

Friendly Faith & Practice Study Guide

By Joanne & Larry Spears

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Friendly F & P Study Guide

Comments by participants in one meeting's study and conversations with the testimonies of Friends in *Faith and Practice*: We can express ideas without needing to defend them.

- *We can and do differ on faith issues and still be comfortable talking and listening in the group.*
- *The study depends on each one listening openly and speaking openly.*
- *Everyone sees the passage differently.*
- *It helps to pass on our cultural identity as Quakers.*
- *It gives me confidence in my ability to understand.*
- *My ideas are not sufficient for complete understanding. I need others to make the ideas complete.*

Friendly F & P Study Guide

Friendly Faith & Practice Study Guide

A Study Method of The Religious Society of Friends' *Faith and Practices*
and *Books of Discipline*

by Joanne & Larry Spears



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Design and Composition by David G. Botwinik

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The Gift of Faith and Practice

In the silence of Quaker worship, Friends experience the presence of a living God. But, Friends in meetings bind themselves together with more than silence. There is a rich Quaker tradition of growing in faith, sharing faith experience, and acting in ways consistent with these experiences. What is this faith? How do we put it into practice?

When these questions began to emerge for seventeenth century Quakers, leaders began to draft a set of advices and regulations for monthly meeting order and for guidance of the lives of Friends. These writings formed the basis for the *Book of Discipline* of London Yearly Meeting and for all later books of discipline. As Friends established yearly meetings in America, each prepared its own *Book of Discipline*. For a period, there was much similarity because Quaker meetings linked themselves to London Yearly Meeting and its dominant tradition. As communities of Friends in new yearly meetings developed independent experience, the *Faith and Practice* documents began to take on greater variety.

A part of formulating a *Book of Discipline* or *Faith and Practice* is to gather selections from the minutes of the yearly meeting into book form. As needs arise, Friends make additions and deletions and periodically republish the book. These changes show how Quaker faith and sensitivities to problems in individual lives and society evolve and change through God's continuing revelation within Quaker community.

The *Faith and Practice* of each yearly meeting is a guide to right living and a manual of meeting government. With it, Quaker communities have produced a new type of declaration of faith. That declaration of faith contains an anthology of religious experience, a statement of testimonies and a structure for the faith community. It contrasts in stature and structure with the credal model of other religious traditions. In that way, Quakers, through their *Faith and Practices*, have made a unique contribution to religious practice and expression.

Spiritual and theological concerns shift in importance among Friends of different experience. Among Friends today there is a wide range of views of *Faith and Practice*. Some know little about this spiritual resource, while others see it as an interesting historical document. Many see it as an authoritative source of understanding and strength for their spiritual journeys, and many use it as a basis of corporate discipline and the standards of right behavior.

Background of Faith and Practice

Today's *Faith and Practices* are a great repository of the Quaker tradition, rooted in the experience of gifted Friends. They reflect the

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variety of the spiritual experience among Friends in the many yearly meetings established in the seventeenth century and some of the changes and theological divisions during the subsequent centuries. This diversity among statements of faith and experience reflect different strains of that history across the world.

Initially, yearly meetings prepared advices and queries for the guidance of quarterly meetings, monthly meetings, and individual Friends. These were used to ascertain spiritual and administrative conditions and to discover if other Friends could help meet a need. Since the eighteenth century, Friends have gathered such advices and queries and selections from the minutes of the yearly meetings in book form Friends named these books the *Book of Discipline* or *Faith and Practice*. Periodically, yearly meetings republished the book, making additions and deletions. Changes show how Friends' understanding of truth in our individual lives and society have evolved.

Diverse structures of *Faith and Practice* documents developed. In some cases yearly meetings began to include anthologies of writings on Quaker witness for individual reflection and use in meetings for worship and for meetings for worship for business. They included testimonies, advices, and queries for the structural and procedural guidance for the community.

In the last 150 years, the purposes, structure, and manner of preparation of *Faith and Practice* have become more varied as yearly meetings have spread across the globe. Younger yearly meetings are writing their first *Faith and Practice* documents. Other yearly meetings are undertaking revisions of their *Faith and Practice*.

These assessment processes by yearly meetings have generated strong contrasting views about the scope, structure, and content of future *Faith and Practices*. The yearly meetings in North America have produced more than twenty-five *Faith and Practices*. The variety reflects the variety of spiritual experience among Friends.

