

The
Faith *and* Practice

Rocky Mountain
Yearly Meeting
of the
Friends Church

**Building the Kingdom of God through
obedience to Christ**

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Part I

Friends History,
Belief,
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Chapter 1—Historical Summary

A. 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’ 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.

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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.

B. 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,

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- 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.

C. 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 unawakened 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 eleven American Yearly Meetings. This body was strengthened by the common bond of faith subscribed to in the 1887 Richmond Declaration of Faith.

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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.

D. 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 and Africa, 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 our early movement. Two of the Yearly Meetings which withdrew from Five Years Meeting in the early 1900s formed a new evangelical alliance in the early 1960s, along with Rocky Mountain Yearly Meeting and Northwest Yearly Meeting. This organization, Evangelical Friends International, is a worldwide movement with regions in North America, Africa, Asia, 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.

E. Friends in Rocky Mountain Yearly Meeting

As Friends moved into the Rocky Mountain area, meetings were established in the early part of the twentieth century. These meetings were sponsored by Nebraska Yearly Meeting. In 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 meetings on the Reservation with Navajo leadership. Missionary support staff continues living with the Navajo people, learning the language, and ministering to the needs of the churches and the people.

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

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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.

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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. For more complete statements on doctrine, refer to the historical documents in the Part IV: Appendix Section 1, 2, and 3 on pages 61 through 74.

1. 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.

2. 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

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worthy of worship. In the unity of the Godhead exist three equal and distinct, yet inseparable persons: Father, Son, and Holy Spirit.

3. 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.

4. 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.

5. 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.

6. 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

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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.

7. 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.

8. 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.

9. 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 of 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

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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

10. 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.

11. 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.

12. 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.

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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.

A. 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.

B. 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.

C. 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' 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 their wills while healthy and with sound judgement so that distribution of property may be done in justice, with wisdom, and to the satisfaction of their own minds;
- 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.

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D. 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 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. (See page 55 through page 57, Chapter 4—Marriage and Chapter 5—The Home)

E. 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.

F. 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. (See Section 3: Declaration of Faith Issued by the Richmond Conference in 1887 part N. Peace on page 74) 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 we should love one another. He consistently modeled loving actions. Jesus came to serve and to save. He challenges us to do the same.

Violence can take the form of physical or verbal abuse, intimidation, and manipulation. In the home, in our schools and neighborhoods, with family, friends, or strangers, we each choose how we relate and respond to one another. Even in those situations where we believe we are being wronged, Jesus calls us to respond with nonviolent, prayerful methods. Peace must start in the home.

G. 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 our advocacy on behalf of those who are faced with an unwanted pregnancy. It is our position that it is God's will for us to offer a practical ministry through education, discipleship, reconciliation,

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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 our 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.

H. 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 man and one 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, and bisexuals are to be welcomed into our 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.

I. 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 our allegiance to God. Through the civil government we 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.

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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.

J. 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.

K. 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.

L. 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.

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Chapter 1—Organizational Philosophy

A. 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. 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.

Each yearly meeting is independent in the transaction of its business.

B. 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 Meetings—operate by seeking the direction and leading of God in all business transactions.

C. Admission to Membership

The 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 (see pages 6 through 10, Chapter 2—Basic Beliefs and page 46, Chapter 1—Membership.) Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof.

D. Positions of Leadership

Qualifications for positions of leadership are dependent upon evidences 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

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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. (See page 13, L. Women in Ministry.)

E. Friends Meeting

A Friends Meeting is composed 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 prepare God's 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).

F. 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 2—General Organization

Section 1: The Local Meeting

A. Organization and Composition

1. Composition

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

2. 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.

3. 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.

4. Functions

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

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

5. Incorporation

Local 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.

6. Representation in the Yearly Meeting Sessions

The local meeting appoints annually one representative for each twenty resident active members or major fraction thereof to serve on the Representative Body of the Yearly Meeting. One of the representatives to Yearly Meeting shall be appointed to the local Executive Council. Alternates to serve as representatives may be appointed at the discretion of the meeting. Representatives are responsible to

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report on and assist in the implementation of all action taken at Yearly Meeting to the local meeting.

7. Extension Churches and Mission Points

A local meeting may be asked by the Yearly Meeting to sponsor an extension church in its geographical area (see page 24, D. New Work and New Meetings.) The extension meeting may appoint annually one representative to the Yearly Meeting sessions. A mission point may be initiated by the local meeting or by the Yearly Meeting and placed under the care of the local meeting strategically located.

B. Officers

1. 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 determine 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 (see page 23, part 5. 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.

2. Other Officers

The meeting also 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 Ministries Committee. The meeting may name such other personnel as it considers necessary.

3. Qualifications

All officers and committee chairpersons are to be active members of the meeting (see page 46, Chapter 1—Membership.)

C1. Committees—Full Committee Structure

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 Ministries;
- Christian Education Ministries;
- Stewardship Ministries (which include the trustees);
- Outreach Ministries; and,

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- Missions Ministries.

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 composed 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 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 (see page 15, D. Positions of Leadership.)

Subcommittees or individuals are appointed when circumstances require, to be charged with special responsibility serving on behalf of the committee.

1. Spiritual Life Ministries Committee

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

- a) Coordinate the areas of worship, evangelism, and spiritual leadership.
- b) Encourage the use of gifts and talents, including music and other arts.
- c) Review pastoral leadership and make recommendation, after consultation with the General Superintendent of the Yearly Meeting, of a candidate and his or her terms of service.
- d) Make recommendation to the local meeting concerning pastoral duties, assistants, salaries, vacations, and sabbaticals.
- e) Cooperate with, encourage, and strengthen the minister(s) in pastoral service and other responsibilities and interests.
- f) 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 (see page 52, Chapter 3—Church Discipline, Section 2: Members.)
- g) Through spiritual communion and social functions, promote Christian fellowship and unity.
- h) Review, recommend, and prepare candidates for membership.

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- i) Arrange for special speakers and pulpit supply in consultation with the pastor.
- j) Plan and direct a church-wide visitation program.
- k) Promote and encourage mission points and extension meetings. Help secure ministry personnel for them in cooperation with the Outreach Ministries Committee.
- l) Encourage the formation and conducting of Bible study groups.
- m) Provide for the recruiting and recording of prospective ministers and missionaries and their continuing growth and encouragement.
- n) Provide for the church nursery and children's worship (may be delegated to Christian Education Ministries.)
- o) Appoint and supervise greeters and ushers for all regular worship services.

2. Christian Education Ministries 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:

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

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- j) Promote participation by the congregation in local school organizations.

3. Stewardship Ministries 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:

- a) Stewards
 - i. Prepare the annual budget in consultation with other committees and present the budget for approval to the congregational meeting in business session.
 - ii. Consider and approve proposals for special offerings and non-budget expenditures.
 - iii. Supervise the treasurer and have the books audited on a regular schedule.
 - iv. Plan for the raising of budgeted funds.
 - v. Promote the stewardship of time, talents, treasure, giftedness, and the earth.
 - vi. Promote opportunities available for estate planning.
 - vii. Provide for adequate retirement coverage for the pastor(s) in cooperation with the Yearly Meeting.
- b) Trustees—A minimum of three members of the local 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:
 - i. Hold and care for all properties of the meeting.
 - ii. Receive and administer all proceeds of wills, endowments, and other gifts as directed by the donors and the meeting.
 - iii. Provide for the custody of all except current records.
 - iv. Oversee the transaction of real estate purchases, loans, and sales as directed by the meeting.
 - v. Secure and maintain adequate insurance coverage.
 - vi. Budget for taxes and insurance premiums.

