

Supplemental Advance Documents

Faith & Practice Sections

Preparing for and Responding to Illness, Injury, Death and Bereavement (adopted 2015 for a 3-year provisional period).....	2
The Yearly Meeting (adopted 2016 for a 2-year provisional period).....	5
Pastoral Care (adopted 2017 for a 1-year provisional period).....	13
Friends and the State (adopted 2017 for a 1-year provisional period).....	14
Recognizing Spiritual Gifts and Leadings.....	19
Religious Education.....	23
Addiction, Substance Abuse and Gambling.....	25
Abuse and Exploitation	26
Clearness and Support Committees.....	27
Sexuality and Gender Identity.....	30
Wider Quaker Organizations.....	31
Memorial Meeting Preparation Checklist (previously published by the Ministry and Advancement Committee; proposed revisions marked).....	31
Glossary.....	35

Preparing for and Responding to Injury, Illness, Death and Bereavement

Death is no more than a turning of us over from time to eternity. Death, then, being the way and condition of life, we cannot love to live, if we cannot bear to die.

William Penn, 1693

Quakers do have something very special to offer the dying and the bereaved, namely that we are at home in silence. Not only are we thoroughly used to it and unembarrassed by it, but we know something about sharing it, encountering others in its depths, and above all, letting ourselves be used in it.... People so often talk about someone “getting over” a death. How could you ever fully get over a deep loss? Life has been changed profoundly and irrevocably. You don’t get over sorrow; you work your way right to the centre of it.

Diana Lampen, 1979

Preparing for Injury, Illness, and Death, 2019

Injuries are often unexpected, and an individual who has suffered one may be unable to care for herself or himself for a period of time. Serious illness, including mental illness, can also occur at any time. Either injury or illness may require an extended period for recovery and rehabilitation, or may even result in death. In either case there will be a need for support from the meeting.

Meetings are urged to prepare in advance for serious illness or injury of members and attenders. This preparation, often organized by the care and counsel or similar committee, includes establishing ways to provide spiritual and practical support for those who are ill or injured as well as for their family and loved ones. Practical support may be in the form of transportation to medical appointments and visits ~~to the individual~~, preparing meals, shopping, providing respite time for caregivers, and/or childcare. The form and provision of practical support will vary depending on the size of the meeting, the geographical spread of the meeting community, and the available support from outside the meeting. Spiritual support may include deep listening as well as holding meetings for worship with the individual and loved ones in a hospital, nursing/rehabilitation facility, or their home. All support should be provided in a manner that respects the dignity of the individual.

Adult Friends have a responsibility to prepare for serious illness which may lead to death. While this work can be emotionally difficult, Friends are urged to execute legal documents that express their wishes and intentions, such as a Medical Power of Attorney for someone to make decisions for them if they cannot, a Durable Power of Attorney for someone to take care of financial and other matters if and when they are incapacitated, a Living Will stating their wishes about the extent of treatment, a Last Will and Testament (or revocable trust) that arranges for care of dependents and disbursement of assets, and a document arranging for disposition of the body after death. These documents should be revisited whenever there are life changes such as marriage, the birth or adoption of a child, the death of a life partner, a move out of state, or a significant inheritance. A clearness committee can be helpful in deciding what goes into those documents.

Preparing for illness and death also involves providing information to those who have been given responsibility for making decisions that are in accordance with the wishes of the individual ~~individual's wishes~~ as well as others whose lives will be ~~impacted~~ affected. Meetings may want to provide periodic opportunities for members to discuss the spiritual and practical issues that arise around serious medical challenges and the end of life. In some meetings, the care and counsel committee or its equivalent maintains a file of Friends’ end-of-life wishes so that the meeting can help support those who are ill and

their loved ones, or for the purpose of arranging a memorial service. This file may also include information about who to contact in case of emergency or other information that is seen as relevant by the individual establishing the file.

Support of the Bereaved

Death often faces us with the most difficult questions, yet it may be the occasion of our most profound insights into the meaning of life. As Friends seek to surround the bereaved with love and care, the sustaining power of God can bring to all concerned not only courage but a transforming truth about death and life itself. Although life instinctively avoids death, death is not the opposite of life. It is essential to the ongoing, changing nature of life.

North Pacific Yearly Meeting, 1993

Once a member or attender of a meeting has died, the meeting should reach out to the family whether near or far. As we support those who are grieving, we should bear in mind that there is no single path for moving through grief. The meeting should be able to provide listening support to the family and loved ones of the deceased, as well as other forms of pastoral care as needed. It may be useful for the meeting to designate particular individuals or a committee to provide ongoing listening and spiritual support.

Those who provide support for the bereaved should be aware that in some respects grief for the loss of a loved one never ends. There will be moments when the person who has died is just the one we wish to speak with about an experience, and the sense of loss will arise fresh again. The grieving process provides an opportunity for spiritual growth for all concerned. Friends need to support each other in the process of grieving. When the person who has died has been an important part of the meeting, the entire community will be grieving, and the meeting needs to provide an atmosphere where all feel able to express their grief openly. Meetings will want to have literature and knowledge of community resources about issues concerning death and bereavement available.

Special attention needs to be focused on the children or the child siblings of a Friend who has died. Children need a safe environment in which to express their grief. The meeting may wish to consider art projects, special storybooks, or even a memorial meeting for ~~the child~~ the benefit of the bereaved children including their friends and classmates and her or his classmates at meeting.

Memorial Meetings

It is customary to have a Memorial Meeting for Worship, sometimes referred to as a Celebration of Life, for a Friend who has died. Illinois Yearly Meeting's Ministry and Advancement Committee has prepared a *Memorial Meeting Preparation Checklist* (pp. XX-XX) to assist meetings in planning Memorial Meetings for Worship.

Typically, a Memorial Meeting for Worship will include people who are not familiar with worship in the manner of Friends. This means that someone, usually the clerk, will rise shortly after the start of the memorial service and explain a Friends Memorial Meeting for Worship. A brief written explanation is often made available.

Gathering together in waiting worship provides an opportunity for all present to remember and hold in prayer the deceased. Out of the silence, individuals may feel called to share messages about the life of the person who died. The messages may focus on the spiritual impact of the Friend's life, or they may be stories about the Friend. Speakers may also share a poem, a song, a Bible verse, or another passage that has special meaning for them at this time. All those present are welcome to speak, allowing a period of silence to frame any spoken message so that all can feel the effect of what has been shared.

Those attending the memorial meeting may find themselves laughing as well as crying as they hear about the deceased individual's life. Many will leave the memorial meeting with a sense that they have come to know the person better because of the spoken messages. The worshiping community may feel a sense of releasing the Friend who has died.

Following the Memorial Meeting for Worship, there is customarily an opportunity for those present to visit individually with the family and loved ones, and to share with each other in an informal manner. It is helpful if the meeting takes responsibility for providing refreshments, setting up, and cleaning up.

Meetings may want to find a larger location than their usual meeting place for a memorial service ~~than their usual meeting place~~ if ~~it~~ their usual meeting space is small or the deceased was well known. Sometimes a meeting may need to coordinate the timing or place for the memorial meeting, especially if the individual was a public figure.

Occasionally, the family of a deceased Friend may request that there be a graveside service in addition to the Memorial Meeting. This service will also be held as worship in the manner of Friends, although it will normally be a much shorter and smaller gathering. Immediately before, during, and after the lowering of the body or the ashes into the grave, silence is maintained. A similar practice is followed if the ashes are scattered rather than buried.

Memorial Minute

In Illinois Yearly Meeting it is customary for the monthly meeting to prepare a memorial minute for any ILYM Friend who has died. A committee or an individual member of the monthly meeting prepares the memorial minute and shares it with the meeting. Once the meeting has approved the memorial minute, it is forwarded to the yearly meeting for inclusion in the next ILYM meeting minute book. The meeting appoints a Friend to read the minute at the meeting for worship for memorials during the yearly meeting sessions.

Queries

For the individual:

- Have you discussed with your loved ones your wishes concerning serious medical crises and dying?
- Have you prepared for your own death?
- Are you willing to give up driving and other activities when you no longer have the ability to do them safely?
- Have you prepared durable powers of attorney for financial and medical decisions if you cannot make them for yourself?
- Do you have a will or trust? Have you shared it with others?
- Do you have written instructions for disposition of your body, including possible organ donation, and have you shared these instructions with those who must exercise them?
- Do you give yourself time to grieve when a loved one dies?

For the meeting:

- Do we discuss issues concerning the end of life?
- Do we provide opportunities for individuals to gain clearness around issues of aging and dying?

- Do we provide loving support and assistance for those who are aging? Do we do this in a manner that preserves their dignity?
- Do we visit, listen to, and worship with an individual who is dying?
- ~~Do we~~ Are we prepared to support an individual who is dying and extend offer tender concern to the family and loved ones of a person who has died or is dying?
- Do we have emergency contact information on members and attenders?
- If a Friend can no longer drive safely, is the meeting able to provide help with transportation?
- Are we mindful of our limits, individually and as a meeting, in supporting a person who is seriously ill, dying, or grieving? What resources can we turn to when those limits are exceeded?
- Does the meeting have a process that ensures spiritual and practical support for those who are ill or dying?

Life, then, is a gift of time. For each of us the days are numbered. I am grateful for each day I have to walk this beautiful earth. And I do not fear the return to the earth, for I know... that it is part of myself.

Elizabeth Watson, 1979

The Yearly Meeting

A yearly meeting of the Religious Society of Friends is an association of monthly meetings, preparative meetings, worship groups and quarterly meetings. Its constituent meetings are usually located in the same general geographic region, and share a similar perspective on faith and practice. As the name indicates, a yearly meeting gathers annually to conduct its business, which may include consideration of spiritual concerns of its members and calls to witness to the wider world, as well as such organizational matters as care of property, budgeting and finances, selection of officers and committee members, planning for future events, and other concerns brought forward by monthly meetings, quarterly meetings, or ILYM committees.

Illinois Yearly Meeting was established in 1875 when two quarterly meetings joined to form the new yearly meeting: one with monthly meetings in Iowa originally under the care of Baltimore Yearly Meeting, and the other consisting of monthly meetings in Illinois and Indiana under the care of Indiana Yearly Meeting, now known as Ohio Valley Yearly Meeting. Throughout its history, Illinois Yearly Meeting has included local meetings across a wide region, centered on Illinois but never limited to it. The section of this chapter on Monthly Meetings (p. xx) describes the processes by which a monthly meeting joins or leaves Illinois Yearly Meeting.

Functions of a yearly meeting

A yearly meeting, like any Friends meeting, is a community in which Friends worship together, care for each other, seek together the leadings of the Spirit, and support one another's spiritual growth. Yearly meetings serve their membership by furthering connections between Friends, fostering a more expansive and fuller sense of Quaker community than Friends might attain from their local meetings alone. These connections form as Friends come together for the annual sessions of the yearly meeting, through intervisitation, and by participation in the common work of the yearly meeting through committee meetings or other gatherings throughout the year. Much of the work of the yearly meeting is

grounded in its care and concern for the spiritual growth and well-being of its constituent meetings and individual members.

Yearly meetings also help to advance the cause of Quaker witness to the world. Every monthly meeting undertakes such witness; but a yearly meeting, especially one that serves as large a geographical area as ILYM, is in a position to embark on collective action more effectively and with a more powerful voice than any individual meeting. This sort of activity can take a number of forms. It might involve charitable or relief work. It might take the form of peace and reconciliation work or draft counseling. It might involve using our collective voice to urge a civic policy consistent with Quaker values. It might be for the purpose of involvement in the wider Quaker world or any other expression of Friends testimonies.

The yearly meeting writes and promulgates its own Faith and Practice, which articulates the guiding principles, organizational processes, and collected expressions of faith of Friends it serves. In doing so it provides a structure that serves to affirm what it means to be a Quaker in general and an ILYM Quaker in particular.

Relationship of the yearly meeting to individual members, monthly meetings and other regional meetings

Individuals are members of the yearly meeting by virtue of their membership in one of its constituent monthly meetings. In the case of Illinois Yearly Meeting, the authority of the yearly meeting is not over the monthly meetings individually but rather through them collectively. Monthly meetings are independent financial entities from Illinois Yearly Meeting. They control their own finances and own their own property.

As described in “Setting up, laying down, and re-affiliation of monthly meetings” (pp. xx–xx), the quarterly and yearly meetings have a role in the establishment and laying down of monthly meetings. In addition, the yearly meeting has a responsibility to nurture the spiritual health and growth of monthly meetings and individual members of all ages. The ILYM Field Secretary, the Youth Coordinator, the Ministry and Advancement Committee, the Religious Education Committee and other positions and committees have been put in place to support the spiritual care of the monthly meetings and their members.

Relationship of ILYM and Clear Creek Monthly Meeting

Illinois Yearly Meeting has a longstanding close relationship with Clear Creek Monthly Meeting. Clear Creek Monthly Meeting has met in the vicinity of McNabb, Illinois since before the establishment of Illinois Yearly Meeting. In recent history, Clear Creek Friends have met for worship at the Yearly Meeting House or at the Clear Creek House of Illinois Yearly Meeting. The yearly meeting and monthly meeting therefore have a unique relationship, and both seek to be continually mindful to communicate and clarify their respective needs and responsibilities with regard to the buildings and grounds.

Relationship of ILYM with the wider Quaker world

Illinois Yearly Meeting benefits from association with national and international Quaker organizations that support the yearly meeting in various ways and help further its witness to the world. Illinois Yearly Meeting is affiliated with Friends General Conference and sends representatives to serve on FGC’s Central Committee, its governing board. Illinois Yearly Meeting also sends representatives to the American Friends Service Committee Corporation and to the Friends Committee on National Legislation General Committee. Illinois Yearly Meeting is affiliated with Friends World Committee for Consultation, and sends representatives to the Section of the Americas. As the yearly meeting is moved,

and Friends agree to serve, ILYM sends representatives to other Quaker organizations such as Quaker Earthcare Witness; Friends for Gay, Lesbian, Bisexual, Transgender and Queer Concerns; Friends Peace Teams; and others.