The chart at the back of this guide shows the books of the *Faith and Practices* of all the yearly meetings in North America.

Purpose and Goals of the Study Method

Today, there is a renewed recognition of the need to establish roots and acknowledge a foundation of Quaker spiritual tradition. In increasing numbers, Friends feel called to study their *Faith and Practice*. Many Friends recognize *Faith and Practices* as an essential source of spiritual authority in their lives. Many who are struggling with life and religion need the support and direction provided by a candid group study method that reflects Quaker values and tradition.

Faith and Practices reflect Quaker spirituality as one particular

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way of bringing faith to life. They are a practical, spiritual understanding of the human interaction with God.

Faith and Practices see many uses. Some Friends use their *Faith and Practice* for private reflection. Some meetings continue the tradition of reading from *Faith and Practice* as part of meeting for worship for business. Some use *Faith and Practice* for corporate discipline. Some Conservative yearly meetings use it as a means of regular self-examination by reflecting on one query from the *Faith and Practice* each month in meeting for business and minuting that response to forward to yearly meeting sessions. Group study of the testimonies of past Friends in *Faith and Practice* provides an additional opportunity for engagement with that tradition.

To enter and develop this spiritual understanding, we encourage Friends to read in *Faith and Practice* daily, as a guide to the spiritual life and faith of their meeting and to their own lives. Continued private and meeting use of *Faith and Practice* is essential to the integrity of the common spiritual life within a Friend's meeting.

We encourage Friends to use the study method outlined here as an additional way to read and study *Faith and Practice*. This study method will provide a disciplined and exciting process for studying one of the basic resources of the community of faith. We do not intend this study method primarily to create knowledge about the contents of the book. Its purpose is to promote a friendly conversation, using a process closer to worship sharing than discussion. Its use can bring Friends into closer community. The method will support and strengthen individual spiritual life, the Society of Friends, and the spiritual life of any community.

As Quakerism has evolved through time, it has developed a variety of branches in response to historical circumstances of these communities of faith and the continuing revelation of spiritual truth. This study method is one way for anyone to make connections with the complex Quaker tradition since the seventeenth century. It is available equally to those new to the Quaker tradition, for those Friends who seek to renew their acquaintance with *Faith and Practice*, and for those who continue to nurture their faith in their spiritual community.

This study method is also one way for anyone interested in faith development to make connections with the Quaker tradition and the faith and practice of Friends. It provides a process for reflecting on the meaning the Quaker spiritual tradition offers for our lives today. The method promotes a friendly conversation about the deepest truths in our lives from a shared experience and tradition.

Friends may use the study method with the *Faith and Practice* of any yearly meeting. We offer this study method for the study of all parts of *Faith and Practice*. The purpose of this study method is to help Friends and seekers of truth study testimonies of faith, reflect on the

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faith and practice of the people presently calling themselves Quakers, and deepen the spiritual life of individuals and meetings. This method offers a process for Friends to study these statements. It proceeds in a manner consistent with those testimonies.

Faith and Practice Study Method

This study method reflects and supports important aspects of Quaker insights, understanding, and standards because it:

- recognizes personal experience as a central part of our spiritual lives.
- affirms the connection of the testimonies of past Quaker writings to our present condition.
- recognizes the equality of all participants in the study process.
- affirms that of God in all of the participants.
- recognizes the possibility of continuing revelation in our spiritual lives.
- affirms the continuing nature of our spiritual journeys within a community of faith.

This Quaker approach to group study arose out of experience with a comparable *Friendly Bible Study*¹ method. That experience with group Bible study created a desire to open the more recent tradition of Friends in a similar group process. It grew out of experimental learning in monthly meetings and regional and national gatherings of Friends.

Effort and practice are necessary to benefit from any *Faith and Practice* study method. Friends find that deep sharing grows out of regular and consistent use of this study method. We suggest that this study format be used as described before trying variations. The purposes are described and should be reviewed periodically. This simple-to-use study method provides a structure for effective communication, enabling people to initiate and participate in productive exploration, assuring that each person participates throughout the discussion, and providing a structure for thinking and a basis for each person to share insights.

Nine Steps to a Faith and Practice Study Group

You can start a study group by following these specific steps:

1. Gather a group that can commit one hour a week for six weeks.
2. Select a section of *Faith and Practice*.
3. Study only a single entry each week.
4. Review the questions.

