

Handbook
on the
Organization and Practices
of the
Ann Arbor Friends Meeting
Religious Society of Friends

Fourth Edition
Ann Arbor, Michigan
2007

Ann Arbor Friends Meeting

**1420 Hill Street
Ann Arbor, MI 48104
734 761-7435**

Meetings for Worship:
Sunday at 9:00 am (except third Sundays)
Sunday at 11:00 am
First Day School: Sundays at 11:20 am

Visitors are welcome at all meetings.

Further information may be obtained from
the Meeting Worker or the Clerk of the Meeting,
as listed in the Meeting Directory, the weekly Handout,
and the monthly Newsletter.

Introduction

This *Handbook* is intended for everyone who wishes to know more about Ann Arbor Friends Meeting. Newcomers who are just learning about Quakerism may want to explore the sections on the history of Friends and our own Meeting, Friends' testimonies, meetings for worship, and religious education (chapter 1). Those who have attended long enough to become more familiar with the Meeting may consult the *Handbook* to learn about committees they could join (chapter 2), to find out how to apply for membership (chapter 3), or to understand how we relate to larger circles of Friends and decipher the alphabet soup of Friends' organizations (chapter 5). Experienced Friends who have taken on new responsibilities can review their job descriptions or refresh their memory about our Meeting's practices concerning marriage under its care, memorial meetings, or financial matters (chapters 2 and 3). Whatever their familiarity with the Meeting, F/friends are encouraged to give prayerful attention to our queries, advices, and statements on issues of concern, such as payment of war taxes and opposition to the death penalty (chapter 4), or to discover further sources of information about Quakerism (chapter 6).

We are often inspired by books of *Faith & Practice* of other yearly meetings, particularly those of Philadelphia and Britain Yearly Meetings, which present a rich tapestry of quotations from the experience of Friends in history dealing with many of the same problems and challenges we are faced with today. They serve us as useful adjuncts to our *Handbook*.

Ann Arbor Meeting's first *Handbook* was compiled during 1953 and 1954 by a committee of the Meeting made up of the clerks and committee conveners. Many Friends collaborated in its preparation, but the main labor of assembling the material, preparing the draft, and editing the manuscript was carried by Elise Boulding. Subsequent editions appeared in 1970 and 1995, revised by subcommittees named by the Committee on Ministry and Counsel.

For this fourth edition, the ad hoc Handbook Committee (again named by Ministry and Counsel) consulted with many individuals and committees who work on behalf of the Meeting, reviewed minutes of business meetings since 1995, and benefited from the thoughtful suggestions of interested volunteers who read draft versions. The revisions not only reflect current practice within the Meeting and update information about organizations and sources, but also acknowledge the dynamic nature of a community that bases its life around the leadings of the Holy Spirit, minimizing the number of statements that might seem creedal or dogmatic while still attempting to describe what distinguishes Quakers from other religious societies.

We on the Handbook Committee are grateful to all who helped make this fourth edition possible, particularly Esther Abate, who again provided illustrations; Peggy Daub, who compiled the index; and Jane Pollock, who proofread and provided valuable assistance with formatting.

Jeff Cooper, convener
Susan Hartman
Thomas Taylor

January 2007

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CHAPTER ONE

History and Spiritual Basis of the Meeting

I. History and Faith of Friends

The Religious Society of Friends grew out of the ministry of George Fox in England and America in the second half of the 17th century. A religion of inward experience rather than outward observance, it is rooted in Christianity. A basic tenet of Friends holds that everyone is possessed of an inward principle or faculty, variously called the “Inner Light,” the “inward teacher,” the “seed,” or “that of God within,” which if followed and exercised will open one’s mind to truth and one’s heart to love. From the very beginning, this tenet has called Friends to value each person for himself or herself. Today Friends strive for and take joy in diversity.

In the course of its development the Society of Friends has undergone many changes and has branched into a number of forms. Major branches in the United States are the pastoral groups, usually called Friends Churches and affiliated with the Friends United Meeting or the Evangelical Friends, and the nonpastoral or unprogrammed branch, affiliated with Friends General Conference or Conservative Yearly Meetings. Some meetings remain unaffiliated.

In Friends General Conference, of which Ann Arbor Meeting is a part, local congregations of Friends are organized as “monthly meetings.” Groups of monthly meetings constitute “quarterly” and “yearly” meetings. The names refer to the traditional frequency with which meetings for business are held.

We as Friends believe that the chief end for each human being is to grow continuously in the knowledge and love of God, in integrity

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of life, and in pure love toward all God's creatures. Participation in a religious society, in worship and fellowship, is an essential means of promoting this divine growth. In our Meeting, we practice a simple waiting worship, without outward sacraments, liturgy, program, priest, or professional minister. Out of the silence may come spoken ministry, which is a sharing of the Inner Light. (See pages 7-8 on Meeting for Worship.)

Testimonies

Friends have no prepared prayers or creeds. Rather, we seek to make our daily lives witness to the living Truth—our faith is about practice. The principles or inward states of mind which proceed from faith and, we hope, underlie our actions are often referred to as "Testimonies." They find expression in many Quaker concerns and our witness in the world. One list of Friends' Testimonies is:

- **Integrity:** To be whole spiritually, one needs to live one's beliefs. Friends strive to speak the truth and do not take oaths, but affirm truth.
- **Peace:** Friends have always sought to deal constructively with conflict and violence in any form, and, in the words of George Fox (*Journal*), to "live in the virtue of that life and power that takes away the occasion of all wars." The Religious Society of Friends is thus one of the historic peace churches, and many of its members are led to be conscientiously opposed to participation in war. Friends also continue work to abolish the death penalty.
- **Equality:** There is that of God in each person. All persons are equal before God, regardless of gender, race, class, age, or any other trait. Thus, Friends have long been active in concerns such as the abolition of slavery, prison reform, social justice, and minority rights.

- **Simplicity:** Friends seek to focus their attention and energies on that which is essential and eternal. Thomas Kelly encourages us to prune our lives to make room for spiritual concerns. Friends try to live simply without extravagance, sharing resources. We seek to live actively in the world, but not be caught up in its distractions.
- **Earthcare:** Friends seek harmony with all of God's creation, recognizing the need to live lightly and sustain the Earth's ability to support life.
- **Community:** The gathered meeting for worship, in which we seek Divine guidance together, is the center of a Friends community. Isaac Penington put it: "Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations against another; but praying one for another, and helping one another up with a tender hand." (1667) Care of, and involvement with, those about us extends to our wider communities as well.

The areas in which these testimonies are expressed in our community are illustrated in Friends' practices (chapter 1), the many ways in which we carry out the work of the Meeting (chapters 2 and 3), and in our queries and advices (chapter 4).

II. The Ann Arbor Meeting

The Life of the Meeting

The Ann Arbor Meeting of the Religious Society of Friends began in 1935 as an informal worship group. It was formally organized as a local monthly meeting, with weekly meetings for worship, in 1937. Ann Arbor Meeting is part of Green Pastures Quarterly Meeting and Lake Erie Yearly Meeting, which in turn is a member of Friends General Conference. It is incorporated as an ecclesiastical corporation, with Articles of Association and by-laws under

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the laws of the State of Michigan; all members of the Meeting are the directors of the Corporation.

The Meeting unites a considerable variety of religious thought and experience in common work, worship, and love. We do not require creedal or doctrinal statements from our members, believing that truth cannot be confined in a set statement, however well phrased. Truth must be expressed in the life of the Meeting, and in the lives of its individual members.

The work of the Ann Arbor Meeting, and all of the responsibility for the ministry of word and of deed, is shared by the members and attenders. There is no paid minister. Men and women alike may fill any position; individual gifts and interests are the determining factors. All Meeting activities are open to attenders as well as members, and attenders may serve on most committees and hold many of the offices of the Meeting. See chapter 3 for more information on membership.

