The Faith and Practice

RMYM
ROCKY MOUNTAIN YEARLY MEETING

Rocky Mountain Yearly Meeting of the Friends Church

Equipping, Energizing, and Establishing Friends Churches and Ministries in Response to the Great Commission

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Introduction

The people of Rocky Mountain Yearly Meeting are committed to life with Jesus Christ. Guided by Scripture and changed by the Holy Spirit, we seek to live a new way of life and to invite others to faith and life in Jesus. Believing that Jesus is our Ever-Present Teacher, we are compelled to love God and love others, exemplifying the mercy, justice, reconciliation, and restoration found in God's kingdom. This document, entitled Faith and Practice, describes the beliefs, values, structures, and processes of Rocky Mountain Yearly Meeting and its churches.

This document is a way to understand who we are and who we are endeavoring to become. It includes history that summarizes the origins of Friends, the theological tenets we hold, Friends distinctives, and our approach to current social issues. Further, it guides us on how we have agreed to live and work together, outlining the organization of our churches and denomination.

Part I

Friends History, Belief, and Ministry Philosophy

Amendments to Part I of the Faith and Practice must be approved during two separate Yearly Meeting sessions which may include the Meeting for Business and the Ministry Conference. However, immediately following the second approval, the amendment is added to the Faith and Practice.

Chapter 1—Historical Summary

The Early Movement

The Friends Church arose from a movement of Christian renewal which took place in England during the seventeenth century. George Fox was the major leader in this movement. As a sensitive youth he was repulsed by cold formalism and power politics in the church and by empty pleasure-seeking outside the church. He studied his Bible and longed for authentic faith. He got nowhere until he looked beyond human advisors to Jesus Christ who "spoke to his condition."

Immediately after his clear consciousness of saving grace, he began to proclaim the power of Christ to free men and women from both the guilt and power of sin in their lives. Thousands of seekers, disillusioned by dry and formal religion during the struggle for religious dominance in England, responded to the evangelical message of Fox and other young men and women the Lord raised up. They proclaimed Christ as present now, by the Spirit, not by biblical record alone or in ritual observance. Through the leadership of George Fox, the early Friends Church made a tremendous impact in England, on the European continent, and in the New Colonies. Thousands of ordinary people, intellectual leaders, and government authorities were intrigued by this new movement. Men such as scholar and writer Robert Barclay and statesman William Penn were early advocates of the Friends movement.

The Quaker Awakening of the church stands among the great revivals of Christianity. It challenged all efforts to establish "official" state religion and refused to treat sin as merely environmental in nature. Instead, it called men and women to freedom of religion, confident in the power of the Holy Spirit to change human hearts as people responded inwardly to the saving grace of the Lord Jesus Christ.

They preferred to be called **Friends** in accordance with Jesus's words as recorded in John 15:14, "You are my friends if you do what I command." Because of their religious enthusiasm, they were nicknamed **Quakers**, a name which was given in derision, but which came to be a symbol of integrity.

Many thousands throughout the British Isles responded to the proclamation by Friends evangelists that salvation does not depend upon the interposing of human authority or the administration of any rite, ordinance, or ceremony. The early Friends movement looked upon this as the completion of Luther's reformation, for they taught how the Holy Spirit enlightens every person, reveals the need for salvation, and brings new life in Christ to the individual and to the community of believers.

Early Friends bore witness to Christ's promises of new life and His abiding Presence as our ever-present Teacher. Their message was growth in practical holiness which could be

experienced by faithful believers in relationship with Jesus Christ. They preached the sacramental life:

- Believers are baptized into Christ by His promised Holy Spirit.
- Believers partake of the body and the blood through the spiritual worship of Jesus Christ.
- The sacramental life is demonstrated by an ever-present relationship with Jesus.

The early movement consisted of people who were seeking a life-giving faith, rich in relationship with the Christ of Scripture. They were a people who were willing to pay the price for discipleship. Many spent months or years in prisons because of their courage and commitment to live out the commands of Christ. Many were martyred for their faith. They were a people gathered to Christ, baptized with the Holy Spirit, communing with God in vital worship and fellowship, and seeking to witness the good news of the Gospel in a world shattered by civil and religious conflict (Appendix D).

The Developing Church

Friends emphasized the importance of the visible community of faith. They reserved the word "church" for "the people of God." Thus, the church gathered in meetinghouses for worship or for business. About 1800, a century and a half after the founding of the movement, the term *Society of Friends* came into usage. This term has become traditional with some Friends groups. Others prefer *The Friends Church*.

Friends' emphasis on the real Presence of Christ with His people, and its concomitant victory over sin resulted in strong ethical testimonies. Topics of concern included:

- Religious freedom;
- Opposition to slavery and civil bondage;
- Just treatment of American Indians and other minority peoples;
- Humane and remedial treatment of offenders;
- Compassionate care of the mentally ill; and,
- Aid to war victims and those in physical distress.

Like early Christians, Friends have opposed war and have taught and practiced subordinate nonviolence. They called upon Christians to utilize the weapons of the Spirit (truth, faith, the gospel of peace, and others listed in Ephesians 6) rather than those of violence, and to pursue alternative methods for conflict resolution. As a result of their testimonies:

- Churches worldwide enjoy a much greater measure of freedom;
- The affirmation rather than the legal oath is accepted in many countries; and,
- The rights of those with religious conscientious objection to war are honored widely.

Early Friends felt that specific doctrinal details of interpretation were not as important as the individual's relationship with God. Individuals were accepted into the community in

love. Because of the genuineness of their fellowship in Christ, thousands joined the Friends Movement within the span of a few years.

Friends in America

Early Friends had a vision to evangelize the world. To the limit of their concern and mobility, they sought to be faithful missionaries at a time when most other Protestants were not awakened to missionary responsibility. But such efforts were sporadic. Greater success attended the establishment of meetings in England and the new colonies of America. Until the nineteenth century missionary movement, Friends growth generally followed American colonization. William Penn's colony in the New World is the most widely known example of colonial church extension.

Yearly Meetings (groups of Friends who met annually for business and worship) were set up in Philadelphia, New York, North Carolina, and New England. Then, a century later with the westward migrations, new organizations were established across America. Evident among Friends involved in the westward migrations were:

- A strong desire for Christian education;
- A strong sense of Christian community; and,
- A strong desire to be good stewards of the new land.

After Friends lost control of the Pennsylvania Colony during the French and Indian War in 1755, there was a shift from outreach, evangelization, and mission to more of an ingrown retreat from the world. John Woolman and others arose as Friends leaders during this period, but the evangelistic thrust of the community of believers was stilled.

During the nineteenth century, separations within the Church came as quite a blow to the American Friends community. The most severe, the Hicksite separation, reflected a drift away from biblical authority.

Touched by the revivals, which swept America following the Civil War, Friends rekindled the fires of evangelism. Revival meetings with penitents kneeling in prayer were common during this period. Paid ministers were increasingly appointed for the pastoral care of the converts. There was rapid growth. Several unifying conferences were held around the last decade of that century. Missionaries were sent out to Africa, Cuba, Alaska, and elsewhere. A delegate body called the Five Years Meeting of Friends was established by nine American Yearly Meetings. This body was strengthened by the common bond of faith subscribed to in the 1887 Richmond Declaration of Faith.

This unity was shattered, however, by the modernist-fundamentalist rift which shook American Protestantism in the early 1900s. The Friends testimony was also segmented by this rift. Several Yearly Meetings withdrew from the Five Years Meeting.

Friends Worldwide

European Friends tended to follow the liberal drift. The Friends World Committee for Consultation seeks to maintain consultative functions among Friends around the world, but doctrinal differences prevent true unity. The younger churches in Latin America, Africa, and Asia, the fruit of missionary movements, suffer less from the erosion of belief apparent in the mother church. They continue to lead the Friends Church in growth.

Recent scholarship has focused attention upon the evangelical nature of the early movement. Two of the Yearly Meetings, which withdrew earlier from the Five Years Meeting (Oregon/Northwest and Kansas/EFC-Mid-America), joined with Ohio/EFC-Eastern Region and Rocky Mountain Yearly Meeting to form a new evangelical alliance in 1960. This organization, Evangelical Friends Church International, is a worldwide movement with regions in North America, Africa, Asia, Europe, and Latin America. This Christ-centered movement works hand in hand with Evangelical Friends Mission planting churches and carrying the gospel message around the world to participate in the fulfillment of the Great Commission (Matthew 28:19 and 20).

Friends United Meeting (formerly the Five Years Meeting) is also a worldwide movement which seeks to be Christ-centered in its work around the world.

Friends in Rocky Mountain Yearly Meeting

As Friends moved into the Rocky Mountain area, meetings were established in the latter part of the 19th century and the early part of the twentieth century. After 1908, these meetings were sponsored by Nebraska Yearly Meeting. On June 22, 1957, Rocky Mountain Yearly Meeting was set apart by Nebraska Yearly Meeting as an independent yearly meeting.

A 440-acre site was secured in 1949 near Woodland Park, Colorado. Quaker Ridge Camp and Conference Center is located on this site. The winterized facility serves Friends as well as many other groups for Christian camping and retreats.

In 1951, Friends established a mission on the Navajo Reservation at Rough Rock, Arizona. For a time, a school for Navajo children was operated. Today there are four local churches/meetings on the Reservation with Navajo leadership.

The people of Rocky Mountain Yearly Meeting gather each year to conduct the business of the Yearly Meeting and/or to share in meetings for worship, fellowship, encouragement, and inspiration. Rocky Mountain Yearly Meeting is a member in good standing of Evangelical Friends Church International/North America Region (Appendix G).

Rocky Mountain Yearly Meeting is committed to an evangelical ministry. It has the goal of working toward a Friends Church worldwide in vision, evangelical in ministry, and unified in service.

Chapter 2—Basic Beliefs

Friends' beliefs are grounded in the essentials of Christianity as found in the gospel of Jesus Christ and the New Testament writers. Foundational truths rest in the Fatherhood of God; the deity and humanity of Jesus the Son; the ministry of the Holy Spirit; the atonement of Jesus Christ, which reconciles humankind to God; the resurrection of Jesus Christ, which assures faithful believers of eternal life after physical death; Jesus Christ, the High Priest, who provides the believer direct access to the Father because of His death and resurrection; and the individual priesthood of believers, who may *boldly approach the throne of grace with confidence to receive mercy and help in time of need* (Hebrews 4:16).

While Friends do not stress a formal written creed, they do state the primary principles of their faith in order to make their doctrinal position clear. The statement of faith of Friends may be summarized as follows:

- The Bible is the inspired rule of faith and subject to the Holy Spirit's interpretation.
- God is sovereign.
- Jesus Christ provided the atoning sacrifice for the sin of humankind through His death and resurrection.
- The Holy Spirit leads men and women in the experience of salvation.
- Humanity is sinful but redeemable.
- Salvation encompasses the works of both forgiveness and sanctification.
- The Church is the physical expression of the Kingdom of God on earth under the Headship of Jesus Christ. The fulfillment of the Church will be realized in the final resurrection and final judgment of humankind.
- Communion with God and baptism into the death and resurrection of Christ through the work of the Holy Spirit are spiritual realities that go beyond outward sacramental expressions.
- Christian witness is given through word and deed.

Following are amplifications of the subjects mentioned above. See the historical documents in the Appendix for more information.

The Bible

The Holy Bible was given to humankind by direct inspiration of God. It is sufficient to inform men and women of salvation through faith in Jesus Christ. God's Holy Spirit, who inspired the Scriptures, also interprets them, working through those yielded to Him within His Church. The Bible is the final authority by which all guidance should be measured for truth. Genuine guidance from God is in accord with the Holy Scriptures.

God

There is one sovereign God who is revealed through the Bible in the person of His Son, Jesus Christ. God is the Creator and Preserver of all things. He alone is worthy of worship. In the unity of the Godhead exist three equal and distinct, yet inseparable persons: Father, Son, and Holy Spirit.

Jesus Christ

Jesus Christ, the only begotten Son of God, is God's revelation of Himself to humankind. Jesus, at once wholly divine and wholly human, was conceived by God's Spirit and born of a virgin. Through His blood shed in crucifixion, Jesus Christ became the atonement for the sins of humankind, providing direct access to God. Following His resurrection from the dead, Jesus ascended again to the right hand of the Father. Scripture refers to Christ as High Priest of all believers, who is able to sympathize with our weaknesses because He was tempted in every way, just as we are—yet was without sin. Jesus Christ serves as Mediator and Intercessor for His beloved and, through the work of His Spirit, draws all persons to Himself. When Jesus Christ returns to earth in all His glory, He will receive the Church and judge the world.

The Holy Spirit

The Holy Spirit proceeds from the Father and the Son and is equal with them. His work in the world includes convicting of sin, giving life to penitent believers, and sanctifying the children of God. He teaches and enables men, women, and children to love God supremely and to give evidence of the Spirit's presence in their lives. The Holy Spirit works through individual lives as well as in corporate groups of the church, enabling service in various ways as He chooses.

Humanity

Humankind was created in the image of God to enjoy unbroken fellowship with their Maker. The first man Adam, along with his wife Eve, sinned against God incurring His displeasure and the penalty of death. Since that time all people are born with a sinful nature. However, through Christ's atoning work on the cross and because of the resurrection, men and women may be redeemed from the penalty of sin and death. Christ paid the penalty in full. Through His sacrificial death, Jesus Christ destroyed the wall separating humankind from God.

Salvation

Salvation is a personal matter between an individual and God. It encompasses both the works of forgiveness for sin and sanctification—the cleansing of the sinful nature. A person may be redeemed because of the atoning death of Jesus Christ and the direct work of the Spirit. An individual is saved when, in response to God's grace, he or she makes a personal choice to accept the provision Christ made through His death on the cross. There is no principle of election or security which removes from humankind the

responsibility of free will. It is the Holy Spirit who restores fellowship with God the Father and enables us to love Him wholeheartedly. Salvation does not depend on outward ceremonies or symbols.

Sanctification is the setting apart of the believer by God for transformational service and spiritual worship through the presence of the Holy Spirit in the life of the believer. A person is sanctified by the participation in the death of Christ through the baptism of the Spirit. Sanctification is an act of cleansing and a process by which one's life is continuously devoted to God's purposes. Through this process increasing growth and maturity are realized.

Baptism and Communion

Practices of the outward ordinances of baptism and communion are incomplete without the actual working of the Holy Spirit and fellowship with Christ that comes through sacramental living. Friends believe all of life is sacred. Friends view the outward ceremonies as unnecessary practices and would call the Church to ensure the spiritual realities before any ceremonies are performed. Therefore, most Friends do not practice the outward ceremonies although they are acceptable when the realities are understood, just as wedding ceremonies and baby dedications are acceptable within the life of the Church.

The Church

Those who repent of their sinful way of life and trust in Jesus Christ as personal Savior and as Savior of the world enter into the Kingdom of God by the work of the Holy Spirit. These people are corporately called the Church of Jesus Christ and include believers worldwide. By the Spirit, Christ is present wherever two or three meet together in His name. Such a meeting is a local church which is a visible manifestation of the Church worldwide. Every believer should actively participate in a local, visible part of Christ's worldwide body in order to worship, witness, and work more effectively for the glory of God. Friends consider meetings for business to be extensions of the corporate worship experience of the Church. Every believer is committed to be involved in the stewardship of God's Kingdom through the Church until the Lord returns.

Christian Worship and Work

Scripture calls Christians to meet together for the privilege of corporate worship. By doing so, they testify to others of their faith in Christ and also receive the mutual benefits of encouragement, teaching, and fellowship. Worship may be silent or vocal, taking various forms. It does not depend on certain ceremonies or traditions. Worship is a natural outgrowth of union with Christ and should be directed by His Spirit. Friends emphasize that Christ may be known experientially through the Holy Spirit and hold that He is present to lead His people Himself. Though Friends worship has been known for its silent worship, in reality it is not a worship in silence but a worship on the basis of obedience to God.

The emphasis is on the ministry of each individual in the body of Christ and the importance of each one ministering to the spiritual needs of others according to the direction of the Holy Spirit. It is extremely important that the believer enter into worship as a participant in the communal life of the Church rather than as an observer who has come to listen to a sermon or to repeat certain phrases. Every meeting should be an adventure in which God speaks to His people. Friends encourage daily private and family worship in addition to the times of corporate worship.

Believers are committed to the work of God, not only to manifest personal righteousness as the fruit of a new life, but also to share their faith. All Christians are called upon to witness by word and deed in a Christlike demonstration of love, forgiveness, and peace. Believers are called and ordained by God for special services of leadership in the Church. These services may include ministries of teaching, evangelization, pastoring, or administration. The Church should recognize and encourage the giftedness of its members.

Fruit and Gifts of the Spirit

The Holy Spirit is the indwelling agent of leadership for each Christian. The Spirit always leads in harmony with Scripture. Growth and maturity come as the Spirit is allowed to control the individual life producing love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Spiritual gifts are also given by the Spirit for the encouragement and edification of the Body of Christ. While each gift is Spirit-given, Friends emphasize seeking the Giver of the gifts over and above seeking specific gifts. As believers receive gifts, love will provide the motivation for the best use of each one. Supernatural gifts do not constitute the essential sign of the baptism with the Holy Spirit. The evidence of the fullness of the Holy Spirit is the fruit of the Spirit with love as the foundation.