Illinois Yearly Meeting communicates with other Yearly Meetings around the world through the tradition of sending and receiving epistles, or letters, composed at annual sessions. Excerpts of selected epistles from other yearly meetings are read aloud during annual sessions, and ILYM's epistle is sent to yearly meetings around the world to share spiritual concerns, challenges, leadings, and accomplishments of ILYM.

Organization and Structure of ILYM

The Corporation

In 2004, Illinois Yearly Meeting of the Religious Society of Friends was incorporated in the State of Illinois under the Illinois General Not For Profit Corporation Act as a regional church. (Previously, Illinois Yearly Meeting had been organized in 1875 as a trust under 1872 enabling legislation.) Our incorporation bylaws were approved by the yearly meeting in 2007, stressing the continuity of operation of Illinois Yearly Meeting and its Quaker business principles and practices. Incorporation provides protection of individual officers or stewards of the yearly meeting from legal liability by shifting such liability to the corporation. The clerk, assistant clerk, and two stewards act as the Board of Directors for the corporation, and a treasurer serves as the Registered Agent for ILYM, the liaison between the State of Illinois and Illinois Yearly Meeting of the Religious Society of Friends. The Board of Directors represents Illinois Yearly Meeting of the Religious Society of Friends in matters that require legal authority.

Ownership of property

The yearly meeting may purchase and own property. The Illinois Yearly Meetinghouse, now on the National Register of Historic Places, was built in 1874 near what is now McNabb, Illinois in anticipation of the first sessions of the Yearly Meeting. Over the years, additional land has been purchased and various changes have been made to land owned on both the south and north sides of "Quaker Lane" or County Road 350 North adjacent to the 1874 Meetinghouse grounds: construction of a dining hall later converted to the Junior Yearly Meetinghouse, construction of a dormitory, construction of a campground with bathhouse, the re-location of the Junior Yearly Meetinghouse to the north property, the disassembly of the dormitory, and the repurposing of its materials to build six cabins on the north property. In 2009 the Yearly Meeting purchased approximately six acres immediately to the west of the Meetinghouse property, including a farmhouse that was subsequently renovated and is now known as Clear Creek House of ILYM.

Officers of the Yearly Meeting

Officers of the Yearly Meeting are nominated by committee and approved by the assembled yearly meeting. The following are descriptions of officers that have been of service to Illinois Yearly Meeting, but this list does not limit or prescribe the possibilities. The yearly meeting may create officers and assign responsibilities to best serve its circumstances and needs at a given time.

The work of the *presiding clerk* is to prepare the agenda for the business meeting, to help set the worshipful tone of the gathering, to recognize those who wish to speak, to collect and articulate the sense of the meeting, and to help maintain right order in the proceedings. He or she should keep informed of ongoing activities of the Yearly Meeting during the year so as to be responsive to issues as they arise. The clerk also carries on correspondence relating to the business of the yearly meeting. A

clerk's committee is appointed to assist him or her in this role. The *assistant presiding clerk*, who is ordinarily an incoming or outgoing presiding clerk, assists with the clerk's duties and may substitute for the clerk if needed. Both the clerk and the assistant clerk should be members of the Religions Society of Friends.

The *recording clerk* composes minutes to be read back to the assembled body for approval, thus recording the decisions and actions of the yearly meeting. The *assistant recording clerk*, ordinarily an incoming or outgoing recording clerk, assists as needed.

The *reading clerk* reviews incoming epistles from other yearly meetings, and selects portions of these to be read at the start of business sessions. He or she may also be asked to read other items before the yearly meeting, and he or she serves on the committee that drafts the annual outgoing epistle from Illinois Yearly Meeting to the wider Quaker world.

The financial transactions of the yearly meeting are entrusted to a *treasurer* or *co-treasurers*, who receive contributions to the yearly meeting and pay out obligations or contributions as directed by the yearly meeting. The treasurer makes reports on the financial status of the yearly meeting, and works closely with the finance committee, the stewards, and committee clerks as needed.

The *stewards* of Illinois Yearly Meeting have the responsibility and authority to manage the real estate and tangible property of Illinois Yearly Meeting, at the direction of the annual sessions. They may appoint and/or engage persons or companies as required for these purposes. Stewards will represent the Yearly Meeting in renovating the buildings and grounds; in securing insurance; and in handling easements, leases and other management needs as they arise. Among these may be planning, zoning, and building permit issues, and property tax matters. Illinois Yearly Meeting may direct others to assist the stewards in specific matters.

Other positions

In addition to the positions listed above, the yearly meeting may appoint Friends to new or existing positions as needed to accomplish the work of the yearly meeting. Examples of such positions are editor(s) of a yearly meeting publication, a records librarian to oversee the collection and archiving of yearly meeting records, and a website coordinator to oversee and update a yearly meeting website.

Yearly Meeting employees

Illinois Yearly Meeting may employ individuals to serve the yearly meeting as the need arises and funds are available. The yearly meeting in annual sessions minutes the desire and financial ability to hire an employee. The yearly meeting may delegate the work of writing a position description, posting announcements, and interviewing and selecting a candidate to a committee which is given oversight for a particular position. The final approval for hiring is given by the yearly meeting in its annual sessions, unless delegated to the Continuing Committee. A Personnel Manual sets forth guidelines for hiring, compensation, and oversight of the yearly meeting's employees. The number of employees and their position descriptions are at the discretion of the yearly meeting. The following paragraphs give brief descriptions of employee positions that are serving identified needs of Illinois Yearly Meeting at the time of this writing. Detailed descriptions of the qualifications, responsibilities, and expectations for each position are maintained in ILYM's Personnel Manual.

The many duties of the *Administrative Coordinator* include keeping a calendar of ILYM-related events, sending out yearly meeting news and announcements, and posting relevant information on the yearly meeting website. He or she collects and records data on membership from ILYM's constituent monthly meetings, assists in the preparation of ILYM publications, and facilitates the distribution of logbooks and other materials to committees and planning groups. Certain duties of the administrative coordinator are associated with annual sessions, such as collecting and making available reports and

other documents in advance of the meetings, overseeing registration, and coordinating many logistic details that are necessary for the sessions to run smoothly.

The work of the *Field Secretary* is to focus on the spiritual nurture of ILYM's constituent meetings and worship groups. The Ministry and Advancement Committee has oversight of the Field Secretary, and may work closely with him or her to identify needs within the yearly meeting. It is understood that each person who fills the role of Field Secretary brings different gifts to the work, and that person is trusted to discern how to best use his or her gifts while working among Friends. That work may include visitation; offering workshops, retreats, or meetings for reconciliation; responding to needs brought forward; and encouraging the work of the Spirit in local or regional meetings.

ILYM's *Youth Coordinator* works closely with the Youth Oversight Committee and the clerks of the high school young friends to plan and carry out their gatherings, both at the annual sessions and throughout the year. In addition to meeting at the annual sessions, high school age Friends typically gather for three "Quakes", at least one of which has traditionally involved young Friends from other yearly meetings. The Youth Coordinator also serves as a resource person for monthly meetings and encourages youth participation in yearly meeting activities and service.

Yearly Meeting committees

Much of the work of the yearly meeting is carried out by committees that meet as needed during and between ILYM's annual sessions to accomplish their work. A committee is often where Friends first bring concerns for corporate discernment, where proposals for actions are drafted and seasoned, where minutes are composed, where the budget is drafted, and where Friends work together on maintenance or other tasks related to the buildings and grounds. Committees bring forward proposals for the yearly meeting's consideration, and they need its approval before taking action, for example, before committing funds or speaking on behalf of the yearly meeting.

Standing committees, in general, include committees that address ongoing needs and concerns of the yearly meeting, including spiritual support of its members, support for the organizational and fiscal well-being of the yearly meeting, maintenance of its property, and support for the service and witness of the yearly meeting.

Matching the gifts and talents of individual Friends with the needs of the yearly meeting and its work is the concern of the *Nominating Committee*. Nominating committee members seek out Friends to serve as yearly meeting officers, committee members, committee clerks, and representatives from ILYM to wider Quaker organizations, and the committee brings their names to the yearly meeting for consideration.

The *Finance Committee* is responsible for preparing the proposed annual budget for Illinois Yearly Meeting, for providing guidance and support to the treasurer(s), and for putting into place procedures that serve the yearly meeting in receiving, maintaining, and disbursing funds.

Among the responsibilities of the *Ministry and Advancement Committee* is care for the spiritual life of monthly meetings and worship groups in the yearly meeting. It undertakes this in conjunction with the ILYM Field Secretary, for whom it is the committee of oversight. Members of the committee have often undertaken visitation among meetings and organized activities to promote spiritual development among Friends. The committee may be called upon to assist meetings who are struggling with conflict or other internal issues.

While standing committees are generally expected to exist long-term, the yearly meeting may from time to time decide to alter the configuration of its committees to adapt to changing circumstances. Whatever the particular configuration of committees at a given time, the yearly meeting is advised to consider making provisions for committee oversight of such matters as:

- Maintenance of buildings and grounds
- Policies and practices regarding yearly meeting employees
- Support for religious education at the monthly meeting and yearly meeting levels
- Support for high school aged Young Friends
- Editing and distribution of yearly meeting publications, both paper and electronic
- Provision for the long-term well-being of the yearly meeting, both materially and spiritually
- Maintenance of a yearly meeting handbook of current policies and practices
- Advancement of Friends' testimonies

Up-to-date descriptions of the composition and responsibilities of ILYM committees is maintained in the Illinois Yearly Meeting Handbook (see pp xx – xx).

Ad hoc committees may be appointed by the yearly meeting to address a specific concern which is relatively short-lived, which lies outside the scope of any standing committee, and/or which requires input from several existing committees. The members of the committee, the expected tenure of the committee, and the body to which the committee will report are decided at the time it is formed. When the specific concern has been addressed to the satisfaction of the yearly meeting, the committee is laid down.

The annual sessions

Illinois Yearly Meeting gathers for several days of annual sessions each summer at the historic Illinois Yearly Meetinghouse near McNabb, Illinois. Members and attenders of constituent monthly meetings, preparative meetings, and worship groups, members of other yearly meetings, representatives from wider Quaker organizations, and individual seekers are all welcome and encouraged to attend the annual sessions. In addition to daily sessions to consider the business of the Yearly Meeting, the annual gathering ordinarily includes invited speakers, worship sharing groups, workshops, programs for children and teens, time for committee meetings, time for worship, and opportunities for recreation and fellowship.

For many Friends, the annual gathering is a time of spiritual refreshment and renewal, as they encounter or renew relationships with Friends from other meetings and engage together in worship and in the work of the Spirit. Speakers from within the yearly meeting and beyond it share their work and bring insight and inspiration. Joy may be found in singing, in shared work, in the beauty of the landscape, in watching the children grow from year to year.

Bringing Business to the Yearly Meeting

Most of the business at yearly meeting annual sessions comes by way of its committees, whose representatives report on the committee's work and bring proposals for action by the yearly meeting as needed.

An individual Friend with a concern or leading should ordinarily take it first to their monthly meeting or to an appropriate yearly meeting committee. If a monthly meeting decides that a concern should be raised to a wider group, the next step is for the monthly meeting clerk or representative to take the concern to a quarterly meeting, if available, or to the continuing committee of the yearly meeting. From a quarterly meeting or the continuing committee, a concern may be placed on the agenda for consideration at the yearly meeting annual sessions, or it may be referred to a yearly meeting committee for further discernment.

A concern brought forward by a yearly meeting committee would similarly be brought to the yearly meeting continuing committee, which would proceed as described above. While such a process is not

mandated, it allows leadings and concerns to be examined and held in the Light by smaller groups, so that by the time a recommendation or call for action comes to the yearly meeting it has been well “seasoned”.

Decision-making at the yearly meeting level

Friends in attendance at the business meeting during annual sessions are welcome to speak as recognized by the clerk. Decisions are made through discernment of the sense of the gathered body of Illinois Yearly Meeting at the annual sessions and need not be ratified by its constituent monthly meetings.

There may be situations in which the yearly meeting cannot reach unity or for some other reason may not be able to make a decision during the annual sessions. The yearly meeting at annual sessions can choose to minute that Continuing Committee has authority to act on specific items during the year.

Decisions and actions of the yearly meeting are articulated and approved during the session and are recorded as written minutes. The recorded minutes of the Yearly Meeting make up the record of its actions and are published in booklet form each year after annual sessions and also made available to all on the Yearly meeting website. The minute books are archived at the University of Illinois Library.

Epistles and Exercises

During the annual sessions a committee is appointed to write an epistle, or letter, to Friends in other yearly meetings and organizations. The epistle conveys the yearly meeting’s spiritual message, based on the concerns, actions, and insights arising during the yearly meeting sessions. After approval by the yearly meeting body the epistle is communicated to Friends world-wide.

It has been the practice of Illinois Yearly Meeting to have a separate committee write a summary of “exercises” of the yearly meeting sessions, reflecting that which has inspired or moved the meeting during their gathering. The exercises may record events or significant ministry that would not appear in the business session minutes. Both the exercises and epistle are recorded in the yearly meeting minute book, but, ordinarily, only the epistle is sent to other groups of Friends.

The Jonathan W. Plummer Lecture

Beginning with the 1961 sessions, Illinois Yearly Meeting has followed a tradition of having one of its members present at the annual sessions an address named in honor of ILYM’s first clerk and “father” of Friends General Conference, Jonathan W. Plummer. The original minute simply named the lecture as an opportunity “to hear from a member of the Yearly Meeting,” without restricting the content. Friends have typically chosen to share their spiritual journey or to share spiritual insights or concerns from their lives. After presentation at the annual sessions, the Plummer Lecture is published, disseminated and archived at the University of Illinois Library.