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vii. Employ and supervise custodial service.

viii. Develop and maintain policies relating to the use of meeting facilities.

c) Publications—Suggested responsibilities include:

i. Provide for the distribution of publications, announcements, advertisements, and promotional materials.

ii. Provide for funding and responsibilities for the publications of the Yearly Meeting and Evangelical Friends International/North America.

4. Outreach Ministries Committee

Suggested responsibilities include:

a) Encourage support of both home and foreign missions by providing up to date and accurate information.

b) Promote and encourage mission points and extension meetings, helping secure personnel for them in cooperation with Spiritual Life Ministries.

c) Cooperate with other meetings in planning and conducting area missionary or outreach conferences.

d) Encourage those who show interest in missionary service.

e) Encourage systematic giving for home and foreign ministries on the part of all members, i.e., regular pledges, special projects, Faith Promise giving, etc.

f) Provide for physical assistance to those in need, both members and others.

g) Recommend special relief projects.

h) Provide for instruction regarding the Friends Peace Testimony.

i) Counsel youth who are considering conscientious objection to military service.

j) Provide sound instruction on marriage and on the issues of drugs, alcohol, tobacco, sexuality, abusive lifestyles, gambling, and occultic practices.

k) Inform the meeting about current legislation regarding the keeping of sound moral principles.

l) Promote social action ministries, either individually or in cooperation with other meetings of the area.

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- m) Promote proper interracial communications and activities.
- n) Initiate action for aid to retired ministers and missionaries in local membership or attendance.
- o) Plan and direct special programs of evangelism including lay-visitation and visitor follow-up.

5. Executive Council

The Executive Council consists of the Pastor(s), the Presiding Clerk, the Recording Clerk, the chairpersons of all committees, the Treasurer, and one Yearly Meeting Representative. 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 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.

6. Nominating Committee

The Nominating Committee, normally composed of six active members of the meeting, is appointed annually by the local meeting in business session for a term of two years with three members named each year.

At the last business session of a local 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.

C2. Committees—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), 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

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member of the meeting. The Executive Council will act as the meeting in interim. The number of trustees appointed should meet legal requirements.

D. New Work and New Meetings

1. Opening a New Work

A new work may be entered upon by a local meeting through its Outreach Ministries Committee in conjunction with the Spiritual Life Ministries Committee, or by the Yearly Meeting Board for Outreach Ministries. When a person or a group desires to initiate a new work, the authorization of one of these bodies should first be secured.

2. Mission Points

Unless organized by a substantial group of Friends from a local meeting (see D3, below), 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.

3. 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 meeting, that body petitions the Yearly Meeting Board of Outreach Ministries 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.

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 make contact with a conveniently situated local meeting or with the Yearly Meeting Board of Outreach Ministries and follow the same procedure as outlined above.

The Board of Outreach Ministries is responsible, after due consultation with the local congregation and the General 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 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 (see page 46, Chapter 1—Membership). 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

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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 appoints its own officers and committees annually thereafter, subject to the approval of the Yearly Meeting Board of Outreach Ministries. The extension meeting appoints annually one member of its Executive Council to the Yearly meeting Representative Body, reporting same to the Yearly Meeting Presiding Clerk. Annually, it prepares a statistical report like all local 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 meetings.

All property rights involved in connection with an extension 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 (see page 38, 5. Board of Stewardship Ministries.)

4. New Local Meetings

An extension meeting may request the sponsoring body to take proper steps toward its establishment as a new local meeting. Likewise, the sponsoring meeting may take the initiative, making sure to secure the concurrence of the extension meeting. When such action has been approved by the local meeting, it sends its proposition to the Yearly Meeting Board of Outreach Ministries, stating when and where the business sessions of the new meeting are to be held.

Upon approval by the Board, the extension meeting is so notified, and upon receiving this notification is authorized to proceed with full organization as a local meeting, thus coming under the counsel of the Yearly Meeting Board of Spiritual Life Ministries rather than the Board of Outreach Ministries (see page 35, 3. Board of Spiritual Life Ministries).

5. Union of Churches

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 meeting, the proposal is given full and careful consideration by the meetings involved. When, after consultation with the General Superintendent, each of them has taken official action to approve the union, the General Superintendent carries their request to the Yearly Meeting Board of Spiritual Life Ministries. If one or both of the meetings is an extension meeting, the Board of Spiritual Life Ministries shall obtain the concurrence of the Board of Outreach Ministries. When sanction has been secured, the meetings proceed to unify their business sessions, their officers and committees, their services, and their holdings at the time and in the manner which seems best to them in their situation. They consult with the Yearly Meeting Board of Trustees in regard to proper adjustment or disposal of real estate and other assets. The united

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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.

6. Nomenclature

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

7. New Yearly Meetings

When a group of churches wish 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.

E. Change in Local Meeting Status

1. Discontinuance of Meetings

a) By Yearly Meeting

The Yearly Meeting Board of Spiritual Life Ministries has authority, when cases of irregularity of procedure or deterioration of status appear in the affairs of a local 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 meeting is judged by the Board to be no longer effective or to be so irregular in its cooperation with Yearly Meeting programs and beliefs that continuance is unwarranted, this Board has the authority to:

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

All these options constitute discontinuance.

b) By Request of Local Meeting

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

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

c) Property Disposition

If a meeting withdraws from the Yearly Meeting for any reason, the Board of Spiritual Life Ministries is authorized to make recommendation to the Yearly Meeting 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 Board of Stewardship Ministries.

d) Membership Disposition

When a meeting is discontinued, the members of the meeting may request their membership be held as non-resident members in another local meeting. They may make application as individuals or as a group (see page 46, Chapter 1—Membership.) These members would be expected to meet membership guidelines of said local meeting.

2. Return to Extension Church Status

Action may be initiated by either the Yearly Meeting Board of Spiritual Life Ministries or the local meeting, to consider the advisability of its return to the status of an extension meeting. In such a case, the Board appoints a committee to assess, in cooperation with the local 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 meeting, the change appears to be in order, the Board of Outreach Ministries then assumes supervision of the meeting as outlined above (see page 24, part 3. Extension Meetings.) The new status continues until action to reverse the status is again appropriate (see page 25, part 4. New Local Meetings.)

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Section 2: The Area Meeting

A. Organization and Functions

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

Section 3: The Yearly Meeting

A. General Organization

1. Composition and Powers

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 its subordinate meetings; to institute measures and 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 they are thought necessary.

2. Annual Sessions

Annual Sessions are held for the inspiration, encouragement, and renewal of its constituents through worship, business, and fellowship.