Ann Arbor Friends Center

In 1955 the Meeting purchased a house at 1416 Hill Street, and in 1962 moved into the newly built Meetinghouse adjoining the original building. The property now includes the Meetinghouse, Quaker House, and office space, which houses the Michigan Area Office of the American Friends Service Committee. The Meeting feels a social responsibility, as well as financial necessity, to make productive use of its property.

Individual rooms in the Meetinghouse and Quaker House are available on a regular or one-time basis to community groups whose activities are not incompatible with Quaker practice. Guidelines for use of the building were adopted by the Meeting in March 1992. These include basic concepts such as prohibition on use of tobacco, alcohol (see also the Statement on Alcohol, chapter 4, page 60), or illegal drugs in the buildings, as well as details on

use and payment. Copies of the full policy are available in the Meeting office. Fees are set by the Meeting as part of the budget process, with recommendations from the Quaker House Committee and the Finance Committee.

Quaker House has had various uses. For many years, it was an international student co-op, providing housing, meals, and fellowship to University of Michigan students. In the early 1980s, the Meeting laid down the co-op, and in August 1983 approved the following minute:

The purpose of Quaker House is to enrich the life of the Meeting and to carry forward the testimonies, values, and concerns of Friends through outreach to the wider community.

In July 1984, the Meeting approved a minute offering sanctuary to refugees from El Salvador and Guatemala, and for several years, a family of refugees from El Salvador lived with other staff members in Quaker House. In 1992, the Meeting established a residential community in Quaker House. It consists of individuals who have made a commitment to live in an intentional community based on Quaker values. The community is constantly changing and evolving as new people join, adding their unique energy. The community serves the Meeting by providing general upkeep on Quaker House and the Ann Arbor Friends Center grounds. Together and as individuals the residents participate actively in the life of the Meeting.

The Quaker House guest room (including access to the kitchen) is available to traveling Friends and guests of the Meeting. Reservations are booked through the Resident Host. There is a suggested donation, and visits are limited to a week.



Service and Fellowship in the Meeting

From time to time the Meeting and groups within the Meeting are led to take part in service and fellowship projects. These change to reflect the needs of the Meeting and the community. Some are organized by committees. Others are generated by small groups or individuals with common interests, such as young adults or high school students. Still others are undertaken through groups with which the Meeting is affiliated, such as AFSC (see chapter 5, page 72). Fellowship groups in Friends' homes bring smaller groups of people together. The Meeting has taken part in various interfaith efforts to address social concerns, sheltering the homeless, feeding the hungry, promoting equal rights, and opposing war. Formal and informal opportunities for increased fellowship and service are encouraged.

III. Practices of Friends

Meeting for Worship

Worship in the manner of Friends is the individual and communal experience of the presence of the living God. Openness to divine leading or the inner voice (“that of God in every person”) is most easily achieved through the discipline of stilling the outer and inner noise, of growing into the interior silence that is the foundation of Quaker worship.

Meetings for worship are the central experience of the Religious Society of Friends as a corporate body, and all of the life and testimonies of a Friends meeting spring out of this experience. Meeting for worship involves the gathering together of Friends in quiet anticipation for the purpose of waiting upon God. As the mind and the body become still, individuals are able to join in a communal attunement to the Inner Light. These public meetings are grounded in silence and without program or the mediation of an individual between the worshiper and God.

Sometimes the Spirit brings us—any of us—a message that seems clearly to speak to the condition of others gathered here; when we are convinced that such a message is within us, we may rise to give that message as “vocal ministry.” Such ministry may take many forms, such as prayer, praise, song, witnessing, or sharing a meaningful experience. Preplanned messages or meditations are usually out of place in meeting for worship, as are argumentative statements or critical responses to other messages. It is appropriate to leave time for silent worship between spoken messages. A deep, shared stillness in the meeting for worship may continue without spoken messages from the arrival of the first worshiper until meeting closes.

The weekly meeting for worship sustains and nourishes individual worship. In its largest sense, individual worship includes every act in the daily life of a person. It involves maintaining an openness to

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divine revelation with a spirit of expectancy in everyday life. The discipline to do this is shaped by the practice of centering and stillness in the weekly meeting. Conversely, daily worship fosters prayerful preparation for meeting for worship. Worship sharing, which provides a time for guided meditation and personal sharing, and other opportunities for communal worship are scheduled as groups and individuals feel led. Special meetings, whether in homes or in public places, can strengthen the spiritual life of a meeting, as can family worship in the homes of members. By carrying the sense of worship into our homes, our jobs, and all relationships, we may grow toward membership in what Thomas Kelly calls the “beloved community.” (See also “Advices on the Ministry,” chapter 4, pages 57-60.)

Meeting for Business

The Friends’ way of conducting business is central to the very existence of the Meeting. George Fox wrote: “Friends are not to meet like a company of people about town or parish business ... but to wait upon the Lord.” God’s leading for the group is to be found in patient discussion in a spirit of mutual seeking and love.

The setting in which Friends meet to conduct the Meeting's business is also a meeting for worship based on expectant waiting to see how we are led, and so these meetings of group discernment on organizational matters are sometimes called "meeting for worship for business." They carry the same faith that God's guidance can be recognized if Friends are truly listening together and to one another. It is the practice of seeking God's will through the disciplines of careful listening and reflection that distinguishes our decision-making process from the secular idea of consensus, which involves negotiation toward the common view of the group. Friends do not reach decisions by majority vote since we believe that voting results in the majority imposing its will upon the minority; it may serve to divide rather than to unify a group.

The Meeting instead reaches decisions by seeking guidance from God to find a "sense of the Meeting." During the meeting, the Clerk listens, gathers expressions of opinion, maintains a focus, and seeks to recognize and articulate unity on the matter before the meeting. When the Clerk believes that agreement has been reached, s/he states the proposed decision or action as a minute. The minute may be approved by informal expressions of agreement, or revised or modified on the basis of further suggestions. The minute, as finally adopted, is recorded as the official decision or action of the Meeting and printed in the Meeting newsletter the following month.

All members and attenders are encouraged to attend meetings for business in an active, seeking spirit. Friends have differing contributions to make to any deliberation. The unity we seek depends on the willingness of us all to seek the truth in each other's utterance, and on a willingness to recognize and accept the sense of the Meeting as recorded in the minute. In determining the sense of the Meeting, the Clerk takes into account the various contributions and the wisdom and experience of Friends. In a meeting rightly held under God's guidance, a new way may be discovered, which none present had alone perceived and which transcends the differences of the opinions expressed. While attenders at a meeting for business are welcome to contribute to the discussion, it is the body of members who bear primary responsibility for the ongoing health and life of the Meeting.

A Friends meeting for business begins with a period of silent worship. The process sometimes includes additional periods of silence if time and space are needed for re-centering and seeking further guidance. Frequently, after such a period of worship, a new spirit is manifested and Friends find themselves more tender toward each other and able to find unity on a way forward.

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Committees may bring to meeting for business a request that the Meeting make a public statement or take a public action. If the Meeting is unable to reach unity on this request, the Clerk may return the item to the Committee for further discernment.

The regular monthly meeting for business of Ann Arbor Meeting is presently held on the third Sunday of the month. Other specially called business meetings may be held as required. A Young Friends meeting for business for pre-college age youth is also held, usually on the first Sunday of the month during the school year. An adult coordinator, designated by the Religious Education Committee, assists the group as they learn and experience Quaker process, while making decisions about youth activities in the Meeting, including fundraising efforts.

Religious Education

While religion is rooted in experience, which we have found can come only by the movement of the Divine Spirit, we may be educated to be more open to such experience. The Meeting strives to provide Friends of all ages with educational opportunities that will help them recognize and explore religious experiences.

For adults of the Meeting, religious educational opportunities include Reading and Discussion, which is currently held between the 9:00 and 11:00 meetings for worship on Sunday; weekly Bible study; forums; seekers meetings; special meetings called by various committees as concerns arise; and study groups to pursue various interests of members or attenders.