¹ Friends General Conference published the companion method, *Friendly Bible Study*, in 1990). (<http://www.read-the-bible.org/FriendlyBibleStudy.htm>)

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5. Read the entry aloud.
6. Start in silence.
7. Make notes of ideas that answer the questions.
8. Share the answers orally around the circle.
9. End in silence.

STEP 1: GATHER A GROUP THAT CAN COMMIT ONE HOUR A WEEK FOR SIX WEEKS.

Gather at least three, but not more than eight, interested people from any religious or spiritual backgrounds. Each person participates fully and equally, without any requirement of prior familiarity or study of *Faith and Practice*. A person with extensive Quaker background can be helpful, but should not be treated as an authority figure. A group reflecting a diversity of viewpoints and backgrounds broadens the shared spiritual experience and stimulates understanding.

Ask each person to commit one hour a week for *six* consecutive weeks. The study should begin when everyone in the group can make a commitment to attend all six of the study sessions. Choose a starting date that will permit the group to continue without interruption.

Each session should last one hour. Starting promptly assures finishing in one hour.

Ask each person to obtain a copy of a commonly chosen *Faith and Practice*. Ask that each person bring only the *Faith and Practice*, a notebook, and a bookmark (see back of this pamphlet for bookmark to photocopy) or card with the six study questions. The notebook is useful as a study journal, available for future reference. All writings are private, except as members choose to share their contents with the group. There is no expectation that participants do outside reading prior to the meetings. You may consult other references *after* the study, but during the group study these references distract the participants from the locus on the *Faith and Practice*.

Members may search out the context of a particular passage, or seek solutions to particular problems identified in the study. Before the next study session begins, they may report back briefly. However, no study or extra time outside the group is needed or expected.

STEP 2: SELECT A SECTION OF *FAITH AND PRACTICE*.

At the beginning of the first meeting, start the study with a section of the *Faith and Practice* that addresses the experience of Friends. This passage will begin the study for the six-week commitment. While any section can be a good starting point, it is our experience that this method works most successfully by beginning with that portion that addresses the spiritual foundation of *Faith and Practice*.

Choose the *Faith and Practice* of your own or another yearly meeting and start with the sections relating to faith. For instance, start

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with Chapter 2 of *Quaker Faith and Practice* of Britain Yearly Meeting (1995), Chapter 3 of the *Discipline of Iowa Yearly Meeting*, Conservative (1974), the “Religious Experience” section of the *Book of Discipline of Ohio Valley Yearly Meeting* (1978) or the “Richmond Declaration” section of any of the *Faith and Practices* listed under Friends United Meeting or Evangelical Friends International on the chart in the back of this guide. Copies of these books can be purchased through Friends General Conference Bookstore (800-966-4556, email: bookstore@fgc.quaker.org) or Quaker Hill Bookstore (800-537-8838).

STEP 3: STUDY ONLY A SINGLE ENTRY EACH WEEK.

Choose a single entry in a section, to be followed each week by the next entry. As the study continues through the weeks, themes will emerge that link the current session to discussions in previous sessions. Don't try to cover more than one entry during one session

It is essential to take only a single entry for each *Faith and Practice* study session. At first glance, there does not seem to be very much to discuss in just a few lines. Resist the temptation to hurry the assigned task in the shortest possible time. Respectful focusing on a small section leads to deeper insights.

It is tempting to be selective among passages. Don't. It is important to hold each other accountable to the text of the tradition. Our experience has been that the most helpful discussions are those based on passages that none of us would have chosen!

This method reflects the view that great insight is available when focusing on small amounts of study material. However, being sensitive to the occasions when the text is not consistent with a participant's experience may indicate that the passage should be read in the larger context of the historical situation in which it was written. Remember that each paragraph or section is part of a larger work and does not necessarily give the true flavor or reflect the major themes of the whole work. The complete book or article is usually listed at the back of the *Faith and Practice* for further reading.

STEP 4: REVIEW THE QUESTIONS AND THE PURPOSE OF EACH.

At the beginning of the first session, each person should write down the six questions on an index card, a separate sheet of paper, or the first page of the notebook. A bookmark, like that at the end of this booklet, can be reproduced and used to remind participants of the study questions.