Children, High School Young Friends and Adult Young Friends

The young people of Illinois Yearly Meeting are a treasured part of the community. At annual sessions, the children participate in a religious education program planned by yearly meeting Friends. There are opportunities for organized recreation, crafts, service projects, and free play.

The *High School age Young Friends*, under the supervision of the Youth Oversight Committee and Youth Coordinator, help to plan their own yearly meeting experience, and they appoint their own clerks to oversee their business meetings and to record minutes. They write an epistle to share their experiences with the wider Quaker world. Throughout the year Young Friends and their adult advisers plan additional gatherings for ILYM high school Friends, or host or participate in gatherings with Young Friends from neighboring Yearly Meetings.

Adult Young Friends, from ages about 18 to about 35, may plan gatherings, outings, business meetings, or other activities specifically for Adult Young Friends in addition to participating in the scheduled yearly meeting proceedings. Adult Young Friends may appoint their own clerks and write an epistle describing their particular experiences and concerns. They may plan activities and gatherings throughout the year as time and energy permits.

Planning and carrying out the work of the annual sessions

Planning for the annual sessions has typically been divided into different areas of responsibility which are delegated on a rotating basis among planning groups, each composed of members of monthly meetings from a designated geographic region of the yearly meeting. The planning and preparation tasks include choosing a theme, inviting evening speakers, inviting an ILYM Friend to give the Plummer Lecture, organizing workshops and worship sharing groups, securing kitchen staff to provide meals, preparing the site, planning for the children's program, and organizing any other special events during the week. The yearly meeting's administrative coordinator has generally taken responsibility for publicity, registration, coordination of housing, and certain logistics of preparing for the annual sessions. Much of the daily work during the annual sessions, such as serving food, cleaning common areas, and making sure consumable supplies are replenished, is done by those who sign up for volunteer jobs each day. The ILYM handbook and regularly updated logbooks provide specific details about the tasks of the planning groups and the distribution of work during the sessions.

Continuing the work of the yearly meeting between sessions – Continuing Committee

The Continuing Committee of Illinois Yearly Meeting generally meets once each fall and once each spring to consider the work of Illinois Yearly Meeting between annual sessions. Membership of the Continuing Committee includes all ILYM Friends, who are encouraged to attend its meetings and participate in its business. Effective functioning of the Continuing Committee is best accomplished if those in attendance include at least officers of the yearly meeting, an appointed representative from each monthly meeting and worship group, representatives from the High School Young Friends group and the Young Adult Friends group, clerks of all ILYM standing committees and ad hoc committees, and clerks of constituent regional groups. The yearly meeting clerk presides over the proceedings and the recording clerk prepares minutes. These minutes should be included in the minute book of the next yearly meeting and made available to all on the ILYM website

The main functions of Illinois Yearly Meeting's Continuing Committee are to move forward business that has been initiated by the sense of the business meeting at the previous annual sessions and to prepare new business that will come before the next annual sessions. Continuing Committee hears progress reports from committees working on yearly meeting business and from the planning groups working to prepare for the next annual sessions, allowing committees to respond to one another's work and to coordinate as needed. Committees and monthly meetings are encouraged to bring new business to continuing committee meetings where Friends help to discern whether a particular concern or request for action is ready to come before the yearly meeting as a whole or whether it would benefit from further study or action within a smaller group, such as one of the committees.

On occasion, Continuing Committee may be called upon to take action that would ordinarily occur during annual sessions. The business meeting at annual sessions may delegate a decision or action on a particular item of business to the Continuing Committee by approving a minute specifying the decision or action to be taken. In addition, there are some circumstances in which the Continuing Committee may need to take action that has not been anticipated ahead of time, such as dealing with sudden personnel vacancies, emergency repairs to property, and the like.

The Handbook

Illinois Yearly Meeting maintains a Handbook, to provide an up-to-date compilation of policies, procedures, practices and organization of the Yearly Meeting. The document is under the care of the Handbook Committee which reviews minutes from the annual session for decisions that represent changes to current practice. They may bring the changes to the Handbook to the annual session or Continuing Committee to ensure they have accurately reflected the intent of the minutes or to seek clarification of proposed text.

ILYM Faith and Practice

While the ILYM Handbook records details of procedures and practices of the yearly meeting that may change with particular circumstances, ILYM's Faith and Practice intends to reflect the enduring elements of our faith and our practice that provide the foundation of our identity as Friends, and as Friends of Illinois Yearly Meeting. Changes to the ILYM Faith and Practice should be undertaken with caution and only after careful discernment. Should Illinois Yearly Meeting decide that revisions are in order, the yearly meeting shall appoint a committee to propose such revisions and bring their recommendations to the yearly meeting for consideration.

Pastoral Care

Quakers regard all individuals in their meeting community as “members one of another” (Romans 12:4). As Friends, we regard ourselves as being called to care for each other’s spiritual, emotional, and physical well-being. The traditional term for this form of ministry is “pastoral care.” For Quakers in Illinois Yearly Meeting, pastoral care is the collective responsibility of the entire meeting body, especially at the local meeting community.

Pastoral care begins when we recognize the needs of our fellow worshippers. We do this by coming to know one another deeply and by listening to each other actively and lovingly. Every encounter, whether at the meeting house or elsewhere, is an opportunity for us to learn about the needs of others and to respond to those needs.

The spiritual welfare of a meeting is greatly helped if its social life is vigorous, and members take a warm personal interest in one another’s welfare. The pastoral work of the Society is specially committed to [the Care and Counsel Committee], but our members should generally not allow themselves to feel that they are relieved from responsibility. In the greater events of life, such as marriage, birth of a child, illness or death, it is our duty and privilege to share in one another’s joys and sorrows; and sympathy thus shown is a potent means of binding us in closer fellowship.

London Yearly Meeting, 1925

Pastoral care often takes place informally, as a natural consequence of our concern for one another. When Friends find that informal means of care are insufficient for a particular situation calling for pastoral care, they should bring that issue to the care and counsel or similar committee (pp xx-xx) or to the meeting as a whole if there is no committee for such matters. Members of the committee that undertakes pastoral care are expected to take a personal interest in the spiritual, emotional, and physical welfare of each member and regular attender in the meeting, thus assuring that everyone within the meeting community is supported in difficult times. Ministry to individuals outside of the meeting community is also of ~~major~~ concern to Friends (~~see Section xx~~), but it is not normally referred to as “pastoral care.”

Situations for which pastoral care might be in order are discussed elsewhere in this Faith & Practice, including conflict within the meeting (pp xx-xx) and death and bereavement (pp xx-xx), among others. Individuals who are not members of the committee that undertakes pastoral care are encouraged to bring such issues to the attention of that committee, particularly when they discern that their individual gifts are not likely to be sufficient to deal with the issue at hand.

In order to undertake responsibility for pastoral care, members of the care and counsel committee are encouraged to:

- acquaint themselves with all members and attenders in order to keep informed about their various needs for personal encouragement and assistance;
- inform others, as appropriate, if there are needs for which the Meeting can be helpful;
- communicate with any Friend whose relationship with the Meeting has gone amiss;
- facilitate communication between individual Friends and the Meeting's official structures for clearness and support.

The care and counsel committee is expected to undertake pastoral care with humility, tact, and discretion. This involves the ability to listen carefully and tenderly, to “speak the truth in love,” to maintain confidentiality, and to refrain from giving advice unless asked. Gifts of insight, experience, and emotional maturity are especially helpful.

The humility with which the care and counsel committee is called to carry out its work includes acknowledging any limitations in its abilities and resources. It is therefore beneficial for the committee to be aware of the presence of gifts and expertise among the members and attenders of the meeting.

In cases in which the care and counsel committee discerns that the meeting's resources are insufficient for a particular concern, it may wish to refer the Friend(s) under its care to an outside organization that provides practical or material assistance, counseling, or other services. The committee is urged to inform itself about the availability of such services and to keep an up-to-date directory with contact information on the organizations that offer them.

The role of the care and counsel committee, while important, should not detract from the responsibility of the entire meeting community concerning pastoral care. As “members one of another,” Friends are called to take this responsibility seriously and to undertake it tenderly. Even when primary assistance for someone in the meeting community is beyond the resources of that community, committees or individuals within the meeting might be able to offer a caring presence as well as practical support in matters such as transportation, meals, or childcare. While it is important that Friends do not “outrun their guide” in attempting to provide care in ways for which they are not equipped, it is equally important that we endeavor to act in support of each other as the Spirit leads.

I have come to know that one essential ingredient is to recognize that we are not responsible for fixing the situation. Except for the few situations in which provision of some material aid is needed, we are not likely to be able to resolve the situation, but rather to be with the person or family in the midst of it.... We are called to be instruments for the work of the living God; we are called to be channels through which the Spirit can move.

Arlene Kelly, 1993

Friends and the State

While we recognize the need of law and order, which in the present condition of mankind can perhaps only be maintained by governments resting on human authority, we believe that in the degree that we come individually under the government of that principle of justice and unselfish

regard for the welfare of others, that lies at the foundation of the Christian faith, we shall render governments sustained by force, unnecessary, and build up through self restraint, the government of Righteousness in the earth.

Rules of Discipline and Advices of Illinois Yearly Meeting of Friends, 1878

Friends' relation with civil government proceeds both from our recognition that government plays a useful and beneficial role in promoting the common good, upholding justice, and providing a system for collective decision-making; and from our awareness that government sometimes depends on violence or threats of violence to achieve its goals, and may be diverted from the pursuit of justice into the service of powerful interests. It is our responsibility to participate in the civic life of our communities, states, nations and world. But it is also our responsibility firmly to oppose governmental structures, actions and policies which promote war or injustice of any kind.

Civic Responsibility and the Political Process

Remember your responsibility as citizens for the government of your town and country, and do not shirk the effort and time this may demand. Do not be content to accept things as they are, but keep an alert and questioning mind. Seek to discover the causes of social unrest, injustice and fear; try to discern the new growing-points in social and economic life. Work for an order of society which will allow men and women to develop their capacities and will foster their desire to serve.

London Yearly Meeting, 1964

Love of God and humankind calls us to labor for a just, equitable and peaceful society. Friends are urged to participate fully in public life, working to build and maintain civic institutions which strengthen communities, promote health and safety, and protect the rights and freedoms of all people. Friends should stand willing to serve their communities as needed, in elected or appointed office, through volunteer work, organizing, or in other ways. Friends communicate their views on public policy to those in positions of authority, promoting policies and decisions which build peace and justice.

Engagement in the political process is a necessary and useful part of efforts to improve the world, but also requires a good deal of care. Decisions in the public sphere, as in a Friends meeting, are most effective when those affected by them are deeply convinced of their rightness. A contentious, partisan spirit is rarely helpful in producing such conviction. Friends engaged in political activity must guard diligently against letting triumph over political adversaries become a goal, rather than reaching a real collective understanding of how an issue is to be resolved.

...and we are not for Names, nor for Men, nor for Titles of Government, nor are we for this party, nor against the other, because of its name and pretense; but we are for Justice, and Mercy, and Truth, and Peace, and true freedom, that these may be exalted in our Nation; and that goodness, righteousness, meekness, temperance, peace, and unity, with God, and one with another; that these things may abound, and be brought forth abundantly...

Edward Burrough, 1659

Friends' religious values provide ample motivation for advancing peace, justice, compassion and equality in public life and government policy. But the promotion of such values must be clearly distinguished from the promotion of religion itself. Friends are firmly committed to the separation of church and state, and do not countenance any role for government in supporting religion, or any role for religious institutions in the operation of government.

Meetings are cautioned that their legal status as tax-exempt churches may be threatened if they campaign for particular political candidates, or engage in substantial lobbying.

Police, Judicial, and Penal Institutions

Over more than three and a half centuries, Quakers have often faced imprisonment or other legal penalties for the sake of religious conscience. Based in part on this experience, Friends have been concerned to improve the institutions by which society deals with criminal and civil wrongdoing of all kinds. We work for the creation of a justice system which treats all people fairly, recognizes the value of every life, and promotes honesty, compassion, and regard for others as central principles by which society is ordered.

True justice consists not in the punishment of wrongdoers, but in kind and equitable treatment of all people. Once wrongdoing has occurred, the possibility of complete justice is lost. The first priority in building justice, therefore, is to foster the values of kindness, fairness, charity, and respect — in ourselves, in others, and in the general organization of society. To the extent that people order their lives around these values, and perceive themselves to be treated by others in accordance with them, the need for a system of responding to crimes and other wrongs is diminished.

The present reality of injustice requires some means of investigating crime and bringing those who commit it to account. Friends therefore recognize the legitimate police powers of the state. However, we stand in opposition to the militarization of police equipment and tactics. We recognize too the problems caused by real or perceived bias in police conduct, and support efforts to reduce it, and to hold officers accountable when bias occurs.

When crimes are committed, Friends generally favor responses which focus to the extent possible on repairing the damage caused by the crime, involving all the affected parties in the resolution, and creating the conditions under which both those who have been affected by crimes and those who have committed them can resume safe and responsible roles in society.

In some cases, people who have committed crimes may have proven so dangerous that it is necessary to separate them from the rest of society, at least for a time. Such separation must not be imposed as a form of vengeance or retribution, but conducted in a way which recognizes and respects the humanity of prisoners. Prisoners, no less than other people, have a moral right to good quality healthcare, human interaction, and the opportunity to maintain family relations. The families of prisoners must not be excessively burdened by obstacles to communicating with their loved ones in prison, such as unreasonable fees. Every effort must be made to provide prisoners with the skills, habits, and attitudes which will allow for a safe and successful reintegration on release. It is the responsibility of society as a whole to provide opportunities for people released from prison to build honest and productive lives; the lack of such opportunities all too often encourages ex-prisoners to resume criminal activity.

While we recognize a need to restrain those whose dangerous behavior is a threat, that restraint and any help offered must reflect our concern for that of God in everyone. The prejudice, dishonesty, and racism prevalent in society frequently lead to unfair and unjust sentences and to brutality in the handling of prisoners. Improvement in the parole system and the reduction of pretrial time are greatly needed.

