general session on "ministries," perhaps using the passage from 1st Corinthians 12: 4-11 as the background. That passage begins with the statement that

Endowments vary, but the Spirit is the same, and forms of service vary, but it is the same Lord who is served, and activities vary, but God who produces them all in us all, is the same. (Goodspeed translation)

From the silence which ensues, persons might comment on that section from the Scriptures, adding what they think their special talents are.

Special attention needs to be given in one or more sessions to the vocal ministry in your Meeting. Perhaps the greatest single need for the Religious Society of Friends today is for a powerful vocal ministry, Divinely-inspired, speaking to the needs of a wide variety of people, and in terms which are current.

Many Friends are reluctant to discuss the vocal ministry and how it might be heightened, widened, and deepened. Perhaps your Meeting for Discussion needs to wrestle with this problem, discussing it openly and prayerfully. That might include a hard look at the functions of the Committee on Ministry and Oversight. Many of those groups serve admirably in counselling or oversight; many serve less well in developing the vocal ministry in a Meeting.

On the broad topic of "ministries," Elton Trueblood's book on Your Other Vocation may prove stimulating.

On the vocal ministry of Friends there are several outstanding references, including the following:

Richard Bauman Speaking in the Light: The Dilemma of the Quaker Minister. A pamphlet.

Howard Brinton Prophetic Ministry. Pendle Hill pamphlet 54.

David Castle Discovering Gifts for Ministry. Chapter 7 in Friends Search for Wholeness.

Keith Esch A Quaker View of Ministry. A leaflet.

Bliss Forbush The Spoken Word. A leaflet.

Lorton Heusel The Quaker Pastorate. Indiana Yearly Meeting Lecture.

Howard Macy Releasing the Ministry of Friends. The Western Yearly Meeting Lecture - 1980.

Ruth Pittman On the Vocal Ministry. A leaflet.

Douglas V. Steere. Speaking Out of the Silence. Pendle Hill pamphlet 182.

Chapter 5 in the London Yearly Meeting volume on Christian Faith and Practice in the Experience of the Society of Friends has several quotations on this topic, as does Leonard Kenworthy's Quaker Quotations on Faith and Practice.

There is a Pendle Hill tape recording of Helen G. Hole's talk there on Silence and the Vocal Ministry.



18. The Meeting for Business. Many of us need to face the fact that Friends do not always conduct their meetings for business in a spirit of worship. Sometimes we lapse into arguing, into haranguing each other, even "lobbying" in subtle, subdued ways. Old -timers could probably profit from a good look at our Meetings for Business and newcomers could profit from realizing some of our problems, as well as understanding the remarkable results when this unique method of doing business is carried out well.

The same general methods can be used in an examination of the Quaker Meeting for Business as were suggested for the study of the Quaker Meeting for Worship: (1) brief presentations by a few individuals (including present and former clerks), (2) a panel to answer questions, and (3) comparing existing written accounts such as those listed below.

No matter what approach is used, you might want to consider the differences between "consensus" (used increasingly in Quaker circles today), and "the sense of the Meeting," deciding which term comes closest to the ideal for a Quaker Meeting for Business.

Among the longer accounts available are:

- Howard Brinton Guide to Quaker Practice. Pendle Hill pamphlet 20.
- Leonard Kenworthy Quakerism: A Study Guide to the Religious Society of Friends. Chapter 6.
- Douglas Steere. A chapter in Quakerism: A Way of Life. A very recent account , beautifully written, and not yet well known.

Among the shorter accounts are the following:

- Glenn Bartoo Decision by Consensus: A Study of the Quaker Method.
- Thomas S. Brown When Friends Attend to Business.
- Friends Council on Education Making Sense of Consensus.
- George Selleck Principles of the Quaker Business Meeting.

19. The Role of Clerks. Probably too few people realize the important roles that clerks play in the proper functioning of Quaker Meetings for Business. Yet those servants of the Meeting do add greatly to the right ordering of such sessions when they have, and use, the proper spirit and skills.

For such a discussion (or series of discussions) you might like to ask the present clerks and/or former clerks to open the session, telling something of their work- and their problems and satisfactions. Then the discussion could be opened to the entire group.

Although a few weekend conferences have been held at Powell House and Pendle Hill in recent years on the role or roles of clerks, nothing has as yet appeared in print on this topic. In 1939 Philadelphia Yearly Meeting issued a useful pamphlet called Handbook On Business Meetings for the Use of Clerks. But that has never been revised or reprinted. Perhaps here is a service which an individual or group could perform in the foreseeable future -producing a similar publication for Friends in the 1980s.

20. The Queries, Advices, and the State of the Society Reports. The importance and uniqueness of the queries, the advices, and the state of the society reports in Quakerism is not always fully appreciated. They are remarkable aspects of the Religious Society of Friends and as such are worth studying and pondering. No other religious group has this cluster of practices.

As this writer has said elsewhere:

The Queries, in particular, are suited to the searching mood of Friends at their best, as they are broad, open-ended questions to promote self-examination under the leadership of the Spirit. They are non-dogmatic, non-hortatory, and non-threatening. They are not intended to discourage, but to encourage; not meant to put down individuals or groups, but to lift them to new levels of living. They are primarily positive rather than negative in tone.

A series of discussions might be planned on these three important aspects of Quakerism, running from three or four to eight or nine sessions. Or one meeting a month might well be devoted to these three topics.

Among the ideas for handling these distinct but related themes would be:

- a. brief presentations and discussion.
- b. comparing the queries and advices of several yearly meetings, found in their Disciplines or books of Faith and Practice.
- c. comparing the queries and advices of your yearly meeting today with those 50 years ago - or longer.
- d. examining and comparing the State of the Society reports of your Meeting for the last four or five years, or comparing the report of several years ago with the last one your group has approved.
- e. attempting to revise some of the present queries and/or advices.
- f. making some suggestions to your current committee entrusted with the writing of the State of the Society report for this year.

Among the account of these three topics are the following:

Leonard S. Kenworthy Quakerism: A Study Guide to the Religious Society of Friends. Chapter 7 - The Queries, the Advices, and the State of Society Reports: a Triad of Quaker Practices.

Harold Loukes Seeking and Finding in the Society of Friends.

A pamphlet by a prominent English Friend.

Harold Loukes The Uncomfortable Queries. A booklet.

Elizabeth Watson Asking the Right Questions. A booklet based on her talk at Western Yearly Meeting.

In the March 15, 1983 issue of the Friends Journal is an article by Jay Worrall, Jr. on The Adventure of the Quakers: 1793-1983, in which he compares (and contrasts) the books of discipline of Baltimore Yearly Meeting for 1793 and 1982.

21. The Organization of the Religious Society of Friends. It should be profitable for the members of your Meeting to review from time to time the organizational structure of the Society of Friends. And it should be extremely helpful to newcomers to become acquainted with this aspect of our Society.

An especially good time to do this might be in the fall, after several individuals and/ or families have attended the yearly meeting sessions or one of the national conferences of Friends, held in the summer time.

Your study of this organizational aspect of the Society of Friends might take place over a period of several weeks. Or it could well be a topic for one program a month over a long period of time.

The topics you would explore should certainly include the following:

- a. The local monthly meeting and its committees.  
One session might be devoted to each committee - or two sessions for the Committee on Ministry and Oversight (Counsel)
- b. The quarterly meeting of which your Meeting is a part.  
In conjunction with this, you may want to consider whether they still fill a useful role, with so many other get-togethers of Quakers. You may want to mention the fact that in some places there are half yearly meetings rather than quarterly meetings and that in some places there are regional meetings.
- c. Your yearly meeting.
- d. The Friends General Conference, the Friends United Meeting, and the Evangelical Friends Alliance. Your meeting might be a part of two such national groups.
- e. The Friends World Committee for Consultation (and those last two words are very important to many Friends).

Some people might be interested in the historical development of this structure which was certainly a stroke of genius or a particular insight by George Fox. Whereas many of the movements in 17th century England died for lack of some basic structure, the Religious Society of Friends did not because it had both a message and some unique methods or structure to support it.

Perhaps the most compact treatment of this theme appears in Leonard Kenworthy's recent volume on Quakerism :A Study Guide to the Religious Society of Friends. Some persons may find the chart on page 39 particularly helpful in understanding the divisions among American Friends.

Material on the national organizations of Friends may be obtained from the following addresses:

Friends General Conference, 1520-B Race Street, Philadelphia, Pennsylvania 19102.

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

Evangelical Friends Alliance, 4595 Eliot, Denver, Colorado 80211.

This topic might well lead into a consideration of other Quaker organizations on a national (and sometimes regional) scale, as outlined in Topic 21 of this pamphlet.

22. National Organizations of Friends. Friends need to be conversant with several Quaker organizations at the national level - some of which have regional offices. That includes the national group or groups to which your local Meeting belongs. But it should also include other groups in order to gain as comprehensive an understanding as possible of the wide range of Quakers in the U.S.A. - and abroad.

The four major Quaker groups of a primarily religious nature and their national headquarters are as follows:

Evangelical Friends Alliance 4595 Eliot Street, Denver, Co. 80211.  
Friends General Conference 1520-B Race Street, Philadelphia, Pa. 19102  
Friends United Meeting, 101 Quaker Hill Drive, Richmond, In. 47374.  
Conservative of Wilburite Friends do not have a formal organization but a loose fellowship. Inquiries may be addressed to the Olney Friends School, Barnesville, Ohio 43713. .

Among the several national organizations of Friends are the following:

American Friends Service Committee, 1501 Cherry Street, Philadelphia, Pennsylvania 19102. (See also regional offices)  
Associated Committee of Friends on Indian Affairs. Horace Smith, Rt. 2, Hagerstown, Indiana 47346.  
Friends Association for Higher Education, Nate and Anne Shope , 1209 Nathan Hunt Road, Greensboro, North Carolina 27410.  
Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D.C. 20002.  
  