B. Yearly Meeting Sessions

1. Time and Place

The annual sessions of Rocky Mountain Yearly Meeting are traditionally held at Quaker Ridge Camp, Woodland Park, Colorado. They open at such time as may be determined by the Yearly Meeting or its Executive Board. Sessions may be held elsewhere by adjournment or by the action of the Yearly Meeting. If the Presiding Clerk is absent, the Assistant Clerk (if he or she also is absent, the Recording Clerk) opens the sessions and directs the representatives to nominate at once persons to fill such vacancies, either *pro tem* or permanently, as the case may require.

2. Opening Session

The Yearly Meeting sessions are opened at the appointed time and place by the Presiding Clerk. In the event of the absence of the Presiding Clerk, an appointment to that position will be named as provided above.

3. Presentation of Business

Any business being introduced shall be submitted to the Executive Board whose responsibility it is to coordinate the agenda for presentation. Matters of business may be originated by local meetings. An individual or a group of individuals may

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submit matters of concern with the consent of the Presiding Clerk. Upon presentation to the Yearly Meeting representatives during business sessions, the subject at hand may be approved, rejected, tabled, or referred to an appropriate board. The Presiding Clerk shall determine the disposition of business as he or she senses the will of the meeting.

4. Cases of Appeal

The Yearly Meeting receives and decides all cases of appeal regularly brought before it. (See page 53, Section 3 - Appeals.)

5. Faith and Practice

- a) Amendments to the *Faith and Practice* must be approved during two separate Yearly Meeting sessions, which could include Mid-Year sessions. Immediately upon the second approval, it is an amendment to the *Faith and Practice*. The Executive Board shall be responsible for the regular review of the *Faith and Practice*.
- b) To become final, changes in the appendix section (Part IV: Appendix) 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 information (Part IV: Appendix, Chapter 1—Historical Statements) will not be amended.

C. The Representative Body

1. Composition and Meetings.

(See page 17, Section 1: The Local Meeting)

2. Duties of the Representative Body

This Body is the Yearly Meeting in session. Representatives are seated in a reserved section at the opening session of the Yearly Meeting. Alternates are seated only in the event the named representative is absent. Those representatives seated at this meeting shall serve throughout the current year. Representatives are responsible to report on and assist in the implementation of all action taken at Yearly Meeting to their local meetings.

Matters of business and concern will be brought before the Representative Body. These matters may be initiated by Yearly Meeting Boards or local meetings, but must be channeled to Representatives through the Executive Board. 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 through the Assistant Presiding Clerk, may request 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

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Executive Board 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 as before.

Normally, the Clerk shall determine the disposition of business as he or she shall sense the will 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 Executive Board, shall appoint persons to serve in the following capacities (all terms of service begin following the Yearly Meeting sessions):

- a) Yearly Meeting Clerks. Each clerk is named for a term of three years with approximately one-third of these terms expiring each year.
- b) Chairperson of Hosts, Registrar, Statistician, and any special committee or officer as directed by the Yearly Meeting is appointed annually.
- c) All Yearly Meeting Board 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 Board.
- d) A Ministries Coordinator is appointed for a three-year term.
- e) Custodian of Records is appointed for a three-year term.

D. Officers

1. Presiding Clerk

The Yearly Meeting appoints a Presiding Clerk to a 3-year appointment. The Presiding Clerk takes office immediately after the close of the Yearly Meeting sessions. He or she chairs the Executive Board, receives and answers official communications, and makes all needful preparation for presenting the business of the Yearly Meeting 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 General Superintendent, allots time in the Yearly Meeting sessions to the various boards, with the advice and consent of each Board President.

2. Assistant Presiding Clerk

The Yearly Meeting appoints an Assistant Presiding Clerk to a 3-year appointment. The Assistant Presiding Clerk is kept informed on matters of importance in preparation for the annual sessions, in order that he or she may act in

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the absence of the Presiding Clerk with the greatest efficiency. During the regular sessions the Assistant Presiding Clerk acts as Reading Clerk, and chairs the Representative Body in Executive Session. He or she will also serve as Contract Administrator for all Yearly Meeting employees, making sure contracts are current and filed with the Recording Clerk. The Assistant Presiding Clerk chairs the Nominating Committee Task Force.

3. Other Clerks

The Yearly Meeting also appoints a Recording Clerk and an Assistant Recording Clerk, each for 3-year appointments. 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. The Assistant Recording Clerk may substitute for the Recording Clerk when necessary. He or she compiles the Yearly Meeting directory for inclusion in the Minutes.

4. General Superintendent

The Yearly Meeting appoints, on nomination by the Executive Board, a person to serve as General Superintendent. The initial appointment is for a term of one year. Thereafter, the appointment shall normally be extended to a two-year period, reviewed annually by the Executive Board at its Mid-Year Board Meetings. 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.

The General Superintendent must be well qualified by maturity and experience and by executive ability to exercise general supervisory care over all departments of work of the Yearly Meeting. He or she is authorized to call together any board or committee of the Yearly Meeting in case of a vacancy in the presiding office, and is an ex-officio member of all such administrative bodies. The General Superintendent gives special attention to:

- the operation of an effective program of evangelism;
- assistance in the placement of pastors, evangelists, and missionaries;
- the promotion of revivals, conference, and rallies; and,
- the advancement of the church into new fields of work.

5. Treasurer

The Yearly Meeting appoints to a 3-year appointment, on nomination by the Executive Board, 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 same as directed by the Yearly Meeting. He or she is authorized to receive and to issue official receipt for all legacies, donations, or other funds requiring a formal legal acknowledgment. The Treasurer submits a report annually and as requested by Executive Board. The Treasurer shall serve as ex-officio member of the Board of Stewardship Ministries.

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6. Ministries Coordinator

The Yearly Meeting appoints to a 3-year term, on nomination by the Executive Board, with the advice of the General Superintendent, a person to serve as Ministries Coordinator. Responsibilities may be that of an assistant to the Superintendent but primarily will be to administer Yearly Meeting programs and coordinate Yearly Meeting board personnel so that boards and programs will function effectively and with a greater measure of accountability between general sessions for business. The Ministries Coordinator is one well qualified by maturity and experience to carry out the appointed responsibilities. He or she works under the supervision of the General Superintendent in any or all of the departments of the Yearly Meeting work. The Ministries Coordinator will become familiar with the activities of all Boards and Committees, specifically working with Board Presidents to offer help and assistance in the carrying out of Board programs. The Ministries Coordinator will attend Board meetings at his or her discretion, at Board request, or at the suggestion of the General Superintendent. The Ministries Coordinator is responsible to see that representatives are named to appropriate Commissions for Evangelical Friends International/North America.

7. Other Officers

Other officers may be named by the Representative Body upon the request of the Executive Board or general sessions of the Yearly Meeting.

8. Term Limits

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

E. The Executive Board

1. Composition

The Executive Board of the Yearly Meeting consists of the Presiding Clerk who serves as chairperson; the Assistant Presiding Clerk who serves as Vice-Chairperson, and who chairs the Nominating Committee/Task Force; the Recording Clerk who serves as Secretary; the Assistant Recording Clerk; the General Superintendent; Yearly Meeting Treasurer; Ministries Coordinator; Evangelical Friends International member-at-large; President and Vice President of each of the Yearly Meeting Boards; and other officers named by the Yearly Meeting. (Care should be taken to see that all appointments other than annual terms of office expire proportionately each year.)