The Meeting feels a special responsibility for the religious education of our children. For them, there is a regular First Day School. The following statement of purpose has been drawn up by the Religious Education Committee:

- A. The purpose of the Religious Education Program for the children of our Meeting is to help each child to recognize and understand the Inner Light and to value this guidance as the essence of his or her spiritual and temporal life.
- B. Our Religious Education Program should stress and help the child to appreciate certain fundamental Quaker experiences, beliefs, and concepts.
 - 1. The Quaker way is the way of the seeker, always open to new light, from any source.
 - 2. We seek that of God in every person.
 - 3. God can be a personal and vital force in the child's daily life.
 - 4. There is a living silence that we seek and expect to experience through individual prayer and meditation as well as corporate worship.
- C. To guide the child in his or her understanding of the Inner Light and appreciation of the Quaker philosophy we:
 - 1. base our First Day School curriculum on certain categories, reflecting the study of the search for God through:
 - a. Quaker history, testimonies, and practices; leading personalities and their writings; the nature of Friends' meeting for worship;
 - b. Quaker witness and work of the American Friends Service Committee; peace, justice, and service;
 - c. study of the Bible, with emphasis on the life and teachings of Jesus, our Judeo-Christian heritage, and its relevance to living today;
 - d. study of theology, the Christian religion, and other religions and cultures to further the child's knowledge and appreciation of our search for God;

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- e. experience of God as found in the natural world around us;
 - f. study of morals and ethics and community with the world.
2. encourage the child's understanding and appreciation for the "living silence" by regular participation in meetings for worship, both with other children and in the larger meeting for worship.

Children are encouraged to worship with their families for the first 20 minutes of the meeting for worship, and may stay the full hour if they desire. Nursery care is available for the full hour.

Classes are provided for children from pre-school through high school. The age groupings vary from year to year, depending on the numbers of children. Occasionally intergenerational worship sharing, singing, or special projects supplement the regular classes. On the fourth Sunday of each month, at the end of the 11:00 a.m. service, each class reports to the Meeting about its activities during the past month.

Approximately every other year, many middle school students commit to a year-long intensive program called the Year of Passage. This program is intended to awaken and deepen the young person's spiritual experience while addressing issues important and relevant to them as they grow into young adulthood. A supportive spiritual peer group and connection with the Meeting is developed through sharing Quaker practices, exploring testimonies, participating in retreats and service projects, and having fun together.

CHAPTER TWO

Doing the Work of the Meeting

The work of the Meeting is accomplished largely by specific individuals and groups, working alone or together, and communicating with one another either informally or in the meeting for worship for business. The individuals include officers, representatives, and other workers; the groups comprise standing committees as well as ad hoc committees, clearness committees, and interest groups. The officers, committee conveners and members, and representatives are proposed by the Nominating Committee and approved by the Meeting. An office or convener-ship may be held by two persons (for example, co-clerks or co-conveners). All terms run from September 1 through August 31. Details appear in the next sections; representatives are discussed in chapter 5.

I. Officers of the Meeting

Clerk

When early Friends set up their first "meetings for church affairs," they took care in selecting the title "clerk" (rather than a term suggesting authority) for the office that facilitates Meeting business. The practice continues to this day, signifying that this officer is a servant of the Meeting. The Clerk is selected for her/his understanding of the Quaker business method and ability to help the Meeting discern divine leading.

The Clerk is the representative of the Meeting who coordinates and gives general oversight to its various activities, and as such must be a member of the Society of Friends. The functions of the Clerk may be summarized as follows:

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1. The Clerk coordinates the work of officers, committees, and other persons doing work on behalf of the Meeting. In general, this involves:
 - a. seeing that each committee is organized and functioning, and
 - b. helping officers and committee conveners to be aware of activities of other parts of the Meeting.
2. The Clerk may properly exercise some initiative and leadership in submitting suggestions and materials for the consideration of the Meeting and of specific officers, other workers and representatives, and committees.
3. Concerning meetings for worship for business, the Clerk
 - a. prepares the agenda,
 - b. presides, and
 - c. notifies persons or committees to whom assignments have been made by the Meeting.
4. Together with the Committee on Ministry and Counsel, the Clerk is responsible for the oversight of meeting for worship and its closing and subsequent proceedings. S/he works closely with this Committee in all of its activities.
5. The Clerk presides, when required, at special gatherings such as weddings and memorial meetings.
6. The Clerk receives a considerable amount of correspondence, including communications from Friends' organizations and other groups. S/he reviews these, forwards them to appropriate individuals or committees, or takes other suitable action. Likewise, the Clerk conducts general correspondence which concerns the Meeting and which does not fall within the province of another officer, an employee, a representative, or a committee.
7. In consultation with the Committee on Ministry and Counsel and the Meeting membership, the Clerk prepares the State of

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the Meeting Report, which is submitted to the Lake Erie Yearly Meeting in advance of its annual meeting and to the Green Pastures Quarterly Meeting.

8. The Clerk serves as the official representative of the Meeting in contacts with various outside bodies; in some cases other representatives are also designated by the Meeting.
9. In the legal functioning of the Meeting as an ecclesiastical corporation, the Clerk serves as the presiding officer.
10. The Clerk takes such actions as may be required, on behalf of the Meeting, when emergency situations arise. These may include, in priority order,
 - a. calling a special meeting for business,
 - b. consulting with the Assistant Clerk(s) and the convener of Ministry and Counsel,
 - c. taking other needed action in accordance with the principles and practices of Friends.

Term: One-year, renewable

Assistant Clerk

The Assistant Clerk helps the Clerk in any way requested, often undertaking work delegated by the Clerk. S/he presides at meetings and performs other necessary functions in the absence of the Clerk. The position of Assistant Clerk can be a valuable means of training to be the next Clerk. The Assistant Clerk must be a member of the Society of Friends.

Term: One-year, renewable

Recording Clerk

The Recording Clerk takes notes at meetings for business and formulates them into minutes; these may be edited by the Clerk

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and Publications Coordinator before appearing in the monthly newsletter. S/he may write letters as requested by the Clerk, and searches the minutes, as needed, for records of previous actions of the Meeting.

Term: One-year, renewable

Treasurer

The Treasurer receives and disburses money for the Meeting, in accordance with the budget adopted by the Meeting. S/he is an ex officio member of the Finance Committee, and forwards information about financial transactions to the Bookkeeper.

Other responsibilities include preparing and filing payroll records, depositing monies in and transferring monies between various accounts, maintaining the safe deposit box, and providing committee conveners with forms and information. The Treasurer is also caretaker for shares of stock donated to the Meeting. The responsibilities of the Treasurer are described in greater detail in the Meeting's *Financial Handbook*.

Term: One-year, renewable

II. Committees of the Meeting

Standing committees are formed by approval of the Meeting and report to it. The Nominating Committee takes the major responsibility for selecting conveners and recruiting committee membership. In general, committee slates are approved in time to allow members and attenders to join committees by September 1, though interested persons may join most committees at any time throughout the year. All committee positions save those of the Nominating Committee and the Committee on Ministry and Counsel are open to nonmembers; all committees except Ministry

and Counsel, Nominating, Care and Visitation, and Personnel are open to volunteers.

Each standing committee has a convener (or co-conveners). In many meetings this position is called “committee clerk.” The convener is responsible for facilitating the work of the committee, both at its meetings and between meetings, and usually represents the committee at meetings for business.

With approval of the Meeting, **subcommittees** or **action groups** may be formed as subgroups of Meeting committees. Such groups must communicate regularly with the committee of which they are a part. Committees are responsible for initiating the laying down of subcommittees or action groups when their work is done. **Ad hoc committees** are formed by the Meeting to undertake projects of limited duration. **Interest groups** are approved by the Meeting in order to be affiliated with it; their membership generally comprises interested volunteers.