Friends Conference on Religion and Psychology Elliot and Herta Joslin RFD Old Jewett City Road Preston, Connecticut 06360.  
Friends for Lesbian and Gay Concerns Box 222 Sumneytown, Pa. 18084  
  
Friends Council on Education, 1507 Cherry Street, Philadelphia, Pennsylvania 19102.  
Movement for a New Society, 4722 Baltimore Avenue, Phila. Pa. 19143.  
Quaker Men International, O. Edwin Hadley, 410 Norwood Place, Indianola, Iowa 50125.  
Quaker Theological Discussion Group. Viola Purvis, 3161 E. Marks Street, Orlando, Florida 32803.  
United Society of Friends Women, Edna Smith, R.R.1, Box 63, Indianola, Iowa 50166  
Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pa. 19102.

Your group may also want to find out more about some of the Quaker conference centers, such as Pendle Hill, Powell House, the William Penn House in Washington, D.C., and the Quaker Conference Center in Richmond, Indiana.

Some members of your Meeting may be closely associated with some of these groups and be able to provide well-informed leadership for sessions on them. Literature is available from all of them to serve as background for your discussions.

23. The Local Meeting As The Vital Cell. Many years ago Rufus Jones wrote a pamphlet on the local Meeting, called The Vital Cell. That is a phrase with tremendous implications, worth examining by any Meeting for Discussion. Copies of that booklet, or excerpts from it, might be distributed in advance and people asked to consider its significance.

Another similar approach is taken by Mark R. Talbot in a chapter on The Vital Friends Meeting in the book Friends Search for Wholeness.

Your group might also want to use the questionnaire developed by Leonard Kenworthy for the Brooklyn Friends Meeting and reprinted in his book on Quakerism : A Study Guide to the Religious Society of Friends. Copies could be made for each person to fill in individually in advance of the discussion on that topic. If the results could be tabulated before the discussion group meets, that would be a rich resource for the leader of that session or sessions. That questionnaire is reproduced here in full:

### Some Characteristics of a Vital Friends Meeting

Perhaps you would like to evaluate our Brooklyn Meeting, using 10 points as the maximum for each of the following characteristics suggested as vital to any Friends group. If you are willing, drop your evaluation (signed or unsigned) into the large envelope in the Social Room.

1. Is our Meeting one which has a strong spiritual impact on its members and attenders, changing their lives? \_\_\_\_\_
2. Is the Meeting for Worship the central activity of our group? \_\_\_\_\_
3. Is our Meeting composed of a variety of Seekers, representing many beliefs and points of view, but with some shared values? \_\_\_\_\_
4. Are the members of our Meeting proud of their Quaker past, but nevertheless interested in current pioneering? \_\_\_\_\_
5. Does our Meeting provide a broad and diversified program for people of all ages? \_\_\_\_\_
6. Does our Meeting promote fun and fellowship for people of various ages, as well as inter-generational activities? \_\_\_\_\_
7. Does our Meeting serve as a "launching pad" for some social concerns? \_\_\_\_\_
8. Does our Meeting foster the broad participation of its members and attenders and promote shared leadership? \_\_\_\_\_
9. Does our Meeting reach out to other Quaker and non-Quaker groups, rather than being parochial? \_\_\_\_\_
10. Is our Meeting adequately housed and adequately financed? \_\_\_\_\_

TOTAL \_\_\_\_\_

## 24. The Work of the Committee on Ministry and Oversight (or Counsel).

Central in the work of any Friends Meeting are the activities of the Committee on Ministry and Oversight (or sometimes called Counsel). Friends on that committee need to examine carefully and prayerfully their work from time to time- and most such committees do that.

But other members and attenders often need to know more than they do about that group. Somehow there is an aura of mystery about M and O as it is often called. Such persons need to know how they are chosen, how long they serve, and in a general way what they do. Of course much of their work is confidential as it deals with individuals and families who are in trouble. But more can be said about its responsibilities than is often aired.

Because it often includes several "weighty Friends" and does not always report on what it is doing, some people resent it as the unofficial ruling group in the Meeting. The rotation of members on that central committee and an occasional discussion group session would do much to remove misunderstandings and even cultivate a deep respect for all those M and O members actually do.

Some Friends feel today that Committees on Ministry and Oversight usually do a splendid job on "oversight" or "counsel" but that they do little on "ministry"- especially the vocal ministry. That it a very delicate task, of course, but their responsibilities in this regard need to be examined, too.

Despite the importance of this committee's work, there is little written about it. Probably the best and most comprehensive statements occur in the Discipline or book of Faith and Practice of each yearly Meeting. Also helpful is a 14 page pamphlet issued by Philadelphia Yearly Meeting called Handbook for Overseers. Perhaps this as a topic on which Friends should be writing more than they now do.

25. Clearness Committees. Until recently the designation of Clearness Committees was limited largely to clearance of a couple for marriage "in the Meeting." That responsibility still exists and is usually carried on by a sub-group from the Committee of Ministry and Oversight.

But in recent years the term Clearness Committee has come to cover a broad range of topics, with individuals or families occasionally asking for such a group to be appointed to aid them when there are tensions developing in a family or between members of the Meeting, when a young man is faced with a decision about draft registration, or even clearness on a vocational choice.

Your group may want to discuss why the use of Clearness Committees is growing and to what extent they can be helpful without becoming professional counsellors.

This topic overlaps with Topics 24 and 27 and you may want to consider it in conjunction with one or both of those themes.

The two best current sources on Clearness Committees are the New England Yearly Meeting's pamphlet on Living With Oneself and Others (which contains a section on Clearness Committees) and the pamphlet issued by the Movement for a New Society entitled Clearness - Processes for Supporting Individuals and Groups in Decisions-Making, edited by Peter Woodrow. Both are extremely useful.



26. Membership in the Religious Society of Friends. Individuals, local Meetings, and even yearly meetings are not in complete agreement on the meaning of membership in the Religious Society of Friends and this situation might be the basis of a discussion or several sessions in your Meeting for Discussion.

At least one session might be spent profitably on the history of membership in the Society of Friends, something which not instituted until approximately 75 years after the start of that movement. How curious to realize that George and Margaret Fell Fox, Robert Barclay, Isaac Penington, and William Penn were never members of the Religious Society of Friends!

Some attention should be given, also, to the tightening of the requirements of membership in the 18th and 19th centuries, in the hope of recapturing the authenticity and vitality of the early days. But with dire results.

You might want to discuss the advantages to individuals and families, as well as to the Meeting, of having people declare publicly that they want to join. And the disadvantages.

Then there is the question of what standards should be set for membership. In that connection you may want to use Henry J. Cadbury's The Character of a Quaker (Pendle Hill pamphlet but out of print), the leaflet by Edmund P. Hillpern on The Minimum Quaker, and the statement of the Brooklyn Meeting's Committee on Ministry and Oversight, reproduced in Leonard Kenworthy's Quakerism: A Study Guide to the Religious Society of Friends. Another interpretation is contained in the volume for the 1967 Friends World Conference on Seek, Find, Share, written by Thomas J. Mullen.

Of course you will want to examine what your yearly meeting Discipline or book on Faith and Practice has to say on membership.

Perhaps it would be well to ask some birthright Friends to state why they are also convinced Friends and why they have remained in the Society of Friends.

Some Friends might also reflect on their experience in becoming members and the meaningfulness (or lack of meaning) of the visit with their Visiting Committee.

Your group might also be interested in discussing whether associate members should be asked at the age of 18 whether they wish to become full members - and whether that is the best age for that decision.

There is also the question of whether there should even be such a category as associate members.

Three leaflets about membership are:

Irwin Abrams Friends and the Seeker.

How to Become a Member of the Religious Society of Friends.

A Philadelphia Yearly Meeting brochure.

Thomas Bodine The Meaning of Membership in the Religious Society of Friends.

A booklet on The Meaning of Membership in the Religious Society of Friends, by the author of this Working Paper, will probably be printed in 1984.

(For material on why individuals have become Friends in recent years see the section on Outreach - No. 47).

27. Marriage, Family Life, and Human Relationships. Personal growth, family life, human relationships, and a wide range of related topics could profitably occupy several sessions of your Meeting's discussion group, with specific themes being determined by the interests and needs of your members and attenders - and the leadership available.

Some publications which deal with this topic for Friends include the following. Special attention is called to the splendid booklet by New England Yearly Meeting:

O. Theodor Benfey One Quaker's Thoughts on Family Life. A chapter in No Time But This Present.

David R. Mace Marriage As Vocation: An Invitation to Relationship-in-Depth. The Rufus M. Jones Lecture in 1968.

New England Yearly Meeting Living With Oneself and Others: Working Papers on Aspects of Family Life. A 60 page pamphlet prepared by the Family Life sub-committee of the Committee on Ministry and Counsel. An especially helpful booklet, including queries and advices, suggestions for Clearness Committees, and books for further reading.

A Quaker Marriage. Family Relations Committee of Philadelphia Yearly Meeting.

The Quaker Wedding. a pamphlet prepared by North Carolina Yearly Meeting.

Elton Trueblood The Common Ventures of Life. Chapter on Marriage.

A unique approach would be to examine some of Daisy Newman's novels, such as I Take Thee, Serenity and Indian Summer of the Heart for the family relationships in them.

28. Quaker Parenting: Some Pleasures; Some Problems. This is another topic on which you may want to have several sessions, arranged as a series, or held once a month throughout a year, -especially if there are several families with young children in the Meeting.