2. Meetings

The Executive Board meets from time to time for the transactions of routine business. It may be called by the Presiding Clerk, at the request of five or more members, to meet at any time during the year. Called meetings shall be preceded by 10 days’ written notice to all members, with a statement of the particular business

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at hand. A minimum of one-third of Executive Board members is required for transaction of business.

3. Duties and Functions

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

- a) To represent the Yearly Meeting in the interim of its 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 such proceedings are reported to the Yearly Meeting in session.
- b) To represent the Yearly Meeting in matters of inter-meeting relationships, in keeping with established policies.
- c) To nominate to the Yearly Meeting persons to serve as General Superintendent and such other official positions as the Yearly Meeting may designate, at the same time making recommendations as to the applicable salary and expense allowance. To provide the General Superintendent with necessary clerical assistance and equipment. To provide for encouragement, support, and counsel through the naming of a Superintendent's Council. This Council is formed on recommendation of the General Superintendent.
- d) To consider at Yearly Meeting the recommendations for each department as received through the Stewardship Ministries Board. It takes into account the financial requirements of the total plan and the resources of the Yearly Meeting, and then combines the board askings and other needs into an operating plan consistent with the overall objectives of the Yearly Meeting.
- e) At its Mid-Year Board meeting, to establish the final financial budget based on the Yearly Meeting action and the response from the local meetings.
- f) To consider and act upon requests for the privilege of making financial appeals on behalf of any of the Boards within the limits of the Yearly Meeting during the year. Such appeals may be approved for projects beyond the essential budgeted programs of the Boards.
- g) To consider carefully any question of doctrine, organization, policy, or procedure which may be submitted to it by an officer or Board of the Yearly Meeting, and to decide whether the matter should be placed before the Yearly Meeting in session for consideration and action.
- h) To fill any vacancies in Board presidents which may occur between Yearly Meeting sessions.
- i) To name a task force to serve as a Nominating Committee. This committee will make recommendations for all Yearly Meeting positions, including

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Board presidents, to the Executive Board. The committee will be chaired by the Assistant Presiding Clerk. All local churches will be contacted for input regarding available personnel who are appropriately gifted for Yearly Meeting responsibilities. The Task Force report will then be routed to the Representative Body as a matter of business.

- j) A Long Range Planning Committee shall be appointed by and subordinate to the Executive Board. Duties of this Committee include recommending Yearly Meeting speakers and theme and proposing overall goals and direction for the Yearly Meeting. The General Superintendent and Ministries Coordinator shall be full members of this Committee.

F. Yearly Meeting Boards

1. General Responsibility

The different types of work carried on by the Yearly Meeting are grouped under the various Boards, and provision is made within the organization of each Board for necessary activity in all those realms of responsibility which may be designated to it. Any new type of work is cared for, if at all possible, by assignment to an existing Board, rather than by creation of a new board. All Boards are responsible to communicate concerns regarding Yearly Meeting direction, goals, themes, speakers, etc. to the Long Range Planning Committee.

2. General Regulations

- a) Guidelines for Board membership

- 1. Terms of Office

- All Board members serve for a three-year term. Inactivity on the part of a member is cause for relief from responsibility after appropriate contact. Members may serve a maximum of three 3-year terms then enjoy a 1-year break before returning to the Board.

- 2. Limitations of Board 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.

- 3. Friends Membership

- All Board members must be active or affiliate resident members of a local church within RMYM.

- b) Composition

Each Board 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. Ideally, coordinators

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are selected by the respective Boards from within Board membership, but may be selected from outside the Board if necessary.

c) Organization

Each Board shall organize itself with a vice-president, secretary, and coordinators to carry out Board functions. The Board president is named by the Yearly Meeting Nominating Committee. Each president and vice-president shall serve as representatives to the Executive Board. Each Board meets as a board and assigns duties within its division, but reports and recommendations developed within any division must be ratified by the Board itself. Each Board may name an alternate representative to Executive Board in case of the absence of one of the officers.

d) Meeting of the Boards

Boards meet whenever necessary, care being taken to give adequate notice to all members. Regular meetings are held in connection with the Yearly Meeting sessions and Mid-Year Board meetings.

e) Responsibility for Reporting

Each Yearly Meeting Board shall submit a written report for presentation of their Board's ministry to the Yearly Meeting sessions. These reports shall be submitted to the Yearly Meeting Secretary no later than two weeks prior to the opening session of Yearly Meeting for inclusion in the Yearly Meeting information packet. Board presidents shall also be asked to remain in contact with the Ministries Coordinator during the year by way of monthly or bi-monthly reporting for accountability by whatever means decided upon.

f) Resignations or Vacancies

Resignation or vacancy of the Board President shall be filled by the Executive Board. The Nominating Committee/Task Force shall be notified of any resignations or vacancies within a Board.

g) Evangelical Friends International/North America Commission Appointments

The Ministries Coordinator will work with Boards to ensure that necessary appointments of representatives are made from Yearly Meeting Boards to Evangelical Friends International/North America Commissions.

3. Board of Spiritual Life Ministries

The Board of Spiritual Life Ministries stands in a pastor-counselor relationship to the Yearly Meeting as a whole. The scope of the ministry and of the people's response to it is a major concern. A capable and qualified ministry, a well-placed and congenial ministry, a dedicated and Spirit-filled ministry—to these urgent and

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sometimes desperate needs it must give consistent and serious attention. Those selected for membership must be individuals of personal spiritual depth, attentive to the voice of the Spirit as they endeavor to foster spiritual health throughout the Yearly Meeting. The Board holds primary responsibility for the pastoral and evangelistic work of the Yearly Meeting. It also adopts measures designed to encourage the exercise of gifts and talents in the service of Christ and the church, among which may be musical, artistic, instructional talents, and gifts in evangelistic and pastoral ministry of the Word.

a) *Recording and Pastoral Care Coordinator*

1. Oversees the procedures for recording the ordination of ministers who have exemplified gifts of ministry as outlined in the procedural handbook.
2. Remains in contact with all recorded ministers in the Yearly Meeting for encouragement and prayerful support.
3. Makes regular contact with Yearly Meeting pastoral staff for encouragement and prayerful support.

b) *Prayer Coordinator*

1. Oversees and coordinates the Yearly Meeting prayer network.
2. Develops leadership for and schedules the prayer team ministry.
3. Looks for and provides training for potential prayer team members.

c) *Local Church Resources Coordinator*

1. Provides a direct link with local church Spiritual Life Board chairpersons.
2. Encourages and provides training and materials for the following areas related to Spiritual Life Ministries: pastoral sabbaticals, membership, the ministry of elders, available conferences, pastors retreats, speakers for special meetings for worship and evangelism, and others.

d) *Yearly Meeting Program Coordinator*

1. Oversees the subcommittee for Music Ministry during Yearly Meeting sessions which includes the naming of a Director of Music, Accompanist, and person(s) to handle the sound system and set up for the various types of meetings.
2. Conducts follow-up communication with Yearly Meeting speakers as arranged by Executive Board and finalizes arrangements for travel, housing, etc.
3. Submits the necessary biographical sketch of Yearly Meeting speaker(s) to the editor of *The Traveling Minute* (the RMYM newsletter) by the appropriate deadline for inclusion in the Yearly Meeting informational issue.