New York Yearly Meeting, 1995

Capital Punishment

Friends have long felt a special concern to end the use of capital punishment as a penalty for crime. It is our faith that something of God is present in all people, even those who have committed the most heinous acts. A proper regard for the sanctity of human life weighs heavily against the idea of destroying life, even when intended as an act of justice. No person is beyond God's power of redemption, but to cut short an offender's life is to give up hope for his or her eventual reclamation. Execution of offenders by the state also tends to create in people's minds the impression that killing is a legitimate response to perceived offenses. It has a degrading and brutalizing effect on society, and offers no better safety than alternatives.

No man is ever utterly lost, and however deep he is sunk in evil, the only just approach to him is to work for his recovery. This principle led John Bellers, the earliest Friend to pay serious and systematic attention to social reform, to plead for the abolition of the death penalty. Society had done enough for its own protection, he argued, when it had rendered a murderer harmless by putting him in prison; if it did more it was acting in a spirit of revenge.

Harold Loukes, 1960

Oaths

In certain legal contexts, such as when testifying in court, Friends may find that they are asked to swear oaths. Since the very earliest days of the Quaker movement, Friends have resisted this expectation, taking seriously Jesus' injunction "Do not swear at all... Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" (Matthew 5:37). Swearing sets up a double standard, implying that a lie is more acceptable if not sworn to. In place of swearing, Friends generally give a simple affirmation that what they say is true. Statements made after such an affirmation are subject to perjury laws, just as sworn statements are.

The distinction between swearing and affirming may seem minor to some people; but the right to affirm rather than swear was hard-won, and many of our predecessors suffered greatly to establish it. Friends are urged not to abandon it lightly.

Conscientious Objection and Civil Disobedience

Friends have long held that participation in war is incompatible with a life of compassion and love for one's enemies as taught by Jesus. We stand in support of those who refuse for reasons of conscience to be conscripted into military service, or to register for such conscription. We likewise support those who withhold a portion of their taxes, up to the amount which would otherwise go to military spending, provided the withheld amount is set aside for charitable donation if not seized by the government.

More generally, we hold that no government or other human authority may compel people to act contrary to their conscience. When one's deeply and sincerely held moral convictions are incompatible with the demands of the state, it is one's right and responsibility to refrain from complying with those demands.

The witness of those who conscientiously disobey a law is badly undermined if they — or those with whom they are associated — are perceived as having little regard for law even apart from issues of conscience. For this reason, all Friends are strongly urged to adhere strictly to the law in all cases where conscience permits.

When one's conscience is in tension with the expectations of the state or other authorities, difficult decisions must be faced. Noncompliance without sacrifice may not be possible and should not be expected. Those who violate the law for the sake of conscience must be prepared to receive punishment

as the law provides. Employees who find that they cannot conscientiously perform essential parts of their jobs must be prepared to lose them. In many cases it may make more sense to resign, than to insist on remaining in a job while refusing to perform it.

Friends feeling led to violate the law for reasons of conscience, or to pursue any course of action which may result in adversity for themselves or others, are urged to seek a clearness process from their meetings. Young Friends who believe that they may eventually seek legal status as conscientious objectors are advised to document their anti-war beliefs and activities, starting as early as possible. In some cases it may be appropriate to seek a minute from one's monthly meeting in support of action pursued as a form of religious witness. See 'Recognizing Spiritual Gifts and Leadings', pp. xx-xx. Meetings should stand ready to provide spiritual and practical support to Friends and others who may be suffering for their convictions.

Meetings have a role not only in supporting individuals as they face such issues, but also in taking action themselves, as a meeting. The corporate action of a meeting may provide a powerful witness to the unjustness of a law. Modern examples include Friends meetings which have sheltered refugees who were in the United States without proper documentation, and meetings which held same-sex marriages under their care before such marriages were legal. Meetings must approach such actions very seriously, and only with deep, prayerful discernment, and clear-eyed attention to possible consequences. But if, after such careful discernment, a meeting is united in its perception of what God requires it to do, it must proceed as led.

Civil disobedience means open, considerate, non-violent defiance of some law which is against the conscience of those who disobey it, and is resorted to after all means of altering it have been exhausted. Since the purpose of civil disobedience is to compel others to re-examine the conscientious basis of the law, the proposed disobedience and the reasons for it are widely announced in advance. The law enforcement authorities are given every opportunity to prevent the proposed action and to punish the participants. The necessary role of the authorities in enforcing the law is recognized and they are treated courteously, but opposition to the law is unyielding and its opponents willingly accept prison sentences and sacrifice all rather than comply. This builds a moral force which no law can withstand if the cause is just and the disobedience is sufficiently widespread and prolonged.

Lawrence S. Apsey, 1960

Weapons

Friends have a special concern to build a more peaceful society, and therefore work for a careful reduction in the proliferation of weapons, not only among nations supplying their military forces, but also among private individuals arming for personal defense.

The desire for effective means of self-defense is natural and understandable, and we do not condemn those who feel unready to suffer injury or death rather than defend themselves. But relying on the threat of violence as a deterrent to attack does not usually advance the goal of a society organized on the basis of loving compassion, justice, and forgiveness. The outward appearance of peace can perhaps be maintained through such threats; but this is a false peace, which provides fertile ground for the seeds of later conflict. When it is the norm to keep tools for killing people close at hand, the risk to people's lives is increased, not decreased.

As a body, Friends have held since the seventeenth century that the Divine Spirit "will never move us to fight and war against any man with outward weapons." We recall Jesus' injunction "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Matthew

5:39). Individual Friends who have weapons for defense against other people are tenderly advised to consider whether the time has come to give them up. Friends who have guns for hunting or sporting purposes are urged to secure them carefully to prevent accidents, theft, and easy misuse in moments of lost temper or suicidal despair.

Meetings are strongly advised not to allow firearms or other weapons at their gatherings or on their property. Friends and meetings are encouraged to work toward the general reduction of personal armament in wider society, and to support measures which impose reasonable regulations on firearms trade and possession.

Queries

1. Do I fulfill my civic responsibilities when they do not conflict with divine leadings?
2. How does the meeting serve the local community in ways that foster the common good?
3. What does the meeting do to promote peace and help eradicate injustice, both locally and in the world at large?

Recognizing Spiritual Gifts and Leadings

All Friends are called into a ministry sooner or later, whether public or private, in word or deed or silent prayer, of long duration or short.

Lloyd Lee Wilson, 1993

All Friends are called to minister to others, but not all are called to do so in the same way. Offering a vocal message during meeting for worship is the best-known form of Quaker ministry, but it is far from the only one. Ministry may involve caring for those who are ill, teaching First Day school, or helping with hospitality for the meeting's events. These forms of ministry rarely call for formal recognition, but they serve to deepen the covenant community that is at the core of every Friends meeting.

Ministry is most effective when it takes place in accordance with one's gifts and leadings. In Quaker parlance, a "gift" is a God-given ability that is intended to be used for spiritual purposes, while a "leading" is a call to action based on a Friend's sense that God has led her or him to take on a particular cause, for example pastoral counseling or chaplaincy in a prison or hospital. Such leadings typically emerge as a result of prayerful consideration of a concern, and they often reflect the gifts of the person who is led to act on them.

In some cases, a gift or leading may call for special recognition and/or support from a Friend's home meeting. Historically, this occurred when a meeting formally acknowledged that one of its members had a gift of spoken ministry and saw fit to "record" that Friend as a minister. Early Quakers felt called to support such members spiritually and practically, often "releasing" those recorded ministers so that they could travel in the ministry for the benefit of the entire Religious Society of Friends. Few Quaker meetings record ministers nowadays, but some still do; and many more formally recognize and support the leadings of their members without recording them as ministers.

Some meetings within ILYM have adopted procedures regarding recognition of leadings and/or recording of ministers, and others might wish to do so. In all cases, such procedures should be regarded as suggestive rather than definitive: while they often prove to be helpful, they cannot replace prayerful discernment by the meeting community.

Recognition of Leadings

Monthly meetings are occasionally called upon to discern whether to formally recognize the leading of an individual Friend. Such recognition means that the meeting agrees to take that leading under its care. A Friend who wishes to have the meeting take a leading under its care engages in the meeting's processes of spiritual discernment, which normally involve the meeting's care and counsel committee (see Section xx-xx).

A clearness committee appointed by the care and counsel committee (or by the meeting as a whole, if the monthly meeting is too small to have such a committee) undertakes discernment on whether the Friend in question is rightly led, and thus whether the meeting should support the leading. This discernment is to be undertaken in the manner of Friends, that is, as a shared search for God's will until clarity has been reached. While no prescribed set of questions or approaches is fitting for all situations, the committee might consider discussing with the Friend queries such as the following:

- What is the nature of the leading?
- What gifts are necessary to follow the leading?
- Is this the right time for you to follow the leading?
- Are there aspects of the leading that you are still seeking to clarify, and for which the meeting can offer assistance?
- What challenges do you expect to face? How can the meeting help you handle those challenges?
- If the meeting provides you with formal recognition, will that help to advance the leading? How so?
- How will following the leading affect your spiritual journey? How might it deepen the spiritual life of the meeting community?
- How will following the leading affect your other responsibilities, including your responsibilities to the meeting?
- What kind of spiritual and practical support will you need in order to follow the leading? How much of that support do you expect the meeting to provide?

Once the clearness committee has completed its discernment process, it reports its findings to the monthly meeting, taking care to note any assistance that the led individual might need if the leading is to be taken under the meeting's care. This assistance involves spiritual nurturing and provisions for a travel companion if the leading involves travel. It might also include measures such as financial support, communication to bodies for which recognition of the leading may serve as a professional endorsement (see "Letters of Endorsement" below), and/or release of the Friend from responsibilities to the monthly meeting for some period of time.

The meeting as a body then decides whether to take the leading under its care. This discernment should involve not only the meeting's sense of whether the leading is a true one, but also the fit between the meeting's needs and resources and those of the led individual. This means that the meeting should query itself concerning its readiness to take the leading under its care, just as the clearness committee has queried the led Friend.

Anyone whose leading has been formally recognized is expected to confer regularly with a support committee selected by the meeting's care and counsel committee. The support committee acts on behalf of the meeting in helping the Friend stay grounded in the spirit as the leading continues to unfold. It is advisable for the led individual to offer a report on the leading to the meeting on at least an annual basis. This provides an opportunity for both the individual and the meeting to grow and deepen their spiritual lives.

Recording of Ministers

In addition to supporting leadings, Friends meetings sometimes choose to record ministers, although this practice has become less prevalent over time. Illinois Yearly Meeting has not made use of it since the early 20th century, but monthly meetings within ILYM are welcome to decide whether they are led to do so.

As with the recognition of leadings, the recording of ministers involves spiritual discernment of God's will on the part of the meeting community. Unlike recognition of leadings, however, it is generally the meeting itself rather than the led Friend who initiates the proposal that a Friend be recorded as a minister. The recording of a minister is also generally intended to be enduring, unlike recognition of a leading, which may end after completion of a particular set of activities. This distinction is approximate, and will depend on the circumstances and on discernment by the meeting community.

The recording of a minister does not confer greater status or more privileges upon that Friend than on any other. On the contrary, it involves significant responsibility, for the recorded minister should expect to be held to a high standard.

[W]e do believe and affirm that some are more particularly called to the work of the ministry, and therefore are fitted of the Lord for that purpose...and that . . . there is something more incumbent upon them in that respect than upon every common believer.

Robert Barclay, 1678

In undertaking discernment concerning the recording of ministers, monthly meetings may wish to consult sources other than this Faith and Practice, including books of faith and practice of other yearly meetings that record ministers. They may also wish to contact Friends from monthly meetings, particularly those meetings within ILYM that have already undertaken such discernment.

As with recognized leadings, recorded ministers should confer regularly, preferably in person, with a support committee appointed by their meeting, and should offer regular reports on their ministry. The meeting should recognize that it has the authority to lay down a ministry as well as to recognize one. All such decisions should be taken seriously and prayerfully.

Preparing for Discernment of Gifts and Leadings

It can be helpful for monthly meetings to prepare themselves for requests involving leadings and ministries. In part this involves simply being aware that such requests may occur, and that they may reflect God's will concerning various members of the meeting community. However, the meeting might also wish to consider how it might handle requests of this kind before they come about.

While general procedures for discernment concerning leadings are outlined in the "Recognition of Leadings" subsection above, those procedures might not be adequate for all meetings and all types of leadings. For that reason, meetings without formal processes regarding requests for recognition of leadings might wish to consider developing them. In so doing, the care and counsel committee should consider asking other ILYM meetings whether they have approved procedures on those matters that can be used as appropriate in developing their own.

If a meeting discerns that it is willing to record ministers, it might find it desirable to adopt formal procedures for initiating and terminating recognition of ministries. If so, those procedures should take into account the case of a Friend who transfers membership into the meeting after having been recorded as a minister in another Quaker meeting or church. The meeting will then be prepared for such situations if and when they arise. Again, the presence of such procedures is intended to enhance, rather than to exclude, discernment by the meeting community.

Travel Minutes, Letters of Endorsement, and Letters of Introduction

Under special circumstances which are often related to spiritual gifts and leadings, a monthly meeting may see fit to issue a letter to an individual Friend. The various types of letters are indicated and explained below.

Travel Minutes

If a recognized leading involves travel outside of one's home meeting, the monthly meeting must first approve of that travel. If it chooses to do so, a designated member of the meeting, usually the clerk, is expected to provide the led individual with a *travel minute*. A travel minute is a brief letter that indicates the meeting's approval of the leading and requests that hosting Friends offer loving care to the visitor.

It is customary for travel minutes to be read aloud in the meeting that is being visited, usually directly after Meeting for Worship or at the beginning of the Business Meeting or other event in which the visiting Friend participates. The clerk or representative of the visited meeting then endorses the travel minute, noting the date of the visit and offering a return greeting to the issuing meeting. Most endorsements also attest to the faithfulness of the traveling Friend. Travelers are expected to return their travel minute to their meeting when they return home.