Clearness committees are regularly appointed to consider membership applications and requests for marriage or commitment under the care of the Meeting (see chapter 3, pages 38 and 42). Such committees usually comprise between three and six people, who meet once or several times for worship and discussion with the prospective member or the couple. Clarity of mind and spirit is sought both by the individual(s) making the request and by committee members (as representatives of the Meeting).

Clearness committees may also be formed by the Committee on Ministry and Counsel to help individuals, couples, or small groups test the will of God in making a difficult decision or discerning the genuineness of a leading or concern. These committees are not expected to provide answers, but to frame relevant questions and prompt exploration of options. Above all, they listen, prayerfully and non-judgmentally. Although such committees do not take the place of professional counseling, they can be a useful resource for members and attenders seeking clarity on various matters. They

DOING THE WORK OF THE MEETING

can be requested by individuals or may be suggested by the Committee on Ministry and Counsel or the Meeting.

Similarly, a Friend may request Ministry and Counsel to name a **Committee of Care** or **Support Committee** to provide help, both practical and spiritual, during a time of stress, such as bereavement, separation, illness, or career change, or to give support for a Friend engaged in demanding Meeting work over a long period. Care must be taken not to create a dependency, but to enable Friends to make their own choices.

Contributions Committee

Within guidelines adopted by the Meeting, and from an annual budget approved by the Meeting, this Committee allocates money to particular outside organizations. Meeting as needed throughout the year, the Committee gathers information to develop and maintain expertise about these organizations. It presents the list of proposed annual contributions at the September Meeting for Business; the final list is presented for approval at the October Meeting for Business. Following Meeting approval, the Committee provides the Treasurer with the list of organizations to receive contributions, the amounts, and the organizations' addresses.

The outside organizations supported by the Meeting are generally limited to: 1) Friends organizations; 2) pacifist organizations; 3) organizations of which the Meeting is a member or for which it appoints an official representative; 4) organizations in which members or attenders have significant leadership or voluntary service roles; and 5) organizations that reflect continuing concerns of the Meeting. Proposals for additional deserving organizations should be presented to the Committee for consideration. The Committee also welcomes information that Meeting members and attenders have about organizations on the proposed list of recipients. Up to ten percent of the annual contributions expense budget may be spent at the Committee's

discretion on special requests that arise during the year; this budget need not be spent in its entirety within the year, but may be carried over to the next fiscal year.

Term: Three-year overlapping for members and attenders

Environment and Social Concerns Committee

Members of the Environment and Social Concerns Committee believe that sustaining the Earth, its resources, and all life upon it is a spiritual, moral, ethical, and social concern. Therefore, the Committee's mission is 1) to strive to raise the awareness of environmental issues within our Meeting and among larger circles of Friends and 2) to inform Friends about ways to take action regarding environmental concerns and to restore and sustain the Earth. The Committee works with Property Committee to implement conservation practices on Meeting property.

Term: One-year renewable for members and attenders

Finance Committee

The Finance Committee meets monthly to scrutinize the income and expenses of the Meeting. It sees that careful, accurate records are kept, that bills are paid, and that spending is consistent with the budget. It also accounts for contributions from Friends and payments for use of facilities (from the Quaker House residential community, organizations with offices, and hourly users).

A monthly report on income and spending is submitted to the Finance Committee by the Bookkeeper (see page 34). This financial report, as approved by the Committee, is made available to members and its contents are reported at meeting for business. The Committee also presents an Annual Financial Report at the February Meeting for Business.

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After soliciting input from Meeting committees, the Finance Committee prepares an annual budget; a draft version is presented at the October Meeting for Business, and the final budget is approved during the November Meeting, in time for the start of the fiscal year (January 1 to December 31).

The Committee offers guidance to the Meeting on funding large expenditures, transferring funds, and making investments, as needed. It also has responsibility for educating members and attenders about Meeting finances and encouraging contributions.

A *Financial Handbook* outlines details of financial procedures; the Committee reviews and updates this periodically. (See also the section **Financial Matters**, chapter 3, pages 49-50.)

Term: One-year renewable for members and attenders.



Furnishings Committee

This small working committee is responsible for acquiring and installing furniture, carpets, and drapes, and applying interior paint and wall coverings in public spaces in Quaker House and the Meetinghouse. The Committee conducts an annual review of these public spaces, and considers where new or replacement furnishings are needed. Consultation with house residents is requested when changes in Quaker House are being considered. Expenditures exceeding a set limit (\$400 at this writing) and potentially controversial changes should be brought to business meeting for approval.

Term: One-year renewable for members and attenders

Membership and Outreach Committee

This Committee handles applications for membership, maintains contact with absent members, and coordinates greeting at the door and other activities to welcome newcomers. It also takes responsibility for publicity and outreach, and for the Newcomers' Library. The Committee works with campus organizations to reach out to university students.

The Committee is provided with accurate and current records of membership by the Meeting Worker (see page 33). All applications for membership are referred to this Committee. On receiving a membership application from the Clerk, the Committee arranges a clearness committee to meet with the applicant, and appoints a convener for this committee. Clearness committees should ensure that applicants have informed religious organizations with which they have been affiliated of their intent to terminate membership there. The Committee should also be informed of requests for change in membership status (resignation, transfer), but does not take action on these. The Committee is responsible for encouraging young adults who retain their junior membership to consider

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whether they wish to apply for full membership. (See the section Membership, chapter 3, pages 36-41.)

To maintain and nurture a spiritual relationship as well as to discern each individual's intentions and needs regarding that relationship, the Committee contacts absent local Friends periodically—by phone, mail, email, or in person. Tact and a gentle, loving manner are important in any communications with Friends who have become inactive in our Meeting. The Committee communicates in a similar manner with members who have moved away from Ann Arbor. Where a Friends meeting or church exists in the area in which a non-resident member of Ann Arbor Meeting has moved, our Clerk, with the assistance of the Committee, will make contact to encourage that meeting or church to extend a welcome and invitation to our member there. The Committee will not assume that this correspondence results in a compatible association, and will continue to maintain periodic contact with our member as long as there remains a membership tie.

Correspondence from out-of-town Friends should be placed in their membership file and shared with the Meeting in an appropriate manner. Because the monthly meeting is primarily a faith community for worship, Friends who have become active in a meeting or church near their new home should consider whether the time has come to transfer their membership there. In like manner, the Committee can invite members of other meetings who are now active in Ann Arbor Meeting to consider transferring their membership here.

The Committee schedules greeters for meeting for worship and coordinates activities for newcomers and those interested in learning more about Friends; these include a series called “Understanding Quakerism: Information Series for Seekers.” It also oversees outreach beyond the Meeting. Members of the Committee are available to discuss questions about Quakerism, the Meeting, and membership. Finally, the Committee initiates special events or

procedures to increase the fellowship and sense of community within the Meeting.

Term: One-year renewable. Both members and attenders are welcome, but at least some persons on the Committee should be members of Ann Arbor Friends Meeting.

Committee on Ministry and Counsel

The spiritual welfare of Meeting members and general welfare of the Meeting as a whole are primary responsibilities of this Committee. These responsibilities include three main areas: care of the meeting for worship; a concern for the state of the Meeting as a community; and pastoral care of individuals who are a part of the Meeting.

A central concern of the Committee is the quality of the meeting for worship. The Committee considers and responds to such questions as: How can the Meeting help attenders understand Quaker worship? How can the spirit of worship be deepened? Are there those who should be encouraged to speak more often, or those who would do well to consider their messages more carefully? The preparation and revision of advices, queries, and statements on the ministry and the meeting for worship are in the hands of the Committee, as is the selection of persons to close meeting for worship and to read aloud the monthly query.

Readings for Reflection, which the Committee provides for the monthly newsletter, often address aspects of meeting for worship or other topics explored in the queries.