You may want to start with a session of general comments and/or questions and then pursue in more depth the topics which seem to concern the largest number of people or the ones which are most frustrating to them as parents.

Or you may want to arrange a series of topics, such as Children and Violence, Children and Television, Children and Sex Education, etc.

You may find that there is sufficient interest to warrant one or more "spin-off" groups.

Of course you will want to use various parents in your group. And you can certainly call on teachers, social workers, counsellors, and others for their special experiences and expertise.

For some curious reason, Friends have not written widely on this topic. The only full-length book is on Friends and Their Children, by the late Harold Loukes, an English Friend.

Elise Boulding, a well-known sociologist, mother, and Friend, has written more than anyone else in American Quakerdom on this topic, including pamphlets on Friends Testimonies in the Home, The Family As A Way Into the Future, The Personhood of Children, and Children and Solitude.

The Religious Education Committee of Philadelphia Yearly Meeting has a pamphlet on Religious Education in the Home. Then there is Ken Henke's All God's Children, and an article on Nonviolent Parenting in the June 1 - 15 issue of the Friends Journal in 1982.

And there is Harold Loukes; Pendle Hill pamphlet (126) on Readiness for Religion.

29. Education. There are two important aspects to this topic which should claim the attention of committees planning Meetings for Discussion. One is the theme of Quaker schools and colleges. The other is Quakers and public education.

Much consideration has been given and is being given to the first of those two themes, with considerable writing about it as evidenced in the listing below. In addition to those books and pamphlets, there are two organizations which should be contacted by anyone exploring this theme. They are:

The Friends Council on Education, 1507 Cherry Street,  
Philadelphia, Pennsylvania 19102

The Friends Association for Higher Education, 1209-A  
Nathan Hunt Road, Greensboro, N.C. 27410

Unfortunately very little has been said or written about Quakers and public education, although many Friends pioneered in the movement to provide free, public education for everyone, and hundreds or even thousands of Friends today serve on the school boards of public schools, act as administrators, and teach in them. This is certainly a field in which Friends have long been active and about which more should be written and said. Perhaps a session or more than one should be devoted to Friends today in your local community and their roles in public education at different levels.

Among the many publications on Quakers and education are these:

Howard Brinton The Function of a Quaker College. The Ward Lecture at Guilford College.

Howard Brinton Quaker Education in Theory and Practice. A Pendle Hill book.- and a classic in its field, but now out of print.

Thomas S. Brown A Theology of Quaker Education. An issue of Quaker Religious Thought Winter 1968-1969.

Christopher A. Dorrance (Editor) Reflections from a Friends Education. Friends Council on Education, 1982. 70 pp. A collection of essays on many aspects of the topic.

Douglas H. Heath Why a Friends School? Pendle Hill pamphlet 164.

Douglas H. Heath The Peculiar Mission of a Quaker School. Pendle Hill pamphlet 225.

Handbook for Committee Members of Friends Schools. Philadelphia Yearly Meeting.

Helen G. Hole Things Civil and Useful: A Personal View of Quaker Education. Friends United Press, 1978. 148 pp.

Helen G. Hole Westtown Through the Years.

Rachel K. Letchworth. Westtown in Trust. Westtown School, 1975. 252 pp. Westtown history since the Helen Hole volume.

Rachel K. Letchworth Yesterday, Today - and Tomorrow: Friends Council on Education 1931-1981. Friends Council on Education.  
A Man and a School: A Collection of Papers about George A. Walton and George School.

Religious Education in Friends Elementary Schools. Friends Council on Education.

Study Outline for Members of Friends' Committees on Education.

Pendle Hill has tape recordings of five lectures by Helen Hole on Quaker education. Write them for specifics on those tapes.

30. Social Concerns - General. From the earliest days of the Religious Society of Friends, many Quakers have been concerned about a wide variety of social, economic, and political problems - ranging from conditions in the prisons in 17th century England and the question of bearing arms to such topics today as crime and capital punishment and the wise use of the world's resources.

You could profitably have an overview of Quaker concerns as the first meeting in a series on this broad topic. Or you could have a summary session after several meetings on specific concerns. Or both.

Certainly you will want to include some discussion of the difference between what Friends have often called "creaturely activities" and spiritually-motivated service, trying to determine what the differences are between those two types of activities.

At some point there might well be some attention paid to how one decides how many concerns or issues he or she can carry, remembering John Woolman's advice that "To turn all we possess into the channel of universal love becomes the business of our lives," a warning against trying to spray the desert.

You might also want to consider the values in a common Meeting effort or project in this broad field and whether there is some activity in which most of the Meeting could now engage.

In this overview you may want to suggest some of the national organizations of Friends which are devoted primarily to social concerns, such as the American Friends Service Committee and the Friends Committee on National Legislation - with their regional organizations. Or the Friends Committee on Indian Affairs.

In planning your year's program you may want to devote one Sunday a month to social concerns. Or you may want to group them in a six or eight week period.

Undoubtedly you will have several members and attenders who can help on this general program, perhaps as a panel. Then they can be used on other occasions for more specific programs. You may want to call upon the Friends in nearby Meetings and/or persons connected with the A.F.S.C., the F.C.N.L. and other groups in your region.

The most comprehensive publication on social concerns is a book of 107 pages, printed by Western Yearly Meeting, with the single-word title Concern. It opens with a chapter on Why Christian Social Concerns and deals with family living, leisure, ecology, hunger and inner city decay, race relations, violence, conscientious objection to war, capital punishment, alcohol and drugs, and sexuality. Although printed in 1972, it is still relevant. Its advantage-and its disadvantage-is its brevity on all topics.

Two chapters in books are:

Max Carter Cautions in Christian Service, in Friends Search for Wholeness.

Geoffrey Hubbard Religion and the Social Order in Quaker By Convincement.

Among the brief, inexpensive leaflets on this overall theme are:

Kenneth Boulding Friends and Social Change.

Dorothy Hutchinson Friends and Service.

And there is Severyn T. Bruyn's Quaker Testimonies and Economic Alternatives, a Pendle Hill pamphlet 231.

31. Equality, Minorities, Civil Rights. Throughout the more than 300 years of Quaker history, this testimony has had a high priority.

In the early years of the Society of Friends there was the concern for the rights of women and the attacks of Quakers on the stratification of society in England; hence the testimony on the use of the plain language and the "hat testimony."

There was the early concern in the American colonies for the fair treatment of Indians and then for Negroes or Blacks. In England, too, the anti-slavery movement was a major concern of many Friends.

Education might be considered a concern for equality, too.

And today Friends in different parts of the world are engaged in a variety of projects and movements for equality, for the protection of civil rights, and improved conditions for minorities- whether it is the Eskimos in Canada, the aborigines in Australia, the Blacks in Southern Africa, or the Mexican-Americans, Haitian-Americans, and others in the United States.

Certainly some aspects of this long struggle for justice will appeal to your committee as an important part of your program planning for your Meetings for Discussion.

As is the case with so many of the topics suggested in this Working Paper, there are several ways to approach this broad theme.

You may want to treat it chronologically, century by century.

You may want to treat it by areas of the world geographically.

You may want to treat it by the various groups with whom Quakers have been concerned.

Perhaps you will want to have an introductory session, discussing the basis or bases for the Quaker concern on these related fields and possibly a quick overview. Then several sessions in more depth.

Or you might like to have a meeting each month over a long period of time, designating that Sunday each month as Social Concerns Sunday.

Your committee will certainly want to contact the American Friends Service Committee and the Friends Committee on National Legislation on any of the aspects of this theme on which Friends are working currently. If there are regional offices near you, you may want to call upon them for help, even including a speaker if they can provide you with such leadership despite their small staffs.

In the book on Break the New Ground there is a chapter by Barrington Dunbar on Responses to Racial Crises and one by Ralph Yerrakadu. And there is a pamphlet on The Life and Selected Writings of Barrington Dunbar (a prominent member of New York Yearly Meeting and a Black). Dwight Spann- Wilson's lecture at the General Conference Gathering in Ithaca, New York in 1980 on Quaker and Black: Answering the Call of My Twin Roots is available.

Two recent short and inexpensive booklets published by the American Friends Service Committee are Native American Progress and A United Search for Solutions- The Mexican-American Border Program.

Pendle Hill has tape recordings of seven sessions there on Liberation in Southern Africa: The Search for a Compassionate Solution, with seven different speakers. They also have tape recordings from meetings at Pendle Hill in 1979 on Problems Along the Border of the United States and Mexico, Native American Struggles, Women's Projects, and An Interpretation of Justice.

32. Simplicity In the early days of the Society of Friends Quakers stressed simplicity. That was due in part to their straightened economic circumstances and in part to their testimony on the simple life of a Christian.

Eventually, however, some aspects of that testimony became mere forms- such as the wearing of "plain clothes."

Because of their honesty and their conscientiousness, many Friends also did very well, eventually, in business, and some of them became well-to-do. The Quaker quip is that "They came to Pennsylvania to do good - and they did well."

In recent years there has been a renewal of interest in that testimony or concern, especially among young people in the 50s and 60s as a part of a nation-wide movement in the U.S.A. A few intentional communities were formed and many individuals and families tried to simplify their living. A few moved from cities to rural or small town areas to carry out their intentions.

This may well be a pertinent topic for your Meeting for Discussion, either in a single session or in a series of sessions.

You may want to start with the statements in your yearly meeting Discipline or book of Faith and Practice on this testimony, using that as a launching pad for a more personalized discussion.

You may want to reproduce the quotations on simplicity the London Yearly Meeting volume on Christian Faith and Practice in the Experience of the Society of Friends and/or Leonard Kenworthy's Quaker Quotations on Faith and Practice.