Make notes in response to each question during the silent period each time you meet (see [Step 7](#)). In the first session, and to a lesser degree in those following, discuss these questions to make sure that everyone understands the purpose of each question

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Faith and Practice Study Questions

The six study questions are simple, easily remembered, and consistent with the testimonies of Friends:

1. What is the *core issue* in this passage? (Core)
2. What *new light* do I have in reading this passage at this time? (New Light)
3. How is this passage *true to my experience* and to our experience as a meeting? (Experience)
4. How does this passage agree with or differ from the beliefs and practices of *other religious groups* in my experience? (Others)
5. What are the *implications* of this passage for my life and for our meeting? (Implications)
6. What *problems* are there with this passage for my life and for the life of our meeting? (Problems)

Eventually, participants will need to write down, as a reminder, only an abbreviation (“Core,” for example). After two or three weeks, they will easily remember the questions. Participants may need to remind themselves occasionally of the purpose of each question.

Some will prefer to switch the sequence of Questions 5 and 6 to conclude the study with the discussion of implications of the passage for faithful living. Others prefer to end the discussion with identification of problems for further reflection as a continuing basis for discussion.

In these questions, some Friends will substitute “church” for “meeting” in naming their Quaker faith community.

Comments About the Study Questions

Each question contributes to the study. Each question focuses attention on a complementary way of looking at the passage. The following comments provide background for each question:

1. What is the *core issue* in this passage? (Core)

This first question helps each member focus on what the author is saying. Each person addresses the text directly. What is the author’s main point? Over time, the group forms a significant, understanding relationship with Quakers throughout history.

It is essential to listen carefully for the author’s core issue in each passage as a place to start hearing and understanding the Spirit of God in that testimony or experience.

The search here is for the main point the author is making in this passage and the author’s understanding of God working in our world. Try to state the author’s main point, rather than make a summary of the passage. This is not the time to share the ideas of another author,

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professor, or other authority figure. It is easy to answer this question with what we would like the author to have said or with our own ideas on the subject. However, focus attention on the core of what the author actually said.

Many people authored the selections in *Faith and Practice*. They speak out of different expressions, in different centuries, and articulate their faith and experience in different ways. Together, they describe the living tradition of Quakers.

To help those who may be unsure or timid, remind participants that a variety of responses can help the group see the whole of the passage more clearly. After one or two sessions, everyone will understand, and most participants will find it liberating.

2. What *new light* do I have in reading this passage at this time? (New Light)

The purpose here is to identify each person's new insights, new observations, or new understanding in reading the passage on this particular occasion

This question enables the Spirit to work in our silence. Revelation continues in our lives and it comes from both the unfamiliar and the familiar.

The emphasis on the newness found in this occasion affirms the equality of all participants. Each member's new insight, observation, or understanding during this particular reading is of value. The question draws attention to the new light within this occasion. This moment is the occasion for regular affirmation of the reality of the Spirit of God that rises in the community of seekers.

All participants may not have seen this before in exactly this way. It may be small or great. It may concern a word or phrase. It may offer a new way to see a particular problem. This question is often the last one considered in the silence. Suddenly, participants may offer new ideas as they share their understanding through the other questions.

3. How is this passage *true to my experience* and to our experience as a faith community? (Experience)

As Quakers, our spiritual journeys are always being checked and refined. Our personal and community experiences are sources of authority that we bring to our study of the texts of our tradition. In this question, the purpose is to compare the message of the passage of *Faith and Practice* with our experience.

For those who come from other religious traditions, this question may seem shocking. For many of us, our backgrounds do not allow us to question the "truth" of the texts of the tradition. Comparison of past testimonies with present personal experience may be unfamiliar, but

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welcome. This question often empowers members and consistently opens up new insights for everyone in the group.

When we realize that our present understanding of the passage is not consistent with our experience, we reassess our experience. Then, we study the passage more deeply, or admit that our individual spiritual journeys, like those of the authors, take place in a darkness. Light may never fully penetrate that darkness.

Each person is on a spiritual journey. Each meeting is also on a community spiritual journey. Each passage from the experience of past Friends can speak both to our present condition and to the condition of the meeting. An alternative way to pose Question 3 may be, "How does this passage speak to my spiritual journey and the spiritual journey of our meeting?"

4. How does this passage agree with or differ from the beliefs and practices of *other religious groups* in my experience? (Others)

This question is important because it directs attention to the distinctiveness as well as to the commonness of Quaker understanding with that of other religious groups. Reference to other groups may include more than Christian groups. Discussion should extend as wide as the experiences of the study group allow.