The Lord's Return

Jesus Christ will return in power as King of kings and Lord of lords at a time appointed by God to consummate His rule over all humanity in the final triumph over Satan. The dead shall be resurrected, some to eternal life, others to everlasting punishment. All shall be judged by God and receive just recompense for their deeds. True believers shall live forever with Christ, but the lost will suffer eternally in hell.

Liberty

Scripture calls Christians to freedom in Christ. Because of this freedom there may be differences of faith and practice among God's children. However, Scripture also recognizes the distinctions between liberty in personal belief and practice versus liberty in public teaching and preaching. Persons in public ministry among Friends must teach in accordance with love and respect for the larger body of Friends, using these Basic Beliefs as a foundation for ministry.

Chapter 3—Faith in Action

The rights of individuals regarding freedom of action must be maintained. But it is the duty of the church to give certain guidelines to its members, warning against whatever may interfere with the best development of Christian character. Rather than stress restrictions, Friends would emphasize positive principles for putting faith into practice.

Prayer

Prayer is the avenue God has provided for His children to commune directly with Him. The life devoted to prayer results in an ongoing, growing relationship with God. An intimate relationship with God cannot be achieved without prayer as a foundational aspect of the Christian life. Before seeking to live out the Christian life in this world, the believer must know God. Knowing God in this sense goes far beyond knowing who God is or knowing about God. Rather the believer seeks the heart of God through prayer so that he or she may learn to hear God's voice and follow in obedience to God's leading. Seeking the face of God through prayer should be both an individual and a corporate act of worship.

Personal Integrity

The faithful believer will witness to the life of Christ within. Following are examples of this witness concerning matters of personal integrity. The believer:

- Conducts personal, family, business, and civic responsibilities with honesty;
- Refrains from offensive or profane speech and from swearing to legal oaths;
- Tells the truth whether under oath or not; and
- Refrains from membership in secret organizations whose charter requires secrecy regarding the activities of the organization.

Stewardship

Friends believe that the Old Testament practice of giving one-tenth (a tithe) of personal income for Kingdom ministry is a foundational principle for Christian stewardship. Jesus's command for sacrificial giving exceeds this principle, and New Testament writers teach that true giving goes beyond the tithe. Time, talent, and treasure belong to the Lord. Believers are called to be good stewards of all the gifts of life God has given. Friends are urged to:

- Refrain from gambling which includes lotteries;
- Make wills while healthy and with sound judgement so that distribution of property may be done in justice, with wisdom, and to the satisfaction of one's own mind;
- Consider the financial needs of the ministries of the local church and the Yearly Meeting, as well as worthy parachurch organizations, in the practice of stewardship, which includes tithes, offerings, wills, and estates;
- Consider the stewardship of gifts of ministry and stewardship of the earth.

Marriage and Family

Marriage is ordained by God for the ordering of the human family in love and discipline and, therefore, should be entered into with reverence. Marriage is a lifelong commitment and should not be broken. If divorce occurs, the local church/meeting should offer restorative ministry for all family members. Persons, who have divorced but are living consistent Christian lives, should not be hindered from being members of the meeting with all rights and privileges (Appendices A and B).

Regard for Mind and Body

Scripture calls the body the temple of the Holy Spirit. Therefore, Friends encourage believers to dedicate their bodies to wholesome practices rather than to evil or unwholesome activities. Following are examples of wholesome practices:

- Recreation is essential to the mind and body and an uplift to the spirit. Refrain from amusements which may hinder or conflict with the life in Christ.
- Use propriety and modesty in attire. Refrain from trends that condone or foster sexual promiscuity or the absence of moral responsibility.
- Use medicines carefully, following the physician's instructions. Refrain from the use of alcoholic beverages, habit-forming drugs, and tobacco (Appendix C).

Peace and Nonviolence

The teachings of Jesus, the whole spirit of His gospel, and the provisions of His grace call men and women to live at peace with one another. Life is sacred; therefore, war and violence are not consistent with the practice of Christian holiness to which believers are called by Christ. Members are encouraged to find nonviolent methods for achieving civil justice and the reparation of wrongs. An alternative to military service is to use the provision of the Selective Service Act in order to perform alternative civilian services.

Jesus taught that disciples should love one another. He consistently modeled loving actions. Jesus came to serve and to save. He challenges Friends to do the same.

Violence can take the form of physical or verbal abuse, intimidation, and manipulation. In the home, schools, and neighborhoods, with family, friends, or strangers, each person chooses how to relate and respond to one another. Even in those situations where one believes he or she is being wronged, Jesus calls for a response with nonviolent, prayerful methods. Peace must start in the home.

Abortion

Married people, single mothers, and pregnant teenagers have tremendous needs when facing an unwanted pregnancy. It is the position of Rocky Mountain Yearly Meeting that the gospel of Jesus Christ mandates advocacy on behalf of those who are faced with an unwanted pregnancy. It is position of the Yearly Meeting that it is God's will to offer a practical ministry through education, discipleship, reconciliation, and extended help to

meet the needs of mothers who might turn to abortion when their children will be born into families that are not prepared or willing to care for them. Release for adoption is a positive option in such situations.

Friends recognize and affirm only one Authority. In the matter of abortion, it is the Yearly Meeting's firm conviction that life begins at conception. God is the Creator of life. The practice of abortion violates the will of God and is, therefore, sinful.

Friends recognize and affirm God's forgiveness and grace which covers those who sin, either by withholding ministry from pregnant women, or by aborting their own or another's baby. May the Holy Spirit, who convicts of sin, comfort all who face an unwanted pregnancy. May His people offer His grace, truth, and practical ministry in such situations.

Human Sexuality

God as Creator created male and female in His image. According to Scripture, sexuality is a symbol of the relationship between God and the Church, the Bride of Christ.

Friends in Rocky Mountain Yearly Meeting believe there is an objective truth regarding homosexuality. This truth may be found in Scripture and from various sources which do not conflict with the Bible. Appropriate sexuality is to be expressed through the joining of one biologically born man and one biologically born woman in marriage. Any other expression of eroticized sexuality is considered inappropriate, outside of God's will, and therefore sinful.

Human beings as fallen creatures, manifest their sinfulness in many ways, including within the expression of their sexuality. The provision of forgiveness and grace is available for all people, regardless of their sin, dependent only on their relationship with Jesus Christ. Therefore, lesbians, homosexuals, bisexuals, transexuals etc. are to be welcomed into Friends fellowships and offered the ministry of discipleship and reconciliation as it is offered to any other person. Any lesser treatment of these persons is to judge and condemn God's creation, which is also outside of God's will and, therefore, sinful. All sexual sin separates from God and cannot be endorsed.

The Christian and the State

In matters of religious doctrine and worship, all people are accountable only to God. These truths are plainly declared in the New Testament and confirmed by the whole scope of the Gospel. To rule over the conscience and to command the allegiance of humanity are the high and sacred prerogatives of Creator God. Friends maintain that it is the duty of Christians to obey the enactments of civil government, except those which interfere with allegiance to God. Through the civil government, Friends enjoy liberty and protection in connection with law and order. Civil government is a divine ordinance, instituted to promote the best welfare of humankind. Friends respect and submit to government within its proper function. Historically, Friends have willingly submitted to the

penalties incurred as a result of remaining true to conscience and allegiance to God. Scripture commands Christians to pray for those in authority which includes the civil government.

Capital Punishment

The Bible emphasizes the sanctity of human life and the worth of each person before God. Friends believe capital punishment (the death penalty) to be a preemptive judgement of the authority of God as the righteous Judge over all of life. Friends are encouraged to seek or endorse alternative methods of punishment for violent crimes.

Human Equality

As a demonstration of belief in the value of all human life, Friends encourage active participation in efforts to bring reconciliation and healing where there is discrimination. Friends seek:

- To respect the dignity and worth of all people before God;
- To bind up the hurts of those who suffer injuries due to prejudicial behavior; and
- To break down the barriers created by the prejudice of sinful humanity.

Women in Ministry

Friends recognize that the Holy Spirit will distribute spiritual gifts as He wills in the Church. Therefore, men and women may receive any and all gifts the Spirit gives. Friends believe it is the role of the Church to affirm and confirm giftedness and to free men and women to serve as they are called, according to their giftedness. God's ordination of women for public ministry has been recognized and recorded among Friends since the 1600s. Women serve as pastors, missionaries, evangelists, teachers, speakers, and in various roles of leadership and responsibility.

Chapter 4—Organizational Philosophy

The Bond of Union

The denomination of Friends is composed of yearly meetings with their subordinate branches in Great Britain, Ireland, the United States, Africa, Canada, and other parts of the world. Each yearly meeting is independent in the transaction of its business. The bond of union is maintained by:

- Annual correspondence between them;
- Issuing and receiving certificates of membership in cases of removal; and,
- Joint participation in religious and benevolent enterprises.

The Philosophy of Government

Friends recognize and emphasize the fundamental and essential Truth that:

- Jesus Christ is the Head of His Church;
- Christ dwells in the hearts of believers;
- As believers look for His guidance, their understanding is enlightened and they are enabled to do His will; and,
- The Head of the Church is pleased to distribute spiritual gifts among believers. Believers are responsible to use the gifts in the edification of the Body and for the furtherance of the Kingdom of God.
- The Friends Church is therefore both theocratic and democratic in the principles of its government.
- The two branches—Yearly Meeting and Local Churches/Meetings—operate by seeking the direction and leading of God in all business transactions.

Admission to Membership

Friends may admit into membership any persons who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the Basic Beliefs of the Gospel as held by the Friends. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof.

Positions of Leadership

Qualifications for positions of leadership are dependent upon evidence of spiritual maturity. Positions in the organization result from official recognition of spiritual gifts and maturity by the corporate body rather than from appointment to office. In naming people to positions, care should be taken to consider new potential, genuine interest, creative input, time constraints, and abilities to consistently carry out responsibilities involved in leadership positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of spiritual giftedness. There are no distinctions in the rights, privileges, or responsibilities of the members.

Friends Church/Meeting

A Friends Church/Meeting is comprised of Christians who are freely united by common purpose and biblical convictions in worship, teaching, service, and public witness of the faith.

A body of members, fully established, is called a local church or local meeting of Friends. It functions under the supervision of its leadership and any pastoral staff members and exists *to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ* (Ephesians 4:12-13 NIV).

Transaction of Business

The business of the organization is transacted in regular business sessions in which every member has an obligation to take part. The organizational pattern is designed in the simplest form so that each member will develop and exercise his or her gifts in personal ministry rather than spend excessive time in committees.

Chapter 5—Membership

Active Membership

Qualification and Definition

A member of the Friends Church is a person—adult, young adult, or advanced adolescent—who has made a credible profession of faith and who, either on that profession or by certificate from another church or meeting, has been admitted to full membership by the meeting. An active member is one who shows an active interest in the local church/meeting and who participates regularly by attendance and support. Such members make the meeting what it is by their ready participation in its activities and services, their genuine interest in its objectives, and their faithful and loyal material support in tithes and offerings (Appendix H).

Application for Membership

A person desiring to be united with a local church/meeting may make application in writing to the local or extension church/meeting through the pastor, the local Spiritual Life Committee, or other local church/meeting officers. Forms are available in Appendix H.

Report and Official Action

It is the duty of the local Spiritual Life Committee or the local church/meeting officers, before presenting the name of an applicant for membership, to ascertain whether he or she makes a credible profession of faith in Christ as Savior, which is attested to in his or her manner of life. The applicant should agree with the Basic Beliefs and will conform to Friends doctrine and practice as stated in this Faith and Practice. Its judgment on these matters is passed on, with the application, to the local or extension meeting, which acts to accept or reject the application. The clerk notifies the applicant regarding the action of the meeting.

Public Reception

Announcement of the reception of new members should be made publicly in a meeting for worship, so that all the members may extend official welcome.

Associate Membership

Qualification and Definition

Children born or adopted into the homes of members are, with the consent of the parents, enrolled as associate members. Children of those applying for membership may be so enrolled on application by the parents or guardian or by the request of one parent and the consent of the other. Children of nonmembers may be so enrolled on their request and with the consent of the parents. This recognition is made partly because of the promises in the Scriptures to believers and their households. Christian parents will pray for and instruct their children in the gospel. Parents will strive to pray with their children in such a

way that they will surrender their hearts to God early in their youth and take a natural interest in the church (Appendix H).

From Associate to Active Membership
Persons enrolled as associate members may be enrolled as active members when they have made a credible profession of faith in Jesus Christ as Lord and Savior and have accepted the doctrines of the gospel as held by Friends. If an associate member does not make such a profession of faith by age 21, his or her name may be removed from the membership rolls upon recommendation of the local Spiritual Life Committee.

Affiliate Membership

Definition
Affiliate membership should be used with discretion, reviewed annually, and be limited to three years. In situations where persons, who are not Friends or who are Friends temporarily located, are actively interested in and engaged in the work of a meeting, such may be admitted to affiliate membership without severing their relations with another denomination or the home meeting. Non-Friends shall subscribe to the Basic Beliefs of Rocky Mountain Yearly Meeting as stated in this *Faith and Practice* (Appendix H).

Decision to Affiliate
Affiliate members recognize and fulfill the obligation of regular attendance in the services, active moral support of the church and its work, and liberal giving toward its financial program. They may hold offices in the meeting, except those of pastor or trustee, subject to the discretion of the local church/meeting. Children of such members may become affiliate members also, or at the request or by the consent of their parents, may become associate members of the meeting. All affiliate members are given certificates indicating their relationship to the meeting and the rights pertaining thereto (sample form, Appendix H).

Non-Resident Members

Members who have moved to another state or area where no evangelical Friends meeting is established may maintain membership with Friends as nonresident members. They are encouraged to affiliate with an evangelical local congregation.

Transfer by Certificate

Among Friends
When a member in good standing, or an associate member, has moved to the limits of another meeting, the meeting issues a certificate of membership when requested, or on the initiative of the meeting when it deems it best to do so. Persons wishing to transfer must meet standards of membership as described above. Transfer of membership is not complete until the meeting accepting the certificate has informed the meeting which issued it that the process has been completed.

With Other Denominations

When an applicant for membership produces a letter of recommendation from another denomination, the meeting may receive the person(s) on this recommendation or on profession of faith.

Record of Transfers

The acceptance and issuance of all certificates are to be recorded in the minutes of the meeting, and the lists of members corrected accordingly.

Resignation and Forfeiture of Membership

Membership in the Friends Church is not a mere formality. Rather, membership implies participation in some way in the local body and in the Yearly Meeting. Therefore, at times it will be necessary to purge the membership rolls of those who are no longer part of the local body for one reason or another.

Resignation

Resignation of membership may be submitted to the meeting in writing. The meeting may then exercise its discretion regarding acceptance of it.

Uniting with Another Denomination

When a member residing in an area which has an evangelical Friends meeting decides to unite with another denominational body, the member's name may be removed from the list of members after appropriate contacts have been made to inform the person of the action being taken.

Forfeiture

If no communication has been received from a member for a period of three years, and if the local Spiritual Life Committee has made every reasonable effort to get in touch with the member, the meeting is at liberty to remove that name from the list of members.

Chapter 6—Pastoral Ministry

Initiation of Pastoral Service

The initiative in arrangements for the pastoral ministry is taken by the local Spiritual Life Committee, which, after due consultation with the Superintendent, reports to the local church/meeting for its action. The local church/meeting, when satisfied with the report (to include an agreement of financial support), extends the call. It is essential that the local church/meeting formulate a written understanding with the pastor regarding length of service, whether for one year, for a term of years, or for an indefinite period of term.

When a new pastor comes from another Friends yearly meeting, he or she will be asked to submit to a review by the Yearly Meeting Leadership Team. When the membership and ministerial standings have been accepted, the Superintendent will authorize the issuance of a minister's certificate.

Pastoral Responsibilities

Pastors must carry on their labor in harmony with the principles of the denomination and in agreement with the provisions of this book of *Faith and Practice*, taking care that opportunity be afforded in all meetings for worship for the free exercise by members of the congregation of any gifts for service which the Lord may have conferred. Care should be taken that pastors adhere to and teach Friends doctrine as outlined in this book.

The pastor and the local Spiritual Life Committee or Executive Council share the responsibility for the spiritual care of the congregation. In addition to the preaching ministry, the pastor should:

- Systematically call in the homes of members and attendees;
- Be available for counseling, or refer people to appropriate counselors;
- Visit the sick and bereaved;
- Help those in need;
- Encourage the ministries of the meeting and may attend committee functions in an advisory role if he or she chooses or is needed;
- Encourage the use of the spiritual gifts present in the congregation to broaden the ministry base of the meeting;
- Pray with and for the members and attendees of the congregation;
- Freely operate within his or her own giftedness for full and free expression and example of ministry.

Termination

When the pastor feels his or her work is done at a local church, or if the local church feels the pastor's services are no longer required, the relationship may be terminated by either party by written notice at least three months in advance. When possible, this should

coincide with the pastoral year which ends June 30. When the meeting initiates the termination procedure, the pastor is entitled to a hearing before the local Spiritual Life Committee or before the congregation in business session if so requested.