Letters of Endorsement

A special case of leadings involves Friends who wish to serve in a professional capacity for which they need an endorsement from a recognized religious community (in addition to other credentials, usually those of a professional nature). This occurs most regularly in the case of pastoral counselors, chaplains, and others who provide psychological and theological guidance in settings such as hospitals, prisons, nursing homes, rehabilitation facilities, and residential care facilities, usually in an interfaith environment. In such cases, the monthly meeting's discernment with respect to the Friend's leading must take into account the type of endorsement that is required. The meeting's endorsement does not certify or imply professional qualification, but rather supports the Friend in undertaking service for which they require a religious endorsement in addition to any professional credentials. The meeting should be sensitive to any deadlines involved with respect to the role in question, treating the request in a manner that recognizes those deadlines while maintaining Quaker processes of discernment.

If the meeting elects to take under its care the leading of a Friend who wishes to serve in a professional capacity of this sort, it authorizes the issuing of a *letter of endorsement* to that Friend. That individual and the meeting should decide upon a mutual process for periodic reporting on the Friend's ministry (see "Recognition of Leadings" above). The meeting should be aware that re-endorsement may sometimes be necessary for certification purposes, depending on the requirements of the organization in which the Friend is serving.

Letters of Introduction

Friends or regular attenders who plan to visit another Friends meeting(s), whether as part of their travel plans or due to relocation to another area, are welcome to request a *letter of introduction* from the clerk of their monthly meeting even if they are not visiting the other meeting(s) on the basis of a recognized leading or recorded ministry. A letter of introduction identifies its bearer as a member of a meeting community, extends greetings from that community to the receiving meeting, and asks that hosting Friends cordially welcome the traveler. (See also Sojourning Members, Transfer of Membership, and Isolated Friends, xx-xx.)

Religious Education

Monthly meetings have a continuing responsibility to foster understanding of the beliefs and practices of Friends to members, attenders, and children under their care, enhancing full participation in the life of the meeting.

Southeastern Yearly Meeting, 2013

Religious Education is important for everyone who participates in a Friends meeting. Each individual is on a spiritual journey which continues throughout life, and everyone needs the opportunity to continue the search with others. Meetings can support them by providing a First Day School program for children from infancy through high school as well as an adult religious education program. Most meetings have a committee or committees to plan and coordinate these programs (see 'Religious education committee', pp. xx-xx).

Children's Programs

Children's religious education programs will vary depending on the size of the meeting and the number of children. In a large meeting with lots of children, the children may be divided into appropriate age groups and classes designed for their respective developmental stages. In smaller meetings or meetings with few children, it may be necessary to have a multi-age group. In this latter situation the program needs to be designed to maintain the interest of all the children. That may mean having older children assist their teacher(s) by acting as mentors for the younger ones.

It is important that every meeting, regardless of size, be prepared to offer religious education to children every Sunday, even if there are none who attend regularly. Friends' experience is that meetings that are not prepared for the arrival of children are unlikely to keep those whose families do attend. Meetings without children are advised to consider having a box of materials that can be used with any children who come to meeting. An adult can use the materials to provide an instant opportunity for the child(ren), even when that opportunity was unexpected.

The children's religious education program may begin with the very youngest children learning how to share, manipulate materials, listen to stories, and sit quietly in meeting for worship. As the children get older they need a more focused program that helps them to understand Quaker faith, testimonies, and practices; the Bible; and other religions: and supports them in exploring moral and religious issues. The program should be set up in a manner to ensure they have a grounding in Quaker faith and practice before they finish high school, a grounding that includes being a part of the meeting for worship on a regular basis. Curricular ideas can be obtained from appropriate yearly meeting committees and staff, Friends General Conference, the Religious Educators Collaborative, someone involved with children's religious education in another monthly meeting, or other sources as appropriate.

The selection of teachers for First Day School is a weighty matter for any Friends meeting. While most adult Friends do not feel they are experts in teaching, it is important for the children to experience a variety of members as teachers, and for adults and children in the meeting to get to know each other. For the protection of both the children and the teachers, there should be at least two teachers present in each class. Meetings are encouraged to be sure the teachers are not always parents of the children in the First Day program (See Monthly Meeting Religious Education Committee on pp. xx-xx.). Parents are encouraged to prepare their children to participate in First Day School and to inquire about the experience afterward.

It is important for the meeting to create an environment that is welcoming to the children. Whoever is responsible for leading a class is encouraged to be sure the classroom is inviting, and that it has been prepared before the participants arrive. Children will be happy to see materials ready, and to be in a

space that makes them feel important and welcomed. The teachers need to pay attention to how the children react during class in order to determine whether it would be a good idea to take a different approach or even change topics.

Individuals who teach First Day School often find that the experience is spiritually enriching. Meetings are encouraged to support teachers' spiritual growth and grounding in Quaker faith and practice.

Adult Programs

There are a variety of ways to approach adult religious education programs. They may occur before or after meeting for worship or at another special prearranged time. Their purpose is to help members and attenders become more spiritually grounded, to provide the opportunity to share spiritual journeys, to reflect together on how our faith guides our daily lives and to facilitate the spiritual growth of the meeting community. The program will therefore focus on Quaker faith, testimonies and practices; the Bible; writings by Quakers; and/or other matters that arise out of spiritual concerns. A session may consist of a discussion of a pamphlet or book, a time devoted to worship-sharing around a query, a presentation by one individual who has had a unique experience or has studied a particular topic, or the sharing of spiritual practices. Friends have found that such programs help them deepen their experience of the Divine and strengthen their connection with one another.

Adult education programs should be of interest to newcomers. In order to facilitate inquirers and new attenders learning more about Quakers, a meeting may also want to periodically host special introductory classes.

Retreats and Intergenerational Programs

A meeting's sense of community may be strengthened through special events in addition to its regularly offered educational programs. These may involve a day of shared activities around a specific topic or spiritual practice, or they may be retreats that last a weekend at a place away from the meeting house. In either case, the meeting may choose to invite someone from outside the meeting to be a facilitator; alternatively, a meeting committee may take on that responsibility. Retreats can be for adults only, designed for a specific age group of children in the meeting, or intergenerational. Other all-meeting activities are also encouraged, one example being a picnic to celebrate the beginning of First Day School in the fall or to mark its end in the late spring. A meeting could participate in a peace vigil or other sort of demonstration based on Quaker testimonies. In every situation it is important first to have a discussion about how the event relates to our Quaker principles.

Programs beyond the Local Meeting

Many Quaker organizations provide opportunities for individuals to continue their spiritual journeys. Friends may participate in workshops and worship sharing at the annual sessions or special weekend workshops offered during the year by the yearly meeting. Retreats and workshops on a variety of topics are available through Pendle Hill Retreat Center in Pennsylvania and The Earlham School of Religion. Other regional, national and international Quaker groups (see section on Wider Quaker Organizations, pages xx-xx) also provide opportunities for individual Friends and meetings to grow spiritually.

Queries

- How does our meeting provide for the religious education of children and adults?
- How do we recognize and nurture the gifts of children and adults in our meeting?

- How does our meeting prepare adults and children for worship?
- How does our meeting prepare adults and children for living in a manner consistent with the principles of the Religious Society of Friends?
- How do we share our spiritual journeys with each other, including our children?
- How do we help our children participate in all aspects of the meeting community?
- Does our meeting conduct background checks and mandated reporter training for teachers and other child care workers?
- Does our meeting encourage individuals to participate in events beyond the local meeting?

Addiction, Substance Abuse, and Gambling

Friends,—Whatever ye are addicted to, the tempter will come in that thing; and when he can trouble you, then he gets advantage over you, and then ye are gone....Your strength is to stand still, after ye see yourselves; whatsoever ye see yourselves addicted to, temptations, corruption, uncleanness, &c. then ye think ye shall never overcome. And earthly reason will tell you, what ye shall lose; hearken not to that, but stand still in the light that shows them to you, and then strength comes from the Lord, and help contrary to your expectation. Then ye grow up in peace, and no trouble shall move you.

George Fox, 1652

Addiction presents one of the most difficult challenges in spiritual life. Whether to alcohol, gambling, sex (including pornography), or any of a myriad of other potentially addictive behaviors and substances, addiction always detracts from life, and in many cases is damaging in the extreme, both to the addicted individuals and to others around them. Once established, addiction usually cannot be overcome by sheer willpower. It is therefore essential to watch oneself carefully for the early signs of developing addiction, to be honest with oneself about them, and to seek help when necessary.

Meetings must bear in mind that some of their own members and attenders may be struggling with addiction. The meeting environment should one of loving support and understanding, combined with a firm resolution not to enable the addictive behavior. Pastoral care committees should inform themselves about community resources for combatting addiction, and refer Friends when appropriate. Meeting activities should be organized in such a way as to avoid contributing to addiction or weakening the resolve of those who are trying to resist it.

Alcohol, tobacco, and substance abuse

Excessive alcohol use has been a concern of Friends since the beginnings of the Quaker movement. An early passage in George Fox's journal describes his discomfort at being asked to join drinking games as a teenager. Friends' concerns about alcohol gradually increased, and by the late nineteenth century, many meetings — including Illinois Yearly Meeting — advised total abstinence. This is no longer expected, but Friends continue to place a high value on clearness of mind. Friends are urged to be cautious in their use of alcohol, and watchful for any sign in themselves of immoderation or problematic drinking.

Friends do not generally serve alcohol at meeting events, and many meetings do not allow it on their property. This is especially important for people recovering from alcohol abuse. Meetings should be aware that people in recovery may turn to religious practice, both as a source of strength in maintaining that recovery and as a setting for social interaction and community away from alcohol.

Prescription pain medications and many other legal and illegal intoxicants present similar dangers to alcohol, and should be approached with similar watchfulness for signs of abuse.

The addictive nature of tobacco and its injurious effects on health — even at second hand — are now beyond dispute. Friends are urged to keep completely clear of all tobacco and recreational nicotine, and meetings are advised not to allow it on their property.

To those trapped in substance abuse, such advice [as to abstain from alcohol] may seem hollow. Commonalities exist between addictive behaviors with these substances and other compulsive actions such as in the areas of eating disorders, gambling, overwork and physical abuse. The causes go deep and may not be fully understood, but the resulting pain, fear, desperation and denial, damaging the abuser and all around that person, need to be supportively recognized. A meeting community should be ready to listen non-judgmentally, offer information about sources of help, refuse to enable people to continue in harmful patterns, and continue to offer an environment free from addictive practices.

Baltimore Yearly Meeting, 1988

Gambling

Gambling can easily become addictive to certain individuals, with highly destructive effects. Friends have long opposed all forms of gambling, not only because of its potentially addictive nature and ruinous consequences, but also because it involves a fundamental injustice. Other forms of economic activity, when properly executed, involve an equal exchange for all parties involved; but gambling always results in an imbalanced outcome: one person's gain comes at another's loss.

Friends are advised to keep clear of all gambling. This requires care and discernment, since some forms of gambling may not be easily recognized as such, and there are many unclear cases. Before making a financial investment, it is best to query oneself whether it would serve as a useful provision of capital, or mere speculation on later changes in value. Even small retail purchases sometimes come with automatic contest entries, as do charitable donations. It is best to attend carefully to any scruples one may feel regarding the use of money, especially when there appears to be a prospect of gain with nothing useful provided in exchange.

Meetings are urged not to use any form of gambling — even raffles or prize drawings — in order to raise funds.

Queries

1. Do I live moderately, as prescribed by Friends' testimonies of simplicity and integrity?
2. Are my recreational activities consistent with Quaker values?
3. Does the meeting provide an environment free from drugs, alcohol, tobacco, and other potentially addictive substances?

Abuse and Exploitation

Friends' testimonies (see "Testimonies" pp. xx–xx), along with our belief that there is that of God in everyone, encourage a heightened awareness of the need for care in our relationships with one another. Still, Quakers recognize that, despite our testimonies and our highest aspirations, members and attenders

of Friends meetings are not exempt from weaknesses. We are all capable of hurting each other, and we are all at risk of being hurt. Some hurtful incidents are easily rectified. Others are not.

Abuse, exploitation, harassment, bullying, and other similar types of misconduct — whether physical, verbal, sexual, or emotional — are contrary to Friends' testimonies. Individual Friends bear responsibility in those areas; so too do Quaker meetings. Every meeting and worship group must do whatever it can to provide a safe and loving environment for everyone, as Friends seek to affirm the worth of all children of God.

Anger and frustration may result in hurtfulness which leaves physical, sexual or emotional wounds. Healing and forgiveness are possible when our hearts are opened to the transforming love that comes from the Spirit Within.

Iowa Yearly Meeting of Friends (Conservative), 2011

Each meeting is advised to do its best to prevent occurrences of abuse, exploitation, and similar forms of misconduct in any event that takes place under its auspices, and to undertake actions of both a preventive and responsive nature when it has the opportunity and/or need to do so. In addition to making every effort to assure safety in its gatherings, each meeting should be prepared to deal promptly, actively and lovingly with incidents involving misconduct. Any meeting that does not have a policy stating its expectations concerning such matters might want to consider developing and minuting such a policy, perhaps first consulting with meetings that have already done so.

Once misconduct of any sort has taken place, the meeting has an important role to play in providing an environment in which healing can occur. Friends who have harmed others or been harmed by others are likely to feel out of right relationship with the Meeting, especially if they feel it is not safe to address these matters. The work of dealing with such issues is formally the responsibility of the care and counsel committee (pp. xx–xx), but every member and attender plays a part in nurturing a trustworthy and beloved community.

Queries

1. How can our meeting assure that its practices and events are free of exploitation and harassment?
2. If abuse occurs or has already occurred in our meeting, how can we reach out to both abuser and abused? How can we foster the process of healing for those involved and for the meeting as a whole?
3. How can our meeting offer protection and support to those who have been adversely affected by abuse and other forms of misconduct? Has our meeting prepared itself with appropriate contact information in order to make referrals to professional resources if that becomes necessary?