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4. Board of Christian Education Ministries

The Yearly Meeting is convinced that a knowledge of the Word of God and an understanding of its application to daily life is essential in the winning of people to the Kingdom of God. Through this Board, the Yearly Meeting hopes to equip and encourage believers in their ministry for Christ. Areas of responsibility and personnel requirements include:

a) Youth Coordinator/Committee

1. The Youth Coordinator will oversee a Youth Committee, who is selected by the Board, and who will develop and coordinate the Yearly Meeting youth program (middle school through high school) throughout the year.
2. The Youth Committee will meet as needed during the year and is accountable to the Board by reporting.
3. The Youth Committee develops leadership among the youth by development of a Youth Executive Board with officers elected by RMYM youth. Their goals include, besides leadership development, having the input of the youth in the overall youth program.

b) Camp Coordinator/Committee

1. The Camp Coordinator will chair the Camp Committee, who is selected by the Board, and who will develop and coordinate the Yearly Meeting camping programs.
2. The Camping Committee will
 - promote excellence in camping by sharing ideas and pooling resources and personnel to be more effective in the yearly meeting programs;
 - promote the camping program throughout the Yearly Meeting;
 - select and encourage Directors for each age-level camp;
 - help the Directors in the selection of camp counselors, providing necessary forms, applications, and legal information;
 - work closely with Quaker Ridge Staff to run effective, safe camping programs; and,
 - make regular reports to the Board of Christian Education Ministries for accountability.

c) Yearly Meeting Program Coordinator

1. Develop, staff, and oversee a program for Junior Yearly Meeting.
2. Work with the Youth Committee regarding the Youth Yearly Meeting program.
3. Have schedules, staffing, and programs finalized by March, prior to each Yearly Meeting session. All information should be sent to the

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Yearly Meeting office for inclusion in *The Traveling Minute* (the RMYM newsletter).

4. Oversee the operation and staffing of a nursery for Yearly Meeting sessions.
5. Plan Sunday School for all ages during Yearly Meeting sessions.
6. Provide for Christian Education workshops and seminars at Yearly Meeting sessions.

d) *Public and Private Education Coordinator*

1. Act as a representative of RMYM in matters relating to institutions of higher education, i.e., Barclay College and George Fox University, and other educational institutions.
2. Encourage young Friends to attend Friends or other Christian schools and encourage the use and development of scholarship programs around the Yearly Meeting.
3. Notify churches and individuals of available scholarships and present guidelines for application.
4. Encourage participation for the cause of Christian witness in local school organizations such as PTA, school board membership, volunteerism, etc.
5. Discover ways to encourage and prayerfully support home schoolers within our Yearly Meeting.

e) *Local Church Resources Coordinator*

1. Provides a direct link with local church Christian Education chairpersons, the Yearly Meeting Board of Christian Education Ministries, and the Christian Education Commission of Evangelical Friends International/North America Region (EFI/NA).
2. Promote and develop projects relating to the Sunday school, teacher training and achievement awards, area workshops, summer ministry opportunities such as vacation Bible schools, and curriculum and promotion encouraged by Evangelical Friends International/North America Christian Education Commission and Consultant.

5. *Board of Stewardship Ministries*

Implied in the concept of stewardship is not ownership, but oversight—the proper care of that which is owned by others and entrusted to those designated as stewards. It is a function not only of those appointed to the Board of Stewardship Ministries, but also of everyone. The Board seeks to promote the concept that something of value is of divine origin and ownership, 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. The Yearly Meeting Treasurer shall serve as an ex officio member of the Board.

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a) *Budget Coordinator/Committee*

1. The Budget Coordinator chairs the budget committee, which is selected by the Budget Coordinator in consultation with the Board.
2. The Coordinator receives the budget requests from the Yearly Meeting Boards and submits a proposed budget to the Executive Board at an appointed time during Yearly Meeting sessions. Approval of the Yearly Meeting financial program will rest with the Yearly Meeting in the regular sessions. Necessary revisions may be made by Executive Board during Mid-Year Board Meetings.
3. Determines and oversees a schedule for regular audits of the Yearly Meeting financial records.

b) *Resource Sharing and Benevolence Coordinator*

1. Keeps the Stewardship Board aware of individual or group needs that may be helped through resource sharing, by making the local churches or the Yearly Meeting aware through news articles, phone calls, etc.
2. May coordinate with the Social Action Coordinator on the Board of Out-reach Ministries to develop plans, goals, and vision for ministry development in this area.

c) *Development and Fundraising Coordinator*

1. Promotes the Yearly Meeting Budget throughout the Yearly Meeting.
2. Oversees any fundraising efforts which are attempted outside of the approved Yearly Meeting budget.
3. Oversees the education and promotion of effective stewardship through estates, wills, and other forms of giving.

d) *Communications Coordinator*

1. Oversees the production and quality of all Yearly Meeting publications.
2. Names the editor(s) for *The Traveling Minute* (the RMYM newsletter) and recommends the appropriate budget.
3. Names the RMYM Regional Editor for *The Friends Voice* (the Evangelical Friends International/North America newsletter).
4. Is a direct link with the Communications Commission of Evangelical Friends International/North America.
5. Develops links with local churches for the submission of local news for both publications.
6. Coordinates with the Yearly Meeting Secretary the editing, printing, and cost determination for the Yearly Meeting Minutes.
7. Works with the Long Range Planning Committee to review and update the *Faith and Practice*.

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8. Collects and makes available through reporting and news releases, epistles and greetings from Friends around the world.
9. Oversees the writing of the Yearly Meeting epistle, to be presented near the close of Yearly Meeting sessions.

e) *Local Church Resources Coordinator*

1. Provides a direct link with local Stewardship chairpersons.
2. Furnishes stewardship aids to local meeting Stewardship chairpersons.
3. Collects information from local churches regarding their commitments to Yearly Meeting budgets (general and missions).

f) *Archivist*

1. The Archivist and his or her committee of two, who are named in conjunction with the Board, is responsible for maintaining the records of the Yearly Meeting, including minutes and other documents containing pertinent information, as well as other data. These records shall be in such a condition that they can be referred to by persons both within and from outside the Yearly Meeting.
2. The following guidelines should be followed:
 - documents may be checked out on recognition, one at a time, with a signed request from the meeting presiding clerk;
 - documents are to be returned to the Yearly Meeting safekeeping facilities within thirty (30) days;
 - exceptions to the two previous guidelines would require a minute from the local meeting and approval by the Archive Committee.
 - when any document is mailed, it should be handled carefully and sent by certified or insured mail.
3. The archivist 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.
4. Establish and maintain Retention Policy.

g) *Trustees* - The Board of Stewardship Ministries shall appoint six members of the Yearly Meeting to serve as trustees of the Yearly Meeting. The Board shall pay careful attention to the qualifications necessary for individuals to act as Trustees on behalf of the Yearly Meeting, i.e., expertise in the areas of business and stewardship, maturity in their relationship with Christ and with people in the Yearly Meeting, knowledge and understanding of the guidelines and principles of the Yearly Meeting as stated in the *Faith and Practice* and the Articles of Incorporation, etc. Trustees will:

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1. Inspect and perfect, or cause to be perfected, when necessary, title to land and other estates belonging to the Yearly Meeting.
2. Attend to the appropriation of charitable legacies and donations when necessary.
3. Hold title to all real estate of the Yearly Meeting.
4. In cases where meetings are not incorporated, hold their property in trust for the local meeting.
5. Invest all funds held in trust with the Yearly Meeting for mission fields, individual meetings, or any other stipulations made by the donor.
6. Administer the Building and Loan Fund with the help and advice of the Board of Outreach Ministries.
7. Oversee the funding and administration of the Development Fund according to its guidelines.
8. Be the official legal representatives for the Yearly Meeting regarding the signing of official documents for 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.
9. Stay abreast of current information/legislation, which could affect properties and assets.

h) *Pension Trustees*

Pension trustees for the pastoral retirement fund shall be named by the Board of Stewardship Ministries. Three trustees shall be named for 3-year terms, with one trustee rotating off each year. A pastoral delegate shall be named to serve in an ex-officio capacity.

6. Board of Outreach Ministries

“Go ye” —these were the parting words of the Master as He left the earthly scene. But He added the reassuring words, “I am with you always.” It is with this sense of outreach and the consciousness of divine presence and guidance that the true disciples of Christ are moved to reach out to people of every culture, both far and near. The vision and concern must be kept clear and compelling: the Board of Outreach Ministries endeavors faithfully to foster interest and responsibility in mission and service as it administers the program of the Yearly Meeting. It seeks to extend the Gospel ministry into neglected areas of city and countryside.

a) *Home Ministries Coordinator*

1. Projects and advances the Yearly Meeting program in new unchurched areas of our populace, challenging the Yearly Meeting with the need and possibilities in the field of church planting and meeting extension.
2. Interviews candidates for church planting sites, researches needs of the area, and recommends the direction for ministry.

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3. Recommends disbursement of the Building and Loan Fund to the Board of Stewardship Ministries according to the fund guidelines.

b) *Social Action Coordinator*

1. Educates and guides the Yearly Meeting on moral issues and social action.
2. Encourages service and benevolence in care for the aged and underprivileged.
3. Encourages service and benevolence in cooperation with relief organizations.
4. Encourages activity in legislation, voting, and stirring social consciousness.
5. Receives reports from various organizations supported by the Yearly Meeting, i.e., Where Grace Abounds, Friends Disaster Service, etc.
6. Teaches and encourages the Friends Peace Testimony.

c) *Friends Disaster Service Coordinator*

d) *Local Church Resources Coordinator*

1. Provides a direct link with local church Outreach chairpersons.
2. Encourages Outreach Ministries not only within local churches but among local churches of the Yearly Meeting.

7. *Board of Missions Ministries*

a) *Education Coordinator*

1. Works with Evangelical Friends Mission (EFM) as a liaison to the Board, especially regarding the general oversight of Rough Rock Friends Mission, but with concern and support for the worldwide ministry of EFM as well.
2. Direct link with the Missions Commission of Evangelical Friends International/North America for disbursement of information to the Yearly Meeting and to make missions educational materials available to local churches through the Yearly Meeting.
3. Encourages potential candidates in the area of missions involvement with EFM.

b) *Fundraising Coordinator*

1. Is actively involved in the raising of the Yearly Meeting missions budget.
2. Oversees special projects or special offerings for missions, keeping in mind the needs in overall giving in the Yearly Meeting.
3. Resource person for the development and encouragement of Faith Promise programs throughout the Yearly Meeting.

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c) *Friends Women Representative*

Serves as an ex-officio member of the Board to provide a link with the work of Rocky Mountain Friends Women.

d) *EFM Men Representative*

Serves as an ex-officio member of the Board to provide a link with the work of EFM Men.

e) *Local Church Resource Coordinator*

1. Provides a direct link with local church Missions chairpersons or contact persons.
2. Provides information regarding the availability of missionaries on deputation or for special services.

8. *Board for Quaker Ridge Ministries*

a) *Camp Development Coordinator*

1. Responsible for development and policies regarding the management and expansion of Quaker Ridge Camp and Conference Center.
2. Works with the Executive Director, reporting all necessary information to the Board.
3. Pursues with the appropriate staff member areas of marketing and fundraising, which will benefit the ongoing ministry of the Camp.
4. Works with the Executive Director on site development and needs of the physical plant and properties.

b) *Program Coordinator*

1. Researches and develops specific types of program offerings that the Yearly Meeting might sponsor, i.e., pastoral retreats and get-aways, marriage enrichment seminars, community meetings, etc.
2. Is aware of general scheduling of Camp facilities.

c) *Staffing Coordinator*

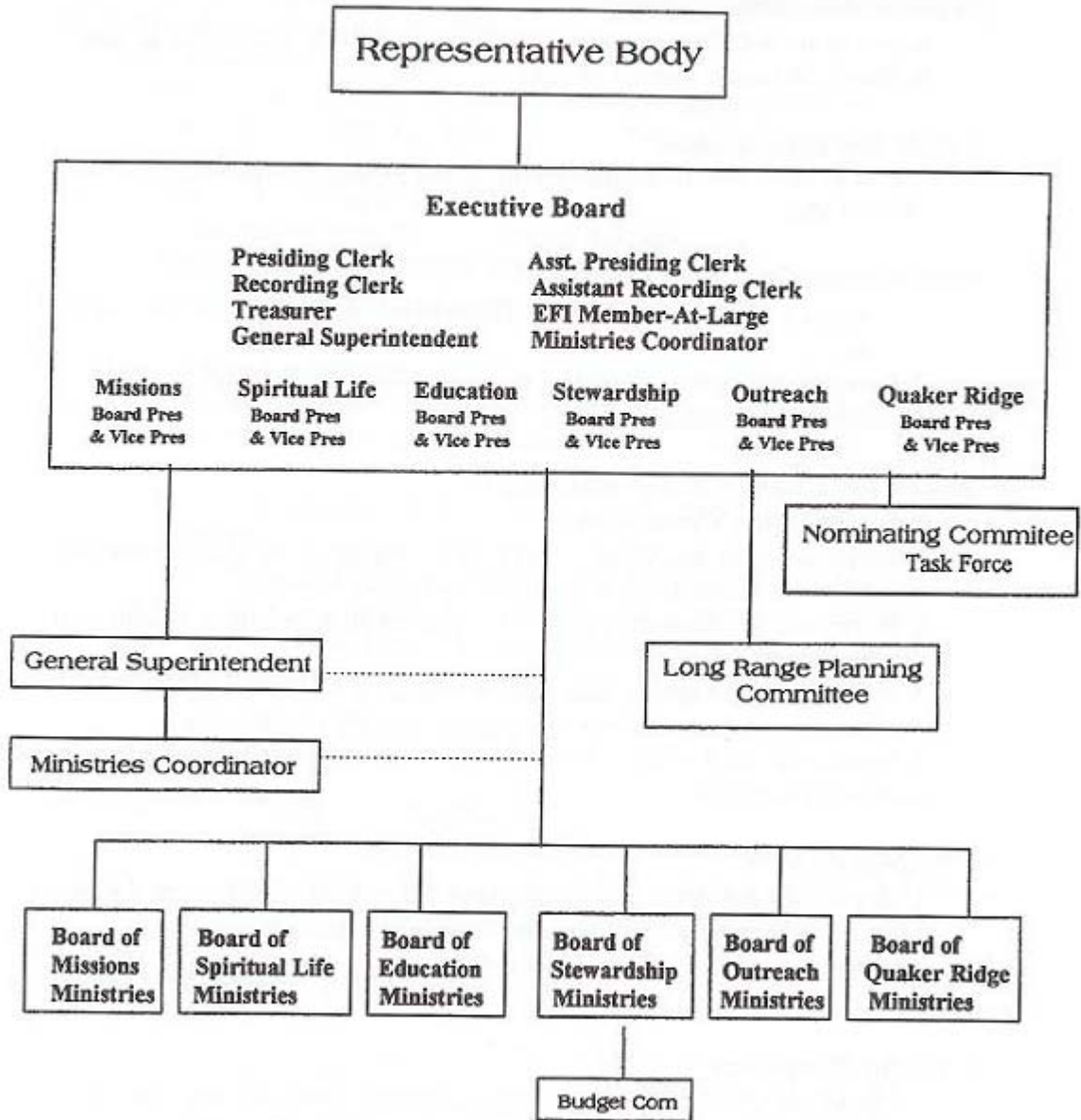
1. Works with the Executive Director to determine need for camp staffing, develop policies and guidelines, and pursue potential staff members.
2. Works with the appropriate staff member to schedule Bible studies and ministry to summer youth staff.