Pastoral Recording Process

The goal of the recording process is to recognize men and women within Rocky Mountain Yearly Meeting (RMYM) who are both called into and gifted for pastoral ministry. The Pastoral Recording Process is included in the Appendix I.

Categories for Recorded Ministers

Recorded Friends Ministers

Recorded Friends Ministers are those who have been guided and directed through a Recording Process by a Yearly Meeting. In Rocky Mountain Yearly Meeting, the candidate will be recognized, following due process with the local church/meeting, in a public service. Once recorded, that recording remains valid for the remainder of one's life unless circumstances warrant its removal (see Church Discipline for Recorded Pastoral Ministers below).

As long as the Recorded Minister remains active with the Friends Church and upon receipt of the annual pastor/minister's report, a new Minister's Certificate of Standing will be issued by RMYM each calendar year. In the event that the pastor/minister is no longer active in ministry among Friends, no Certificate of Standing will be issued, but the minister will remain a Recorded Minister in Rocky Mountain Yearly Meeting with Inactive Status. Each pastor/minister is expected to keep RMYM informed regarding ministry status through annual reports. Report forms will be distributed from the Yearly Meeting office.

Retired Recorded Friends Ministers

Recorded Ministers who have retired from active pastoral ministry in a local Friends church/meeting will be issued a Minister's Certificate of Standing annually by RMYM following receipt of the annual pastor's report.

Transfer of Ministers

When a pastor comes from another Friends yearly meeting, he or she will be asked to submit to a review by the Yearly Meeting Leadership Team. When the membership and ministerial standings have been accepted, the meeting should request issuance of a minister's certificate.

Performance of Marriage Ceremonies

One who has been recorded as a minister of the gospel has all the rights and responsibilities pertaining thereto, including the performing of wedding ceremonies. The minister should exercise discretion and give adequate counsel for this important event. A wedding should not be entered into lightly or without proper regard, and this includes the

involvement of the pastor. A wedding is a legal procedure, regulated by civil law. The pastor must strictly observe all demands of such law.

Categories for Endorsed or Unrecorded Ministers

Unrecorded Pastors

In cases where it seems advisable for a meeting to employ as pastor a person who has not yet been recorded, or for the Yearly Meeting Leadership Team to approve an unrecorded person for a special ministry, care should be taken that the gifts and spiritual maturity required for ministry are evident. The Superintendent and/or Presiding Clerk is then authorized to issue a *Minister's Certificate of Standing* year by year. The certificate authorizes the pastor to fulfill the usual functions of a minister, including the performing of wedding ceremonies when proper arrangements have been made with civil authorities.

Endorsed Ministers

Minister's Certificates for prison or hospital chaplains or for church staff members, who need some form of identification or certification, are often required for ministers within RMYM who are not recorded pastors. Certificates will be issued annually following local church/meeting recommendation and submission of the Endorsed Ministers report.

Recording of Members Other Than the Pastor(s)

When the meeting practices the recognition of gifts among its members, the meeting may feel that recording procedures should begin for members who are not part of the pastoral staff but who exhibit pastoral gifts. This practice is encouraged and will greatly benefit the congregation that makes use of the gifts the Holy Spirit has given. Then if those recorded are called to pastor in other churches, to fill the pulpit in various churches when asked, or to take a pastoral position within the local church, they may be sent to that assignment by the local body with confidence in God's direction.

Church Discipline for Recorded Pastoral Ministers

Grounds for Investigation

When there is evidence that a pastor is not operating within his or her ministerial gifts, to the detriment of the congregation, when he or she is no longer practicing in accordance with the Basic Beliefs and practices in the *Faith and Practice* of Rocky Mountain Yearly Meeting, or when the pastor has left the Friends Church, the pastor's right to retain recognition as a recorded minister is called into question.

Initiation of Action

Action requesting that a pastor be investigated may originate in either the local Spiritual Life Committee or with the Yearly Meeting Leadership Team. Action originating in the local congregation should be forwarded to the Yearly Meeting Leadership Team if the local Spiritual Life Committee is not willing to consider the matter. In either case, the concern

must be brought to the attention of the Yearly Meeting Leadership Team, the Superintendent, and/or the Yearly Meeting Presiding Clerk for action.

Investigation and Final Action

The Yearly Meeting Leadership Team investigates the case thoroughly. If, after counsel with the pastor in question and with the consent of the Superintendent and Presiding Clerk, the charges are sustained, the pastor's Certificate of Ministerial Standing is indefinitely suspended and surrendered. A record of the action is filed in the minutes of the Leadership Team, and the pastor's name deleted from the list of recorded ministers without further action. The action shall be reported to the local Executive Council. Appeals may be made before the Yearly Meeting Leadership Team or before the Yearly Meeting as outlined in Chapter 8.

Chapter 7—The Local Church/Meeting

Organization and Composition

Composition

The local Friends meeting is an organization which consists of all those persons recorded on its list of members.

Regular Meetings

Sunday and mid-week services of instruction, worship, and evangelism are held in conformity with the schedule adopted. Business sessions are held at intervals no longer than three months apart, more often if desired, plus called sessions when circumstances require. In all such sessions, all members are urged to be present and to take part in reaching decisions.

Called Sessions

A special business session may be called when it seems necessary in the judgment of Pastor and/or Presiding Clerk. Such a called session, or a session adjourned to meet at the call of the clerk, is announced in the regular Sunday morning service at least three days prior to the selected date of the session. The business must be stated in the call and limited to the purpose of the call or adjournment.

Functions

The local church/meeting is the general policy-making body. It has authority:

- To call and contract pastoral or other services;
- To adopt the annual budget;
- To accept and dismiss members;
- To hold and administer real estate and other property for the use of the meeting; and,
- To consider, adopt, and carry out measures in the interest of the meeting and community at large.

Incorporation

Local churches/meetings are at liberty to incorporate in harmony with the Faith and Practice of Rocky Mountain Yearly Meeting of the Friends Church and state laws.

Since the Articles of Incorporation for churches must take various forms because of the differing corporation laws of the states in which Rocky Mountain Yearly Meeting churches are located, the *Faith and Practice* shall not propose the wording of the Articles in each instance other than to require the insertion of the following statements:

- To be included in the paragraph on Purpose or Objective— "to conduct a local meeting (or church) in accordance with the provisions as set forth in the book of *Faith and Practice* of Rocky Mountain Yearly Meeting of the Friends Church, a nonprofit corporation in the State of Colorado.
- To be included under Dissolution— "though intended to be perpetual, the corporation, in case of dissolution, provides that the assets shall become the property of Rocky Mountain Yearly Meeting of the Friends Church, or its successors."
- To be included under Membership— "every person who has been admitted as a member of _____ in accordance with the said book of *Faith and Practice* shall be a member of this corporation, and no other terms of admission into such corporation will be recognized or required."
- To be included under Trustees— "the method of electing trustees and the duties of the trustees shall be in accord with the said book of *Faith and Practice* of Rocky Mountain Yearly Meeting of Friends."

In the event that the exact wording as stated above is inconsistent with the Statute of the State under which the local church/meeting is seeking incorporation, differing wording will be allowed provided that it states in essence the concepts delineated above, and that the suggested change is approved by the Superintendent of Rocky Mountain Yearly Meeting.

Representation in the Yearly Meeting Sessions

Local churches/meetings are asked to submit two names of active members to serve as Representatives from the local church/meeting to RMYM business sessions including called meetings during the year. These are annual submissions. The Representatives discuss business items with local churches/meetings prior to RMYM business sessions and report to local church/meetings after RMYM business sessions. An additional role for Representatives is to submit names for Ministry Team participation when requested by the RMYM Leadership Team.

New Works and New Meetings

Extension Churches/Meetings and Mission Points

A local church/meeting may be asked by the Yearly Meeting to sponsor an extension church/meeting in its geographical area. The extension church/meeting appoints the pastor as its sole representative to the Yearly Meeting sessions. Any extension church/meeting without a pastor may name a substitute from the meeting to serve at the Yearly Meeting sessions. A mission point may be initiated by the local church/meeting or by the Yearly Meeting and placed under the care of the local church/meeting, which is strategically located.

Opening a New Work

A new work may be entered upon by a local church/meeting or by the Yearly Meeting Leadership Team. When a person or a group desires to initiate a new work, the authorization of one of these bodies should first be secured.

Mission Points

Unless organized by a substantial group of Friends from a local church/meeting, a religious work in its first phase, duly authorized and carried on by Friends leadership, is designated as a mission point. It may consist of a Sunday school, a prayer meeting, a Bible study class, or a preaching point, utilizing such facilities as a home, a school, or a church building. Very little organization is necessary since all of its affairs are to be administered by the parent meeting.

Extension Meetings

When a mission point has developed to the place where it appears to the initiating body that it possesses the potential of a local church/meeting, that body petitions the Yearly Meeting Leadership Team to organize it as an extension meeting. The Board, at its discretion, may do so by guiding the mission point congregation into a simple but functional organization, involving the appointment of individuals among its own members to handle local affairs. Guidelines follow:

- When a substantial group of Friends from established meetings, normally members living in an area more or less remote from established meetings, wishes to form a new congregation with extension meeting status, they may contact a conveniently situated local church/meeting or the Yearly Meeting Leadership Team and follow the same procedure as outlined above.
- The Leadership Team is responsible, after due consultation with the local congregation and the Superintendent, to select and call the pastor and maintain general supervision over the extension meeting. Such supervision implies no financial obligation on its part other than that which it may voluntarily assume. The Board may petition a local church/meeting, preferably the initiating body, to share in the sponsorship of the congregation, with or without financial obligation. Friends and others may become members of the extension meeting through regular procedure. They then enjoy dual membership, being listed separately as non-resident members by the parent meeting (but not included in statistical reporting) and as participating members by the extension meeting. The Clerk of the extension meeting notifies the Clerk of the parent meeting concerning reception of members and transfer of members to other meetings.
- Once duly established in accordance with the procedures outlined above, the extension meeting then appoints its own officers and committees annually, subject to the approval of the Yearly Meeting Leadership Team. The extension meeting annually appoints the pastor to the Yearly Meeting Representative Body,

reporting the same to the Yearly Meeting Presiding Clerk. Annually, it prepares a statistical report like all local churches/meetings.

- The extension meeting is responsible for its proportionate share of the financial support of the Yearly Meeting program through the annual budget on the same terms as those which apply to the local churches/meetings.
- All property rights involved in connection with an extension church/meeting are vested in the Yearly Meeting through its Board of Trustees or in some incorporated meeting within the same state. Projects for buying, building, and remodeling are to be submitted to the proper agencies of the Yearly Meeting and their approval secured before action is taken.

New Local Churches/Meetings

An extension meeting may request the sponsoring body to take proper steps toward its establishment as a new local church/meeting. Likewise, the sponsoring meeting may take the initiative, making sure to secure concurrence of the extension meeting. When such action has been approved by the local church/meeting, it sends its proposition to the Yearly Meeting Leadership Team, stating when and where the business sessions of the new meeting are to be held. Upon approval by the Board, the extension church/meeting is so notified, and, upon receiving this notification, is authorized to proceed with full organization as a local church/meeting.

Union of Churches/Meetings

When it is proposed that two or more local or extension meetings, or a local and an extension meeting, unite or consolidate to form one new local church/meeting, the proposal is given full and careful consideration by the meetings involved. When, after consultation with the Superintendent, each of them has taken official action to approve the union, the Superintendent carries their request to the Yearly Meeting Leadership Team. When approval has been secured, the meetings proceed to unify their business sessions, officers, committees, services, and holdings at the time and in the manner which seems best to them in their situation.

After consultation with the Yearly Meeting Trustees Board regarding proper adjustment or disposal of real estate and other assets, the united meeting chooses the site and facilities best adapted to its need, and the name by which it is officially to be known. Membership of both meetings is transferred *en masse* to the new united meeting. If the constituent meetings were located in different Yearly Meeting areas, the new meeting petitions the Yearly Meeting for affiliation with the area of its choice.

Nomenclature

The word “Friends” is to be included in the naming of a work in any phase.

New Yearly Meetings

When a group of local churches/meetings wishes to be set off and established as a new yearly meeting, they inform the Yearly Meeting of their desire and of their concurrence in the proposal. The Yearly Meeting then considers the advisability of such action and renders a decision in view of all the facts involved. If action is favorable and a new yearly meeting is to be established, the Yearly Meeting appoints a committee, not to exceed ten in number, to attend the opening of such yearly meeting with the minute of the Yearly Meeting establishing it. This committee inaugurates sessions in accordance with the form of organization of the existing Yearly Meeting.

Changes in Local Church/Meeting Status

Discontinuance of Churches/Meetings by Yearly Meeting

The Yearly Meeting Leadership Team has authority, when cases of irregularity of procedure or deterioration of status appear in the affairs of a local church/meeting, to make careful investigation through its officers or an appointed committee. It advises in cases of difficulty, endeavoring to help the meeting to maintain its active relationship with the Yearly Meeting and with its community. When such a church/meeting is judged by the Team no longer to be effective or to be so irregular in its cooperation with Yearly Meeting programs and beliefs that continuance is unwarranted, this Team has the authority to:

- Advise the local church/meeting that its relationship with the Yearly Meeting is being terminated:
- Dissolve or discontinue the local church/meeting; or,
- Effect its union with another meeting.

All of these options constitute discontinuance.

Discontinuance of Meetings by Local Church/Meeting

When a local church/meeting wishes to withdraw from the Yearly Meeting, or to discontinue operation, the following procedures shall be followed:

- A letter stating such intent shall be sent by the meeting to the Yearly Meeting Leadership Team, stating the reasons for such action. A copy of such letter shall be sent to the Yearly Meeting Presiding Clerk and the Superintendent.
- The above request shall be considered by the Leadership Team in consultation with the Superintendent, with special attention given to ministering to the meeting in love for the purpose of the furtherance of the Kingdom of God.
- If the Yearly Meeting Leadership Team concurs with the request, the local church/meeting will be dropped from the Yearly Meeting.

Property Disposition

If a meeting withdraws from the Yearly Meeting for any reason, the Trustee Board is authorized to make a recommendation to the Yearly Meeting Leadership Team regarding the disposition of all property and assets. Any time a meeting is discontinued or

terminated by the Yearly Meeting, all property and assets (mortgages, titles, deeds, accounts, etc.) shall be transferred to the Yearly Meeting and placed under the care of the Trustee Board.

Membership Disposition

When a meeting is discontinued, the members of the meeting may request that their membership be held as non-resident members in another local church/meeting. They may make application as individuals or as a group. These members would be expected to meet membership guidelines of said local church/meeting.

Return to Extension Church Status

Action may be initiated by either the Yearly Meeting Leadership Team or the local church/meeting, to consider the advisability of its return to the status of an extension meeting. In such a case, the Leadership Team appoints a committee to assess, in cooperation with the local church/meeting or a committee appointed by it, the total situation as it affects the proposition under consideration. If, by common agreement and official action of the local church/meeting, the change appears to be in order, the Leadership Team then assumes supervision of the meeting as outlined above. The new status continues until action to reverse the status is again appropriate.

Chapter 8: The Yearly Meeting

Organization and Composition

The Yearly Meeting consists of the members of the churches subordinate to it. The Yearly Meeting possesses complete legislative, judicial, and administrative authority. It has the power to counsel, to admonish, or to discipline subordinate meetings; to institute measures and to provide means for the promotion of truth and righteousness; to inaugurate and to carry on departments of religious and philanthropic work. It may review the proceedings of any meeting and give advice and instruction to the churches when these are requested or when deemed necessary.

Annual Sessions

Annual Sessions are held for the inspiration, encouragement, and renewal of its constituents through worship, business, and fellowship. The Meeting for Business (Fall) is normally held at a local church. The Ministry Conference and Family Getaway, normally held at Quaker Ridge is a time for Friends to gather in a family setting for fellowship, connection, and worship. The gatherings open at such time as may be determined by the Yearly Meeting or its Leadership Team. Sessions may be held elsewhere by adjournment or by the action of the Yearly Meeting. Yearly Meeting sessions are opened at the appointed time and place by the Presiding Clerk. If the Presiding Clerk is absent, the Associate Presiding Clerk or the Recording Clerk opens the sessions and directs the representatives to nominate persons to fill such vacancies, either *pro tem* or permanently, as the case may require.

Presentation of Business

Business to be introduced shall be submitted to the Leadership Team, whose responsibility is to coordinate the agenda for presentation. Matters of business may be originated by local churches/meetings. An individual or a group of individuals may submit matters of concern with the consent of the Presiding Clerk. Upon presentation to the Yearly Meeting Representatives during business sessions, the topic or concern may be approved, rejected, tabled, or referred to the Leadership Team. The Presiding Clerk shall determine the disposition of business as he or she discerns the sense of the meeting.

Faith and Practice

Amendments to Part One of the Faith and Practice must be approved during two separate Yearly Meeting sessions. However, immediately following the second approval, the amendment is added to the Faith and Practice. The Leadership Team shall be responsible for the regular review of the Faith and Practice. To become final, changes in Part Two and the Appendices must be approved during two separate business sessions. After the first action, an announcement shall then be made as to which session will later consider the changes. Historical Statements will not be amended.