Clearness and Support Committees

The clearness committee is, at its heart, about the mystery of personhood and of God's call in our lives. These are intertwined dynamics by which we become more fully human.

Valerie Brown, 2017

Clearness Committees

Clearness committees are intended to serve Friends who seek assistance in reaching clarity about a personal concern or decision. Such committees help Friends determine what God would have them do based on the Quaker belief in the Inner Light in each person (see *The Light Within and Its Religious Implications*, pages xx–xx). The task of clearness committees is to provide spiritual support in helping Friends attend to, and be guided by, the Inner Light.

Any Friend is welcome to seek the assistance of a clearness committee to clarify an issue and seek a way forward, or to discern the truth of a leading. More specifically, Friends may seek clarity about a proposed marriage (see *Marriage*, pp. xx–xx), membership in a monthly meeting (see *Membership* pp. xx–xx), a change in family circumstances, a move to another region, a change in vocation or job, a contemplated divorce, taking a stand or witness on a public issue, traveling in the ministry, or any other personal concern for which a decision is needed.

The process generally begins when a Friend brings a personal concern to a member of Care and Counsel or an equivalent committee. The committee inquires into the nature of the concern in order to determine whether it is best taken up by a clearness committee or in some other way, such as a support committee (see below) or a professional from outside of the meeting community. In the latter case, the care and counsel committee may provide resources to the Friend with the concern (See *Pastoral Care*, pp. xx–xx).

Once a decision is made that a clearness committee is to be formed, the care and counsel committee, often in consultation with the individual Friend, establishes that committee. The clearness committee is typically composed of three to six Friends who represent a diversity of gifts and backgrounds. Friends who can deeply center, who are open to others and their situations, and who listen well and demonstrate empathy are good candidates for clearness committees. Before making a commitment to be part of a clearness committee, a Friend who has been asked to serve should understand why they have been asked, as well as the nature of the issue and the likely time commitment.

Since the clearness committee is designed to address a concern or decision, it can be helpful for committee members to be given some relevant background information before meeting with the Friend in question. It is therefore advisable for that individual to provide written information to the committee about the situation in advance.

It is important that members of the clearness committee commit to maintaining confidentiality and respecting the privacy of the Friend with the concern. However, if the concern raises issues of child abuse, committee members cannot ensure confidentiality, as they are legally regarded as mandated reporters. Confidentiality can also not be ensured if issues involving domestic violence, elder abuse, suicidal ideation or behaviors of a criminal nature are made known to the committee.

Once a clearness committee has been formed, a clerk or convener is chosen, as is a recorder. The clerk ensures that a suitable meeting space is secured, convenes the meeting(s), sets time parameters, and articulates the process to be followed. The recorder takes notes on whatever is deemed relevant and helpful for the Friend seeking clarity.

Once the agreed-upon time for a meeting arrives, the clerk of the clearness committee facilitates the meeting and helps ensure a worshipful atmosphere. The clerk begins the meeting by inviting those present to enter into a period of waiting worship. As arranged in advance, the clerk or the person who has requested the clearness committee speaks out of silence and shares the question(s) to be answered and the issues involved. The members of the committee then engage with the Friend (or Friends, in the case of a clearness committee for marriage) to clarify the concern under consideration and seek a path forward with the help of Divine guidance. Drawing on the spirit that unites Friends in meeting for worship, they ask clarifying questions to help the individual seek clarity as to God's will for them.

The discipline of asking honest, open questions is at the heart of the clearness committee.

Parker Palmer, 2004

Questions that are clear and brief facilitate the clearness process by enabling the Friend with the concern to focus and gain insight. The individual may choose not to respond to particular questions, or may ask for the group to return to waiting worship at any time. In some cases, failure to answer questions can inhibit insight; in others, the individual may not know the answer or may feel the information is too private to be shared in that setting.

Clearness committee members are expected to refrain from expressing judgments and imparting advice, much less attempting to solve the situation or make decisions for the seeker. All parties seek clearness in a corporate endeavor to find the way forward. It is the spirit with which the committee members approach their task that facilitates this outcome.

Toward the end of the meeting, the clerk may ask each person present to share a sense of what has emerged. A determination is then made as to next steps. These might include the scheduling of another meeting and/or defining other ways that the committee can support the Friend in moving forward. Committee members are advised that they should not discuss with anyone, the matters for which the Clearness Committee has been assembled, except in a formal committee meeting. The clerk ends the meeting as it began, with a period of waiting worship.

Clearness committees for membership or marriage report to the care and counsel committee. That committee then makes a recommendation to the monthly meeting, which subsequently decides whether to approve the individual for membership or the couple for marriage under the care of the meeting. Clearness committees that are convened to discern whether the meeting should take a leading or ministry under its care report directly to the monthly meeting or to the care and counsel committee, according to the practice of that meeting (see "Recognizing Spiritual Gifts and Leadings," pp. xx–xx.) Clearness committees established for other matters do not ordinarily bring business to the care and counsel committee or the monthly meeting. Such committees therefore do not normally give reports or recommendations to anyone other than the Friend who raised the concern.

Support Committees

There are times when an individual Friend may feel the need for ongoing support that does not necessarily involve reaching clearness about a personal concern. This may happen for Friends who are facing hardship or other personal challenges or taking on new responsibilities. A newly-appointed presiding clerk, for example, may seek a support committee to provide guidance in carrying out the responsibilities of that position. This support may come from the monthly meeting, the yearly meeting, or members of wider Quaker organizations, particularly those who are familiar with the individual who is seeking support. Alternatively, a Friend serving in an important position on wider Quaker organizations may seek support from other Friends at the local or yearly meeting level.

In any of these cases, a Friend may request that the care and counsel committee form a support (or guidance) committee for them. Alternatively, Friends who sense that someone in their meeting is struggling may offer to form a support committee on that person's behalf.

Meetings of support (or guidance) committees tend to follow a similar process to meetings of clearness committees. Members of support committees are expected to ask questions, listen, and offer supportive feedback rather than expressing judgements and imparting advice. If a Friend needs a support (or guidance) committee over an extended period of time, the meeting replaces members of the committee as needed. Support committees may continue until the individual's concern is resolved.

It is advisable for support committees to be time-bound, although the need for ongoing support from the meeting may continue for a longer period than the tenure of the committee itself.

Queries

1. Am I willing to ask for a clearness or support committee for help in dealing with significant issues in my life?
2. Is the meeting willing and able to provide clearness and support committees for those who request them?
3. Are the meeting's processes for the formation and performance of clearness committees clear and readily available?

Sexuality and Gender Identity

The mystery of sex continues to be greater than our capacity to comprehend it...[I]ts mystery relate(s) to the mystery of God's relationship to us.

Mary S. Calderone, 1973

Quakers consider sexuality to be a gift. Like the gift of spirituality that we have also been given, it is intended to be developed and progressively understood as each of us proceeds through our life's journey. Considering one without the other may mean that we do not fully grow in our understanding of the role of either in our lives.

Friends regard personal and corporate discernment about sexual behavior, as well as discernment regarding attitudes about matters of sexuality and gender identity, to be a reflection of the Testimonies (pages xx–xx). Sexual relations, like all human relations, should be marked by honesty, integrity, personal responsibility, and mutual respect. We are called to interact lovingly with each other recognizing that all of us are equally beloved by God. For this reason, ILYM and its meetings and worship groups seek to be welcoming and affirming for all those who attend.

Our cultural understanding of sexuality and gender identity is evolving quickly at present, perhaps more quickly than at any previous time in recorded history. This fact is reflected in changing views on matters such as sexual orientation, gender identity and expression, and same-sex relationships, among many others. Friends' perspectives regarding these matters can be expected to continue to evolve in the foreseeable future, and related issues will continue to emerge. Individual Friends may find that their sense of their own gender identity and sexuality is fluid or has changed over time, and this may lead them to express themselves in new ways.

Friends are encouraged to be tender with each other and themselves as we engage with matters concerning sexuality and gender identity recognizing that changes in perspective will occur for different people at different times. Friends are called to acknowledge the importance of seeking divine guidance in these, as in all matters. While such discernment can be difficult and complex, Friends are reminded that we are called to act always in ways that embody Love.

Queries

1. Is my sexual behavior consistent with Friends' testimonies on honesty and integrity? Is it kind and compassionate? Does it reflect Friends' belief that all of life is sacred?
2. How spiritually open is our meeting to sharing and hearing the diversity of experiences and viewpoints of its members and attenders on matters of sexuality and gender identity and expression? Is our meeting committed to a unity that is deeper than this diversity?

Wider Quaker Organizations

The *American Friends Service Committee* (AFSC) was founded by the Religious Society of Friends (Quakers) in 1917 to promote lasting peace with justice as a practical expression of faith in action. Drawing upon continuing spiritual insights and working with people of many backgrounds, AFSC endeavors to nurture the seeds of change and respect for human life that transform social relations and systems.

The *Friends Committee on National Legislation* (FCNL) lobbies the federal government of the United States to advocate for actions involving peace, justice, equal opportunity, and environmental stewardship. A nonpartisan organization founded in 1943 by the Religious Society of Friends, FCNL seeks to build relationships across political divides in order to promote policies that reflect Quaker values such as peace, integrity, and simplicity.

Friends General Conference (FGC) is an association of yearly meeting, and directly affiliated monthly meetings in the United States and Canada, including Illinois Yearly Meeting. FGC, which was founded in 1900 and has expanded considerably since then, sponsors an annual gathering of Friends, nurtures meetings and worship groups, represents Friends at the World Council of Churches, and works to grow and sustain a vital and loving community of Friends based on a shared search for unity in the Spirit.

Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns (FLGBTQC) is a North American Quaker organization that affirms that of God in all people regardless of sexual orientation and gender identity. Initially organized as a Committee of Concern in 1971, FLGBTQC developed into its current form in the intervening years. Members gather twice a year for worship and fellowship, drawing sustenance from each other and from the Spirit.

Friends Peace Teams (FPT) develops long-term relationships with communities in conflict around the world, creating programs for peacebuilding, healing, and reconciliation. FPT was founded in the 1990s with the goal of making every Friends Meeting House and Church a center for peace-making, and builds on extensive Quaker experience in combining practical and spiritual aspects of conflict resolution.

The *Friends World Committee on Consultation* (FWCC), established in 1937, brings together Friends of varying traditions, beliefs, and cultural experiences in order to celebrate their common heritage and express the Quaker message to the world. FWCC sends representatives to the Quaker United Nations Office (QUNO), represents Friends at international religious gatherings and events, and unites Quakers from all over the world.

Quaker Earthcare Witness (QEW) is a network of people taking action to address the ecological and social crises of the world from a spiritual perspective, one that emphasizes Quaker process and testimonies. Founded in 1987, QEW's primary calling is to facilitate transformation of the human attitudes, values, and worldviews that have resulted in environmental destruction in the modern world.

Memorial Meeting Preparation Checklist

Things to do in preparing for a memorial

The death of a beloved member or attender can be a trying time for a Friends meeting. Ideally, the meeting community will unite in love and mutual support. Knowing in advance what steps are needed to assist the bereaved and prepare for a memorial service can help foster such unity. With this in mind, the Ministry and Advancement Committee of Illinois Yearly Meeting has prepared this brief account of matters to consider following the death of a member, attender, or loved one related to the meeting community.

It should be clear in advance which meeting committee is responsible for memorial preparation. That committee needs to take action as soon as possible after notification of a death, beginning with the

appointment of a point contact person to take on various responsibilities and to communicate with the proper parties. Designating a point contact person, and clarifying this within the committee and with the family of the deceased, will help avoid ambiguities, duplication of effort, miscommunications, and missed steps — all of which can lead to problems at a time when those involved are least able to handle them well.

While many of the matters listed below should be undertaken by the meeting, some are typically handled by a funeral home — often selected from an elaborate *a la carte* menu, for a fee that quickly adds up. Having the meeting's committee and point contact person acting on behalf of the family can be an important statement of Friends' testimony on simplicity, and can result in significant savings, both material and emotional, to the bereaved.

The following are among the items that should be considered following a death in the meeting family:

1. *Ministering to the family of the deceased.* The period immediately following the death of a loved one invariably involves grief, and Friends dealing with the family need to be sensitive to that fact. Anyone serving in this role needs to be a listener as much as a dispenser of information. He or she needs to be prepared to address a number of sensitive issues, including what to do with the body (burial, cremation, etc.) and whether any assistance is needed in matters of this sort. While preparation for the memorial service needs to proceed apace, planning for it cannot trump consideration for the family of the deceased. Planning the service is part of our ministry to the family of the deceased, not merely done for the convenience of the meeting.
2. *Obituary/Death Notice.* While this is separate from the memorial minute (see below), it is an important ~~base to cover~~ matter to consider. It's right to inquire of the family as to its progress, or even to find someone else to take it on, if the family is unable to do so. We owe it to the larger public simply to let ~~folks~~ people know that the person in question has died. If necessary, someone can work with the family in drafting the notice. This will entail knowing the local standards for submission (word-counts, pictures, deadlines, costs, etc.). Such standards can usually be obtained with a phone call or on-line and should go into the appropriate committee's files for future reference.
3. *Memorial Minute.* Monthly meetings are expected to prepare a memorial minute to forward to the yearly meeting for presentation at the annual sessions. It should be decided as soon after the death as possible who will write this on behalf of the meeting. ~~Deciding who will write this on behalf of the meeting should be made as soon after the death as possible.~~ While the memorial minute bears some similarity to the obituary/death notice, it differs in that it need not be composed as quickly and is intended for Friends rather than for the general public. Information the departed person might have provided, particularly with respect to their Quaker activities, can be helpful in preparing this, as can the obituary itself.
4. *Arrangements for a venue other than the Meetinghouse.* Consideration of the memorial service should begin by assessing the likelihood of attenders filling or overflowing the space the meeting has to offer. Most alternative locations will either charge a fee or expect a contribution. Regardless of the space selected for the memorial service, the following matters need to be clarified in advance: access to a kitchen; availability of tables, chairs, and serving

ware; who sets up, takes down, and cleans up; proper parking space for family and guests; etc. Nothing should be taken for granted.