The Committee encourages a sense of community within the Meeting by organizing small groups for worship sharing, fellowship, or study. The Committee may attempt to find ways of easing or resolving conflicts or difficulties arising in the Meeting. Ministry and Counsel names clearness committees for marriages, reports to the Meeting on such marriages, and shares responsibility

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with the Clerk for the oversight of weddings and the proper keeping of marriage records. It recognizes births and adoptions (sometimes with a ceremony) and presents a pledge of support to the new parents. Finally, the Committee has responsibility for contacting family after the death of a member or attender and offering sympathy and assistance, especially with arranging a memorial meeting (see chapter 3, page 43). The Committee, in consultation with the family, should designate someone to write a memorial minute for members and others who have been significantly involved in the Meeting community.

The Committee is also concerned with the pastoral care of Meeting members and attenders, trying to be aware of those in particular need. Duties may include visiting, encouragement, counseling, and assistance or referral for those who are ill, in financial straits, or otherwise in difficult circumstances. Some of this pastoral work may be referred to the Care and Visitation Committee (see below). Counseling may be handled through clearness committees, committees of care, or an individual named by the Committee. Friends may ask the Committee for assistance in clarifying a situation, working on solutions to problems, or testing a leading or concern. (See above, page 17.)

The Committee nominates Friends to serve on Nominating Committee, and nominates a Meeting representative to the LEYM Ministry and Nurture Committee.

Term: Three-year overlapping. Members of the Committee are members of the Society of Friends.

Care and Visitation Committee, a subcommittee of Ministry and Counsel, helps facilitate services to members and attenders of our Meeting in times of crisis, such as illness or a death in the family. The Committee develops a resource file of services that people are willing to offer and then matches requests for help with volunteers

who can meet these needs. For example, the Committee coordinates meals when a family member is in the hospital or recovering at home, assists in arrangements when there is a death in the family, and arranges for transportation to Meeting or to medical appointments.

Term: One-year renewable for members and attenders (nominated by Nominating Committee)

Nominating Committee

The Nominating Committee is charged with the long-range task of planning for the leadership needs of the Meeting, and the annual task of recruiting personnel to serve the Meeting. It provides a slate of officers and representatives for the Meeting, as well as proposing conveners and members for standing committees. The slate of officers should be discussed with the Committee on Ministry and Counsel before going to the meeting for business. The Committee provides a draft report for the business meeting in April; approval of the final Nominating Committee report is requested in June. Filling vacancies in leadership that occur during the year is another responsibility of the Nominating Committee.

In recruiting members for committees, the Nominating Committee contacts all officers, representatives, and committee conveners about their current position; conveners and the Clerk(s) can be asked about the needs of specific committees, the participation of current members, and suggestions of others who might be approached to serve. The Committee then tries to contact everyone in the Meeting Directory to inquire about their wishes and to encourage wide participation in the life of the Meeting. General announcements can also be made in the newsletter and elsewhere. For individual committees, Nominating Committee strives to propose both new members with fresh insights and continuing members with institutional memory.

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Term: Three-year overlapping appointments made by the Committee on Ministry and Counsel. Members of the Committee are members of the Society of Friends.

Peace and Social Concerns Committee

Members of the Religious Society of Friends have historically and consistently rejected war and violence as contrary to our understanding and experience of God's love. Over the years Friends have sought to alleviate the suffering caused by war, promote justice in the larger society, and encourage the development of cooperation and harmony among all peoples.

On the basis of this experience, the Peace and Social Concerns Committee educates itself and the Meeting on a variety of peace and social consciousness issues of concern to Friends. The Committee transmits information to the Meeting community to allow for informed decision making. Social action requests that come to the Meeting are referred to the Committee, which evaluates them and, for those considered feasible and worthy, suggests that the Meeting take action on an issue or help sponsor a community effort. The Committee also oversees the work of subcommittees and interest groups organized around a specific peace or social justice issue (such as the advisors on Conscientious Objection). (See also the Statements related to peace and social concerns, chapter 4, pages 62-65.)

Term: One-year renewable for members and attenders

The ***Palestine-Israel Action Group (PIAG)*** is a subcommittee of the Peace and Social Concerns Committee. The Group's goals are to study the Israel/Palestine conflict; to promote dialogue among the Quaker community and the wider public about its economic, social, psychological, and political costs; and to work actively

toward a solution in which both sides recognize and respect the other's needs for peace, security, and identity.

Term: None; volunteer membership, with the exception of the convener, who is chosen by the Peace and Social Concerns Committee

Personnel Committee

The Personnel Committee has two major functions involving Meeting employees. The first is to serve as the nucleus of a larger, specially-called, recruitment and hiring committee responsible for identifying and considering candidates to fill open, permanent positions with Ann Arbor Friends Meeting. When the need to hire a new Meeting employee arises, the Personnel Committee asks the Meeting to name this ad hoc committee, which also includes the Clerk of the Meeting and other members or attenders as appropriate to the position. The ad hoc committee then recommends a candidate for the Meeting's approval.

The second function of the Personnel Committee is to oversee all aspects of personnel management for the Meeting and its employees, among them administering salary and benefits; attending to the work environment and the welfare of the employees; conducting annual performance reviews; and being available to the Meeting and its employees in a liaison and support role on personnel matters.

Working with the Treasurer (and the Finance Committee as necessary) in the fall of the year, the Committee develops preliminary and final personnel budgets which include recommended staff wage/salary increases for the coming year as well as other adjustments to the existing personnel budget. The Committee may also, at any time, make recommendations to the Finance Committee and to the Meeting on specific salary/benefit issues having financial implications for the Meeting.

DOING THE WORK OF THE MEETING

The Personnel Committee conducts annual performance reviews of the Meeting's permanent staff in June-July of each year. These reviews are based on input received from the officers and committee conveners as well as from the employees and Personnel Committee members themselves. The reviews are intended to be open and frank, two-way, constructive discussions supportive of the employees and of the needs of the Meeting. Follow-up is initiated on any issues of concern, and copies of final evaluations are produced for the staff and for the Meeting's employee files. The Personnel Committee, while available to employees and to the Meeting at any time, also schedules a mid-year "progress check" with staff in January as an opportunity to discuss any work-related matter, identify issues or problems that require Committee attention, and lay out plans for the resolution of such issues.

Finally, as the Meeting has need for temporary or substitute employees, the Personnel Committee determines the wages rate for such employees and is available on an as-needed basis to work with regular staff or committee conveners on personnel-related issues involving such temporary or substitute employees.

Term: Three-year overlapping, for members and attenders; one person in each term

Property Committee

The Property Committee is responsible for the care of the buildings and grounds at Ann Arbor Friends Center. It works closely with the Furnishings Committee, the Quaker House Committee, the Environment and Social Concerns Committee, the residential community, and the Meeting Worker. Tasks of the Committee include the following: carrying out regular seasonal maintenance and minor repairs, construction, and painting/staining, or finding volunteers to do so; organizing and participating in work parties; landscaping and trimming the grass and shrubbery; keeping the parking lots free of excessive snow; maintaining tools and

supplies; communicating with the Meeting about maintenance, repairs, and building projects; seeking bids for major jobs and informing the Meeting, so as to allow members to make suggestions or volunteer for specific jobs; approving contractors or volunteers, and evaluating written estimates and contracts as necessary; approving completed work and initiating payment; keeping a log of major projects and the names of contractors or members who undertook them; and developing long-range plans to ensure that the facilities meet the needs of the Meeting. The Committee also seeks ways to facilitate access and participation for the physically disabled, and promotes fire safety through installing and maintaining items ranging from smoke alarms to fire escapes, and encouraging safe practices. The Committee recommends Maintenance and Major Maintenance budgets to the Finance Committee; it can approve expenses from the Maintenance budget, but expenses from Major Maintenance and any expense exceeding \$1000 (at this writing) must be approved by the Meeting.

Term: One-year renewable for members and attenders

Quaker House Committee

The Quaker House Committee is charged with the planning and oversight for three aspects of Ann Arbor Friends Center: 1) the Quaker House residential community; 2) the use of the guest room; and 3) the use of the Meetinghouse and Quaker House by Friends and outside groups.