The Area Meeting

Churches in a given geographic area may organize for fellowship. They should establish whatever structure is necessary to accomplish their purpose.

Church Discipline – Appeals to the Yearly Meeting

Filing an Appeal

When a member is dissatisfied with the decision of the local church/meeting regarding removal of membership in a local church/meeting, he or she may file with the local church/meeting, at its next regular business session, an appeal to the Yearly Meeting Leadership Team for review. The meeting minutes the appeal, sends a copy to the Presiding Clerk, and appoints a committee of three to represent it in the case before the Leadership Team.

Setting Aside the Judgment of the Local Church/Meeting

If it is found that the offense has not been correctly adjudicated, or that the charge has not been sufficiently sustained, or that, by any irregularity in the proceedings, the rights of the appellant have been infringed, the Board may set aside the judgment of the local church/meeting. The action is minuted and the local church/meeting is then informed. If the irregularity is only procedural, the local church/meeting is at liberty to take up the case again by regular action.

Appeal to the Yearly Meeting

Should the appellant be dissatisfied with the decision of the Leadership Team, he or she may file an appeal to the Yearly Meeting Representatives for review of the case. The action is minuted and the Yearly Meeting is informed by regular reporting. A local church/meeting may also appeal to the Yearly Meeting as determined necessary.

Yearly Meeting Action

Following appeal to the Yearly Meeting, the Yearly Meeting appoints a committee, which examines and adjudicates the nature of the offense and the proceedings in the case. The appellant has the right to be present during the appointment of the Yearly Meeting committee in his or her case, and to object to any persons nominated for this committee. Those objections are adjudged by the meeting. It considers fully the statement of the case by the appellant and the testimony of the respondents and examines the minutes of the meeting recording the case. It then reports its judgment to the Yearly Meeting. The decision of the Yearly Meeting is final. The Clerk notifies the appellant of this action in writing and reports the performance of this duty to the next session of the Yearly Meeting.

Each decision on cases of appeal is recorded in the minutes of the Yearly Meeting. The Presiding Clerk then forwards a transcript of the minutes to the local church/meeting from whence it came, with instructions to enter the same in its own minutes.

Part II

Structural Guidelines for Yearly Meeting and Local Churches/Meetings

Amendments to Part II of the Faith and Practice must be approved during two Yearly Meeting business sessions, which may include two readings of the proposed changes during one of the annual sessions.

Chapter 9—Rocky Mountain Yearly Meeting Structural Guidelines

The Representative Body

Local churches/meetings are asked to submit two names of active members to serve as Representatives from the local church/meeting to RMYM business sessions including called meetings during the year. These are annual submissions. The Representatives discuss business items with local churches/meetings prior to RMYM business sessions and report to local churches/meetings after RMYM business sessions. An additional role for Representatives is to submit names for Ministry Team participation when requested by the RMYM Leadership Team.

This Body is the Yearly Meeting in session. Representatives are seated at the opening session of the Meeting for Business. Those representatives seated at this meeting shall serve throughout the year. Representatives are responsible to report on and assist in the implementation of all action taken at Yearly Meeting to their local churches/meetings. Business processes follow:

- Matters of business and concern will be brought before the Representative Body. These matters may be initiated by the Yearly Meeting Leadership Team or local churches/meetings but must be channeled to Representatives through the Leadership Team. The Clerk may, according to his or her discernment, limit discussion of business matters to the Representative Body.
- The Clerks, or a member of the Representative Body, may request that an Executive Session be called for discussion. The Presiding Clerk shall announce that the business meeting is in Executive Session, at which time only members of the Representative Body and members of the Leadership Team shall be present. No minutes are recorded during the Executive Session. The purpose of the Executive Session is free discussion regarding issues that are delicate in nature. At the close of the Executive Session, business will resume.
- Normally, the Clerk shall determine the disposition of business as he or she discerns the sense of the meeting; but the Clerk may, at his or her discretion, ask the Representative Body for a vote. A two-thirds majority of those seated will be considered necessary as a standard rule for approval of business if a vote is required.

The Representative Body, upon recommendation of the Leadership Team and Ministry Team Leaders, shall appoint persons to serve in the following capacities (all terms of service begin following the Yearly Meeting sessions):

- Yearly Meeting Clerks. Each clerk is named for a term of three years with approximately one-third of these terms expiring each year.

- Chairperson of Hosts, Registrar, Statistician, and any special committee or officer as directed by the Yearly Meeting is appointed annually.
- Yearly Meeting Ministry Team members are appointed for three-year terms, with approximately one-third of the terms expiring each year. Members should serve a maximum of three 3-year terms and enjoy a 1-year break before returning to the Ministry Team.
- Custodian of Records is appointed annually by the Trustees.

RMYM Officers

Presiding Clerk

The Yearly Meeting appoints a Presiding Clerk to a 3-year appointment. The Presiding Clerk takes office at the close of the Yearly Meeting sessions during which he or she was named. He or she serves on the Leadership Team, receives and answers official communications, and prepares for the presentation of Yearly Meeting business at its next annual sessions. During the term of office, the Clerk's interpretation of *Faith and Practice* is final, unless overruled by action of the Yearly Meeting Representative Body. He or she, with the assistance of the Superintendent, allots time during Yearly Meeting sessions for various business matters.

Associate Presiding Clerk

The Yearly Meeting appoints an Associate President Clerk for a 3-year appointment. The Associate Presiding Clerk serves on the Leadership Team and is responsible to fill the role of Presiding Clerk, as described above, in his or her absence.

Recording Clerk

The Yearly Meeting appoints a Recording Clerk for a 3-year appointment. The Recording Clerk is responsible to take and distribute minutes of all meetings for business, to handle Yearly Meeting correspondence when called upon, and to keep Yearly Meeting employee contracts on file. He or she is kept informed on matters of importance in preparation for the annual sessions. During regular sessions, he or she acts as the Reading Clerk and chairs the Representative Body in Executive Session. He or she compiles the Yearly Meeting directory for inclusion in the Minutes. The Recording Clerk serves on the Leadership Team.

Treasurer

The Yearly Meeting appoints to a 3-year appointment, on nomination by the Leadership Team, a person to serve as Treasurer. The Treasurer receives money from the meetings and from other sources for the Yearly Meeting's use and dispenses the funds as directed by the Yearly Meeting. He or she is authorized to receive and to issue official receipts for all legacies, donations, or other funds requiring a formal legal acknowledgment. The

Treasurer submits an annual report and other reports as requested by Leadership Team. The Treasurer shall serve as ex-officio member of the Trustees Board.

Other Officers
Other officers may be named by the Representative Body upon the request of the Leadership Team or general sessions of the Yearly Meeting. Examples include Finance Clerk (Leadership Team) and Administrative Clerk (Leadership Team) as needed for the expediency of business matters.

Term Limits
Appointment of "volunteer" officers, such as those of the clerks, should be for a maximum of three 3-year terms on a rotating basis. Officers should enjoy a 1-year break before returning to the office. This term limitation would not include paid staff.

RMYM Staff

Superintendent
The Yearly Meeting appoints, on nomination by the Leadership Team, a person to serve as Superintendent. The initial appointment is for a term of one year. Thereafter, the appointment normally shall be extended to a two-year period, reviewed annually by the Leadership Team and Representatives. The Superintendent shall be notified in writing of the appointment and all financial arrangements related thereto. All new duties or release of duties shall be listed. Current qualifications follow:

- Well qualified by maturity, experience, and executive ability to exercise general supervisory care over all work of the Yearly Meeting.
- Authorized and equipped to call together any Board, Committee, or Ministry Team of the Yearly Meeting, as a result of a vacancy in the presiding office.
- Serves as *ex-officio* member of all administrative bodies.
- The Superintendent gives special attention to:
    - Operation of an effective program of evangelism;
    - Assistance in the placement of pastors, evangelists, and missionaries;
    - Promotion of revivals, conference, and rallies; and,
    - Advancement of the church into new fields of work.

Office Manager
The Yearly Meeting appoints, on nomination by the Leadership Team, a person to serve as Office Manager. The initial appointment is for a term of one year. Thereafter, the appointment normally shall be extended to a two-year period, reviewed annually by the Leadership Team. The Office Manager shall be notified in writing of the appointment and all financial arrangements related thereto. All new duties or release of duties shall be listed. Current qualifications follow:

- Well qualified by maturity, experience, and executive ability to exercise administrative care over Yearly Meeting needs.
- The Office Manager gives special attention to:
  - Office needs of the Yearly Meeting
  - Coordination of Yearly Meeting events
  - Connection with local church needs and events
  - Tasks assigned by the Leadership Team and Superintendent

RMYM Leadership Team

The purpose of the Leadership Team is to coordinate ministry across the Yearly Meeting and its local churches/meetings. The Leadership Team of the Yearly Meeting consists of appointed officers (i.e., Presiding Clerk, Associate Presiding Clerk, Recording Clerk, Finance Clerk, and Administrative Clerk) and the Superintendent. The Leadership Team works to ensure that necessary appointments of representatives are made from the Yearly Meeting to Evangelical Friends Church International/North America.

The Leadership Team meets monthly for the transaction of routine business. It may be called by the Presiding Clerk, the Superintendent, or at the request of any member, to meet at any time during the year. Team meetings are largely held via video conference.

The Leadership Team attends to any business which the Yearly Meeting refers to it and is responsible for the following specific functions:

- To represent the Yearly Meeting between annual sessions and to act on behalf of the Yearly Meeting in cases where the interest or reputation of Friends may render it necessary. All proceedings are reported to the Yearly Meeting in session.
- To nominate to the Yearly Meeting persons to serve as Superintendent and such other official positions as the Yearly Meeting may designate, while, at the same time, making recommendations as to the applicable salary and expense allowance.
- To provide the Superintendent with necessary clerical assistance and equipment and to provide encouragement, support, and counsel to the Superintendent.
- To consider budgetary recommendations from each Ministry Team, which will be reported by the Trustees Board, which is finalized during the Meeting for Business.
- To consider and act upon financial appeals from the Ministry Teams or task forces within the Yearly Meeting. Such appeals may be approved for projects beyond the essential budgeted programs of the Yearly Meeting.
- To consider questions related to doctrine, organization, policy, or procedure, which may be submitted to it by an officer, Ministry Team of the Yearly Meeting, or task force, and to decide whether the matter should be placed before the Yearly Meeting in session for consideration and action.
- To facilitate the naming of positions and Ministry Teams through the Representatives. All local churches, through their Representatives, will be

contacted for input regarding available personnel who are appropriately gifted for Yearly Meeting responsibilities.

Yearly Meeting Ministry Teams

Rocky Mountain Yearly Meeting has chosen to function through the formation of Ministry Teams in three areas: Missions Ministries, Student Ministries, and Local Church Health and Development. Provision is made within the organization of each Ministry Team for necessary activity in all realms of responsibility which are designated to it. Any new type of work is cared for, if possible, by assignment to an existing Ministry Team, rather than by creation of a new team. All Ministry Teams are responsible to communicate concerns regarding Yearly Meeting direction, goals, themes, speakers, etc. to the Leadership Team. Ministry Teams are ongoing, working throughout the year. They are long-term, serving from year to year. Task Forces may also be named for specific tasks. Task Forces are short-term and temporary. Following accomplishment of the assigned task, a Task Force is then disbanded.

Guidelines for Ministry Team Membership

Yearly Meeting members should only hold one position of major responsibility on the Yearly Meeting level, realizing that the commitments of time, energy, and money required to successfully discharge the duties of these positions are large. Ministry Team members should be active or affiliate resident members of a local church within RMYM.

Each Ministry Team consists of as many members as are needed to fulfill their responsibilities. Each Board is free to choose resource persons to meet with them as consultants in an unofficial capacity. Ministry Team meet whenever necessary; care being taken to give adequate notice to all members.

Each Yearly Meeting Ministry Team Leader shall report to and connect with the Leadership Team monthly. If written reports are requested, they should be submitted to the Office Manager two weeks prior to the Gathering.

Resignations or Vacancies - The Leadership Team shall be notified of any resignations or vacancies within a Ministry Team.

Trustee Board

Through the nominating process, six members of the Yearly Meeting shall be appointed to serve as Trustees of the Yearly Meeting. Careful attention shall be given to the qualifications necessary for individuals to act as Trustees on behalf of the Yearly Meeting. Two Trustees are named to the Quaker Ridge Board to serve in an *ex officio* capacity to provide connection with the Trustees in their role as the Quaker Ridge Corporation. The Trustees name a Finance Clerk to serve on the Leadership Team.

Although trustees are not owners, they are entrusted with oversight and stewardship of the Yearly Meeting budget and resources. Christian stewardship is a function, not only of those appointed to the Trustees Board, but of all Friends. The Board seeks to promote the concept that something of divine origin and ownership, is then committed to the care of humanity. That care may be negative, and the resources dissipated; on the other hand, it may be thoughtful and devout, with results that honor God. With the cooperation of all members, as they conduct their own affairs with a deep sense of stewardship, the Board carries the responsibilities of the Yearly Meeting finances, along with the Yearly Meeting Treasurer, who serves in an *ex-officio* capacity with the Board.

Duties

Budget Creation and Oversight – A finance committee is named by the Trustee Board to create the budget for the following year. The committee receives budget requests and local church/meeting designations to fund the Yearly Meeting budget. The proposed budget presented at the annual Meeting for Business. The finance committee then promotes the Yearly Meeting Budget throughout the Yearly Meeting and oversees fundraising efforts outside of the approved budget.

Stewardship **–** Oversees the education and promotion of effective stewardship through estates, wills, and other forms of giving.

Appoints Archivist

The Archivist, who is named by the Trustee Board, is responsible for the maintenance and preservation of the records in his or her keeping and, at his or her discretion, may exempt documents from checkout procedure if fragile conditions warrant such measures. The archivist is to establish and maintain a Retention Policy. The following guidelines should be followed:

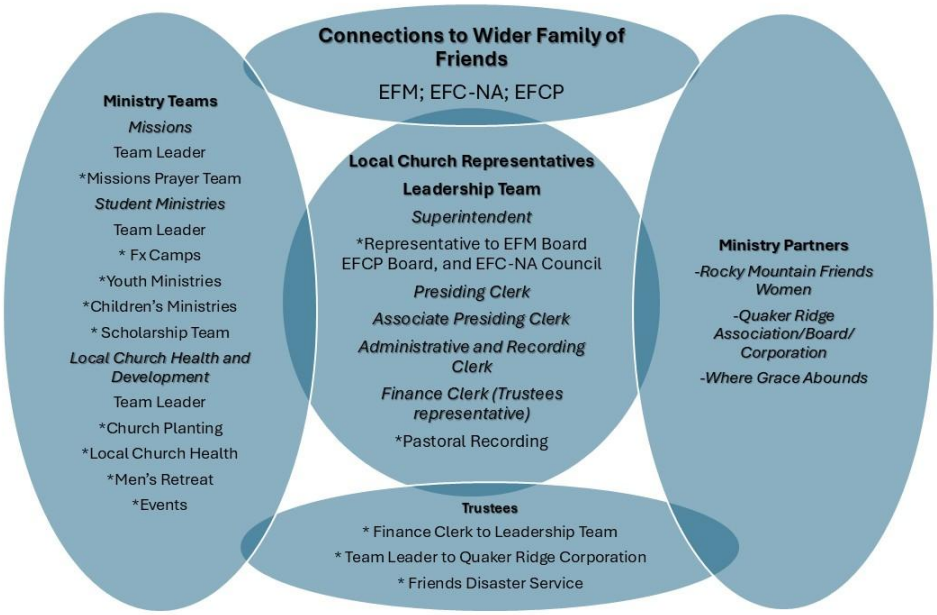
- Documents may be checked out, one at a time, following a written request.
- Documents are to be returned to the Yearly Meeting safekeeping facilities within thirty (30) days.
- Exceptions to the previous guidelines would require a written appeal and the approval of the Yearly Meeting Trustee Board.
- When any document is mailed, it should be handled carefully and sent by certified or insured mail.

Trustee-specific Responsibilities

- Inspect and perfect, or cause to be perfected, when necessary, title to land and other estates belonging to the Yearly Meeting.
- Attend to the appropriation of charitable legacies and donations when necessary.
- Hold title to all real estate of the Yearly Meeting.
- In cases where meetings are not incorporated, hold their property in trust for the local church/meeting.

- Invest all funds held in trust with the Yearly Meeting for mission fields, individual meetings, or any other stipulations made by the donor.
- Administer the Building and Loan Fund.
- Oversee the funding and administration of the Development Fund according to its guidelines.
- Be the official legal, representatives for the Yearly Meeting regarding the procurement of loans, lines of credit, or other financial arrangements that may be useful in the furtherance of the ministry of the Yearly Meeting.
- Stay abreast of current information/legislation, which could affect properties and assets.
- Serve as the Board for the Quaker Ridge Camp Corporation.
- Incorporate the work and ministry of Friends Disaster Services' RMYM arm.

Rocky Mountain Yearly Meeting Structure



Ministry Partners

RMYM Ministry Partners include those ministries that are closely affiliated with Rocky Mountain Yearly Meeting but not overseen by Rocky Mountain Yearly Meeting (e.g., Where Grace Abounds, Rocky Mountain Friends Women, and Quaker Ridge Camp and Conference Center). Ministry Partners and Ministry Team Leaders with the Leadership Team comprise a Coordinating Council, which meets monthly.