You may want to form a panel of persons especially interested in this concern, asking them to speak briefly before opening the discussion to others.

If someone has lived or even visited one of the intentional communities, you may want to ask them to speak about that experience.

Or you could use one of the pamphlets listed below as the basis for your discussion, having a summary given by one person as the introduction to your meeting.

Outside the Society of Friends there are many publications on this theme, such as Ron Sider's Rich Christians in an Age of Hunger or Small Is Beautiful.

Friends have not written widely on simplicity but there are a few publications on this topic. They include the following:

James Best. Another Way to Live: Experiencing Intentional Living. Pendle Hill pamphlet 218.

Richard S. Foster Freedom of Simplicity. Harper and Row 1981. 200 pp.

George Peck Simplicity: A Rich Quaker's View. Pendle Hill pamphlet 189.

Elaine M. Prevallet Reflections on Simplicity. Pendle Hill pamphlet 244. 1982.

Sven E. Ryberg Return to Simple Living. 1973. 17 pp. The story of a Swedish Friend and his simple life in the northern part of that nation.

Mildred Young Insured by Hope. Pendle Hill pamphlet 90.



### 33. Concerns About Crime, Prisons, and Capital Punishment.

In recent years there has been a renewed interest by Friends in the issues of crime, prisons, and capital punishment. That has been due to several factors, including the imprisonment of some Quakers during World War II because of their stand as conscientious objectors, because of the interest of many Friends in the movement for Blacks, and because of the pressures recently for the return in many states to capital punishment.

One of the most interesting and important developments in this regard has been the growing interest in prison visitation and the establishment of worship groups in several institutions.

Therefore this general topic might well be one for a meeting or a series of meetings of your discussion group. If there are members of your Meeting who have a special interest in one or more aspects of this broad theme, you will surely want to use them. There may also be members or attenders in nearby Meetings who could be used as resource persons. Probably there is a yearly meeting committee on this broad topic and you may be able to enlist their help.

Perhaps you will also want to contact someone from the Fortune Society in your area, having that person describe their work with former prisoners.

A report on recent legislation in your state on capital punishment might also be highly desirable.

The work of Amnesty International is another aspect of this topic which you might like to explore. One of its co-founders, incidentally, was a Friend.

There are some accounts written by Friends, as well as the general literature in the field; more are likely to appear in the coming months.

In a volume on The Quaker Approach to Contemporary Problems, edited by Jack Kavanaugh and published in 1953, there are two chapters pertaining to this broad subject. One is by Henry van Etten, a French Friend, on Prisons and Prisoners, the best history of Friends available on this topic. The other is on Crime and Punishment and was written by Curtis Bok, a Philadelphia Friend who was a distinguished judge. That volume is out of print but worth borrowing from a library.

A general account on Crime and Punishment appears in Geoffrey Hubbard's Quaker by Convincement, written by a British Friend.

Then there is a valuable pamphlet entitled Six Quakers Look at Crime and Punishment, issued by a group known as Quaker Social Responsibility and Education and printed in 1979.

A comprehensive booklet on jail visitation was written recently by Dan Whitley and printed by the Friends United Press, entitled Friend-Have You Been in Jail Recently - A Guide to Jail Visitation.

Two publications sold by the Quaker Book Service (Box 4652, Station E, Ottawa, Ontario, Canada K1S-5H8) are The Death Penalty, prepared by Amnesty International, and Instead of Prisons-A Handbook for Abolitionists, written by the Prison Research Education Action Project in 1976.

A remarkable account of the effect of imprisonment by the Nazis was written by a German Friend, Eva Hermann, and was printed in the U.S.A. by the Tract Association of Philadelphia Yearly Meeting, entitled In Prison- Yet Free. It is out of print but you should obtain a xeroxed copy of it.

Occasionally articles appear in Quaker magazines and they should be collected and filed for use by your discussion group and others.

34. Peace. Surely few inside the Society of Friends and not too many outside our fellowship need to be told about the importance of the peace testimony to Quakers. In fact many people outside our group equate Quakers and peace, thinking of us as some kind of peace society or a social service agency which works in disaster areas something like the Red Cross.

Important as this concern has been and is, it needs to be examined often. That includes a review of the bases of that testimony in the Bible, in the statements of Jesus and early Christians, and in the belief of Friends in the sacredness of human life and in the potentialities for good in every human being.

It also includes the current applications of that testimony - such as the strengthening of international organizations, disarmament, help to Third World countries and their people, and the nuclear freeze movement.

It also includes the increased cooperation at the present time with the other so-called Peace Churches, -the Mennonites and the Church of the Brethren, as well as increasingly with other groups of Christians, such as Catholics and the fundamentalist-evangelicals .

Probably your group will want to schedule several sessions during the year on this broad theme, either intermittently or in a series of meetings.

Of pressing importance at the present time is the question of assistance to young people in their search for their solutions to the question of registering for the draft.

Of course there are many ways of organizing sessions on this central theme. One way is to approach it historically, tracing the application of this testimony through the centuries-perhaps using a time-line to make this more vivid and visual. Another way is to plan sessions on the religious and/or philosophical bases of this testimony, and particularly the viewsheld today. A third approach would be to take specific current issues and to discuss them. A fourth would be biographical-learning something about such leading figures in the 20th century as Carl Heath, Philip Noel-Baker, Sydney Bailey and others in England, and Frederick J. Libby, Emily Greene Balch, Ray Newton, Raymond Wilson, and others in the U.S.A.

On background materials, the American Friends Service Committee and the Friends Committee on National Legislation are two of the key groups to which you should turn, including their regional and/or state offices. Your nearly meeyng committee on peace and social concners should also be helpful.

Among the books or chapters in books are the following:

Kenneth Boulding on Insight and Knowledge in the Development of Stable Peace, in No Time But This Present.

B. Leslie Metcalf Peace Making and Reconciliation, in Quakerism: A Way of Life.

Lawrence Scott Non-Violent Action and the Quaker Peace Witness, in No Time But This Present.

Nicholas Sims (editor) Exploration in Ethics and International Relations ( a book paying tribute to Sydney Bailey of England).

Peter Whittle Quakers and Disarmament in Quakerism: A Way of Life.

Among the booklets available are:

American Friends Service Committee Perspectives on Non-Violence.

Donald Green Blessed Are the Peacemakers.

Leonard S. Kenworthy The Peace Testimony of Friends.

Wolf Mendl The Study of War as a Contribution to Peace. Pendle Hill pamphlet 247.

Friends World Committee on Consultation The New Call to Peacemaking.

35. Government and Influencing Legislation. Since the earliest days of the Religious Society of Friends, Quakers have been interested in and concerned about the various units of government. At times they have been directly involved in government, also, as legislators.

Over the more than 300 years of Quaker history, Friends have probably been at their best in working for improved legislation, persuading and even pressuring law-makers. In the United States this has often taken the form of lobbying - for the rights of Blacks and Native Americans and other oppressed groups, for disarmament and reduced expenditures for war, for public education, and for other causes.

For many years in the 20th century much of their work was spearheaded by the National Council for the Prevention of War. That was a non-Quaker organization but it was headed by Frederick J. Libby, an active Friend, and many of its most dedicated workers were Quakers.

The American Friends Service Committee also did much work in this field, especially through its Peace Section, headed by Ray Newton and Raymond Wilson. Then the Friends Committee on National Legislation was formed as a separate organization, devoted to lobbying, with E. Raymond Wilson as its long-time secretary. In recent years Ed Snyder has become the executive secretary of the F.C.N.L. In addition to the national office, several state groups have been formed.

Over the decades English Friends have been more active as law-makers and legislators than Americans. Many have held local offices and several have served in the House of Commons. A few have been in the English Cabinet, such as Philip Noel-Baker who was awarded the Nobel Prize.

In the United States many Friends have served on local school boards and on town or city councils. Some have sat in state legislatures and a few in Congress. Perhaps Senator Paul Douglas of Illinois is the best example of a Quaker who was a Senator. Many Friends try to forget that there were two Quakers who were Presidents- Herbert Hoover and Richard Nixon, although the latter had little contact with Quakers, even though he retained his membership in the East Whittier, California Friends Church.

Your discussion group might want to examine in some detail the work of William Penn and John Bright in politics- our two most distinguished Quaker statesmen.

If some of your members and/or attenders are active in politics, you should certainly draw upon them as resources persons or leaders of some of your discussions on Friends and government.

Unfortunately there are few publications on the broad topic of Friends and Government. They tend to be on more specific fields of endeavor as cited in other sections of this pamphlet. The few publications available are:

Cecil E. Hinshaw Toward Political Responsibility . Pendle Hill pamphlet 80.

E. Raymond Wilson Thus Far on My Journey (an autobiography)

E. Raymond Wilson Uphill for Peace (the story of the Friends Committee on National Legislation).

Frederick J. Libby To End War. (largely on the work of the National Council for the Prevention of War).

36. Is There A Quaker Testimony on Sexuality? Perhaps the topic which has been evaded or neglected most by Friends is that of human sexuality. This is probably the "hottest" issue currently, especially as regards so-called "gays" and "lesbians." Attitudes vary widely and are often strongly held. And several Quaker conferences have found it difficult to cope with the issues involved.

In view of these facts and the importance of this broad subject, the committee in charge of your Meeting for Discussion may want to discuss whether they want to include it as a topic in your on-going program. They might even want to present this issue to your Monthly Meeting.

If it is decided to hold some sessions on sexuality, you will certainly want to enlist the help of the doctors, nurses, sex educators, and professional counsellors who are members or attenders.

You may also want to consider the use of "spin-off" groups for people who want to explore an issue beyond the time devoted to it by the Meeting for Discussion.