5. *Getting the word out.* There are at least three groups who need to know about the memorial meeting: family and friends, the meeting community, and the local community. The obituary may serve the last group, and a meeting email list may cover the meeting community. The meeting should offer help to the family in notifying far-flung friends and family, particularly if the deceased was alone or local survivors are elderly. Friends and family should be given notice before a general announcement is made concerning the memorial service. Printing up a postcard with information on the memorial on one side is one easy way to get word out to a large number of ~~folks~~ people quickly.
6. *Overnight hospitality.* If there are people coming to the memorial service from out of town, it is very helpful to offer hospitality. The meeting should let the family know who will coordinate hospitality. If there will not be enough sleeping space in homes, it may be possible to arrange a group rate at a local motel.
7. *Participation by family.* Don't forget the young people! While some children will be able to sit through the memorial service, it may be necessary to provide childcare, especially for the younger ones. Be sure that parents know about this when they arrive and that they can bring their children to the childcare site at any time during the memorial.
8. *Flowers.* These are usually part of the memorial—whether available in and around the worship space, or on a separate table—and can be very simple (from people's gardens) or more elaborate arrangements obtained from a florist. Check with the family on their preferences. Family members may have had floral tributes sent to a funeral home that they can bring (or allow someone else to pick up) and which can be added to the service. Choosing where these go after the service should be part of the planning.
9. *Displays.* Often, a meaningful part of a funeral, memorial, or visitation is a space where photographs, awards/citations/certificates, and personal mementos can be shown and appreciated, as people are arriving, after the service itself, or both. Accumulating and deciding on a mode of display for such mementos — possibly including electronic projection — can be a meaningful way that a family member can contribute, but it shouldn't be expected of them. Make advance arrangements so that tables or easels are available.
10. *Memorial Handout.* This is completely optional, but it is something that families often choose to have available. Even though Friends' worship is unprogrammed, the order of service can be outlined, with names and functions of those agreeing to participate in particular roles. If a flyer is handed to those coming in, this may include the obituary and/or the memorial minute. Organizing and producing this requires planning—there are a number of elements going into it, and clear responsibility should be assigned. Check with the family regarding inclusion of a photo or other graphics, as well as paper stock, color, etc. Allow enough time for compiling, laying out, duplicating, and arranging for people to hand out copies at the doors.
11. Some other possible considerations in planning for the memorial service:
 - Traffic controllers to direct cars in parking.

- A greeter(s) to welcome people at the door, pointing out the guest book if there is one, and handing out the memorial flyer if there is one.
 - At least one basket for condolence cards.
 - Ushers to seat people, especially latecomers.
 - A microphone runner if needed.
 - A musical offering, before, during, or at the end of the worship, at the family's discretion.
 - Advance designation of someone to read the obituary or memorial minute, if this will be done during the memorial service.
 - Information about any organizations designated as recipients of memorial contributions. It isn't necessary to have the addresses — just the name that should go on a check, and then have the committee take charge of mailing them in.
12. *Opening and Closing Worship.* Prior to the service, make sure that someone (often the clerk of the meeting or a family member) is designated to open the service with a brief explanation of a Quaker Memorial, including how the hour will proceed, how the conclusion will be signaled, and where refreshments/visitation will take place. Attenders should be told about the nature of Quaker worship and encouraged to offer ministry in as spirit-led a manner as possible, keeping in mind that some attenders are unlikely to have ever set foot in a Quaker meeting house before this service. An example of an initial announcement is given below. It is also helpful if this information is provided in written form to people as they enter. The person who makes the initial announcement should also conclude the worship service.
13. *Refreshments.* This is an important opportunity for people to continue the memorial process after the conclusion of the service. Refreshments can consist of finger foods, a light meal, a potluck, or whatever suits the needs of the family. A food coordinator, perhaps a member of the meeting's Hospitality Committee, should take charge of this well in advance of the date of the service.
14. *Death Certificate.* Be sure to get multiple certified copies of the death certificate, both for claiming survivor and insurance benefits and for those who have traveled from a distance and can claim a bereavement fare.

The needs of the family of the deceased will continue after the memorial service. Friends will need to be especially sensitive to how much those who are grieving need continuing support, and how much they wish to be left alone. Friends' experience shows that a well-handled and well-attended memorial service can be a very important step in the process of consoling the bereaved and bonding the meeting community.

A Sample Introduction for a Quaker Memorial Service

Quakers gather for worship in silent expectation. We believe that in the silence all people can experience God directly. We have no pastor, no altar, no sermon, and no choir. Any ministry that occurs comes from those in attendance, including you, who feel led to speak or share a song or a reading. Today, we encourage you to share any thoughts or stories you have about [name] that are especially meaningful to you. It is helpful if you stand to speak so that others can hear you better. Please leave a few moments between messages so that all have the opportunity to reflect on the previous message.

The memorial service will last approximately an hour, or until all who wish to speak have had a chance to do so. Meeting will be closed with a handshake. There will be an opportunity for informal visitation afterwards [*specify location and whether there will be food*].

Glossary

Acknowledged minister: *A recorded minister.*

Advancement: Promoting the vitality of Friends meetings or of the Quaker movement generally, including both internal community-building efforts and outreach to the broader public.

Advices: Words of advice, issued by a meeting to its constituent meetings or individual members, often in connection with *queries*.

Affirm: To indicate that one's statements are true, particularly when such an indication is legally required, as when giving testimony in court. Friends generally affirm rather than swear, in accordance with Jesus' injunction to "swear not at all," (Matthew 5:34) and to avoid the implication that lies are more acceptable if not sworn to.

After the manner of Friends: Done in harmony with Quaker principles; following Quaker practice.

AFSC (American Friends Service Committee): a Quaker organization devoted to service, development, and peace programs throughout the world.

Allowed meeting: *A recognized meeting.*

Associate membership: A form of membership accorded in some meetings to children, differing from ordinary membership in that it expires at a certain age, normally in early adulthood.

As way opens: If and when one is spiritually prepared (for a particular course of action) and an opportunity for that action presents itself.

Attender: A person who regularly attends a Friends meeting without being a member of it.

Beanite: A Friend or meeting belonging to the tradition of Joel and Hannah Bean, 19th century ministers who founded San Jose Meeting in California. Beanite meetings are typically unprogrammed, liberal, independent of other Friends organizations, and located in the western U.S.

Birthright Friend: A Friend whose membership was initiated at birth or adoption, by virtue of the parents already being members; or more loosely, anyone who was raised since early childhood in a Quaker setting. Used in contrast to *convinced Friend*.

Birthright membership: Membership in a Friends meeting which is extended automatically to children whose parents are members at the time of birth or adoption. Many meetings no longer grant birthright membership, but it was traditional to do so.

Break meeting: To end a meeting for worship, traditionally by shaking hands.

Called meeting: An "extra" meeting for business, in addition to those held according to the regular schedule, typically to deal with an urgent question which cannot wait for the regular business meeting.

Center down: To quiet one's mind and settle into worship, so that one is open to the leadings of the Spirit.

Children of the Light: An early name for the Quakers.

Christ Within: The Spirit of Christ, as manifest within each person; the *Spirit* or *Light Within*.

Clearness: 1. Confidence that a decision or action is in accord with Divine will, as revealed by the Light Within. 2. Freedom from burdens, constraints or obstacles, particularly of a spiritual nature.

Clearness committee: A committee set up to assist an individual or group in seeking clearness about a decision or concern. Such committees are appointed for couples requesting marriage under the care of a meeting, and for individuals requesting membership in a meeting; they may also be organized at an individual's request to aid in personal discernment about matters not requiring a meeting decision.

Clerk: An individual appointed by a business meeting to discern when the meeting has reached its decisions, and articulate those decisions back to the meeting for its approval. The clerk also recognizes speakers in meeting for business, signs letters and other documents on behalf of the meeting, and may have other responsibilities as the meeting assigns.

Concern: A deeply felt and spiritually-based sense that some matter requires attention.

Congregational Friends: *Progressive Friends.*

Conscientious objector: An individual who refuses to participate in military or other activity, on the grounds that his or her conscience will not permit it.

Conservative meeting: A meeting belonging to the tradition of those Orthodox Friends who resisted certain aspects of 19th century evangelicalism. Conservative meetings are typically unprogrammed, but more traditionalist and explicitly Christian than many other unprogrammed meetings.

Continuing revelation: The belief that God continues to guide and inform people through the Light Within, as opposed to the idea that God's revelation was completed at some point in the past, such as with the composition of the most recent parts of the Bible.

Convinced Friend: A Friend who became a member by request, after having become convinced of the religious Truth advanced by Friends, as opposed to a *birthright Friend.*

Convincement: An inner conviction of the religious Truth advanced by Friends, especially as a reason for initiating membership in a Friends meeting.

Covered meeting: *A gathered meeting.*

Discernment: Spiritual labor to discover Divine will, especially through individual or corporate worship, in order to distinguish authentic leadings from other motivations which do not arise from the Spirit; or the outcome of such labor.

Discipline: 1. The procedures and policies by which a Friends meeting operates, including official expectations for members and constituent meetings. 2. A book outlining these policies, procedures and expectations, typically issued by a yearly meeting. Many yearly meetings have replaced their books of discipline with books entitled *Faith and Practice*, such as this one.

Disown: To issue a statement (by a meeting) that a particular individual is out of fellowship with Friends; to terminate a Friend's membership for cause. Disownment is now very rare. The primary purpose of disownment is to clarify to the public that the disowned Friend's actions are not to be regarded as those of a Friend or taken as representative of the meeting. Disownment does not cut all ties with the individual, who normally may continue participation in meeting activities which are open to the public.

EFCI (Evangelical Friends Church International): an organization of evangelical Friends meetings throughout the world.

Elder (noun): 1. An experienced and respected Friend, especially one who exercises leadership in a meeting. 2. A Friend appointed to exercise special care toward the ministers and potential ministers of a meeting, fostering the development of their gifts, encouraging whatever in their ministry seems a faithful expression of the Spirit's guidance, and tenderly offering correction when ministry seems inappropriate or misguided.

Elder (verb): 1. To act as an elder. 2. To criticize or reprimand as inappropriate or un-Quakerly.

Epistle: A letter, especially a formal letter conveying a spiritual or religious message. By tradition, each Friends yearly meeting issues an epistle to other yearly meetings annually.

Evangelical meeting: 1. A Friends meeting incorporating major features of evangelical Protestantism, such as a strong emphasis on salvation through faith, and reliance on the Bible as a source of religious doctrine. Evangelical meetings are typically pastoral and programmed. 2. A meeting affiliated with *EFCI.*

Exercises: The proceedings or transactions of a meeting; or more generally the course of activity in a Friends gathering, whether part of a business meeting or not. Traditionally, yearly meetings issue an annual “report of exercises” summarizing the major decisions, issues considered, ministry offered, and memorable events at that year’s gathering.

Expectant worship: *Waiting worship*

Facing benches: Benches at the front of a traditionally arranged Friends meeting room, facing the main body of the meeting and usually arranged on a raised gallery. Seating on the facing benches was originally intended primarily for ministers, so that they might be heard more easily when speaking; but came to include elders, clerks, and other meeting officials.

FCNL (Friends Committee on National Legislation): a U.S. Quaker lobbying organization working “to create a world free from war, a society with equity and justice for all, a community where every person’s potential may be fulfilled and an earth restored.”

Feel a stop: To sense that some contemplated decision or course of action should not go forward.

FGC (Friends General Conference): an organization of yearly meetings and other Quaker groups in the U.S. and Canada, including Illinois Yearly Meeting. Originally a Hicksite organization, FGC now includes meetings from a variety of Quaker traditions, though primarily of an unprogrammed style of worship and liberal theological perspective.

First Day: The first day of the week, more commonly called Sunday. Similarly, Second Day is the day commonly called Monday; Third Day is the day commonly called Tuesday, etc. Early Friends did not use the common names of the days of the week because most of them derive from the names of Pagan gods, in whom they did not believe; some Friends continue to have similar scruples, or use the numerical names as an expression of Quaker identity and tradition.

First Day school: A children’s program of religious instruction held on *First Day*, analogous to Sunday School in other denominations.

First Month: The first month of the year, more commonly called January. Similarly, Second Month is the month commonly called February; Third Month is the month commonly called March, etc. Early Friends did not use the common names of the months because most of them derive from the names of Pagan gods, in whom they did not believe; some Friends continue to have similar scruples, or use the numerical names as an expression of Quaker identity and tradition. *Note:* Prior to the calendar reform of 1752, First Month was the month commonly called March, Second Month was the month commonly called April, etc.

FLGBTQC (Friends for Lesbian, Gay, Bisexual, Transgender and Queer Concerns): a Quaker organization that affirms that of God in all people regardless of sexual orientation and gender identity.

FPT (Friends Peace Teams): a Quaker organization which develops long-term relationships with communities in conflict around the world, creating programs for peacebuilding, healing, and reconciliation.

Friend: A Quaker. Adherents to the Quaker movement have called each other “Friends” since very early in its history. A common explanation for the use of this term is that it is in reference to John 15:14–17, but there is little in early Friends writings to corroborate this.

Friends Church: 1. A Friends meeting, especially a programmed or pastoral meeting. 2. The *Religious Society of Friends*. Used especially by Friends belonging to programmed or pastoral meetings.

FUM (Friends United Meeting): an international organization of Friends meetings. Originally an Orthodox organization, FUM now includes meetings from a wide variety of Quaker traditions, though primarily of an explicitly Christian perspective.

FWCC (Friends World Committee for Consultation): an international organization encouraging fellowship and communication among the various branches of the Religious Society of Friends.