This question helps participants sort through their past religious experience and present spiritual condition. It encourages understanding of both the similarities and differences between religious traditions, while helping participants become more tender to the singularity of Friends. Seeing these differences and similarities helps us clarify our understanding.

5. What are the *implications* of this passage for my life and for our faith community? (Implications)

The answer to this question may touch several levels of your spiritual life. The center of the question is, "What difference, if any, does the passage make for my life?" It invites the text to reach into our lives.

What difference, if any, does this passage make for the way I live my life and for the life of the meeting? Does it connect our lives in a meeting? Central to our tradition is an endeavor to integrate our faith with our daily ethical practice. What are the implications of this passage for what I believe and do? What are the implications for how we believe and act as a meeting?

6. What *problems* are there with this passage for my life and for the life of our faith community? (Problems)

Here we identify any problems with the language, interpretation, meaning, or application of the text. We can identify problems here

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without offering a solution. A solution may come in a passage in a later study or it may never come. The study method recognizes that no single reading of *Faith and Practice* is enough to bring full understanding. Identified problems may generate interest in seeking information from other sources outside the study or support reflection during the week.

This question reminds us that studying the tradition of Friends' spiritual journeys is a continuing process. Like life, at no one time is our understanding complete. With this question, the dialogue between text and life continues.

STEP 5: READ THE ENTRY ALOUD.

After making sure that each person understands each question, start your study. The one who convenes the meeting asks one person to read aloud the selected passage slowly. Listen to the words. All members should follow the text in their copy of *Faith and Practice*. This reading will often stimulate thinking and insight, particularly if the passage seems difficult or without significance.

STEP 6: START IN SILENCE.

The group gathers into silence. Take time to settle into the stillpoint together, and linger there. Hold each person in the Light. When ready, each participant can start the silent reading of the passage and the answering of the questions.

The practice of silence may be new to some. The duration remains a matter for individual reflection, but the practice of silence binds the group together in its study.

After a few minutes of quiet, individuals begin, at their own initiative and pace, to reread the passage silently and to write notes for each question in the notebook. Working in the silence, each person centers, then rereads and writes when ready.

Each person answers the questions from their own background and experience. Assure everyone that no single comment needs to capture the whole significance of any passage. The *Faith and Practice* study process is similar to the inspection of the elephant by a committee of blind people. One person describes a tail, one a trunk, one an ear, one a leg and one a side. Each brings a separate experience and perception of the same subject. This method enables each person to contribute their experience and perceptions. Each person's view is important to the whole. The unique way that each person expresses their view can provide new insights for others.

STEP 7: WRITE THE ANSWERS TO THE QUESTIONS.

Encourage each person to write something in response to each question. These notes need not be full sentences or paragraphs. Write what is necessary to capture the insight and to hold it for sharing with the group.

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Participants may make notes about the passage in any order, as the ideas occur during the silence. However, it is helpful to begin thinking about the core issue first. Then, other thoughts come to mind in their own sequence.

STEP 8: SHARE THE ANSWERS ORALLY AROUND THE CIRCLE.

After 15 or 20 minutes, when everyone seems to have finished writing responses to the questions, the one who convenes the meeting reminds participants about the procedure for sharing. Follow the order of the questions by number.

One volunteer begins the answer cycle. In turn, around the circle, each person reads aloud or paraphrases a response to the first question. After each one has had the opportunity to answer this first question, pause for a moment of silence. Then, continue around the circle again to share the responses to the second question and so on, until everyone has answered each question in turn.

Clear hearing of the insights of each person is important. No extensive discussion should occur during this time. Encourage only short comments or requests to clarify a particular answer in this part of the process. After answering *all* of the questions, discussion develops for the time remaining.

At all times, in all groups, preserve the movement around the circle. Everyone should have the opportunity and time to speak to every question in turn, enabling the group wisdom and insights to build. The one-hour limit to which members agreed is a helpful discipline to guide the allocation of time for each answer.

Remind everyone that all answers are acceptable and helpful. Encourage each person to share something for every question. If, after consideration, there seems to be nothing to share, or if one chooses not to share a personal response, a pass is always acceptable. Sometimes, even a tentative response seems impossible. No one should feel pressured to answer. Remember that something that seems obvious or trivial to one person can be a wonderful new insight to another.