Those in charge of such programs may well contact the national office of SIECUS, the Sex Information and Education Council (61 West 4th Street, New York, N.Y. 10003). That is an organization in which several Friends have been active, such as Mary Calderone, Eric Johnson, and David Mace. You may also want to contact the Marriage Encounter Group (which can be reached through the Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374). Your committee or those in charge of your programs on this topic might well contact the national organization of Gay and Lesbian Friends (Box 222, Summerytown, Pennsylvania 18084).

Among the publications by Friends on this topic are:

Walter Barnett Homosexuality and the Bible: An Interpretation.

Pendle Hill pamphlet 226. Out of print.

Mary Calderone and Eric C. Johnson The Family Book About Human Sexuality (A 1981 publication).

Mary C. Calderone Human Sexuality and the Quaker Conscience.

The Rufus M. Jones Lecture in 1973. a 22 page pamphlet.

Charles Fager Quaking Over Gay Rights: The Wichita Conference. 1977. Kimo Press. 12 pp.

Eric C. Johnson Sex in Plain Language. A book for teen-agers by a long-time member of the staff of the Germantown Friends School.

David R. Mace Marriage As Vocation: An Invitation to Relationships in Depth. The Rufus M. Jones Lecture in 1968.

John Yungblut Sex and the Human Psyche: Toward a Contemporary Ethic. Pendle Hill pamphlet 203.

Three publications by British Friends are:

John Banks and Martina Weitsch Meeting Gay Friends: Essays by Members of the Friends Homosexual Fellowship. Accounts by 22 Friends.

David Blamires Homosexuality from the Inside. 1973, 45 pp. Published by the Social Responsibility Council of Friends.

Towards a Quaker View of Sex. 1963, 84 pp. Published by the Home Service Committee of Friends.

A tape of the address to the Friends General Conference in 1980 by Eric C. Johnson is available from the offices of the FGC.

(see also Topic 27 on Marriage, Family Life, and Human Relationships)

37. The Roles of Women. One of the most radical aspects of the Quaker movement in 17th century England was the recognition it gave to women. In fact it was so unorthodox for that period that Hope Luder reports that many more people left the Society of Friends over that issue than over any testimony. In that day women were especially prominent in the ministry and in education. A few of them even travelled to distant places in the ministry, something unheard of in those times.

Over a long period Quaker women have been active in such movements as peace, education, women's rights, temperance or total abstinence, anti-slavery, and civil rights. In the women's rights movement in the 19th century in the U.S.A., most of the top leaders were Quakers or had been raised in Quaker families.

In recent years there has been a renewed interest in women's rights and in the history of Friends on that issue, with several publications being issued. For a short time there was even some support for reinstating the separate women's business meetings, although that seems now to have died.

The role or roles of women in Quakerism and/ or in society as a whole should be an extremely interesting topic for your Meetings for Discussion. Undoubtedly you have women in your Meeting (and men, too) who would welcome an opportunity to lead a discussion or discussions on some aspect of this broad theme.

Among other approaches, it might be interesting to have an older Friend in your Meeting (or from a neighboring Meeting) tell about the role of women in your yearly meeting over the past few decades.

Some Meetings might even like to have a series of discussion sessions on some of the outstanding Quaker women of various periods, such as Margaret Fell Fox, Elizabeth Hooton, Elizabeth Fry, and Lucretia Mott. Such a series might also include some women Friends from our time, such as Kathleen Lonsdale and Eldrida Vipont Foulds of England, Sigrid Lund of Norway, Margarethe Lachmund of Germany, and others. Printed materials exist on some of these outstanding personalities and chapters on them and others will appear in a two books on Living in the Light: Some Quaker Pioneers of the 20th Century, the first volume scheduled to appear in 1984.

There are now several publications on this theme. Three of special importance at Elizabeth Gray Vining's Ward Lecture at Guilford College on Women in the Society of Friends, Hope Luder's Women and Quakerism (Pendle Hill pamphlet 196), and Robert Leach's Women Ministers: A Quaker Contribution (Pendle Hill pamphlet 227).

Margaret Bacon has made a distinct contribution in recent years with her biography of Lucretia Mott, entitled Valiant Friend; her volume on As Way Opens: The Story of Quaker Women in America, and her Pendle Hill pamphlet on Lucretia Mott Speaking (No. 234).

Leonard Kenworthy devotes a chapter in his volume on Quakerism: A Study Guide on the Religious Society of Friends to The Unique Role of Women in Quakerism. And he has recently issued six new titles in his Speaks Series of leaflets on Elise Boulding, Rachel DuBois, Elfrida Vipont Foulds, Helen Hole, Elizabeth Gray Vining, and Elizabeth Watson.

Then there is Hugh Barbour's Margaret Fell Speaking (Pendle Hill pamphlet 206) and a very brief account of Margaret Fell: Quaker Activist, published by California Yearly Meeting.

From time to time there are articles in the various Quaker magazines on this topic which should be clipped and filed for use by your group.

38. Creativity - The Arts. Repulsed by the excesses of Elizabethan England and therefore caught in the Puritan Revolution, early Friends opposed music, art, and even some literature. It was a great loss to them and to the oncoming generations which perpetuated at least some of that puritanism.

Today the lives of most Friends and Meetings are enriched by the arts and many Friends use their creative talents in a variety of ways. As Fritz Eichenberg, a Quaker who is an eminent illustrator, has written in his Pendle Hill pamphlet on Art and Faith:

The artist, whatever his calling, must play his part, side by side with the scientist and the engineer, in enhancing the value of life and in adding meaning, joy, and beauty to our existence on this, and, perhaps, on other planets.

A reading aloud of parts of that pamphlet or a review of it might stimulate a productive conversation on Friends and the Arts Today. In a similar way one of the parts of one of the several pamphlets by Dorothea Blom or Elizabeth Gray Vining might evoke some interesting and helpful comments.

Such an introduction might be followed by a series of panels on various aspects of the arts, with individual Friends speaking on their creative endeavors - and possibly showing examples of them. Those examples might be left in the Meeting House and added to for a few weeks as the collection grows. (Of course care would be given to the safekeeping of these pieces).

And/or the introductory session or sessions might result in "spin-off" groups in which persons interested in a particular aspect of this broad topic took part.

On this topic you may want to draw upon the wealth of materials available from non-Quaker sources, such as Niebuhr's Christianity and Culture.

Dorothea Blom has written several Pendle Hill pamphlets on this topic. Those in print are:

Art and the Changing World (183)

Art Responds to the Bible (197)

Life Journey of a Quaker Artist (232)

Three of her pamphlets which are now out of print are Art Imagery and the Mythic Process (215), Encounters With Art (128), and The Prophetic Element in Art (148). They may be available or xeroxed copies can be purchased from Pendle Hill.

Fritz Eichenberg has a splendid booklet on Art and Faith (Pendle Hill pamphlet 68), Eleanor Price Mather has done a fascinating study of Edward Hicks: Primitive Quaker Artist (Pendle Hill pamphlet 170), and Dorothy Gilbert Thoree has a booklet on Poetry Among Friends (Pendle Hill pamphlet 130).

Elizabeth Gray Vining's writings are always highly readable. Her Pendle Hill pamphlets are on Harnessing Pegasus: Inspiration and Meditation (221) and A Quest There Is (246). And there is a book of hers, issued by Pendle Hill, called The World In Tune.



39. Beauty and Life's Minor Ecstasies. Often we are weighed down by personal, local, national, and international problems. Frequently we need to enjoy and reflect on the beauty we have experienced or are now experiencing. It takes so many forms, as Rufus Jones once pointed out when he wrote:

Wonderful...is the way in which beauty breaks through. It breaks through not only at a few highly organized points; it breaks through almost everywhere. Even the minutest things reveal it, as well as the sublimest things- like the stars. Whatever one sees through the microscope - a bit of mould, for example - is charged with beauty. Everything from a dew-drop to a mountain is charged with beauty. Its value is intrinsic, not extrinsic. It is its own excuse for being. It greases no wheels. It bakes no puddings. It is a gift of sheer grace, a gratuitous largess. It must imply behind things a Spirit that enjoys beauty for its own sake and that floods the world everywhere with it. Wherever it can break through, it does... and our joy in it shows that we are in some sense kindred to the Giver and Revealer of it.

Taking a cue from Rachel DuBois suggestions on Quaker Dialogue, why not have a session (or more than one) in which you start with the simple yet broad statement "Beauty to me is ....." and then ask everyone present to complete that statement, with pauses between the replies which are made in order to give people time to reflect on what has been said.

Or read the passage from Elizabeth Gray Vining's Pendle Hill book on The World in Tune in which she points out that even those who have major ecstasies have them only a few times. Most of us, she says, must enjoy the "minor ecstasies" of life - "bits of star dust which are for all of us, however limited our opportunities." She then goes on to say that everyone has those minor ecstasies - and to point out that "Exercising our faculty for minor ecstasies may actually increase the number of them we feel...."

40. Growing Through Grief. Being human involves many encounters with grief. A parent dies, a spouse dies, a friend or acquaintance commits suicide, a son or daughter is killed in an accident. A neighbor becomes a victim of drugs. A person we know well turns out to be a battered husband or a battered wife. And you can add to that list.

Two Friends have shared with us some of their grief and how they learned to live above it or through it - even growing through grief.

One is the poignant account by Elizabeth Watson of the death of her daughter in an automobile accident and Elizabeth Watson's long, slow recovery, with the aid of Guests of My Life - Emily Dickinson, Rainer Maria Rilke, Katherine Mansfield, Rabindrinath Tagore, Alan Paton, and Walt Whitman, told in a moving book.