d) *Local Church Resources Coordinator*

1. Provides a direct link with local church contact persons.
2. Encourages participation for camp workdays and all camp programs.

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Part III

Friends Practices

Part III: Friends Practices

Chapter 1—Membership

Section 1: Active Membership

A. 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 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. (See page 15, Chapter 1—Organizational Philosophy.)

B. Application for Membership

A person desiring to be united with a local meeting may make application in writing to the local or extension meeting through the pastor or other members of the Spiritual Life Ministries Committee.

C. Report and Official Action

It is the duty of the Spiritual Life Ministries Committee, 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 in his or her manner of life. The applicant should be in agreement with the Basic Beliefs (see pages 6--10) 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 as to the action of the meeting.

D. Public Reception

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

Section 2: Associate Membership

A. 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. They are thus

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recognized, not because their birthright or family connections can make them members of the body of Christ, for they can become such only by experiencing the new birth by the Holy Spirit. 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 as they do in the family of which they are members.

B. 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 the time he or she reaches the age of 21, his or her name may be removed from the membership rolls upon recommendation of the Spiritual Life Ministries Committee.

Section 3: Affiliate Membership

This 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 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*.

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 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. (See sample form, page 89, Certificate of Affiliate Membership in the Friends Church) They may be received into full membership when they so desire as described on page 46, Chapter 1—Membership.

Section 4: Non-Resident Members

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

Section 5: Transfer by Certificate

A. 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.

B. 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, or the meeting may reject the application if deemed necessary.

C. Transfer of Ministers

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 Pastoral Care Coordinator. When the membership and ministerial standings have been accepted, the meeting should request the Superintendent of the Yearly Meeting to issue a minister's certificate.

D. 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.

Section 6: Resignation and Forfeiture

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.

A. Resignation

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

B. 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.

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C. Forfeiture

If no communication has been received from a member for a period of three years, and if the Spiritual Life Ministries 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 2—Pastoral Ministry

A. Initiation of Pastoral Service

The initiative in arrangements for the pastoral ministry is taken by the local Spiritual Life Ministries Committee, which, after due consultation with the General Superintendent, reports to the local meeting for its action. The local meeting, when satisfied with the report (to include an agreement of financial support), extends the call. It is essential that the local 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 Pastoral Care Coordinator. When the membership and ministerial standings have been accepted, the meeting should request the Superintendent of the Yearly Meeting to issue a minister's certificate.

B. 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 Spiritual Life Ministries Committee 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.

C. 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 Board of Spiritual Life Ministries 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

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General Superintendent of the Yearly Meeting 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 the civil authorities.

D. Performance of Marriage Ceremonies

One who has been recorded as a minister of the gospel has all the rights and responsibilities usually 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.

E. Annual Report

Each pastoral staff person in local churches of the Yearly Meeting will be asked to submit an annual report to the General Superintendent and the President of the Board of Spiritual Life Ministries. The format of the report will be at the discretion of the General Superintendent.

F. 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 relation 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 Spiritual Life Ministries Committee or before the congregation in business session if so requested.

G. 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 the 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, he or she will be sent to that assignment by the local body with confidence in what God is doing.

Chapter 3—Church Discipline

Under normal conditions, matters of discipline are handled on the local level by the appropriate board or committee. Care should be taken to examine thoroughly all facets of the problem in a spirit of Christian love. Where local conditions make such actions necessary, the appropriate Yearly Meeting Board is authorized to take prompt action regulating any matter of discipline which may arise in connection with their work. Following are procedures for investigation and appeal:

Section 1: Recorded Pastoral Ministers

A. 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, or when he or she is no longer in accordance with the Basic Beliefs and practices in the *Faith and Practice* of Rocky Mountain Yearly Meeting, the pastor's right to retain recognition as a recorded minister is called into question.

B. Initiation of Action

Action requesting that a pastor be investigated may originate in either the local Spiritual Life Ministries Committee or the Yearly Meeting Board of Spiritual Life Ministries. Action originating in the local congregation should be forwarded to the Yearly Meeting Board of Spiritual Life Ministries if the local Spiritual Life Ministries Committee is not willing to consider the matter. In either case, the concern must be brought to the attention of the Yearly Meeting Board of Spiritual Life Ministries, the General Superintendent, and the Yearly Meeting Presiding Clerk for action.

C. Investigation and Final Action

The Yearly Meeting Spiritual Life Board investigates the case thoroughly. If, after counsel with the pastor in question, and with the consent of the General 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 Board of Spiritual Life Ministries, and the pastor's name deleted from the list of recorded ministers without further action. The action shall be reported to the Executive Board. Appeals may be made before the Yearly Meeting Board of Spiritual Life Ministries or before the Yearly Meeting as outlined in Section 3 - Appeals below.

Section 2: Members

A. Causes for Action and Preliminary Measures

Any member who fails to live a consistent moral life, who is guilty of disorder or of conduct unbecoming a Christian, who habitually neglects attendance at meetings for worship without reasonable cause, or who denies the fundamental doctrines of Christianity as outlined in the Basic Beliefs of the *Faith and Practice*, is dealt with

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in love and prayer by the Spiritual Life Ministries Committee. It is the Committee's responsibility to take the initiative in such a case.

B. Formal Complaints and Further Dealings

When the committee has exercised proper care without avail, it files with the meeting a formal complaint in writing against the erring member. It must be evident that the Committee members have conferred with the member in love to seek to show the error and to lead toward repentance and confession, that he or she may be reclaimed and restored to fellowship with the meeting.