The Quaker House Committee determines general residential community responsibilities and is active in the selection of new residents and annual reviews of current residents. Residential staff serve ex-officio on the Committee. The Resident Host is expected to attend meetings of the Committee, and all residents are encouraged to participate in Committee business. The Committee promotes communication between the residential community and the

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wider Quaker community, while respecting the autonomy of residents and their community life. It meets with the residents for fellowship and business, and provides support in times of need within the House. It maintains a *Quaker House Handbook* with current House policies and guidelines and sets contribution levels for residents.

The Committee reviews use of the guest room, sets fees for such use, and addresses problems that arise from offering this accommodation. The Committee also recommends policies for outside groups that meet at Friends Center. Communication and interaction with these groups are carried out by the Meeting Worker and Resident Host.

Term: one-year renewable for members and attenders

Refreshments and Potluck Committee

The Refreshments and Potluck Committee oversees the volunteers who provide snacks following meeting for worship each week and organizes set-up and clean-up for the monthly potluck. Committee members inform volunteers about supplies, equipment, reimbursement for expenses, and expectations for clean-up, and may fill in when no one has volunteered to provide refreshments. The Committee purchases sufficient supplies (coffee, tea, creamer, sugar, back-up snack foods) and equipment to keep the Fellowship Room kitchen and Quaker House dining room independently stocked. Periodically, the Committee cleans the cupboards, stove, and refrigerator in the Fellowship Room kitchen. The Committee's responsibilities do not extend to special events such as weddings or memorial meetings.

Term: One-year renewable for members and attenders

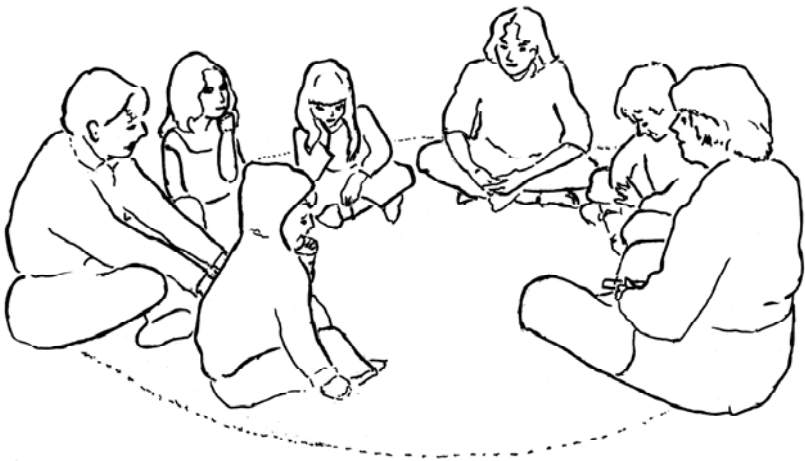
Religious Education Committee

The principal function of this Committee is to supervise the First Day School program, which includes children from infancy through the high school years. The Committee oversees planning the curriculum, acquiring materials, securing teachers, supervising and coordinating the teaching program, and encouraging the carrying out of service projects. The Committee works to nourish and support First Day School teachers and coordinators, helping them to make the experience of teaching an enriching part of their spiritual life.

The Committee also supervises the nursery care program on Sunday mornings. On request, the Committee facilitates childcare during other Meeting events.

Term: One-year renewable for members and attenders

(See also the section Religious Education, chapter 1, pages 10-12.)



III. Other Roles

These include the Meeting Worker, the Publications Coordinator, the Bookkeeper, the Forum Coordinator, and the Resident Host. The Meeting Worker and Publications Coordinator are employees (currently part-time), paid an annual salary and selected by the Meeting, upon recommendation of a specially-called recruitment and hiring committee (see under Personnel Committee, page 27). The work of the Meeting employees can be redistributed, depending on the gifts and leadings of individual employees. The Bookkeeper and the Forum Coordinator, like the Meeting officers, are nominated by the Nominating Committee and approved by the Meeting. The Host is chosen through a clearness committee comprising residents and members of the Quaker House Committee.

Meeting Worker

The Meeting Worker serves as the onsite Quaker presence to the various groups that share space at Ann Arbor Friends Center (Meeting committees and interest groups, the residential community, the American Friends Service Committee, and community groups). The Meeting Worker's responsibilities (not all of which are listed below) fall under four main categories:

Office Administration:

- Holds regular office hours to provide information about Friends and the Meeting to the general public
- Schedules rooms (except on Sunday mornings)
- Facilitates communication among and within committees
- Works with the Quaker House Committee to meet the needs of the residential community



Clerical and Record Keeping:

- Maintains the Meeting's mailing list
- Prepares and publishes the Meeting Directory
- Keeps membership records, giving bi-annual reports to the Meeting
- Maintains Meeting records for committee reference and as historical documentation (see chapter 3)

DOING THE WORK OF THE MEETING

Property:

- Works closely with the Property Committee on maintenance of the buildings and grounds; makes monthly reports to the Committee
- Arranges for professional services when needed
- Provides regular custodial services in the Meetinghouse

Finances:

- Makes deposits of Meeting contributions and other income on behalf of the Treasurer
- Records contributions of members and attenders, and sends out year-end acknowledgments
- Undertakes other tasks outlined in the *Financial Handbook*

Publications Coordinator

The Publications Coordinator produces the weekly handouts and monthly newsletters (also mailing the latter), maintains the Meeting web site, edits the minutes of meetings for worship for business (in consultation with the Clerk), schedules rooms on Sunday mornings, makes available (on the Meeting bulletin board, lobby table, and literature shelves) a wide array of publications and notices that the Meeting receives, and oversees the Meeting Library.

Bookkeeper

The Bookkeeper is an ex officio member of the Finance Committee. S/he receives and keeps records of the financial transactions as transmitted by the Treasurer, and gives monthly reports and an annual report of the income, expenses, balances,

and assets of the Meeting to the Finance Committee. The responsibilities of the Bookkeeper are described in greater detail in the Meeting's *Financial Handbook*.

Term: One-year renewable for members and attenders

Forum Coordinator

The Forum Coordinator arranges forums, which are held on fifth Sundays and other times, as opportunities arise. S/he seeks and proposes suggestions for topics, ensures that discussion leaders have been selected, places notices in the newsletter, arranges for the provision of necessary equipment, and sometimes introduces the participants.

Term: One-year renewable for members and attenders

Resident Host

The role of the Resident Host is filled by one or two people, and involves the convening duties of the residential community. The Host serves the Meeting as well as the residential community by performing such duties as: unlocking and locking Friends Center for use by the Meeting and outside groups; answering inquiries about the guest room, booking reservations, ensuring that the room is prepared, and welcoming traveling Friends; coordinating general housekeeping for Quaker House; and providing a welcoming Quaker presence to answer inquiries. S/he is often assisted in these responsibilities by other members of the residential community. (See chapter 1, page 5.) The role of the Host within that community is much like that of a convener of other Meeting committees. The Host is a facilitator for building unity, guiding the community in Quaker decision making. The Host serves ex-officio on the Quaker House Committee.

Term: One-year renewable

CHAPTER THREE

Conducting the Business of the Meeting

I. Procedures Under the Care of the Meeting

Membership

The Meaning of Membership

Membership establishes a commitment. It means that for each member the Religious Society of Friends provides the most promising home for spiritual enlightenment and growth. It commits a person to the daily pursuit of truth after the manner of Friends and commits the Meeting to support the member in that pursuit. Membership includes a willingness to live in spiritual unity with other members of the Religious Society of Friends.

Philadelphia Yearly Meeting

Membership is indeed a mutual commitment, of the member to take responsibility in and for the Meeting, and of the Meeting to take its members under its care, for nurturing and fellowship. It is likewise a mutual declaration of serious and permanent attachment, not to be taken lightly on either side. In membership, we take each other under our care, and we join with the Meeting community to put our beliefs into practice.