The other is the story of Elizabeth Gray Vining's loss of her husband in an automobile accident, after only a few years of married life, the shock which stayed with her for many months (and in a way for the rest of her life), and how she, too, recovered - no, how she learned that "grief is not something to overcome or escape but to learn to live with." That account is found in her autobiographical volume - Quiet Pilgrimage.

Selections from either or both of these books might be extremely helpful to many persons in your Meeting. As the Baltimore Yearly Meeting Epistle in 1940 said, "A dark room is often a developing room."

41. Science and Medicine. Very early in the history of the Religious Society of Friends, Quakers became pioneers in science, industry, nature study, and medicine. And up to and including today, Friends have continued to contribute enormously to those and related fields.

There are several reasons for the high percentage of Friends in those areas, especially in England, - far out of proportion to their percentage in the population. One is the fact that because of their beliefs, Quakers were barred from the army and navy and governmental posts. Hence they used their talents elsewhere. Moreover, many Friends did not see any conflict between their beliefs of continuing revelation and the continuing search for Truth and the new findings of science, such as the doctrine of evolution. Furthermore, most younger Quakers were relatively well educated - more so than most of their peers, because of Quaker secondary schools. And women were accepted in a wider range of activities than by other Christian groups. Perhaps most important, Friends believed that there was some Seed of God implanted in every human being, even in the sick and the mentally ill. Hence Quakers became very early pioneers in hospitals for the mentally ill.

Somewhat the same story is true in the United States where Quakers have long been outstanding in science, industry, medicine, and nature study.

Some Meetings for Discussion may want to devote only one or possibly two sessions to this theme - one on science and one on medicine. Others may want to spend more time on this broad range of fields. Or a small "spin-off" group may want to pursue some aspects of this field in more depth than the regular group wants to.

If there are not people in your Meeting who can deal substantially with this theme, perhaps you can persuade someone from a nearby Friends Meeting to help.

One idea that you might like to incorporate would be a summary of some parts of the famous Swarthmore Lecture by Sir Arthur Eddington on Science and the Unseen World, a landmark discussion by a prominent Quaker scientist which was read avidly by many outside the Society of Friends. You might also like to report on the recent volume on Jesse Holmes, a Quaker professor at Swarthmore College, whose little brochure addressed To the Scientifically Minded, attracted wide attention in the early decades of this century.

In addition to the publications already mentioned, the following should be of value to your committee:

Robert A. Clark and J. Russell Elkinton The Quaker Heritage in Medicine. A comprehensive account, published in 1978.

John Kavanaugh The Quaker Approach to Contemporary Problems.

Chapters by Kenneth Boulding on Quakers and Industry, by D. Robert Yarnall on Business and Industry, and by Kathleen Lonsdale on The Scientific Challenge.

Kathleen Lonsdale also has a chapter in the Friends World Conference book on Seek, Find, Share, on The Scientific Challenge. And the anthology of her writings- The Christian Life-Lived Experimentally - reflects her views as a Quaker and scientist.

42. Aging. This is a topic which has a broader application and therefore a broader appeal than might seem probable to many at first. That is because so many individuals are faced with problems of aging with someone in their family, because there are usually several older members in any Friends Meeting, and because this is a condition in which all of us will find ourselves some day -or right now.

This topic can be approached in several ways. One is to have some older Friends discuss some of the problems (as well as the pleasures) of aging- and what they are doing to cope with those problems. Another is to have several individuals discuss the problems they are having (or have had) with relatives or close friends - and their suggestions for some ways of handling those difficulties. Still another approach is to consider the Meeting's responsibility to older Friends -or the yearly meeting's responsibilities to them. Some individuals might be interested in a run-down of Quaker retirement homes and communities, perhaps with a list of them handed out. Still another aspect of this question is a consideration of plans for death (see Topic 43).

Some Friends might find the account by Elizabeth Gray Vining in her 1982 Pendle Hill pamphlet worthy of consideration. In it she refers to the prayer included in the new Episcopal Prayer Book on A Prayer for the Aged. She records that she bristled at the reference to old age as one primarily of weakness, distress, and isolation. Then she rewrote that prayer to read:

Consider Thy old friends, O God, whose years are increasing.  
Provide for them homes of dignity and freedom. Give them, in case of need, understanding helpers and the willingness to accept help. Deepen their joy in the beauty of Thy world and their love for their neighbors. Grant them courage in the face of pain or weakness, and always a sure knowledge of Thy presence.

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The best source for Friends on this topic is the Commission on Creative Aging of the Friends United Meeting (101 Quaker Hill Drive, Richmond, Indiana 47374), which has reading lists and other useful materials on many aspects of this topic.

Among the books and booklets written especially for Friends are the following:

Wayne Allman and Harold Tollefson (eds.) Guides to Creative Living.

Friends United Press, 1978. Includes a special section on the responsibilities of local and yearly meetings for the aged.

Elsie Marion Andrews Facing and Fulfilling the Later Years. Pendle Hill pamphlet 157.

Pearl C. Hall Long Road to Freedom. Friends United Press, 1978. 138 pp.

Norma Jacob Growing Old: A View From Within. Pendle Hill pamphlet 239.

Elizabeth Gray Vining. On Being Seventy. A book.

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The April, 1982 issue of Quaker Life was devoted to Creative Aging. From time to time there are articles in Quaker Life and the Friends Journal on this topic. Clip them and drop them into the Meeting's vertical file.

43. Death. This is a topic which Friends seldom discuss or write about - and on which there are a variety of points of view. Because of that, you may want to consider it as a possible theme for your Meeting for Discussion or Learning.

Two or three Friends might be asked to state their beliefs or attitudes about death, with others joining them quickly after their introductory remarks. You might also want to think about asking people if they are willing to discuss their experiences with facing the death of those they have loved.

At that session or in a subsequent one, you might explore the attitude of persons in your group on the release of persons who are being kept alive by the marvels of science and medicine.

Another aspect of this topic is the conducting of funerals and memorial services.

Unfortunately there is very little in print by Friends on this topic. Elton Trueblood has a chapter on death in his book on The Common Ventures of Life. Then there is the superb and moving account on Dear Gift of Life: A Man's Encounter With Death (Pendle Hill pamphlet 142), written by Bradford Smith when he knew he was dying. And there is Carol R. Murphy's In the Valley of the Shadow (Pendle Hill pamphlet 134).

There are also a few quotations on death in the London Yearly Meeting volume on Christian Faith and Practice in the Experience of the Society of Friends and in Leonard Kenworthy's Quaker Quotations on Faith and Practice.

Perhaps this is a topic on which we should encourage Friends to write.

44. Applying Our Beliefs in Our Jobs. Extremely important in any Meeting is the consideration of how one applies his or her beliefs in the world of work - the difficulties one faces and suggested means of coping with them, as well as special opportunities for "witnessing."

There are several ways of structuring a series of meetings on this broad and important topic.

One would be to take a testimony and see how it applies in a variety of jobs- such as honesty, sincerity, or simplicity.

Another would be to organize panels of persons in one particular vocation or job-all the nurses, lawyers, teachers, etc. - having them comment on a testimony in their positions - or on a range of testimonies.

As already indicated, this is probably a theme on which a Meeting should have several sessions. There could be one each year, or a series lasting for a month or six weeks.

Unfortunately very little has been written specifically on this topic, despite its importance. Two references occur to the writer of this Working Paper. One is the chapter in Elton Trueblood's Your Other Vocation. The other is the special issue of Quaker Life for June, 1982 on Friends and Business.

Then there are four tapes from national meeting of the Friends General Conference, held at Earlham College in 1979 on Seeking Truth :

As a Business Person	by Wallace Collett
As an Editor	by Jill Floerke
As a Physician	by Marjorie Nelson
As an Attorney	by Robin Farquhar

45. Religious Groups in Our Community. Inter-church and inter-faith cooperation is an activity which probably needs more consideration than is often given it in many Friends Meetings and Quaker Churches. Why not think about the various religious groups and organizations in your local community and plan a program or a series of programs on them?

You might invite representatives from those groups to speak briefly to your discussion group and answer questions. Or you might invite an entire congregation to your Meeting for Discussion and the Meeting for Worship. Of course you should be willing (and glad) to reciprocate if you do this.

There may be a local Council of Churches in your community and you might like to hear more about its activities. And/ or there may be groups like the American Jewish Committee and/or the Anti-Defamation League of B'nai B'rith, a branch of the National Conference of Christians and Jews, and some group of Arabs and/or Moslems upon whom you would like to call for help in planning your programs.

46. Social Concern Groups in Our Community. In almost every community there are also some organizations working on social concerns. Your Planning Committee for the Meeting for Discussion might want to make a list of such organizations, including such groups as the American Red Cross, Alcoholics Anonymous, Meals on Wheels, the Fortune Society (for former prisoners), the N.A.A.C.P. and/or the Urban League, etc.

For meetings on such organizations, you may want to follow the suggestions given for Topic 45.

47. Advancement or Outreach. Friends everywhere are interested in interpreting the message of Jesus, following the leadings of the Inner Light, and helping to establish God's kingdom here on earth. But how they differ in the methods they use to attain such goals!

Some Friends are evangelistic. Others believe they can promote Quaker-Christian ideals in much more quiet yet effective ways. Still others are skittish about anything which might seem to resemble proselytizing, even to the listing of their Meeting in the local newspapers.

Perhaps there would be profit to the members of your discussion group if they discussed openly their feelings on this broad and important topic. You might like to discuss why early Friends were so committed to spreading The Good News that they held public meetings and "threshing sessions" and travelled widely in several parts of the world, often at great personal risk. You could discuss what missionary activity accomplished in creating in East Africa (or elsewhere) a remarkable group of educated, devoted Christian-Quakers. And you might explore whether it is possible to be evangelical without being evangelistic.