The only leadership needed for the sharing process is a person who senses when it is time to begin the oral sharing and maintains the movement of sharing around the circle, which must be fast enough to keep to the agreed one-hour time limit, but slow enough for understanding each contribution. Everyone must feel confident that the study will not take a whole morning, afternoon, or evening—one hour only.

With experience, insights grow. When others share their thoughts, people who have no particular insights will find a passage opening to them. After the discussion, new insights may occur that far exceed the sum of the initial individual insights. An apparently superficial comment

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can create great openings for others in the group.

STEP 9: END IN SILENCE.

End the study with a short period of silence in which to reflect on the passage, the responses, and the discussion. Hold each person in the Light of God.

Individual and Meeting

Questions 3, 5, and 6 include references to individuals and to meeting. If time permits, it may be possible for each person to answer both parts of each question. There is always an *option* for each person to respond to only one part.

Participants speak out of their experience in their lives and in their experience of the meeting. Since they have common experience of the meeting, there is occasion here for stating a fuller expression and identifying the core of their common experience of the meeting.

Often there may not be enough time to think about all aspects of the passage. Each participant may choose the personal or the corporate dimension. The group will usually find a balance in the shared perspectives and answers. Responses to both parts of each question help the group understand the communal and the individual functions of the passage.

Six- Week Assessment

At the end of the six weeks, each person must decide to continue or discontinue *Faith and Practice* study. It has been our experience that after six weeks, with every member participating every week, most people find the study so spiritually helpful that they want to continue.

In the use of the study method with *Faith and Practice*, each study group may wish to choose one of the following approaches to selecting the passages for study:

- a. Study the first six passages in *each* section, and then study the same number of passages in each subsequent section; or
- b. Study one full section before going to the next section.

When the group decides to continue, they should always meet regularly, even if some members cannot attend a particular session.

Conclusion

Many Friends and attenders today are seeking to renew their roots in the Quaker tradition. This study method for *Faith and Practices* is consistent with the testimonies of the Quaker spiritual tradition. Many Friends have found this to be an extraordinary method of study, one that has renewed their own faith and deepened the fellowship in their

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meeting.

Faith and Practice Bookmarks

Duplicate, cut, and distribute to participants

Friendly *Faith & Practice* Study Questions

1. What is the *core issue* in this passage? (Core)
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3. How is this passage *true to my experience* and to our experience as a Meeting? (Experience)
4. How does this passage agree with or differ from the beliefs and practices of *other religious groups* in my experience? (Others)
5. What are the *implications* of this passage for my life and for our Meeting? (Implications)
6. What *problems* are there with this passage for my life and for the life of our Meeting? (Problems)

Friendly *Faith & Practice* Study Questions

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Yearly Meetings in North America

Books of *Faith and Practice* (as of 1997)

Friends General Conference (FGC) Yearly Meetings

unprogrammed in worship

- + Illinois (1875) currently uses Philadelphia Lake Erie
- * Northern
- + Ohio Valley (1978)
- Philadelphia (1996)
- Southern Appalachian (1990)
- * South Central

Friends United Meeting (FUM) Yearly Meetings predominantly programmed in worship, with pastors

- Indiana (1994)
- Iowa (1990)
- Nebraska (1930) currently uses Five Years Meeting (1945)
- North Carolina (1970)
- Western (1986)
- Wilmington (1977)

FGC and FUM Yearly Meetings belonging to both of the above, predominantly unprogrammed in worship, except New England and New York, who also have programmed meetings for worship, with pastors

- Alaska (19??)
- Baltimore (1988)
- Canadian (1991 reprint of 1969 with additions)
- New England (1985)
- New York (1996)
- + Southeastern (1987)

Evangelical Friends International (EFI) Yearly Meetings

programmed in worship, with pastors

- Evangelical Friends Church—Eastern Region (1990)
- Mid-America (1988)
- Northwest (1987)
- Rocky Mountain (1978)
- Southwest (1987)

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Conservative Yearly Meetings unprogrammed in worship

Iowa (1974)

North Carolina (1983)

Ohio (1993)

Unaffiliated Meetings unaffiliated with any of the above, unprogrammed in worship except for Central, which is programmed, with pastors

+ Central (1960)

* Intermountain

North Pacific (1993)

+ Pacific (1985)

NOTE: date in parentheses is date of latest *Faith and Practice*; no date means no *Faith and Practice*.

* means in process of creating its first *Faith and Practice*

+ means in process of revising its *Faith and Practice*

chart by Jan Hoffman (NEYM)