Chapter 10: Local Churches/Meetings Structural Guidelines

Officers - Clerks

Each year, the meeting appoints a Presiding Clerk and a Recording Clerk. The Presiding Clerk is chosen with attention to the following qualifications: sound judgment, spiritual discernment, and the ability to discern the sense of the meeting in the business process. The Presiding Clerk presides over all business sessions and signs official documents on behalf of the meeting. He or she also chairs the local Executive Council. In the absence of the Presiding Clerk, the Recording Clerk, Treasurer, or another person named from the floor, shall preside over the session. The Recording Clerk keeps an accurate record of all business proceedings, both for business sessions and Executive Council meetings, and provides copies thereof to those authorized to request them. The Recording Clerk also serves as the statistical secretary and the correspondence secretary. A meeting may appoint assistant clerks to share in these duties. Clerks must be resident, active members of the local church/meeting.

Other Officers

The meeting appoints a treasurer to handle the customary responsibilities. Regular financial statements shall be submitted for general information to all members. By virtue of this position, the treasurer shall serve as an ex-officio member of the Stewardship Committee. The meeting may name other necessary personnel. All officers and committee chairs must be resident, active members of the local church/meeting.

Committee Structure - Full

All committees are appointed by the meeting. Their responsibilities include all of the departments of interest and activity. Full structure may include committees for Spiritual Life, Christian Education, Stewards (Trustees), Outreach, and Missions. Chairpersons of these committees should see that the different areas of their responsibility are given equal representation in the committee. In addition to these are the Nominating Committee and the Executive Council. Other standing or ad hoc committees may be appointed at the discretion of the meeting. However, careful study should be given before such action is taken to avoid duplication of responsibilities.

Each of the committees is comprised of three or more members appointed for terms of three years with individual membership on the committees expiring on alternate years. Members should serve a maximum of three 3-year terms and enjoy a 1-year break before returning to the committee.

Committee membership is not limited to members of the local church/meeting, though care should be maintained that non-members named understand and support the **Basic Beliefs** as stated in the Faith and Practice. Inactivity on the part of a member is cause for relief from responsibility after appropriate contact. Subcommittees or individuals are appointed, when circumstances require, to be charged with special responsibility serving on behalf of the committee. Following are ideas that could be considered for local church ministry.

Spiritual Life Committee

Members are to serve as elders and to acquaint themselves with the scriptural concept of an elder. Suggested responsibilities include:

- Coordinate the areas of worship, evangelism, and spiritual leadership.
- Encourage the use of gifts and talents, including music and other arts.
- Review pastoral leadership and make recommendation, after consultation with the Superintendent of the Yearly Meeting, of a candidate and his or her terms of service.
- Make recommendation to the local church/meeting concerning pastoral duties, assistants, salaries, vacations, and sabbaticals.
- Cooperate with, encourage, and strengthen the minister(s) in pastoral service and other responsibilities and interests.
- Counsel members regarding their spiritual welfare and endeavor to aid them in the attainment of a high standard of spiritual life—administering corrective measures when deemed advisable.
- Through spiritual communion and social functions, promote Christian fellowship and unity.
- Review, recommend, and prepare candidates for membership.
- Arrange for special speakers and pulpit supply in consultation with the pastor.
- Plan and direct a church-wide visitation program.
- Promote and encourage mission points and extension meetings. Help secure ministry personnel for them in cooperation with the Outreach Ministries Committee.
- Encourage the formation and conducting of Bible study groups.
- Provide for the recruiting and recording of prospective ministers and missionaries and their continuing growth and encouragement.
- Provide for the church nursery and children's worship (may be delegated to Christian Education.)
- Appoint and supervise greeters and ushers for all regular worship services.

Christian Education Committee

Supervises children, youth, and adult ministries. This may include Sunday school, day school, Friends Youth, vacation Bible school, clubs, camps, retreats, and the church library. Suggested responsibilities include:

- Coordinate all the educational ministries listed to avoid duplication and conflict either in schedule or personnel.
- Appoint all personnel involved in these ministries, including the Sunday school staff, library staff, directors, and camp or day school counselors.
- Cooperate with Spiritual Life in the calling and appointment of a youth minister/pastor.
- Approve curricula for all educational activities.
- Utilize approved Yearly Meeting or Evangelical Friends Church International/North America programs in these areas.
- Provide opportunities for leadership training to members of the educational ministries staff.
- Recommend improvements needed in physical equipment for the programs.
- Promote attendance at Friends colleges and encourage those who attend secular schools to maintain a consistent Christian witness.
- Encourage support for Friends schools.
- Promote participation by the congregation in local school organizations.

Stewardship Committee

Related areas include stewardship, trusteeship, and publications. The treasurer shall be an ex-officio member of this committee by virtue of position. Suggested responsibilities include:

Stewards

- Prepare the annual budget in consultation with other committees and present the budget for approval to the congregational meeting in business session.
- Consider and approve proposals for special offerings and non-budget expenditures.
- Supervise the treasurer and have the books audited on a regular schedule.
- Plan for the raising of budgeted funds.
- Promote the stewardship of time, talents, treasure, giftedness, and the earth.
- Promote opportunities available for estate planning.
- Provide for adequate retirement coverage for the pastor(s) in cooperation with the Yearly Meeting.

Trustees

A minimum of three members of the local church/meeting shall be appointed to serve as trustees. They are the legal agents for the meeting. Care should be taken regarding spiritual maturity, leadership, and adequate understanding of the various business responsibilities necessary to make good decisions on behalf of the meeting. Suggested responsibilities include:

- Hold and care for all properties of the meeting.
- Receive and administer all proceeds of wills, endowments, and other gifts as directed by the donors and the meeting.

- Provide for the custody of all except current records.
- Oversee the transaction of real estate purchases, loans, and sales as directed by the meeting.
- Secure and maintain adequate insurance coverage.
- Budget for taxes and insurance premiums.
- Employ and supervise custodial service.
- Develop and maintain policies relating to the use of meeting facilities.

Publications (if applicable)

Suggested responsibilities include:

- Provide for the distribution of publications, announcements, advertisements, and promotional materials.
- Provide for funding and responsibilities for the publications of the Yearly Meeting and Evangelical Friends Church International/North America.

Outreach Committee

Suggested responsibilities include:

- Encourage support of both home and foreign missions by providing up to date and accurate information.
- Promote and encourage mission points and extension meetings, helping secure personnel for them in cooperation with Spiritual Life.
- Cooperate with other meetings in planning and conducting area missionary or outreach conferences.
- Encourage those who show interest in missionary service.
- Encourage systematic giving for home and foreign ministries on the part of all members, i.e., regular pledges, special projects, Faith Promise giving, etc.
- Provide for physical assistance to those in need, both members and others.
- Recommend special relief projects.
- Provide for instruction regarding the Friends Peace Testimony.
- Counsel youth who are considering conscientious objection to military service.
- Provide sound instruction on marriage and on the issues of drugs, alcohol, tobacco, sexuality, abusive lifestyles, gambling, and occultic practices.
- Inform the meeting about current legislation regarding the keeping of sound moral principles.
- Promote social action ministries, either individually or in cooperation with other meetings of the area.
- Promote proper interracial communications and activities.
- Initiate action for aid to retired ministers and missionaries in local membership or attendance.
- Plan and direct special programs of evangelism including lay-visitation and visitor follow-up.

Executive Council

The Executive Council consists of the Pastor(s), the Presiding Clerk, the Recording Clerk, chairpersons of all committees, the Treasurer, and the Yearly Meeting Representatives. The Presiding Clerk chairs the Council. Others may be named to the Executive Council at the discretion of the meeting to maintain a balance of all age and interest groups. The Executive Council serves as the coordinating body for the committees and concerns of the local church/meeting. It meets regularly (monthly is suggested) and additional sessions may be called if necessary. The schedule for Executive Council meetings shall be made public. The Executive Council is the meeting in interim, authorized to take any action that is necessary in the interest of the meeting, especially to chart and implement its major goals. It serves as the coordinating body for the committees and the concerns of the meeting. It reports its actions to the regular business sessions.

Optional Committee Structure

A local church may organize with one functioning committee, which could be called Executive Council, to serve the business needs of the church. Members of the committee may include the following: Presiding Clerk, Recording Clerk, Treasurer, Pastor(s), Representatives to the Yearly Meeting sessions, and person(s) responsible in the following areas: Spiritual Life, Christian Education, Outreach, Stewards, Youth, Missions, and others as needed. Those serving on this Executive Council would serve as elders and be a coordinating council. Each person serving in this capacity should be an active member of the meeting. The Executive Council will act as the meeting in interim. The number of trustees appointed should meet legal requirements.

Nominating Committee

The Nominating Committee, normally composed of six active members of the meeting, is appointed annually by the local church/meeting in business session for a term of two years with three members named each year. At the last business session of a local church/meeting before January 1 each year, the Committee presents nominations for all offices and committee membership, subject to appointment, and designates, by name, the chairperson of the committees. In the selection of these names, the Committee endeavors to secure the best information possible with regard to capabilities and giftedness, for the different areas of activity and responsibility.

Part III

Appendices

Amendments to Part III of the Faith and Practice must be approved during two Yearly Meeting business sessions, which may include two readings of the proposed changes during one of the annual sessions.

Appendix A—Marriage

Marriage, if rightly conceived and faithfully maintained, is regarded by Friends as the most sacred of all social arrangements and is defined as a God-ordained, covenant relationship between a biologically born male and a biologically born female The family was Jesus's favorite illustration of the nature of the Kingdom of Heaven. He honored and blessed marriage as the truest example of divine-human cooperation in perfecting a social structure for the help and continuance of the human family and for the mutual assistance and comfort of both sexes, that they may be helpmates to each other in things temporal and spiritual. Marriage, therefore, should be entered upon discreetly, soberly, and in the fear of God. It can never be truly accomplished by church formularies, legal sanctions, or ministerial pronouncements, but should be consummated as an inward voluntary, spiritual union of hearts, in the free initiative of mutual choice and outwardly expressed by the contracting parties. Sanctions of church and state are the social acknowledgments of the true marriage into which enter those whom God has joined together and are to be held in high regard and to be observed with strict fidelity.

Its Spiritual Nature

Since God instituted marriage, His will should be sought prayerfully by those who consider marriage. Minors are to get the consent of parents or guardians prior to marriage. Those who plan to marry should know each other well and realize the responsibility involved in setting up a new home. If marriage is entered into properly, it can be a happy, beautiful relationship beyond one's anticipation.

Legal Requirements

Those who unite in marriage and the ministers who officiate in the ceremonies shall be careful to meet all legal requirements of the state in which they reside, such as the registration of the minister, the securing of the marriage license, the authorization of the ceremony by the minister, the minister's certification of it to those who are wed, and the report by the minister to the proper civil officers.

Forms of Ceremony

Those who wish to unite in marriage may do so according to the traditional Friends custom or in any other way which they may prefer. A religious ceremony is preferred over a civil ceremony, and Friends encourage simplicity in the planning. The traditional Friends practice is as follows:

1. Parties desiring to unite in marriage according to the longstanding custom of Friends should inform the local church/meeting where one or both are members that they intend marriage with each other. That meeting shall enter the proposal on its minutes

and, if either party is a minor, consent of parents or guardians must be given to the meeting.

2. If either party is a member of another local church/meeting, the local church/meeting where the proposition is introduced should have information thereof, so that the name of the local church/meeting may be entered on the record.
3. When any of the members desires to join in marriage with one who is not a member of a Friends meeting, the same procedure is recommended as when both are members, the local church/meeting noting the fact of non-membership on its records.
4. If any objections have been presented to the local Spiritual Life Committee, which they shall judge reasonable, they should inform the local church/meeting, and a committee should be appointed to investigate and report, then the meeting may dismiss the case or proceed with it, as shall appear right.
5. If no objection appears, the parties shall be left at liberty to accomplish their marriage according to Friends practice.
6. A committee of two men and two women shall be appointed to attend the marriage, to see that it is properly conducted and make report to the local church/meeting.
7. Local churches/meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the state in which the marriage is solemnized.
8. Marriages under Friends practices shall be solemnized in a regular weekday meeting, or in a meeting appointed by the local church/meeting.
9. At a suitable time in the meeting, the parties should stand up and, taking each other by the right hand, declare to the following effect, the man first:
   "In the presence of the Lord and before these witnesses, I take thee, D. E. (using the full name), to be my wife, promising with divine assistance to be unto thee a loving and faithful husband, as long as we both shall live."

   And the woman in like manner:
   "In the presence of the Lord and before these witnesses, I take thee, A. B. (using the full name), to be my husband, promising with divine assistance to be unto thee a loving and faithful wife, as long as we both shall live."

10. A certificate is then to be signed by the parties, the man first, the woman adopting the name of her husband; and then it is to be audibly read by some proper person. At the conclusion of the meeting, it should be signed by others as witnesses.

Sample Marriage Ceremony 1

Dear friends, you are come together in this place of worship and in the presence of these witnesses to be united in holy marriage. This is indeed an honorable estate which you seek. Instituted by God in the Garden when he saw it was not good that man should be alone, marriage was finally given a crown of glory by the Apostle Paul, who likened it unto that holy union which exists between Christ and His Church, in which Christ is called the Bridegroom, and His Church the Bride. Surely it is a blessed union, and it is a holy one in so far as the promises are kept.

You are about to assume mutual relationships and responsibilities. You are about to pledge to each other your undying devotion and fidelity. If there is any reason why you should not do so, I charge you and any of the assembled now to make it known.

Henceforth you will no longer be twain, but of one flesh. Your paths will be parallel, your responsibilities will increase, but your joy will be multiplied if you are sincere and earnest in your relations one with another and with God with whom you make this covenant.

This covenant is not only a legal contract, but a bond of union made in heaven, and is therefore to be entered into reverently and discreetly, knowing that God in His heaven will richly bless those who seek His favor. Therefore, let us look to Him in prayer, knowing that He is faithful who hath promised. Let us pray. (Couple may kneel.)

Sample prayer that may be used:

Lord Jesus, who blessed with thy presence the wedding feast at Cana in Galilee, bless also these thy children who seek thy favor. Look down upon them as their lives are about to be joined. O God, we would never have known love were it not for thee. Thou didst establish it. Thou didst endow us with its tender grace. By thy powerful love, we pray that thou wilt weld these two hearts together and seal them with the vow of promise so that no storm of life, no temptation of the flesh, will be able to shake their faith in one another or in thee. Be with them in sunshine or in shadow, in joy or in sorrow, in prosperity or in adversity; and may they so live that they may be able to enjoy life everlasting; through Jesus Christ our Lord. Amen.

Minister to Assembly:

Who giveth this woman to be wed? (Father answers, “I do,” or “Her mother and I do.” Father then sits down by the mother.)

Minister to Groom:

Will you, _____, take _____ to be your wedded wife, to live together after God’s ordinance in the holy estate of matrimony? Will you love, honor, trust, and serve her in

sickness and in health, be true and loyal to her, as long as you both shall live? (Answer, “I will.”) Minister to Bride:

Will you, _____, take _____to be your wedded husband, to live together after God’s ordinance in the holy estate of matrimony? Will you love, honor, trust, and serve him in sickness and in health, be true and loyal to him, as long as you both shall live? (Answer, “I will.”)

What token(s) do you give in commemoration of this pledge? (The best man hands the ring to the minister, who in turn hands it to the groom, who places it on the fourth finger of the bride’s left hand. If a double ring ceremony, this is repeated in reverse.)

To Groom:

Do you, _____, give this ring in pledge that you will keep this promise and perform these vows? (Answer, “I do.”) To Bride:

Do you, _____, receive this ring in pledge that you will keep this promise and perform these vows? (Answer, “I do.”)

(Bride and Groom now join their right hands.)

Forasmuch as you, _____, and you, _____, have consented together in holy wedlock, and have pledged your undying devotion to each other, I therefore, ministering God’s name and by authority of the state, pronounce you husband and wife.

What, therefore, God hath joined together, let no man put asunder.

From this time on, you go down life’s pathway together. Let love be the charmed word in the dialect of your home and hearts. May the circle of the ring typify your unending happiness. May He be the unseen guest at every meal, the silent listener to every conversation.

And may heaven’s constant benediction crown your union with ever-increasing joy and blessedness and unite your hearts and lives by the grace and true affection of a happy marriage.

Closing prayer.

Minister: “I would like to present to you Mr. and Mrs. _____.”

Sample Marriage Ceremony 2

We are gathered here before God and these friends to join _____ and _____ in the holy marriage relationship. Marriage is a beautiful union inaugurated by God. Jesus Christ our Lord sanctioned marriage by His attendance at the wedding in Cana. The Scriptures give instructions concerning the love which we are to have for one another. "Love is patient and kind; love is not jealous nor boastful; it is not arrogant nor rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things, love never ends." A union embodying such an ideal is not to be entered lightly or carelessly, but reverently and soberly under God's guidance.

Who gives _____ to be married to _____? (I do.)