If you are a new Meeting, you might want to study the booklet by Pat Forman on A New Friends Gathering: An Outline of Stepping-Stones Toward Being a Friends Meeting.

If you are interested in advancement and outreach, you would do well to purchase the Outreach Packet prepared by a committee in New England Yearly Meeting in 1977 as it is filled with pertinent information and ideas.

48. The World-Wide Religious Society of Friends. Gradually we are becoming a global society of Friends, aware that there are Quakers in several parts of the world, and even realizing that we can learn from each other, thereby enriching ourselves and others.

However, we remain predominately a middle and upper-middle class movement of white people, primarily Anglo-Saxon in lineage. Of the 200,000 Friends in the world today, approximately 120,000 live in the U.S.A. and Canada. Another 18,000 live in Great Britain and 1700 in Ireland. There are 2500 Friends in Australia, New Zealand, and Southern Africa, plus 1000 in Europe.

But that picture is changing rapidly. For many years the largest single group was the East Africa Yearly Meeting with over 40,000 members and perhaps almost double that number attending Friends Meetings. Today they are divided into three separate yearly meetings, plus a group in Uganda. Then there are 2400 members of Friends in Burundi. In Latin America the largest group belong to the newly formed Bolivia Friends Yearly Meeting, with approximately 12,000 members. There are 3500 in the Central America Yearly Meeting, plus other small groups in Cuba, Jamaica, and Mexico. In Asia the largest group is in Taiwan, with 2500 members, plus other groups in India, Japan, and Korea.

It is possible that within another 50 years half of the members of the Religious Society of Friends will live outside this English-speaking zone.

Are the members of your Meeting aware of the world-wide Society of Friends? Should they be? Perhaps this is another area you should explore as new ground for your Meeting for Discussion.

A chart of the membership of various Friends groups might help your members and attenders to learn something about this world-wide group and begin to ask questions. A map of where they live might be very revealing.

Probably you can find local Friends or Friends from a wider area who have attended some of the triennial committee meetings of the Friends World Committee for Consultation or even one of its world conferences. And/or there could be Friends who have worked or visited with Friends in other parts of the globe. In addition there is a growing literature on this world-wide Society of Friends.

The best source of information is the Friends World Committee for Consultation: Section of the Americas, with headquarters at 1506 Race Street, Philadelphia, Pennsylvania 19102. Its Newsletter, published three times a year, is a rich source of information and inspiration. So, too, is the newly printed booklet on Finding Friends Around the World, a 128 page pamphlet printed in 1982.

In addition, there are such publications as the following:

Rose Adede Joel Liti: Pioneer African Quaker. Pendle Hill pamphlet 243 (1983).

Friends in the Americas. Friends World Committee; Section of the Americas. 1976. 130 pp.

Hiram Hilty Friends in Cuba. Friends United Press, Undated, 182 pp.

Leonard Kenworthy An American Quaker Inside Nazi Germany. 1983.

Chapter 4 on German Friends.

Leonard Kenworthy Quakerism: A Study Guide. Chapter 14 on the World-Wide Society of Friends.

Douglas and Dorothy Steere Friends Work in Africa. Undated, 60 pp.

Charles Stevenson With Unhurried Pace: A Brief History of Friends in Australia 1973, 43 pp.



49. Friends and the World Scene. Yes, that is a formidable and even a frighteningly broad topic. But it is one which needs to be faced by individual Friends, Meetings, yearly meetings, and other groups, either as a broad theme or in more specific terms.

Perhaps the first question is to what extent Friends should work on the global scene when there is so much to be done locally and nationally.

Then comes the question as to how one can work most effectively. In this connection, the work of the Quaker Centers in Geneva, Brussels and New York City might be outlined. The role of Friends in the Womens International League for Peace and Freedom, in the International Fellowship of Reconciliation, and Amnesty International might be reviewed. Also the efforts of the American Friends Service Committee, the Friends Committee on National Legislation, and the Friends World Committee for Consultation.

These organizations should be contacted for information.

Among the readings suitable for background are:

Christian Faith and Practice in the Experience of the Society of Friends. Chapter 14 on International Responsibilities.

Leonard Kenworthy Quaker Quotations on Faith and Practice.

Section on Tackling Global Problems.

George Lakey Peaceable Role in World Revolution. Chapter One in Break the New Ground.

Nicholas Sims (Ed.) Explorations in Ethics and International Relations. Essays to honor Sydney Bailey's work on world problems.

Pendle Hill has some tapes on the general situation in South Africa.

50. International Organizations. Closely related to the foregoing topic is the support of Friends for international organizations, especially the United Nations and its many specialized agencies and commissions. Several Friends have been members of the secretariats of those organizations and the Friends World Committee for Consultation holds membership as a non-governmental organization in several parts of the U.N. Then there are the Quaker Centers and Programs in Geneva, Brussels, and New York City.

A few Friends Meetings can have the special privilege of visitors who have worked or now work in some international organizations or have served and are now serving on the various "Quaker teams" which are arranged from time to time on various global problems.

There are a few publications available but much more needs to be written on this growing concern of Friends. Among the publications are:

William R. Huntington Friends and a Positive Attitude to International Machinery, a chapter in No Time But This Present.

Three chapters in the volume on Quakerism: A Way of Life (1982)

They are:

Stephen Thierman Quaker Witness at the United Nations.

J. Duncan Wood Some Fellow Workers in the Things That Endure:

Some Reflections on Quaker Work in Geneva.

Brian and Pat Stapleton A New Quaker Concern (on work in Brussels on The European Community).

51. The Environment and the Right Use of the World's Resources. From the earliest days of the Quaker movement until fairly recently, most Friends have been farmers or have lived in small towns. They have lived on the land and have been dependent on it for their livelihood. They have learned to love it and to consider it as one of the most beautiful manifestations of a Master Gardener we call God.

But times have changed significantly. Most of us now live in large cities or in smaller towns- and urbanization around the world grows by leaps and bounds. We live in an industrial society and are often its victims. Friends, like others, are beginning to realize that we are living on a polluted planet, a planet in peril ecologically. We suffer from smog and industrial fumes, from the fumes of trucks and automobiles, from the pollution of our land from chemicals, and even from the waste from nuclear plants. Gradually we are becoming aware that our resources are finite, not infinite, and that there are vast resources in the seas which can be used rather than abused by human beings.

So the movement for attention to our environment and for the right use of the world's resources is a relatively new concern of many Friends. Some Quakers have been leaders in the world-wide movement for a Law of the Sea; others have started donating one percent of their income (above taxes) to funds for the right sharing of the world's resources. Still others are working in other ways to preserve our planet.

Quaker literature on this subject is not extensive yet. But there are a few publications which can serve as background for your committee in charge of the Meetings for Discussion, supplemented by the vast literature on the environment and ecology.

You may want to write to the Friends World Committee for Consultation (1506 Race Street, Philadelphia, Pennsylvania 19102) for information on its program for the Right Use of the World's Resources.

Then you can also turn to the following publications:

Denis P. Barrett Right Sharing of World Resources, in Break the New Ground.

Theodor Benfey Friends and the World of Nature. Pendle Hill pamphlet 233.

Walter and Maisie Birmingham Christian Responsibility for the Use of Natural Resources, in No Time But This Present.

Nicholas Gillet Living Better on Less, a chapter in Quakerism: A Way of Life.

Friends World Committee on Consultation, European Section.  
Our Christian Responsibility for the Use of the World's Resources, in Seek, Find, Share.

One of the most comprehensive sources of background material is the special issue of Quaker Life for March, 1982 on A Matter of Ecology, with articles on such topics as The Environment - A Spiritual Problem, What Are You Breathing, Developing and Maintaining a Less Polluted Residence, and The Joys of Gardening - plus other articles.

52. World Faiths and/or Philosophies. In 1974 the monthly meeting in Geneva, Switzerland recorded in its minutes the following statement:

Friends today should be querying about learning from other world religions-Hinduism and its respect for the various forms of life, Buddhism and its insights into the process of living, Judaism and its heritage of justice and loyalty to the eternal, unnameable being.

This is a concern of an increasing number of Quakers in many Meetings around the world.

Perhaps several individuals in your Meeting are interested in obtaining at least an elementary background on other religions, faiths, or philosophies, such as Buddhism, Confucianism, Hinduism, Islam (not Mohammedanism as they do not consider Mohammed God), Judaism, Zoroastrianism, and the B'hai. Consequently you might like to have a series of sessions on this topic, covering several weeks. Or you might like to have one session a month for a year or so.

If there is someone in your Meeting who is acquainted with several of these world-wide faiths, you will certainly want to use him or her as the chairperson for the series or as the coordinator. You may find enough resource persons in your Meeting (or in nearby Meetings) for this series, but you may want to draw on persons outside the Society of Friends.

It is possible that you will want to include one or more sessions on Christianity, trying to determine its major emphases.

Perhaps your Meeting Library has books or pamphlets on this broad theme. In addition, several members of your group may have good private collections on one or more of the major world faiths.

Probably your local library (or libraries) will prove helpful on these various religions or philosophies.

Two hard-cover books which should be useful are:

Liva Baker World Faiths: A Story of Religions. Abelard-Schuman.

Katharine Savage The Story of Religions. Walck. For young people but of value to others.

Inexpensive paperbacks include the following:

Gerald L. Berry Religions of the World. Barnes and Noble.

Floyd H. Ross and Tynette Hills The Great Religions By Which Men Live.

Huston Smith The Religions of Man. Mentor Books.

A paperback on leaders is Charles Francis Potter's The Great Religious Leaders. Washington Square Press.