C. Final Action

If the exercise of due care and forbearance proves to be without avail, the offender maintaining a willful course or continuing to neglect meetings of worship (the latter for a space of three years), the meeting is then free to remove the name from the list of members. The clerk should report the proceedings to the meeting and write a letter to the person explaining the action the meeting has taken regarding his or her membership.

Section 3 - Appeals

A. Filing An Appeal

When a member who has been under dealing as an offender is dissatisfied with the decision of the meeting, he or she may file with the local meeting at its next regular business session or the one succeeding it an appeal to the Yearly Meeting Board of Spiritual Life Ministries for a review of the case. The meeting enters the same upon its minutes, sends a copy to the Board of Spiritual Life Ministries, and appoints a committee of three to represent it in the case before the Board.

B. Setting Aside the Judgement of the Local Meeting

If it is found that the offense has not been correctly adjudged, 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 sets aside the judgement of the local meeting. The ground of the decision is entered upon its minutes, and the local meeting affected is informed thereof. If the ground be one of irregularity in the procedure only, the local meeting is at liberty to take up the case again by regular action.

C. Appeal to the Yearly Meeting

Should the appellant be dissatisfied with the decision of the Board of Spiritual Life Ministries, he or she may file with the next session or the one succeeding it (but not later) an appeal to the Yearly Meeting for its review of the case. The Board enters the same upon its minutes, informs the Yearly Meeting thereof, and appoints a committee of three or more to represent it in the case before the Yearly Meeting or a committee of that body.

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D. Yearly Meeting Action

The Yearly Meeting appoints a committee, which examines into and adjudges the nature of the offense and the proceedings in the case. It considers fully the statement of the case by the appellant and the testimony of the respondents (the local Spiritual Life Ministries Committee) and examines also the minutes of the meeting recording the case. It then reports its judgement 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.

E. Appeal by the Local Meeting

The local meeting may appeal to the Yearly Meeting in the case where it may feel aggrieved by the decision of the Board of Spiritual Life Ministries. The procedure is the same as given in Paragraph D. Yearly Meeting Action above.

F. Rights of Appellant

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.

G. Notification of Subordinate Meetings

Every decision on cases of appeal is recorded in the minutes of the Yearly Meeting, and the Clerk of that meeting forwards a transcript thereof to the meeting from whence it came, with instructions to enter the same in its own minutes.

Chapter 4—Marriage

Marriage, if rightly conceived and faithfully maintained, is regarded by Friends as the most sacred of all social arrangements. The family was Jesus' 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 the 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.

A. 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.

B. 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.

C. 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 would encourage simplicity in the planning. A traditional Friends ceremony is included in the Part IV: Appendix, Chapter 3—Resources, Section 3: Marriage Ceremonies of the *Faith and Practice* (see pages 84-88).

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Chapter 5—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, and camps, and the support and ministry of the church, we 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.

Chapter 6—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?

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” 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?

“Love one another; as I have loved you, also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” John 13:34, 35.

3. Do you regularly attend the services of your church and participate in them actively?

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching” Hebrews 10:25.

4. Do you bring up your children according to principles of the Christian faith?

“Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” Ephesians 6:4.

5. Do you practice Christian temperance in all things, including abstinence from harmful products and activities?

“Every man that striveth for the mastery is temperate in all things.” 1 Corinthians 9:25.

6. Do you exercise your rights and duties as a citizen, seeking to bring Christian influence to government?

“Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor” Romans 13:7.

7. Do you promote the principles of peace, supporting Christian movements to do away with war and preparation for war?

“Follow peace with all men, and holiness, without which no man shall 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?

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“Seek ye first the kingdom of God, and his righteousness” Matthew 6:33a.

9. Do you recognize material and spiritual needs of others and help to minister to them?

“Whoso hath the world’s goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth” 1 John 3:17, 18.

10. Do you uphold doctrinal beliefs of this Yearly Meeting and support its ministries?

“Take heed unto yourself, and unto the doctrine; continue in them” 1 Timothy 4:16a.

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Chapter 1—Historical Statements

Section 1: Excerpt from Indiana Discipline

A. 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?

B. 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.

Section 2: 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 sould 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

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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: 15); and are able to make wise unto salvation, "through faith in Christ Jesus."

Section 3: 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.

A. 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.)

B. 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

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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.)

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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.)

C. 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 glorifies 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.

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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.)

D. 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 any one 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 manysidedness 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.

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E. 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.)

F. 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

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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.)

G. 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 every one 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

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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.)

H. 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,

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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.)

I. 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

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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.)

J. 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.

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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.)

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K. 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.)

L. 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.)

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M. 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.

N. 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.)

O. 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 well being. 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.

P. 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

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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.

Section 4: National Association of Evangelicals

The Rocky Mountain Yearly Meeting of Friends, through its association with Evangelical Friends International/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 serves both individuals and churches, providing essential services in major areas of evangelical interest and concern, assisting committed Christians as they seek spiritual involvement. Through NAE you are unitedly involved in...

A. 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.

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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.

B. 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.

C. 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.

D. 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 is 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.

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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.

Chapter 2—Special Organizations

A number of organizations closely related to the work of the Yearly Meeting may be organized and governed by their own organization, subject to the approval of the Yearly Meeting. Among them are:

1. Friends Men
2. Rocky Mountain Friends Women
3. Friends Youth

Chapter 3—Resources

Section 1: 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 meetings in a given geographic proximity (see page 28, Section 2: The Area Meeting).

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.

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Normally, elders are members of the Spiritual Life Ministries Committee in a local church.

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

Extension Meeting—a new congregation of worshipers, usually under the sponsorship of a nearby local Friends meeting (see page 24, part 3. 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.

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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 my members of the meeting. This is now cared for by the Spiritual Life Ministries 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 meeting to the business sessions of the yearly meeting (see page 29, part C. The Representative Body).

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 know 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

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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.

Section 2: Incorporation of Local Meetings

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 meeting is seeking incorporation, differing wording will be allowed provided that it states in essence the concepts

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delineated above, and that the suggested change is approved by the Superintendent of Rocky Mountain Yearly Meeting.

Section 3: Marriage Ceremonies

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 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 meeting, the local meeting where the proposition is introduced should have information thereof, so that the name of the local 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 meeting noting the fact of non-membership on its records.
4. If any objections have been presented to the Spiritual Life Ministries Committee, which they shall judge reasonable, they should inform the local meeting, and a committee should be appointed to investigate and report, when 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 meeting.
7. Local 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 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.”

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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.

A. A Sample Marriage Ceremony

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.)

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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.

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Closing prayer.

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

B. Sample Marriage Ceremony

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 God's best gift 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.

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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 in all faith and tenderness, in prosperity or adversity 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

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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. _____.

Section 4: 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:

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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.

Signature _____

Address _____

Birthdate _____

Name of spouse and children _____

By Profession of Faith _____

By Transfer _____ Name and address of church for request of transfer:

Signature of Recommendation _____

(Spiritual Life Ministries Chairperson)

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

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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 meeting recommending the transfer:

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To: _____ Friends Church

Date: _____

The above mentioned Person(s) have 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

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. Thank you.)

Section 5: Evangelical Friends 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

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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.

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

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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

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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.

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