With the door open to participation for all who attend, membership may seem an ephemeral and unimportant option. The truth is quite the contrary. Ann Arbor Friends consider membership an important step not just for the member, but also for the Meeting.

PROCEDURES UNDER THE CARE OF THE MEETING

The decision to ask for membership in a Friends Meeting is a very personal one. It arises from a feeling of oneness with the community of Friends, and with a desire to aspire to live life in the way that Quakers hold up as their ideal. Through membership in a monthly meeting, one becomes a member of the Religious Society of Friends.

It is right for a person to consider membership when s/he feels a willingness to make a commitment, with the intention of forming a long-term association. Sometimes membership is felt as an outward sign of a commitment the person has already made to the life of the Meeting. The willingness to commit and the expectation of a long-term association cannot meaningfully exist except against a background of knowledge and experience of what Friends are and what they do.

An applicant for membership should feel comfortable with our form of worship, which is based not on a programmed service but on a living silence. The applicant should have attended our Meeting long enough to encounter some of its weaknesses as well as its strengths.

Although Friends have no creed, the experience of the Inner Light has always been central to us. This implies the recognition of the supreme principle of Christian love as fundamental to our lives and action and the commitment to strive for it in our daily behavior and in our larger ideals of living. A Friend should come to feel the importance of that "seed of God" in every person by virtue of which we are all united as children of God in one divine family, and through which each one can come into direct communion with something greater than oneself.

An applicant should become acquainted with the history and organizational structure of the Society of Friends. S/he should understand, be drawn to, and have experience with the methods used in our meetings for business, particularly the principle of acting only when the Meeting is in unity. S/he should be ready to

CONDUCTING THE BUSINESS OF THE MEETING

share in the responsibilities for the ongoing life of the Meeting, including the contribution of time and money.

The applicant should also be in substantial accord with Friends' testimonies concerning our way of life. See chapter 1 (pages 2-3) for a list of such testimonies. The applicant should understand that the Quaker way of life more often results from gradual growth than from a sudden conversion. Though we all fall short of living up to its ideals, we gather strength and courage in the fellowship of a group that is aspiring toward the same ends. With membership comes the sense of going forward together. Any attender who wishes to discuss his or her spiritual path, goals, and concerns, in anticipation of applying for membership, may request a clearness committee.

Application for Membership

An application for membership should be made in writing to the Clerk, who customarily reads the letter in meeting for business and refers the matter to the Membership and Outreach Committee. The Committee contacts the applicant and arranges for a clearness committee. The applicant may suggest potential members of this committee; the Membership and Outreach Committee is responsible for appointing a convener, who then arranges a meeting with the applicant. The clearness committee explores the applicant's spiritual journey and decision to apply for membership as well as the religious principles and practices of Friends. This is often the occasion for considering the meaning of Quakerism in the lives of the committee members as well as in the life of the applicant. The committee asks applicants who are affiliated with another religious organization to notify that organization of the intent to terminate membership there.

After the clearness committee has met and discussed its recommendations with the applicant, it reports back to the Membership and Outreach Committee. At a subsequent meeting for business,

PROCEDURES UNDER THE CARE OF THE MEETING

the Committee reports its sense of the applicant's readiness for membership, and final action is taken by the Meeting. The Clerk sends appropriate notification, in writing, to the applicant. The clearness committee should assure that the new member completes and submits the appropriate membership record form to the Meeting Worker. A new member is duly recorded.

Full membership is open to any applicant who has reached at least high school age. All applications are handled identically, whether or not the applicant has previously held a junior membership (see next section).

Applications for membership from persons whose residence is remote from Ann Arbor may be acted upon in a similar manner to those from individuals living close to Ann Arbor. The Meeting may wish to delegate the interviewing responsibility to Friends who reside near the applicant, regardless of the place of membership of the interviewing Friends, since a new member is welcomed not only into Ann Arbor Meeting, but into the Religious Society of Friends.

Additional information about membership and the application and clearness process appears in a pamphlet entitled "Membership in the Ann Arbor Friends Meeting," available in the Meeting office.

Special Membership Practices

Junior Membership

The Meeting welcomes as junior members children of members, at their parents' request, as well as children on their own request. The Meeting looks upon membership as a commitment following a thoughtful and autonomous decision, and therefore does not confer birthright membership.

Upon graduating from high school (or at about the age of 18), junior members should consider whether they wish to become full

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members. Those who have not expressed their intentions within a year are asked whether they wish to: a) apply for full membership; b) continue as junior members for another few years; or c) discontinue their association with the Meeting.

Affiliate Membership

In certain cases where the applicant has special reasons for wanting to retain membership in another religious organization while entering an active relationship with Friends, the Meeting allows this. Such a member is called an affiliate member. The application process is the same as that for full members.

Sojourning Membership

Members of Friends Meetings or Friends Churches elsewhere who are temporarily in Ann Arbor may request that their home Meeting recommend sojourning membership with the Ann Arbor Meeting. In this case the actual membership remains with the home Meeting, but we welcome the commitment of such Friends to full participation while they are here.

Transfer of Membership

The Meeting may approve transfer of a member to another Friends Meeting or a Friends Church. (Note that meetings and churches may have differing standards concerning membership and acceptance of a letter of transfer. Transfer of membership may not be automatic.) The Meeting may receive a minute or letter of transfer for a person who has been a member of another Friends Meeting or Friends Church. In each case, the responsibility for informing the home Meeting of the wish to transfer lies with the individual, who communicates this wish, in writing, to the Clerk. Records of both Meetings should reflect the transfer of membership.

Withdrawal from Membership

A member who wishes to withdraw or resign from membership should address a letter to the Clerk, for action by the Meeting.

Marriage

A wedding or other celebration of commitment under the care of a Friends Meeting is a process, not just an event of a single time and place. Because the Meeting as a community strongly believes in the importance of marriage and operates through a shared experience of worship and of seeking for understanding, the arrangement for a Friends wedding is a seeking and worshiping experience.

This means that a couple who ask to be married under the care of the Meeting should expect to:

1. Allow at least two months after their application for this seeking process. It is preferable that they apply three or four months before the expected time of the wedding, or even before they set a tentative wedding date.
2. Share in a process of mutual consultation with clearness and oversight committees.
3. Say their own vows without participation of clergy in the wedding ceremony, which is a meeting for worship conducted after the manner of Friends.
4. Open the wedding to members and attenders of the Meeting and schedule it in a manner that allows for true worship.

There are both practical and spiritual dimensions to the responsibility of the Meeting when a couple wish to be married under its care. The couple initiate the process by addressing a letter to the Clerk, expressing their intentions, asking that their marriage be under the care of the Meeting, and, if they wish, suggesting

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potential members of their clearness committee. The Clerk customarily reads the letter in meeting for business and refers the matter to the Committee on Ministry and Counsel, which appoints the clearness committee. This committee meets with the couple and when ready makes a report and recommendation at a meeting for business. If the Meeting approves taking the marriage under its care, the Meeting, with advice from the couple and from the Committee on Ministry and Counsel, appoints an oversight committee for the wedding. This committee helps the couple make final arrangements, including the securing of the marriage certificate (part of Friends' procedure) and the marriage license (if applicable). After the wedding the oversight committee reports the marriage to the Meeting and assures the recording of Meeting documents and any legal documents. These steps, and some of the philosophy and questions involved, are described in more detail in a pamphlet entitled "Marriage in the Ann Arbor Friends Meeting," available in the Meeting office.

The above procedures apply whether or not the couple uses the word "marriage." The following statement was approved at the Meeting for Business of February 16, 1992:

It is therefore the sense of the Meeting that Ann Arbor Friends Meeting provides a clearness and oversight process for couples in the Meeting, whether of different sex or the same sex. If it is so recommended by the clearness committee and approved by the Meeting for Business, the Meeting witnesses and celebrates the couple's commitment to each other, takes their relationship under its care, and gives its ongoing support. Couples have some latitude in the words they choose to use in their vows to each other; they may use the word marriage if they choose to do so. The Clerk or his/her representative signs appropriate legal documents certifying that the commitment has been witnessed after the manner of Friends.