When God created man, He said, "It is not good for man to be alone." He, therefore, created woman whose fine nature and gentle touch enables her to be a helpmate to him. She was not taken from his head that she might rule him, nor from his feet that she might be a servant to him; but from his side, that she might stand and be a companion, from beneath his arm that he might protect her and from close to his heart that he might love and cherish her.

The keystone of marriage is given by the Apostle Paul when he says, "Submit yourselves one to the other." In marriage, you leave father and mother and join together as one committing yourselves totally each to the other. Marriage is the blending of two lives, the combining of two natures. Two lives can fully achieve this harmony only as in Christ each seeks with love and smiles and gentle words to brighten and beautify the other's life.

You, _____, are about to take upon yourself a very solemn obligation which incurs serious responsibilities. The girl of your choice is now to become the wife of your dreams. In no other way could she give so strong an evidence of the love and confidence she places in you. She now leaves all other earthly ties, the companionship of loved ones, the protection of her home and comes to live with you and share with you the joys and sorrows of life. A good wife is one of God's best gifts to man.

You, _____, are about to assume a very solemn obligation, for you are now to become the wife of a new household. _____will look to you for comfort in hours of distress, for consolation in times of trouble. Your industry will be his surest wealth, your economy his safest steward and your prayers his ablest advocate at heaven's court. Home is largely what you make it. Your smiles can soften cares, smooth the frowns, dispel the sorrows, and bring happiness as an abiding guest about your own table.

So, I require and charge you both as you stand in the presence of God to remember that love and loyalty firmly based on faith in God through Christ is the foundation of a happy and enduring home. No other human ties are more tender, no other vows more sacred

than those you now assume. If you keep these vows pure, and if you earnestly seek to do the will of your Heavenly Father, as guided by a close personal walk with Christ, your life will be full of joy and the home which you are establishing will abide in peace.

Do you, _____, accept _____ to be your wedded wife, to live together in the marriage relationship and do you solemnly promise before God and these witnesses that you will, in all faith and tenderness, love and cherish her, trust and honor her, and keep her in health and sickness, in prosperity or adversity, that you will be to her a kind, faithful and loving husband, and forsaking all others keep yourself only for her as long as you both live? (I do.)

Do you, _____, accept _____ to be your wedded husband, to live together in the marriage relationship and do you solemnly promise before God and these witnesses that you will, in all faith and tenderness, love and cherish him, trust and honor him, and keep him in health and sickness, in prosperity or adversity, that you will be to him a kind, faithful, and loving wife and forsaking all others keep yourself only for him as long as you both live? (I do.)

Since it is your desire to take each other as husband and wife, will you please indicate this by the joining of your hands and by repeating the wedding vow.

I take you, _____, as my wife…to cherish you as a part of me…from now until forever…through all that the Lord shall have us live…for as Christ brought us together…He shall keep us as one in Him…and before these friends I promise …to fulfill and complete your life as your husband…according to God's beautiful plan…and in His name I pledge you my love.

I take you, _____, as my husband…to cherish you as a part of me…from now until forever…through all that the Lord shall have us live…for as Christ brought us together…He shall keep us as one in Him…and before these friends I promise …to fulfill and complete your life as your wife…according to God's beautiful plan…and in His name I pledge you my love.

What token do you give as a symbol of your affection and sincerity to each other?

The ring is a visible sign of an inward spiritual love and signifies unto all the uniting of _____ and _____ in marriage. Let these rings be the sacred symbol of your unchanging love, an emblem of eternity. They are complete within themselves, without beginning and without end. So may be your love for each other.

_____, will you place the ring on _____'s left hand and say the ring vow? This ring I give you…in token and pledge …of my constant faith and abiding love…With this ring I bond myself to you…and with all that I am I give my life to you.

_____, will you place the ring on _____'s left hand and say the ring vow? This ring I give you…in token and pledge…of my constant faith and abiding love…With this ring I bond myself to you…and with all that I am I give my life to you.

Memory Candle—(Bride and Groom shall each take a candle from the candelabra and together light the memory candle, saying together:)

As we light this candle, we signify the uniting of our lives into one. May our life united in Christ so shine that others may see Christ through us.

Let us pray.

_____ and _____, you have said these marriage vows before God and these witnesses and have given and pledged your faith to each other. You have declared this by joining your right hands and by giving and receiving rings. By the authority vested in me as a minister of the gospel of Jesus Christ and according to Scripture, I pronounce that you are husband and wife.

A union established in Christ should not be set aside by any man.

Embrace.

It is my privilege to introduce to you Mr. and Mrs. _____.

Appendix B—The Home

The family as an institution is essential to the maintenance of a godly and well-ordered social structure. Careful attention should be given to the scriptural teaching on the home and its relationship (Ephesians 5 and 6).

Failure to practice mutual consideration and to search for divine guidance in all of the interests and problems of family life often destroys the cohesive power of love, causes the disruption of the home, and, in many instances, leads to divorce, against which Friends have maintained a strong testimony. The faithful fulfillment of the marriage covenant is essential to the welfare of the family, the proper nurture of children, and the strength of the social structure. Every effort should be made in the spirit of mutual forbearance and forgiveness to reconcile all differences arising in family life. Even in extreme situations the preservation of family unity is the better part of Christian integrity and practice. Homes should be testimonials to the grace of God in human relationships and, if established under the care of the church and continued in warm Christian fellowship, have great assurance of permanence and success.

Through the Sunday school, youth work, camps, and the support and ministry of the church, Friends seek to support the family in the training of children to bring them to a personal faith in Jesus Christ. It is, however, primarily the responsibility of the parents to train their children by concept and example to present themselves to God and to live a life which is pleasing to God by obedience to the instruction of Scripture and the direction of the Holy Spirit. In order to accomplish this important training, care must be given to regular times of special devotion, teaching, and prayer as families. Parents must also take heed that their example in word and action is such that the children will be led into a life of faith and obedience to God.

Appendix C--Faith and Practice: A Personal Inventory

The following list of questions, with related passages of Scripture, is intended to serve as a reminder of Friends standards of moral and spiritual life. They should be read at least once a year in local business sessions and in area meetings. The use of these questions can help individuals to examine themselves to see if their lives are consistent with Christian principles as held by Friends. Serious consideration of these questions should tend to promote the spiritual welfare of individuals as well as that of the church as a whole.

1. Do you live a life of personal dedication and devotion to the Lord Jesus Christ?
   "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30).

2. Do you love others and live-in harmony with them avoiding gossip, destructive criticism, and seeking to end differences as quickly as possible?
   "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another" (John 13:34, 35).

3. Do you regularly attend the services of your church and participate in them actively?
   "Not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching" (Hebrews 10:25).

4. Do you bring up your children according to principles of the Christian faith?
   "Fathers, do not exasperate your children; instead bring them up in the training and instruction of the Lord" (Ephesians 6:4).

5. Do you practice Christian temperance in all things, including abstinence from harmful products and activities?
   "Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever" (1 Corinthians 9:25).

6. Do you exercise your rights and duties as a citizen, seeking to bring Christian influence to government?
   "Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor" (Romans 13:7).

7. Do you promote the principles of peace, supporting Christian movements to do away with war and preparation for war?
   "Make every effort to live in peace with everyone and be holy; without holiness no one will see the Lord" (Hebrews 12:14).

8. Do you maintain a simple lifestyle, living within your means, practicing personal honesty and integrity consistent with Christian standards?
   "But seek first his kingdom and his righteousness" (Matthew 6:33a).

9. Do you recognize material and spiritual needs of others and help to minister to them?
   "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth" (1 John 3:17, 18).

10. Do you uphold doctrinal beliefs of this Yearly Meeting and support its ministries?
    "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Timothy 4:16).

Appendix D—Historical Statements
Excerpts from the Indiana Discipline

Queries for Ministers and Elders

1. Are ministers and elders diligent in the attendance of meetings for worship and discipline; and concerned to encourage their families to that religious duty?

2. Are ministers, in the exercise of their gifts, careful to wait for divine ability? and are they sound in word and doctrine?

3. Are ministers and elders in unity one with another, and with the meetings to which they belong? manifesting a religious concern for the advancement of truth, and the support of our discipline?

4. Are ministers and elders good examples in uprightness, temperance, and moderation, and careful to train up their families in plainness of dress and simplicity of manners, becoming our religious profession?

Advices to Ministers and Elders

1. Let all, in their testimonies, be cautious of using unnecessary preambles, and of asserting too positively a divine impulse; the baptizing power of truth accompanying their words, being the true evidence.

2. Let all read the Holy Scriptures frequently and be careful neither to misquote nor misapply them.

3. Let ministers be careful how they enter upon disputed points in their testimony; or of making such objections as they do not clearly answer.

4. Let all be cautious of interrupting the solemnity of meetings, by unnecessary additions towards the conclusion.

5. Let all be careful not to hurt their service by tones, avoiding all affectation, and those gestures which do not comport with Christian gravity.

6. And, lastly, let all dwell in that which gives ability to labor successfully in the Church of Christ, adorning the doctrine they deliver to others, being examples of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.

Extract from George Fox's Letter to the Governor of Barbados, 1671

We do own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things both in heaven and in earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor and glory, dominion, praise, and thanksgiving, both now and forevermore.

And we own and believe in Jesus Christ, His beloved and only-begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost. and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities, or powers; all things were created by Him. And we do own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried and rose again the third day by the power of His Father, for our justification; and that He ascended into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe that there is no other foundation to be laid than that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, that taketh away the sin of the world!" (John 1:29.) We believe that He alone is our Redeemer and Saviour, even the Captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the Seed of the woman that bruises the serpent's head, to wit, Jesus Christ, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of Him) our wisdom and righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls; He is our Prophet, whom Moses long since testified of saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every should that will not hear that prophet shall be destroyed from among the people." (Acts 3:22,23.)

He it is that is now come, "and hath given us an understanding that we may know Him that is true." He rules in our hearts by His law of love and of life and makes us free from the law of sin and death. We have no life, but of Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, that makes peace and reconciliation between God offended and us offending; He, being the Oath of God, the new covenant of light, life, grace, and peace; the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He

whom the high-priest raged against and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night whilst they slept" After He was arisen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who, as the Scripture itself declares (2 Peter 1:21) spake as they were moved by the Holy Ghost. We believe they are to be read, believed, and fulfilled (He that fulfills them is Christ); and they are “profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3: 16-17); and are able to make wise unto salvation, “through faith in Christ Jesus.”

Declaration of Faith Issued by the Richmond Conference in 1887

(It should be understood that the quotations from Scripture are made from the Authorized Version unless stated to be from the American Standard Version.)

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

Of God

We believe in one holy, almighty, all-wise, and everlasting God the Father, the Creator and Preserver of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made, and by whom all things consist; and in one Holy Spirit, proceeding from the Father and the Son, the Reprover of the world, the Witness for Christ, and the Teacher, Guide, and Sanctifier of the people of God; and that these three are one in the eternal Godhead; to whom be honor, praise, and thanksgiving, now and forever. Amen.

(Taken from these verses: Isa. 6:3; Isa. 57:15; Gen. 17:1; Rom. 11:33; Rom. 16:27; Psa. 90:1, 2; Matt. 11:25-27; Gen. 1:1; Job 7:20; John 1:3; Col. 1:17; John 15:26; John 16:7; John 16:8; John 15:26; John 14:26; John 16:13; II Thess. 2:13; Matt. 28:19; John 10:30; John 17:21.)

The Lord Jesus Christ

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Saviour, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father. He hath declared Him. In Him was life, and the Life was the light of man. He is the True Light which lighteth every man that cometh into the world; through whom the light of truth in all ages has preceded from the Father of lights. He is the

eternal Word who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator and Redeemer; for by Him were all things created that are in heaven and that are on earth, visible and invisible. Conceived of the Holy Ghost, born of the Virgin Mary, the Word was made flesh and dwelt amongst men. He came in the fullness of the appointed time, being verily foreordained before the foundation of the world, that He might fulfill the eternal counsel of the righteousness and love of God for the redemption of man. In Him dwelleth all the fullness of the Godhead bodily. Though He was rich, yet for our sakes He became poor, veiling in the form of a servant the brightness of His Glory that through Him the kindness and love of God toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good; for us He endured sorrow, hunger, thirst, weariness, pain, unutterable anguish of body and of soul, being in all points tempted like as we are; yet without sin. Thus, humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example of all righteousness in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed, as true God and perfect man, a Redeemer, at once able to suffer and almighty to save. He became obedient unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; in whom we have redemption through His Blood for the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and not otherwise. He was buried and rose again the third day according to the Scriptures, becoming the firstfruits of them that sleep, and having shown himself alive after His passion, by many infallible proofs. He ascended into heaven, and hath sat down at the right hand of the majesty on high, now to appear in the presence of God for us.

With the apostles who beheld His ascension we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." With the apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus." And now, whilst thus watching and waiting, we rejoice to believe that he is our King and Saviour. He is the only Mediator of the new and everlasting covenant, who makes peace and reconciliation between God offended and man offending; the great High Priest whose priesthood is unchangeable. He is able to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them.

All power is given unto Him in heaven and in earth. By Him the world shall be judged in righteousness; for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. All that are in the

tombs shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment. (John 5:28, 29, R. V.) We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in True faith to be prayed unto, and His name to be called upon, as the primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son.

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in Faith and love in that fellowship which is with the Father and the Son. Of this church the Lord Jesus Christ is the alone Head.

All its true members are made one in Him. They have washed their robes and made them white in His precious blood, and He has made them priests unto God and His Father. He dwells in their hearts by faith and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.
(Taken from these verses: Paragraph 1—John 1:18; John 1:4, 9; James 1:17; John 1:1; Col. 1:13-16; Matt. 1:20, 23-25; Luke 1:35; John 1:14; Gal. 4:4; I Peter 1:20; Isa. 11:1-5; Isa. 52:13-15; Col. 2:9; Phil. 2:7; Titus 3:4; Acts 10:38; Isa. 53:4; Luke 12:50; 19:41; 22:44; John 4:6; Luke 22:43, 44; Heb. 4:15; I Peter 2:21; Matt. 3:15; Paragraph 2—Eph. 4:13; Phil. 2:8; I John 2:2; Eph. 1:7; I Cor. 15:4, 23; Acts 1:3; Heb. 1:3; 9:24; Acts 1:11, 7; Rev. 22:20; I Tim. 2:5; Heb. 9:15; 4:14; 7:24, 25; Matt. 28:18; Acts 17:31; John 5:22, 23; Paragraph 4—Eph. 1:22; Rev. 7:14; 1:6.)

The Holy Spirit
We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son. He is the Comforter "Whom," saith Christ, "the Father will send in my name." He convinces the world of sin, of righteousness, and of judgment. He testifies of the glorified Jesus. It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins and opens the inward eye to behold the Lamb of God that taketh away the sin of the world. Coming in the name and with the authority of the risen and ascended Saviour, He is the precious pledge of the continued love and care of our exalted king. He takes of the things of Christ and shows them, as a realized possession, to the believing soul. Dwelling in the hearts of believers, He opens their understanding that they may understand the Scriptures, and becomes to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus, the witness to his adoption into the family of the redeemed; the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life or holiness but the influence of the Holy Spirit of God bestowed on mankind in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man preeminence above the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God, as a being not only intelligent but responsible, for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound.

The Holy Spirit must ever be distinguished both from the natural faculty of reason, which when unsubjected to His holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see, and as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem. *(Taken from these verses: Matt. 28:19; II Cor. 13:14; John 16:8, 14; John 14:17, 26; Eph. 2:1; 1:13, 14; Rom. 8:15, 16.)*

The Holy Scriptures

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ, "These are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through His name." (John 20:31) The Scriptures are the only divinely authorized record of the doctrines which we are bound as Christians to accept and of the moral principles which are to regulate our actions.

No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever anyone says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness

of the New; thus, will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper, and richer experience of His truth and love.

Man's Creation and Fall

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his maker. Being free to obey or disobey, he fell into transgression, through unbelief, under the temptation of Satan and thereby lost that spiritual life of righteousness in which he was created; and so death passed upon him as the inevitable consequence of his sin. As the children of fallen Adam, all mankind bear his image. They partake of his nature and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again." But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God through the redemption which is in Christ Jesus.

(Scriptures verses quoted are Gen. 2:7; 1:26, 27; 3:1-7; Rom 5:12, John 3:7.)

Justification and Sanctification

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins and imparts to us a new life. It is received, not for any works of righteousness that we have done, but in the unmerited mercy of God in Christ Jesus. Through faith in Him and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world is the appointed manifestation both of the righteousness and love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law, in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus. From age to age, the sufferings and death of Christ have been a hidden mystery and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convincing power of the Spirit, life is revealed in that death.

As he looks upon Him who was wounded for our transgressions, and upon whom the Lord was pleased to lay the iniquity of us all, his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Saviour died; whilst, in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ; by Whom we have now received the atonement.