Gathered meeting: A meeting in which worshipping Friends feel an unusually deep, quickening sense of connection with each other through the operation of the Spirit; a meeting in which the communal character of worship is strongly or vividly perceived.

Gift: A God-given ability intended to be used for spiritual purposes.

Good order: *Right order.*

Gospel order: The order of a community, or of the world more generally, as its members live in right relationship with one another and with God; the pattern of organization into which Divine guidance leads us.

Gurneyite: A Friend or meeting in the tradition of the supporters of Joseph John Gurney in the schisms which divided Orthodox Quakerism in the mid-19th century, characterized by a relatively evangelical perspective with emphasis on the authority of the Bible, and on the atoning power of the outward, “historical” crucifixion and resurrection.

Hicksite: A Friend or meeting in the tradition of the supporters of Elias Hicks in the schism of 1827–28, characterized by a strong emphasis on doctrinal freedom and to some extent by Hicks’ theological views, which downplayed the significance of the outward, “historical” crucifixion and resurrection except as “figures” of the inward operation of Christ’s Spirit in each individual.

Hold in the Light: 1. To place mentally under the healing, beneficial influence of the Light Within; to pray for, especially wordlessly. 2. To examine or consider (a topic) with the aid of the Light Within; to consider while silencing one’s thoughts and setting aside one’s personal desires and rationalizations, in order to better discern Divine will.

Indulged meeting: An older term for *allowed meeting* or *recognized meeting*.

Inner Light, Inward Light: *The Light Within.*

Lay down: To discontinue; especially, to discontinue a meeting. Laying down a monthly meeting means discontinuing its business meeting as a monthly meeting, and is compatible with continuation of the meeting community in some other form.

Leading: A deeply felt, spiritually-based conviction, impelling one to engage in a particular course of action.

Light Within: The Divine presence held by Friends to be manifest in all people, conceptualized in a variety of ways but originally and still by many Friends identified with the Spirit of Christ. The Light Within reveals to us our true natures, makes clear to us what is right and what is wrong, leads us to act or suffer for Truth, and transforms us, as we allow it, into better people. Also referred to as the *Spirit, that of God in everyone*, or in a variety of other ways.

Meeting: 1. *A meeting for worship, meeting for business*, etc.; a gathering of Friends for religious purposes. 2. A body of Friends which holds such meetings on a regular basis.

Meeting for business: A Quaker business meeting; a meeting for worship in which Friends gather to make collective decisions pertaining to the meeting community.

Meeting for marriage: A wedding; especially one conducted in the manner of Friends, in which the couple marry each other without a separate officiant to marry them.

Meeting for sufferings: A body appointed to conduct business on behalf of a yearly meeting in the interim between its annual business sessions, so called because such business originally consisted primarily of action in support of Friends who were imprisoned or otherwise suffering for their religious convictions. The corresponding body in Illinois Yearly Meeting is the Continuing Committee.

Meeting for worship: A gathering for the purpose of worship, understood by Friends to be a collective waiting in silence, from which anyone present may speak as led to do so by the Spirit.

Meeting for worship with a concern for business, meeting for worship with attention to business: A Friends *meeting for business*. So called because Friends wait in such meetings to be guided by the Divine Spirit, just as in ordinary meetings for worship where no business is conducted.

Meeting of ministers and elders: Historically, a meeting in which the ministers and elders of a Friends community gathered on a regular basis to consider their ministry and other conduct, and respond to queries pertaining to it. Such meetings have now mostly been replaced by worship and ministry committees.

Meetinghouse: The building in which Friends hold their meetings, especially if owned by the meeting and dedicated to that purpose. *Note:* The body of Friends which gathers in a meetinghouse is referred to simply as a “meeting,” not as a “meetinghouse.”

Member: A person having membership in a Friends meeting, standing in a relation of mutual care and accountability with the meeting community.

Memorial Meeting: A meeting for worship held in memory of a person who has died; a Quaker memorial service.

Minister: A Friend who ministers to the spiritual needs of others, especially one who feels a long-term, ongoing call to such service and is recognized by a meeting as having a gift for such work.

Ministry: Speech or action which benefits the spiritual condition of others, such as speech offered under a sense of Divine leading in meeting for worship.

Monthly meeting: 1. The primary level of Quaker business meeting, conducting the business of a single local meeting, or in some cases, of a small number of meetings across a limited region. The monthly meeting is the level at which membership resides. 2. The body of Friends whose business is conducted in such a meeting.

Opening: 1. A revelation or new understanding of a spiritual truth. 2. An opportunity for spirit-led action.

Orthodox Friends: A Friend or meeting in the tradition of the opponents of Elias Hicks in the schism of 1827–1828, in modern times represented by *FUM*, *EFCI* and the *Conservative meetings*.

Outrun one’s Guide: To say more in meeting for worship than one is led to say by the Spirit; or more generally to allow one’s personal will to guide actions which were begun under a sense of Divine leading.

Overseer: Historically, a Friend appointed to labor with those meeting members whose conduct appeared to be inconsistent with Quaker principles, and if necessary, bring their cases to the monthly meeting. The role of overseers later evolved to the coordination of pastoral care for a meeting. Use of the term *overseers* for pastoral care committees is now strongly discouraged, as for some Friends this term may carry connotations connected with slavery.

Particular meeting: A local congregation of Friends, whether organized as a monthly meeting, preparative meeting, or worship group.

Pastoral meeting: A meeting in which a particular individual is appointed as pastor.

Plain dress: Attire chosen in accordance with Quaker ideals of simplicity, plainness and modesty: free of ornamentation or superfluties, and without respect to the vain and changing whims of fashion. Through much of the history of Quakerism, plain dress was understood to involve a long straight coat with a stand-up collar and broad-brimmed hat for men, and a long skirt, shawl and bonnet for women; but such attire has now become rare.

Plain speech: Speech in a style conforming to Quaker ideals of simplicity, plainness and honesty: free of flattery and euphemism, with no honorific titles or honorific pronouns, and avoiding all terminology which is inconsistent with one’s religious convictions. Traditionally, plain speech was understood to require the use of the old second person singular pronoun *thee* and its related forms when addressing just one individual; using numerical names for the days of the week and

months of the year such as *First Day, First Month*; and avoiding the use of certain greetings and leave-takings, such as *good day* and *Godspeed*.

Popcorn meeting: An informal term for a meeting for worship during which multiple Friends speak in quick succession, with little silence in between, especially if the speaking is regarded as excessive or as detracting from the depth of worship.

Preparative meeting: The business meeting of a single local meeting, forming part of a larger monthly meeting; or the body of Friends whose business is conducted in such a meeting.

Programmed meeting: A meeting with a set order of service, as opposed to a meeting held entirely in waiting worship.

Progressive Friends: A movement which separated from the main body of Hicksite Friends in the mid-19th century, characterized by an emphasis on doctrinal freedom, local autonomy for meetings, no formal recognition of ministers or elders, and robust political engagement. Progressive Friends gradually dwindled away as a separate body, but much of their perspective and practice has been adopted into the wider Quaker world.

Public Friend: A Friend who undertakes extended ministry outside her or his home meeting.

QEW (Quaker Earthcare Witness): a network of people taking action to address the ecological and social crises of the world from a spiritual perspective emphasizing Quaker process and testimonies.

Quaker: A Friend; a member of the Religious Society of Friends; an adherent to the spiritual movement this Society represents. Originally a derogatory term for Friends used by people outside the movement, it has long since been embraced by Friends and lost the scornful tone it once conveyed.

Quarterly meeting: A regional body of Friends, consisting of more than one monthly meeting and forming part of a larger yearly meeting; or the business meeting of such a body.

Query: A question, especially a question posed to guide self-examination and discernment. Historically, meetings were expected to provide regular written responses to a series of queries about their spiritual and practical conditions. Nowadays queries are more often considered by meetings or individuals simply as a contemplative practice, without minuting or reporting the responses.

Quietism: A variety of Quakerism emphasizing separation from mainstream society, strict meeting discipline, and a relatively hierarchical meeting structure. Quietism was the predominant form of Quakerism through much of the 18th and 19th centuries, but the term was not introduced until later.

Read out of meeting: To *disown*; to terminate a Friend's membership for cause.

Recognized meeting: A regularly held meeting for worship, formally established by a monthly meeting but held at some distance from it; a worship group held under the minuted care of a monthly meeting.

Recommended minister: *A recorded minister.*

Recorded minister: An individual who has been recorded in the minutes of a meeting as having an ongoing gift and leading to minister to the spiritual needs of others.

Recorder: An individual appointed to keep the membership records of a monthly meeting.

Recording clerk: 1. An individual appointed to record the minutes of a business meeting, usually sharing with the clerk the responsibility for composing the wording of those minutes. 2. In some yearly meetings, such as Britain Yearly Meeting, a senior staff member charged with a variety of executive and managerial duties for the yearly meeting.

Released Friend: A Friend who has been released by his or her meeting from other responsibilities, in order to engage in ministry or follow a leading. Release is sometimes understood to involve financial support.

Religious Society of Friends: The entire Quaker movement, considered as a single body or organization.

Right order: Practices and procedures which have been found to help Friends in conducting their business and witness according to careful discernment of spiritual leadings.

Rise of meeting: The end of a meeting for worship, when the worshippers leave their seats.

Season: To take under an extended process of discernment; to consider deeply and at length.

Sense of the meeting: The united understanding of the Friends gathered in a meeting for business, regarding some proposed decision or other issue under consideration.

Society of Friends: The *Religious Society of Friends*.

Sojourning membership: A temporary form of membership, in a meeting where one expects to be staying for a limited time. If and when the sojourn ends, membership reverts automatically to one's home meeting.

Speak to one's condition: To touch one deeply and spiritually, in a way which is suited to the particulars of one's inward state.

Spirit: The Divine presence in all people, by which we are guided, comforted, and transformed for the better; the *Light Within*, or *that of God in everyone*.

Stand aside: To state one's lack of unity with a decision in business meeting, while agreeing that the decision may proceed despite this lack of unity.

Stand in the way: To declare opposition on a spiritual basis to a proposal in business meeting, with the intent of stopping a decision in favor of the proposal. Standing in the way does not completely shut down the decision-making process, and normally requires taking some responsibility for helping the meeting find another way forward.

State of Society report: A report prepared by a meeting, outlining its spiritual and practical condition. In Illinois Yearly Meeting, monthly meetings prepare a State of Society report at least annually, which is read in the quarterly meeting (if any) and published in the yearly meeting minute book.

Steward: One into whose care something of value is placed. More specifically in Illinois Yearly Meeting, one of a group of individuals appointed to manage the real estate and tangible property of the yearly meeting.

Sufferings Fund: A fund administered by a meeting, dedicated to the aid of Friends who are suffering for their religious convictions, or for other purposes as decided by the meeting.

Support Committee: A committee charged with providing spiritual or practical support to a person facing challenging circumstances, or engaged in the pursuit of a leading.

Testimony: A religious truth to which one testifies. Applied in modern Friends usage especially to general concepts encapsulating the principles and values by which Friends aim to order their lives, such as integrity, peace, simplicity, equality, community, and stewardship.

That of God in everyone: The Divine presence in all people, through which every life has value and the capacity for good; the *Spirit*, or *Light Within*.

Thee: The second person singular pronoun. Historically in English, when speaking to just one person, it was usual to address that person using the pronouns *thou*, *thee*, *thy* and *thine*. In contrast, a group was addressed using the plural pronouns *ye*, *you*, *your* and *yours*. By the time the Quaker movement began, it had become common to address a single individual using a plural pronoun as a form of honor or flattery, especially if the addressee was of higher social status than the speaker. Quakers objected to this usage as arising from a spirit of pride, and insisted on the use of *thou*, *thee*, *thy* and *thine* when addressing a single individual, regardless of social hierarchy. (In colloquial Quaker usage, *thou* eventually came to be replaced by *thee*, and the second person singular verb forms by forms similar to the third person singular.) Over the centuries, *you* and its

related forms have gradually lost all honorific connotations, and few Friends continue to use *thee* and its related forms; but some do, mainly as an expression of Quaker identity and tradition.

Threshing meeting: 1. In early Quakerism, a meeting with the general public, held to identify those individuals who might be interested in becoming involved with the Quaker movement. 2. A *threshing session*.

Threshing session: A meeting in which an issue is given preliminary consideration and discussion, with no final decision expected.

Travel minute: A minute issued by a meeting, indicating that the meeting supports a particular individual as he or she travels in the ministry or under a sense of religious concern; or, a document attesting that such a minute has been approved by the meeting, which the traveling Friend carries and presents to any meetings he or she visits, as certification of the home meeting's support.

Under the care of (a meeting): With the official support and oversight of the meeting; in a relation of mutual responsibility with the meeting.

Unprogrammed meeting: A meeting whose worship is held with no planned order of service; a meeting which engages in *waiting worship*.

Unprogrammed worship: Worship with no planned order of service; *waiting worship*.

Vocal ministry: Spoken words intended to help the spiritual condition of other people, especially speech given under a sense of Divine leading in meeting for worship.

Waiting worship: Worship in which Friends wait silently to be moved by the Spirit to speak in prayer or ministry, as opposed to worship with a planned order of service.

Weighty Friend: A highly respected Friend, especially one whose discernment often has a strong influence on meeting decision-making.

Wilburite: A Friend or meeting in the tradition of the supporters of John Wilbur in the schisms which divided Orthodox Quakerism in the mid-19th century, characterized by a strong emphasis on plainness, separation from the world, traditionalism, and a rejection of the evangelical movement.

Worship group: A local group which meets regularly for worship in the manner of Friends, especially if not organized as a monthly or preparative meeting.

Worship sharing: A modern Quaker practice in which the members of a small group share their thoughts or feelings with one another in a worshipful way, usually in response to a specific theme or query.

Yearly meeting: A regional or national body of Friends, normally gathering for business once per year and consisting of multiple quarterly and/or monthly meetings; or the business meeting of such a body.