Pendle Hill has several sets of tapes on world religions. They include:

9 tapes by Silvio Fittipaldi on Grasping Life With Both Hands (Even with Gloves on): The Meeting Between Zen and Christianity.

5 tapes by Rabbi Zalman Schachter-Shalomi on An Introduction to Jewish Mysticism.

53. Friends and the Ecumenical Movement. While Friends are not united about joining Councils of Churches, they are anxious to cooperate with other Christian groups and with other religious bodies. The contribution of Friends to the ecumenical movement in the United States and in the world at large over the past few decades has been great, - far greater than most Quakers realize.

At the local level many individual Friends and Quaker groups are active in inter-church, and to a lesser degree, inter-faith activities. That is especially true of Friends pastors who are often very active in local Councils of Churches.

At the national level, only the Friends United Meeting and Philadelphia Yearly Meeting are members of the National Council of Churches of Christ in America. The Evangelical Friends Alliance, however, is active in the National Association of Evangelicals.

Then, at the world level, the Friends General Conference, the Friends United Meeting, and several yearly meetings are members of the World Council of Churches.

Over the last few decades the list of Friends who have been active in such inter-church and inter-faith groups is a long and illustrious one, containing such names as Rufus Jones, Elbert Russell, Howard and Anna Cox Brinton, Lydia Stokes, Alvin Coate, E. Raymond Wilson, Kenneth Boulding, Barrett Hollister, and several others.

In the last few years Elton Trueblood has been especially active in writing, speaking, and holding seminars with Christian groups outside the Religious Society of Friends, and in founding the Yoke-fellow Movement, - an interdenominational fellowship.

Douglas Steere has been active in both interchurch and interfaith work, serving as an observer at the Vatican and conducting retreats with Hindus and Christians in India and Christians and Buddhists in Japan.

Ferner Nuhn of Pacific Yearly Meeting and Dean Freiday of New York Yearly Meeting have also been outstanding leaders in this movement.

Friends should know more about the issues involved in whether Quakers should belong to some of these interchurch groups - and about the influence they have had in sending women delegates to such conferences and gaining recognition of their beliefs regarding the sacraments.

Some background material may be obtained from the National Council of Churches (#B-850, 475 Riverside Drive, New York, N.Y. and from the World Council of Churches (#1062, 475 Riverside Drive, New York, N.Y.).

Probably the most comprehensive account of Friends and the ecumenical movement is Ferner Nuhn's booklet on Friends and the Ecumenical Movement published by the Friends General Conference in 1970, - a 58 page pamphlet. Important, too, is Douglas Steere's booklet on Mutual Irradiation: A Quaker View of Ecumenism, Pendle Hill pamphlet 175.

In two books prepared for the Friends World Conference at Guilford College there are several chapters on this theme. In Seek, Find, Share are chapters on The Ecumenical Challenge, Inter-Faith Experience, and Buddhism and Quakerism, while in No Time But This Present there are chapters on The Ecumenical Role of the Society of Friends, The Society of Friends in the World Council of Churches, Friends and the Peace Churches, The Quaker-Roman Catholic Ecumenical Encounter, and The Society of Friends and World Religions.

54. Missions and Service: Twin Concerns? Closely tied to the topic of Advancement or Outreach is mission work - a different type of extension.

All Friends do not carry on such work. But over the last century Philadelphia Yearly Meeting (Arch Street) had a type of mission work in Japan, the Five Years Meeting (now the Friends United Meeting) has had mission programs in Cuba, Jamaica, Mexico, Palestine, and East Africa. California Yearly Meeting has carried on its own programs in Alaska and in Central America. And the yearly meetings in the Evangelical Friends Alliance had been active and strong supporters of missions in parts of South America and Africa, in Mexico, in Taiwan, and in India.

One way to approach this topic is to have a quick overview of Quaker mission work in various parts of the world - past and present. That might even include the efforts of early Friends to "evangelize" in several parts of the globe. Included in that topic, or as a separate one, would be the question of why some Friends groups in recent times have supported mission work while others have not.

A third aspect of this theme would be to reflect on why British Friends have combined their mission and service work whereas American Quakers have not done so.

Perhaps, too, a hard look should be taken at the word "missions," as it conjures up in the minds of many some unfortunate pictures. Many present -day Friends do not know that from the beginning of the work in Kenya, the work of missionaries included schools, medical work and a hospital, and vocational training, as well as what is usually considered mission work. It has seemed curious to this writer how proud almost all Quakers are of the large group of devoted Friends in Kenya, and the prominence of several of them in the government of that new nation, while they decry the mission work which made all that possible.

There is some literature on the mission work of Friends in various parts of the world, but little on the interrelationship of missions and service activities. One such account is a chapter by Laurence Naish in the book Break the New Ground. It is entitled New Dimensions in Missions and Service.

Among the other sources of materials are the following:

Everett Cattell Christian Mission.

Hiram H. Hilty Friends in Cuba.

Levinus K. Painter Hill of Vision.

Levinus K. Painter Mind the Light: Four Studies in Quaker Outreach.

Douglas and Dorothy Steere Friends Work in Africa.

Wilma Wilcox Quaker Volunteer: An Experience in Palestine.

Two tapes on this broad topic are:

Everett Cattell Nurturing the Seed in People of Other Cultures  
Friends General Conference, Earlham College, 1979

Jack Patterson Where Service Comes From Friends General Conference, Ithaca College, 1976.

55. Quaker Humor. To add a lighter touch to your Meetings for Discussion, why not plan an occasional session on Quaker humor, drawing upon the unique, low-keyed humor of Friends, whether true or apocryphal?

Some older Friends in your group may have several anecdotes to relate. Others can be drawn from the materials cited below.

Five publications concentrate on this aspect of Quakerism, as follows:

Anna Cox Brinton The Wit and Wisdom of William Bacon Evans.  
A Philadelphia Friend of the 20th century. Pendle Hill  
pamphlet 146.

Irvin and Ruth Poley Quaker Anecdotes. A small book reproduced  
by Pendle Hill but out of print. See the note on the next page.

Nixon Orwin Rush Rufus Jones' Selected Stories or Maine Native  
Humor. Out of print but available in some Meeting libraries

or homes of Friends.  
W. H. Sessions Laughter in Quaker Grey: A New Collection of  
Quaint and Humorous Stories.

W. H. Sessions More Quaker Laughter: A Further Collection of  
Quaint and Humorous Stories.

Chuck Fager is including a few humorous anecdotes in each issue  
of his publication The Friendly Letter.

56. Holidays and Meeting Celebrations. Despite the traditional  
Quaker testimony against celebrating special days, many Friends  
today do celebrate some special occasions, such as Thanksgiving,  
Christmas, and Easter.

Some Friends Meetings might like to examine their attitudes  
towards that ancient testimony, indicating why they feel justified  
in abandoning it, at least in part.

Another approach would be to have special sessions on some of  
these days, asking individuals present to say what they mean to  
them.

Some groups might also like to discuss whether some special  
events should be the occasion for celebrations by the Meeting—  
such as the birth of children and the welcoming of new members  
into the fellowship of the group. If such occasions should be  
celebrated, what do Friends feel are appropriate means?

57. The Future of the Religious Society of Friends. What do you hope the Society of Friends will be like by the year 2000 - or perhaps 2025? -locally, nationally, and globally? What an arresting title that would make for a Meeting for Discussion - and what probings it might stimulate. It might even be better not to have an introductory talk, providing more time for participation by many individuals. And if your group is large, you might want to break it into smaller groups, with reports at the next session on the comments that were made.

Such a topic does not need to be mere dreaming. As Thoreau wrote, "If you have built castles in the air, your work need not be lost. That is where they should be. Now put the foundations under them." So your group might examine plans for foundation-building, at least locally.

Fortunately there are several splendid accounts by a variety of Friends on this theme. They include the following:

Kenneth Boulding The Evolutionary Potential of Quakerism. The Backhouse Lecture at the Australia Yearly Meeting in 1964. Printed as a Pendle Hill pamphlet.

Maurice A. Creasey Prospect for Quakerism. A pamphlet by a well-known English Friend, printed in 1973 but still relevant.

Leonard S. Kenworthy Quakerism in Our Revolutionary World Today and Tomorrow. Chapter 15 in Quakerism: A Study Guide to the Religious Society of Friends.

The January, 1979 issue of Quaker Life was devoted to statements by several Friends on My Most Cherished Dream for Friends.

The January, 1980 issue of that journal highlighted several statements on The Agenda for Friends in the 80s.

Section VII in Seek, Find, Share, a document prepared for the Friends World Conference at Guilford College in 1967 contains seven essays on Friends Witness in Our Time, including a statement by Everett L. Cattell on The Future of Friends.

A tape is available from the Friends General Conference of Dorothy Hutchinson's 1972 talk on A Vision for the Future. Also available from the FGC is Parker Palmer's 1976 address on Quaker Ways into the Future.

#### A Note on Out-of-Print Pamphlets

Readers should be aware that copies can be made of out-of-print materials. That is especially true of the Pendle Hill pamphlets. There is a slight charge for this.



Your committee or planning group will undoubtedly think of other topics suitable for your Meeting for Discussion or Learning. Space is provided here for such additional themes or subjects - and for some notes on resources on them:

Additional Topics

Some Resources

58.

59.

60.

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62.

N. Major Topics for Our Meeting for Discussion  
This Year

<u>Topics</u>	<u>Number of Sessions</u>
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<u>Date</u>	<u>Topic</u>	<u>Leader or Leaders</u>	<u>Method</u>	<u>Committee Member in Charge of Arrangements</u>
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<u>Date</u>	<u>Topic</u>	<u>Leader or Leaders</u>	<u>Method</u>	<u>Committee Member in Charge of Arrangements</u>
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