We believe that in connection with justification is regeneration; that they who come to this experience know that they are not their own; that being reconciled to God by the death of His Son, we are saved by His life; a new heart is given and new desires; old things are passed away, and we become new creatures through faith in Christ Jesus. Our wills being surrendered to His holy will, grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

Sanctification is experienced in the acceptance of Christ in living faith for justification, insofar as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin and to enable His believing children always to triumph in Christ. How full of encouragement is the declaration, "According to your faith be it unto you." Whosoever submits himself wholly to God, believing and appropriating His promises and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul, and strength, and be able to say with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Thus, in its full experience sanctification is deliverance from the pollution, nature, and love of sin. To this we are everyone called that we may serve the Lord without fear, in holiness and righteousness before Him all the days of our life. It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer and is kept in constant dependence upon his Saviour, walking in the light in the loving obedience of faith.
(Taken from these verses: Paragraph 1—John 3:16; Titus 3:5; I John 2:2; Rom. 3:31, 26; Isa. 53:5, 6; Rom. 5:11; Paragraph 2—I Cor. 6:19; Rom. 5:10; II Cor. 5:17; Rom. 5:21; Paragraph 3—I Cor. 6:11; II Cor. 2:14; Matt. 9:29; Rom. 8:2; Luke 1:74, 75; I Thess. 5:23, 24; I John 1:7.)

The Resurrection and Final Judgment
We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and unjust, and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained. For, as saith the apostle, "We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done, whether it be good or bad."

We sincerely believe not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory, but that all the wicked, who live in rebellion against the light of grace and die finally impenitent, shall come forth to the resurrection of condemnation. The soul of every man and woman shall be reserved in its own distinct and proper being and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body; that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality," the change shall be such as will accord with the declaration. "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection.

"Our citizenship is in heaven" (R. V.), from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment but the righteous into eternal life." (R. V. Matt. 25:46.)
(Verses quoted are: Paragraph 1—Acts 24:15; 17:31; II Cor. 5:10; Paragraph 2— I Cor. 15:44, 53, 50; Luke 20:36; Paragraph 3—Phil. 3:20, 21.)

Baptism
We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord, in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to His real meaning. We reverently believe that, as there is one Lord and one faith, so there is under the Christian dispensation but one baptism, even that whereby all believers are baptized in one Spirit into one body. (I Cor. 12:13, R. V.) This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh, but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God by the resurrection of Jesus Christ in the experience of His love and power as the risen and ascended Saviour.

No baptism in outward water can satisfy the description of the apostle of being buried with Christ by baptism unto death. It is with the Spirit alone that any can thus be baptized. In this experience the announcement of the forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost and with fire." In this view we accept the commission of our blessed Lord as given in Matthew 28:18-20, R. V.: "And Jesus came to them and spake unto them saying, 'All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.'"

This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership—in its nature essentially spiritual—with a mere ceremony of a typical character. Otherwise, it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostle, to have disclaimed that which would in that case have been the essence of his commission when he wrote, "Christ sent me not to baptize but to preach the Gospel." Whenever an external ceremony is commanded, the particulars, the mode, the incidents of that ceremony become of its essence. There is an utter absence of these particulars in the text before us which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the church to Him and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit. *(Taken from these verses: Eph. 4:4, 5; I Peter 3:21; Rom. 6:4; Matt. 3:11; II Cor. 11:5; I Cor. 1:17.)*

The Supper of the Lord

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make us of a variety of symbolical utterances, but he often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declarations, "The words that I speak unto you, they are spirit and they are life." The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour alluded at the last supper, is expressly declared by the prophet to be "not according to the old." We cannot believe that in setting up this new covenant the Lord intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of

the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. “I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church in a gracious, abiding manifestation the ***real presence*** of the Lord. As the great remembrancer through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. “Behold,” saith the risen Redeemer, “I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me.”

In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Saviour’s peace and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.” (Taken from these verses: John 6:63; Jer. 31:32; Heb. 8:9; John 14:16; Rev. 3:20; I Cor. 10:16, 17.)

Public Worship

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in spirit and in truth. We recognize the value of silence, not as an end but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God and to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshipped.

The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law by offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary and graciously provided spiritual offerings for the service

of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart, the simple exercise of faith, the self-denying service of love—these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare by His Spirit in the hearts of them that receive Him and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects and qualifies those who are to present His message or engage in other service for Him; and hence, we cannot commit any formal arrangement to anyone in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts for the needs both of the church and of the world, and we desire that the church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed; and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive church so now also, He confers spiritual gifts upon women as well as upon men, agreeable to the prophecy recited by the apostle Peter, “It shall come to pass in the last days, saith God, ‘I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy’.” Respecting which the apostle declares, “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” As the gift is freely received, so it is to be freely exercised in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord and blessed is that ministry in which man is humbled, and Christ and His grace exalted. “He that is greatest among you,” said our Lord and Master, “let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth.”

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them and to promote their efficiency by all means in its power. And while, on the one hand, the Gospel should never be preached for money, on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the Gospel to every creature." Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn and learning that he may obey. He humbly places himself at his Lord's disposal, and when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond in childlike reverence and love, "Here am I, send me."
(Taken from these verses: Paragraph 1—John 4:24; Eph. 5:19; Paragraph 2—I Cor. 12:4-6; Paragraph 3—I Cor. 12:7; Paragraph 4—Acts 2:17, 39; Matt. 10:8; Acts 20:33-35; Paragraph 5—Luke 22:26, 27; Paragraph 6—Acts 8:20; 20:33-35; Paragraph 7—Mark 6:15; Isa. 6:8.)

Prayer and Praise
Prayer is the outcome of our sense of need and of our continual dependence upon God. He who uttered the invitation, "Ask and it shall be given you," is Himself the Mediator and High Priest who, by His Spirit, prompts the petition and presents it with acceptance before God. With such an invitation, prayer becomes the duty and privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me as a sinner," and at every stage of the believer's course, prayer is essential to his spiritual life.

A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications. A life of prayer cannot be other than a life of praise.

As the peace of Christ reigns in the church, her living members accept all that they receive as from His pure bounty, and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, in families, or in congregations, they will be still praising Him, heart answering to heart, "Bless the Lord, O my soul; and all that is within me, Bless His holy name."
(Scripture verses quoted are Matt. 7:7; Luke 18:13; Zech. 12:10; Psa. 84:4; 103:1.)

Liberty of Conscience in its Relation to Civil Government

That conscience should be free and that in matters of religious doctrine and worship man is accountable only to God are truths which are plainly declared in the New Testament, and which are confirmed by the whole scope of the Gospel and by the example of our Lord and His disciples. To rule over the conscience and to command the spiritual allegiance of his creature man are the high and sacred prerogatives of God alone. In religion, every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth.

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection in connection with law and order. Civil government is a divine ordinance, instituted to promote the best welfare of man; hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.
(Taken from these verses: John 4:24; Rom. 13:1; I Peter 2:13-16.)

Marriage

Marriage is an institution graciously ordained by the Creator Himself for the help and continuance of the human family. It is not a mere civil contract and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life (Matt. 19:5, 6), designed for the mutual assistance and comfort of both sexes, that they may be helpmates to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns and should be entered upon discreetly, soberly, and in the fear of the Lord.

Peace

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law giver and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe Him who hath said, "Love your enemies." In enjoining this love and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also. When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace in strict conformity with His command.
(Scripture verses quoted are Matt. 5:44; Luke 6:27; Isa. 2:4; Micah 4:1.)

Oaths
We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all" (Matt. 5:34); and we believe any departure from this standard to be prejudicial to the cause of truth, and to that confidence between man and man, the maintenance of which is indispensable to our mutual wellbeing. This command, in our persuasion, applies not to profane swearing only but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

The First Day of the Week
Whilst the remembrance of our Creator ought to be at all times present with the Christian, we would express our thankfulness to our Heavenly Father that he has been pleased to honor the setting apart of one day in seven for the purpose of holy rest, religious duties and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ and to seek those things that are above where he sitteth at the right hand of God (Col. 3:1). May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

Appendix E—National Association of Evangelicals

Rocky Mountain Yearly Meeting of Friends, through its association with Evangelical Friends Church Church/North America Region, is a member of the National Association of Evangelicals, whose purpose is to promote Christian faith and practice across the nation and to cooperatively join to accomplish projects which individual Yearly Meetings or denominations would not be able to complete. The National Association of Evangelicals (NAE) serves both individuals and churches, providing essential services in major areas of evangelical interest and concern, assisting committed Christians as they seek spiritual involvement. It is the feeling of Rocky Mountain Yearly Meeting that such an association strengthens the witness of the evangelical constituency in our communities. Both local church and individual memberships to the National Association of Evangelicals are encouraged. Through NAE, Friends are unitedly involved in the following:

Church-Related Ministries

Church Extension and Home Missions—The Commission stimulates interest in establishing new churches, in work among underprivileged groups and communities, rescue missions, etc., in voluntary united action in these areas.

Evangelical Churchmen—The Commission encourages laymen to work through their churches for revival and lay-evangelism and calls them to full surrender to God for the answers to problems in all relationships.

Evangelism and Spiritual Life—Seeing America's greatest needs as revival and lay-witnessing, this Commission encourages spiritual revival in every phase of the NAE movement for a nationwide evangelistic emphasis of lay-witness.

Stewardship—The Commission promotes, through workshops, NAE publications and affiliated denominations and churches, total stewardship of the Christian's resources: time, talents, finances.

Sunday School—Through its activities in the National Sunday School Association, affiliated with the NAE, inspires growth and increasing excellence in Sunday School and youth work.

Theology Commission—provides a platform from which evangelical theology may speak in shaping the direction of the church in the world.

Women's Fellowship—promotes all phases of the NAE movement in local churches and communities, emphasizes a deeper spiritual life among church women, forms auxiliaries for cooperative effort.

Community-Related Ministries
Evangelical Action—The Office of Public Affairs, Washington, D.C., and the Commission speak for freedom to preach the gospel, take quick and effective action in matters affecting religious liberty and practice.

Radio-TV Broadcasting—The National Religious Broadcasters includes the larger evangelical broadcasters of America and represents their interests in withstanding efforts to eliminate this ministry.

Social Concerns—The Commission serves as an education medium on social needs, coordinates the work of evangelical welfare agencies, and encourages the application of biblical principles to the social needs of the day.

Educational-Related Ministries
Christian Day Schools—The National Association of Christian Schools as an affiliate of NAE, arouses the evangelical public conscience on the necessity of Christian-based elementary and secondary education and aids in setting up Christian day schools, providing teacher training, placement and other services.

Higher Education—The Commission and its subsidiary committees in seminary, college, Bible college and university education serve the evangelical movement through interest in textbooks, classroom techniques, business management, public relations, accreditation, etc.

World-Related Ministries
Chaplaincy—Through this Commission, evangelical chaplains are provided from the NAE membership for the Armed Services, industry and public institutions.

Foreign Missions—Through the Evangelical Foreign Missions Association, voluntary united action among evangelical mission leaders in expedited. The Washington, D.C. office handles public relations, passports, visas, legal matters and contact with diplomats.

World Evangelical Fellowship—As one of the members of the World Evangelical Fellowship, the NAE promotes the work of the World organization in America. Through the WEF, the NAE represents American evangelicals with an international witness beyond missionary activity.

World Relief—The Commission sends millions of dollars in food and clothing to many parts of the world to aid those who suffer. Always included is a gospel message in the language of the needy.

Appendix F—Glossary of Friends Terms

Academy—a secondary school especially common in the late 19th and early 20th centuries.

Affirmation—a solemn declaration of truth accepted by the courts in place of a legal oath.

Appoint—to choose a church officer, board member, or committee member by vocal approval of nominations. Decisions and elections are rarely determined by formal vote (see "sense of the meeting").

Area meeting—a loose organization of the local churches/meetings in a given geographic proximity.

Birthright membership—historically, a membership based solely on the fact of Friends parentage at the time of birth, discontinued in 1902 by those yearly meetings that adopted the Uniform Discipline. Now it is a term wrongly used by adults whose Friends parents enrolled them as associate members at birth.

Certificate—an official card or paper granted to a minister or other Christian worker. It authenticates his or her character or position and authorizes service among Friends.

Church—the body of all true believers in the Lord Jesus Christ; also used to denote a particular local meeting or its meetinghouse.

Clerk—a duly appointed officer for business meetings, usually designated by the duty performed such as presiding clerk, recording, clerk, or reading clerk.

Concern—a God-given interest or sense of responsibility for initiating certain action relative to people in the church or to the business of the church. A "concerned Friend" is the member who feels the responsibility or interest.

Convinced Friend—historically, any adult who became a Friend by his or her own choice, under the direction of the Holy Spirit.

Conservative Friend—(previously nicknamed Wilburite) the branch of Friends arising from separations between the years of 1845 and 1904. Most continue to practice unprogrammed worship.

Discipline—a common name for the book of *Faith and Practice*, a constitution or manual for the conduct of Friends business procedures, and a statement of faith for a particular yearly meeting.

Elders—historically, an official position in the monthly meeting, held by three or more members chosen for their spiritual gifts, maturity, and qualifications. Normally, elders are members of the Spiritual Life Ministries Committee in a local church.

Evangelical Friends Church International (EFCI/NA)—a cooperative group of yearly meetings who share resources and responsibilities for a national ministry. Rocky Mountain Yearly Meeting is a member of EFCI/NA.

Extension Meeting—a new congregation of worshipers, usually under the sponsorship of a nearby local Friends meeting (page 22, Extension Meetings).

Friends General Conference (FGC)—a cooperative group of Friends yearly meetings. Most are non-pastoral and have unprogrammed worship services.

Friends United Meeting (FUM)—a cooperative group of Friends yearly meetings (formerly the Five Years Meeting). Most member meetings are orthodox in doctrine, have pastors for their meetings, and a programmed worship service.

Hicksite Friends—a nickname for the sympathizers of Elias Hicks after the Great Separation of 1827-1828 between orthodox and liberal Friends. Former Hicksite yearly meetings became members of Friends General Conference, formed in 1900.

Inner Light—a misnomer for "Inward Light," the Light of Christ or illumination of the Holy Spirit in the revealing and convicting of sin which leads to salvation and in the direction and guidance provided the true believer by the Holy Spirit. This Light never contradicts Holy Scripture.

Local meeting—the historic name for a congregation of Friends who assemble together regularly.

Meeting—a general term for any group of Friends, their organization, their assemblies for fellowship, worship, or business.

Meetinghouse—the historic term for the building in which Friends assembled for worship.

Monthly meeting—historically, the term used for the smallest unit of organization among Friends, comprising one or more congregations. It is now referred to as the local meeting or local church.

Orthodox Friends—historically, the branch of American Friends after the Separation of 1827-1828 that adhered to the Discipline, upheld the authority of the elders, and favored evangelical theology, but adopted no formal creed. The orthodox

groups suffered later divisions between Progressives (Gurneyites) and Conservatives (Wilburites) on matters of methods.

Overseers—historically, an official position in the monthly meeting held by two or more members chosen to exercise watchful care and affectionate oversight for the maintenance of consistent moral living by members of the meeting. This is now cared for by the Spiritual Life Committee in the local church.

Plain language—the practice of early Friends in consistently using the singular forms (thou, thee, thy) in place of the plural forms (you, your) when addressing individuals of all social levels. Also, the use of numbers in naming the days of the week or months of the year instead of their more common names, most of which are derived from the names of pagan deities.

Quarterly meeting—historically, the term used for the intermediate unit of Friends organization and comprising two or more monthly meetings in a given area of the yearly meeting. Today, they are referred to as area meetings and their business responsibilities have been eliminated.

Queries—historically, a specified list of questions to be read in monthly meeting and quarterly meeting sessions as a reminder of the high standards of moral and spiritual life which Friends seek to hold, now called a Personal Inventory.

Quietism—a form of mysticism, especially characteristic of Friends from about 1690 to 1825. During this period, Friends believed that even regenerated human nature is unreliable, thus God can reveal Himself only when "creaturely" activities are suspended. This practice kept Friends aloof from the world, narrowed their vision, and caused a loss of the evangelistic aggressiveness which characterized first-generation Friends.

Recording—the process of formal recognition by the yearly meeting of pastoral giftedness. Friends believe it is God who ordains. The yearly meeting records the evidence of ordination by God.

Representative—an appointed delegate of a local church/meeting to the business sessions of the yearly meeting.

Sense of the meeting—during a meeting that requires a decision, the Presiding Clerk may need to discern how the Holy Spirit is leading the congregation in that process. Although the group may not reach a unanimous decision, through prayer and discernment the Clerk will determine the will of God as it concerns the meeting. This is one reason Friends give prayerful consideration to the naming of leadership.

Society of Friends—the legal name of the denomination in England, made necessary by the restrictions imposed by the established Church of England. The term is retained by many yearly meetings in America, but others are known legally as the Friends Church.

Testimonies—historically, a term referring to the distinctive practices and attitudes adopted by Friends because of certain religious convictions, especially regarding social and religious practice. Today, the term is used more frequently in the public witness of a personal relationship with God.

Unprogrammed meetings—those meetings without paid pastors whose worship services are held on the basis of holy obedience, without prior arrangement or program, usually characterized by prolonged periods of silence and meditation. Programmed meetings are those with paid pastors whose worship services are also held on the basis of holy obedience, usually characterized by prior arrangement or format. Most programmed meetings include in their services a period of open worship for silent reflection and listening to God.

Yearly meeting—instead of districts or dioceses, yearly meeting is the label used for the regional organization of Friends churches. The members of the yearly meetings work together to direct and enhance ministry in the local churches throughout their local area and around the world. The members of the yearly meeting regions meet annually for fellowship, inspiration, and strategic development.

Appendix G—Evangelical Friends Church International Statement of Faith

The Holy Bible

We believe that the 66 books of the Holy Bible were given by the inspiration of God; that there can be no appeal from these Scriptures to any other authority whatsoever; that they are able to make one wise unto salvation through faith that is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as Christ works through the disciplined and dedicated minds of those within His Church; that any professed guidance that is contrary to these Scriptures must be counted as a delusion.

God

We believe in one God, revealed through the Holy Spirit in the person of Jesus Christ; that He is both the creator and preserver of all things visible and invisible; that He alone is worthy of worship, honor, glory, dominion, praise, and thanksgiving both now and forevermore; and that in the unity of the Godhead, there exists three persons: Father, Son, and Holy Spirit, inseparable in divinity, power, glory, and eternity.

Jesus Christ

We believe Jesus Christ to be the only begotten Son of God; that He was conceived by the Holy Spirit and born of the virgin Mary; that He is the express image of the invisible God; and that He combines within Himself both the nature of God and the nature of man in one perfect indivisible personality, the God-man.

We believe that He was crucified as a substitutionary atonement for us and for the sins of the whole world, making provision whereby each person may find the forgiveness of sins, the power for a new life, and be brought back into a perfect relationship with the Father.

We believe that He arose from the dead, ascended to the right hand of God, making intercession for us, and that He will come to earth again to receive His Church unto Himself and to judge the world in righteousness.

Holy Spirit

We believe the Holy Spirit to be the third person of the Trinity, proceeding from both Father and Son, but equal with them in authority, power, and glory; that He convicts the world of sin, imparts life to the penitent believer, sanctifies the child of God, empowers the disciple for service to others, and enables each one by His indwelling presence to love God supremely.

People

We believe that God created people as male and female in His own image; that they enjoyed unbroken fellowship with their maker; and that their whole life centered in the

person of God. We believe that people fell from this original state by an act of transgression; that in this fall they suffered the immediate loss of their perfect relationship to God, making self the center of their life; and that in this act they suffered immediate spiritual death. All people are born in this disposition to sin. We own no principle inherent naturally by which they may be saved, except by the grace of our Lord Jesus Christ as a provision for all people.

Marriage and Sexuality

God designed marriage for humanity. As first described in Genesis and later affirmed by Jesus, marriage is a God-ordained, covenant relationship between a biologically born male and a biologically born female. This lifelong, sexually exclusive relationship brings children into the world and thus sustains the stewardship of the earth. Biblical marriage—marked by faithfulness, sacrificial love, and joy—displays the relationship between God and his people.

Salvation

We believe that by the grace of our Lord Jesus Christ, and by the direct and immediate agency of the Holy Spirit, people can be recovered from their fallen state through divine enlightenment, forgiveness of sin, regeneration and sanctification of their affection, and the final glorification of their bodies; that in this life they can love God with all their heart, soul, mind, and strength, that they can live in victory over known sin and enjoy unbroken fellowship with the Heavenly Father; and that once more their whole lives may center in and revolve around their Creator and Redeemer.

We believe that the experience of sanctification is the work of God's grace by which affections are purified and exalted to a supreme love to God and others, and the believer is empowered to witness of the living Christ. This is accomplished by the filling with the Holy Spirit in the life of a dedicated and believing child of God; that this is both an act in which the heart is purified by faith and a process in which the life is continuously disciplined into paths of holiness. By submission and availability to Jesus Christ, people become channels for Christ to do His work in this present age.

The Church

We believe that all those persons who repent of their sins, believe in and receive Jesus Christ as their Savior, are born again into His kingdom by the Holy Spirit, and that these constitute the Church of Jesus Christ. This Church we believe to be spiritual in nature, universal in scope, holy in character, and redemptive in her life and purpose.

We believe that wherever two or three are gathered together regularly and faithfully in the name of Christ, He is truly present in the person of the Holy Spirit and that such an assembly is a local church, the visible expression of His body and the Church universal.

We believe that believers must relate themselves to the local and visible body of Christ being fitly framed together with others into a holy temple in the Lord and built together for a habitation of His Holy Spirit.

Christian Ministries

We believe that, in the church, the believer is committed to both the worship and the work of God; that this work involves not only personal righteousness as the fruit of a new life, but the ministry of evangelism and teaching; that in this commission of Christ every believer is involved in the stewardship of the kingdom, and that is fulfilled only by faithful service in and through the fellowship of His church; and that this work is continuous until Christ comes again calling the Church unto Himself. We believe that all Christians are called upon to witness by word and by deed within a sinful world, not returning evil for evil, but in Christlikeness demonstrating love, forgiveness, and the way of peace.

We believe that in the fellowship of His body, the Holy Spirit gives to every member a gift to be exercised for the mutual advantage of every member in the body, and for the influence of the Church upon those outside; the ministry is a special calling given to certain ones whom God ordains for a service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, administration, or other kinds of service to humanity.

Liberty

Regarding Christian liberty we recognize that among evangelical Friends and among the larger body of evangelical Christians there are minor differences of faith and practice, due in part to historical and cultural differences and our imperfections. We look forward to the time when we shall all come into a greater unity of the faith. Until then we believe that in biblical essentials there must be unity, that in nonessentials there must be liberty, but in all things, there must be charity.

Spiritual Realities

We believe that both Christian baptism and communion are spiritual realities which are not dependent upon physical and outward ordinances; that baptism is an inward receiving of the Holy Spirit in which He becomes Lord over all--guiding, cleansing, empowering, and in general, representing God to us in immediate experience; that communion is the daily receiving and realization of Jesus Christ as Savior and Lord; that this communion is dependent not only upon the condition of the believer walking daily in the light of Christ but also in the historic act of Christ on Calvary as His body was broken and blood shed once and for all for us; that Christ thus becomes a daily personal spiritual reality known immediately in Christian experience; and that through Him and the baptism of the Holy Spirit, God and divine realities are known experientially and immediately.

Resurrection and Judgment

We believe in the second coming of Christ; that at His coming the dead shall be resurrected, some to everlasting glory and others to everlasting condemnation; that we shall all stand before the judgment seat of Christ to receive recompense for the things done in the body; that the judgment of the blessed shall be unto heaven, and the judgment of the lost shall be unto hell; that the punishment of the wicked and the blessedness of the righteous shall be everlasting; that this judgment is in the hands of our compassionate Redeemer, who does all things after the counsel of His wisdom, love and holiness.

Appendix H—Sample Membership Certificates

Certificate for Active Membership in the Friends Church

Having accepted Jesus Christ as my personal Savior, having experienced the new birth (John 3:5-8) through faith in the atoning blood of the Lord Jesus Christ, having considered favorably the doctrines and practices of Rocky Mountain Yearly Meeting of the Friends Church, and desiring to be associated with those of like precious faith in Christian fellowship—I hereby apply for church membership.

The privileges and blessings which Christians have in association with one another in the Church of Jesus Christ are very sacred and precious. There is a hallowed fellowship and sacred association which cannot be found anywhere else. In the church we have the affectionate care of pastors and elders, the teaching of God's Holy Word, and the helpful inspiration of group worship. There is cooperation in service, accomplishing for God that which cannot otherwise be done effectively.

I understand that membership in the church implies an obligation on my part to support its interests by:

1. Living a consistent and godly life.
2. Attending the regular and announced services, unless hindered by a reason I can conscientiously give to my Lord and Master.
3. By systematically contributing to the budget of expense as the Lord shall prosper me.

I feel that I am in harmony with the doctrines of the Christian religion as held by the church, and, if at any time I find I can no longer conscientiously work in harmony and fellowship with the church, I shall quietly withdraw and request that my name be dropped from the membership.

Printed Name_____

Address_____

Birthdate_____ Signature_____

Name of spouse and children_____

By Profession of Faith _____ By Transfer_____

Name and address of church for request of transfer:

_____

Signature of Recommendation_____

Presiding Clerk_____ Date_____

Certificate of Affiliate Membership in the Friends Church

This is to certify that _____, having declared faith in the Lord Jesus Christ and Savior and adhering to the Basic Beliefs of the *Faith and Practice* of Rocky Mountain Yearly Meeting of the Friends Church, has been received as an affiliate member.

As such, he or she is entitled, while retaining membership elsewhere, to the privilege of participation in the business of this Friends church or Friends meeting, _____.

It is understood that he or she will recognize and fulfill, while this relation remains, the obligation of regular attendance in the services, active moral support of the church and its work, and liberal giving toward its financial program. This membership may be terminated at any time but should be reviewed for reinstatement at the end of three years from the date listed below.

_____ _____

(Presiding Clerk) *(Date)*

****

Certificate of Associate Membership in the Friends Church

This is to certify that _____ a minor child under the age of 18 has been received as an associate member.

This membership will serve until such time the child is of age either to desire to become an active member in the meeting or to disassociate with the meeting for one reason or another. By age 21 the associate member must change his or her membership status with the meeting or the name will be automatically dropped from the membership rolls. It is the desire of the Friends Church that associate members grow in Christ and continue with the Friends Church in some location.

Name of Parents_____

Child's Birthdate_____

Presiding Clerk_____

Date_____

Certificate of Membership Transfer in the Friends Church

Name of person(s) recommended for transfer (please include status of membership, i.e., active, associate, affiliate):

Name of local church/meeting recommending the transfer:

To: _____ Friends Church

Date:_____

The above-mentioned person(s) moved and settled within the limits of your meeting. THIS IS TO CERTIFY that, upon due inquiry, no obstruction appears to the issuing of a Certificate of Transfer for these members. We therefore recommend the following into your care:

_____

_____

Please acknowledge your receipt of this transfer by signing the form below and returning a copy to our meeting.

_____ _____

(Presiding Clerk) *(Date)*

Completion of Transfer

We have received the transfer as described in this certificate and accept the person(s) upon your recommendation into membership with us.

Approved by _____

Date_____

Presiding Clerk_____

Please copy completed form and return original to the meeting recommending the transfer.

Appendix I—Rocky Mountain Yearly Meeting Process of Recording

The goal of the Rocky Mountain Yearly Meeting (RMYM) pastoral recording process is to recognize men and women within RMYM, who are called into and gifted for pastoral ministry. God's calling is accompanied by the Holy Spirit's gifting in communication of the gospel and in the building up of followers of Jesus.

Communication of the gospel and bringing followers of Jesus to maturity are not ends but means to deepening relationships with God, the community of believers, and those who have not yet entered the Kingdom. Because of the influential role of the pastor, RMYM takes the recording process seriously. In addition to the pastor's function and role in leading a community of believers, the pastor must also reflect the life of Jesus in recognizable ways. To that end, this recording process includes a framework of pastoral competencies to guide the recording process in the freedom of the ongoing work of the Holy Spirit.

Vision for Recording

In partnership with RMYM, the local church is equipped to recognize the call and giftedness of its pastor, recognizing the ordination of God upon the pastor to communicate the gospel and build up the community of faith.

Mission for Recording

The local church, in partnership with RMYM, will evaluate pastoral candidates based on agreed-upon criteria and competencies to determine whether recognized ordination should be recorded in the Friends Church.

Threefold Purpose of the Recording Process

1. To provide a uniform process for the recording of pastoral ministers in RMYM, which will be recognized not only in the churches of RMYM but across the spectrum of Evangelical Friends Church in North America as well as internationally.
2. To achieve the outcomes stated above and specified in the fourfold approach to recording.
3. To provide those overseeing the recording process with the necessary tools to mentor, measure progress, and encourage the candidate towards the goal of becoming a recorded Friends minister.

Pastoral Competencies Framework

Because RMYM believes that a calling to and concern for pastoral ministry are imperative to the recording process, it is equally imperative that competencies accompany that calling and concern to achieve determined outcomes. To that end, the Yearly Meeting's

Recording Committee will work with local churches and candidates to achieve the following outcomes resulting from the recording process.

Articulate and Adhere to a Rule of Life
A Rule of Life reveals the spiritual disciplines that the candidate for recording will practice regularly—daily, weekly, monthly, and yearly—to nurture his or her spiritual life. Attention will be given to the candidate's spiritual development, including, but not limited to prayer life, scriptural and educational study, Christian meditation, silence and solitude, and stewardship.

Be Conversant in Friends History and Doctrine
Pastoral ministry within the Friends Church is shaped by the heritage of Evangelical Friends. Friends believe that Jesus is always with us as our Ever-Present Teacher, thereby providing for regular communion with him resulting in a life of obedient response.

Spiritual Gift Mix
Candidates must operate with the spiritual gift mix that he or she possesses, with the goal of fruitful ministry in the context of Evangelical Friends. The Holy Spirit has gifted all believers for ministry. Pastoral gifts often include the specific gifts of leadership, exhortation, and encouragement but could include many other combinations. The gift mix of the candidate will be explored. Pastors will be set free to minister confidently in the understanding that pastoral gifts for ministry have been confirmed by the local church/meeting as well as RMYM.

Exhibit Pastoral Competencies
Candidates will exhibit competencies in preaching, theology, and people skills as evidenced within the local church and RMYM.

Pastoral Temperament
Candidates will demonstrate a temperament which allows for the use the gifts and training he or she has received for ministry.

Procedures for Pastoral Recording

Local Church Implementation
Local Churches/Meetings interested in pursuing recording processes for their pastor will begin implementation of the process by completing these steps.

1. Send a letter of intent from the local Presiding Clerk and/or Spiritual Life Committee Chair to the Yearly Meeting Presiding Clerk, describing the calling and gifting of their candidate for Pastoral Recording.
2. The letter will include the name of a local church representative who will serve as a mentor to the candidate and will serve alongside of the RMYM Recording Committee.
3. Include an essay from the candidate which will provide a history of his or her calling and the spiritual gifts that have been recognized by self and others.

4. A response letter from the RMYM Presiding Clerk will be sent to the local church so that the following processes may begin.

Mentoring Process

Depending on the involvement of the local church, a mentoring process will be designed by the RMYM Recording Committee to ensure the fulfillment of competencies. The mentoring process could include the following steps.

1. The RMYM Recording Committee and mentor will have an initial meeting with the candidate to review the core competencies and develop a plan of action, which could include a reading list, educational plans and pursuits, other action items deemed necessary.
2. Monthly check-ins with the local church mentor or a representative from the RMYM Recording Committee regarding progress of the action plan.
3. After six months, the candidate will again meet with the RMYM Recording Committee and mentor to assess progress and adjust the action plan as needed.
4. An additional timeline then will be set for completion of the process.

Timeline for Completion

1. The RMYM Recording Process is not on a set timeline, rather the process is impacted by many variables (e.g., education, spiritual maturity, giftedness, clarity of calling, ministry experience).
2. Generally, the process will take two years.
3. Although pastoral recording will only be determined following completion of this process in a timely manner, it is the desire of Rocky Mountain Yearly Meeting to work with local churches and their candidates for a healthy process which will lead to hoped-for goals.
4. Upon clarity of calling and giftedness, as observed by the candidate, the local church, the mentor, and the RMYM Recording Committee, the Committee will present the candidate's name to RMYM Representatives for approval.
5. A public recording service at one of RMYM's two annual meetings will celebrate the pastoral recording.

The Fourfold Approach to Recording Competencies

The following core competencies will guide the RMYM Recording Committee, local church, mentor, and candidate in developing an action plan for the recording process.

Gifting and Calling

1. What are the spiritual gifts the candidate believes he or she possesses?
2. What are the spiritual gifts the local church/meeting has observed in the candidate?
3. Have the candidate and the local church/meeting taken spiritual gifts tests to help in that process? Please describe.

4. Describe the candidate's spiritual journey toward pastoral ministry? Specifically, how has he or she come to believe that there is a call from God toward pastoral ministry?

Educational Competency and Life Experience

1. What training has the candidate received or is now receiving that will help fulfill the calling and focus of gifting for ministry?
2. Describe the candidate's progress toward educational goals leading toward recording. Progress could include academic work and/or a prescribed reading list but should include training in Friends history and doctrine.
3. What are the on-the-job pastoral ministries in which the candidate is currently participating?
4. What life experiences from the past have helped to equip the candidate for pastoral ministry?

Spiritual Development

1. Describe the daily, weekly, monthly, and yearly disciplines (Rule of Life), which are engaged to nurture the candidate's relationship with Christ.
2. Does the candidate have a spiritual director or a mentor and are regular meetings scheduled?
3. Describe the frequency of meetings with that person and the goal of those meetings, or who it is that the candidate intends to meet with if there is currently no spiritual relationship of that nature.
4. Explain how the truths of God are changing the candidate's attitudes/behavior towards the church, the world, and self.

Pastoral Temperament

1. Demonstrate a level of training in Family Systems thinking as it relates to the family of origin, the nuclear family, and the congregational family.
2. Describe how conflict and anxiety within the family and the congregation will be addressed.
3. Describe the candidate's overall temperament using a temperament analysis tool of choice.

Completion of Recording Process

Following completion of the Action Plan and with the approval of the RMYM Recording Committee and the Local Church/Meeting, a date for public recognition and the official Service of Recording will be set, the Representative Body will be notified, and the Certificate of Recording will be prepared and signed.