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The Meeting does not require the couple to be members of this or another Friends Meeting in order to be married under the care of the Meeting, but we believe they should have had some participation in Friends' activities, and that they should share in a measure Friends' orientation towards life. If either person is a member of another Friends Meeting, the clearness committee should communicate with that Meeting to discuss its role in the process.

Funerals and Memorial Meetings

When a member or attender of the Meeting dies, the Convener of the Committee on Ministry and Counsel (or the Clerk) extends to the family the sympathy of the Meeting and offers assistance, especially with funeral arrangements. S/he should inquire about plans for a special memorial meeting for worship, and how Ministry and Counsel can help. As soon as possible, the death and plans for the memorial meeting should be announced to the Meeting, through the weekly handout or monthly newsletter; if the memorial meeting is set to occur soon, the phone tree may be activated, following the scheme in the Meeting Directory.

The Committee consults with family and friends to arrange the details of the memorial meeting. The deceased may have left an indication of his/her wishes regarding the memorial meeting and contact information of family and close friends (see below). Family or friends may request music or readings before or during the meeting. The Committee should designate a person (usually the Clerk) to explain worship in the manner of Friends at the beginning of the memorial meeting. Other arrangements include tidying the Meetingroom and lobby, positioning the seats, arranging for greeters, possibly printing a program, naming a reception coordinating committee, offering childcare, and cleaning up afterwards.

Friends should endeavor to exercise simplicity in funeral arrangements, avoiding elaborate and expensive caskets and floral decorations. We are

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encouraged not to wear mourning clothes. Memorial meetings should be times of true worship, when things temporal are secondary, when the reality of immortal life can be deeply felt, and when the divine presence may bring comfort and hope and consolation to those bereaved.

The Committee, in consultation with the family, should designate someone to write a memorial minute to be read at meeting for business. The death of a member should be noted by the Meeting Worker in the membership records.

Persons in the Meeting are encouraged to plan ahead for the eventuality of death by putting in writing their wishes for final arrangements and other information that the survivors will need. Forms for this purpose are available in the Meeting office, and can be filed there in a secure box. A pamphlet entitled “A Death in the Meeting,” also available in the Meeting office, explains in detail the procedure for organizing a memorial meeting and provides information on planning for death and the responsibilities of the survivors.

Births and Adoptions

All births and adoptions within the Meeting community are recorded in the minutes of the meeting for business. The Committee on Ministry and Counsel presents a certificate of pledge of support from the Meeting to the parents of each newly born or adopted child.

Parents or expectant parents who wish to celebrate a birth or adoption with a specially called meeting for worship may contact the Clerk, who will bring the request to meeting for business and refer it to the Committee on Ministry and Counsel. The Committee, in concert with the requesting parent(s), will form an oversight committee to work out the details of the celebration.

II. Meeting Records

Besides maintaining records for its own use, a Meeting may be asked to verify information for other Friends Meetings, for the state, or for other purposes. Members and attenders may wish to file letters or statements presenting their views on matters such as the draft, taxes, and conscientious objection for later proof of their position and its religious basis. Copies of selected records are filed in the Friends archives at Swarthmore College.

The following is a recommended list of records that should be maintained in the Meeting files. Unless otherwise noted, these records are filed by the Meeting Worker. Legal documents and copies of other records may be stored in the safe deposit box leased by the Meeting.

Membership Records, including correspondence and biographical information.

Minutes of Meetings for Business. The written proceedings from each meeting for business are compiled and edited by the Recording Clerk, the Clerk, and the Publications Coordinator, and become permanent records as approved at the following meeting for business.

State of the Meeting Reports (see chapter 2, page 14, under Clerk).

Copies of Correspondence generated from action at meetings for business. Other correspondence of Meeting officers, such as travel minutes, is also maintained, as are messages from the Lake Erie Yearly Meeting, Green Pastures Quarterly Meeting, and others, at the Clerk's discretion.

Committee Records, including monthly and yearly financial reports, Nominating Committee reports, and, upon request, records of other committees. See also Property-Related Records.

Monthly Newsletters (see page 47).

Meeting Directories. These are produced annually by the Meeting Worker, and updated periodically in the newsletters. Information

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in the directory may not be used for solicitation purposes without the approval of the Meeting. The Meeting will make its mailing list available to those Friends organizations that the Meeting supports through membership or contributions. Other organizations must obtain approval from the Meeting. Individuals who do not want to be on a particular mailing list must contact the organization directly.

Originals of Meeting Forms and Pamphlets.

Legal Papers. These include deeds, articles of incorporation, articles of association, by-laws, annual reports confirming our status as a non-profit organization, certificates of change of resident agent (which must be submitted whenever a new Clerk is appointed), and other such documents.

Property-Related Records. These include insurance policies, inspection reports, architectural blueprints, a journal of major property improvements (noting the date and contractor), contracts signed for building projects and professional services, and manuals and warranties for equipment.

Records of Marriages and Other Celebrations of Commitment under the Care of the Meeting. These include the letter from the couple requesting marriage or other celebration of commitment; a photocopy of the signed marriage license (if obtained); a copy of the marriage certificate (optional); and a wedding invitation and photograph of the couple (also optional).

Records Related to the Death of a F/friend. These might include memorial minutes, obituaries, and programs or remembrances (for example, poetry) from memorial services.

Wills and Burial Wishes.

Personal Statements of Individual Members (see above).

Descriptions of Community Organizations to which the Meeting Contributes. These are kept by the Contributions Committee.

The Meeting Worker also keeps historical records of the Meeting and projects with which it has been directly involved, including the Friends International Co-op, sanctuary, prison ministry, and seekers meetings. Finally, our files include records or lists concerning outside groups that have used our facilities and items pertaining to the residential community such as applications for community membership.

III. Communication

Monthly Newsletter

The *Ann Arbor Friends Meeting Newsletter* is printed each month and mailed to the Meeting community and others who are on the mailing list. The newsletter is produced by the Publications Coordinator and includes the minutes of meetings for business as well as calendars, announcements, reports, and other items of interest to members and attenders.

Web Site and its Maintenance

The Meeting maintains a web site at www.annarborfriends.org. It includes introductory information about Quakerism and its practices, an introduction to the Meeting, and links to other Quaker organizations. The Publications Coordinator is responsible for keeping it updated with the current calendar and announcements, along with information about the Meeting and its activities for members, attenders, and others who may be interested. Web site policy provides that names, addresses, phone numbers and other identifying information about individuals may not appear on the site without their permission.

Telephone Tree

A telephone tree procedure is in place for quickly notifying members and attenders about important matters in the life of the Meeting. When possible, telephone tree items are approved at a meeting for business. When time constraints make that impossible, the tree may be activated by two of the following persons in consultation: the Clerk, the Assistant Clerk, and the Convener of the Committee on Ministry and Counsel. Individuals who have information that they believe should be transmitted through the telephone tree should contact one of these persons. Details for activation of the telephone tree are included in the front of the Meeting directory.



IV. Financial Matters

The work of the Meeting is carried out, and the property of the Meeting is maintained, through contributions of money and work by members and attenders. Friends are encouraged to contribute.

The Budget

The Meeting approves a new annual budget each calendar year. Income comes primarily from three sources: contributions, the Quaker House residential community, and outside groups using our facilities, with about 55 percent coming from contributions. In general, the income is spent as follows: roughly 25 percent for upkeep and utilities, 30 percent for Meeting functions and contributions to other organizations, and 45 percent for personnel and administration.

Members and attenders are encouraged to budget in advance how much they plan to give to the Meeting each year. Contributions may be placed in the contributions basket in the Meetinghouse lobby, given to the Treasurer or the Meeting Worker, or mailed to: Treasurer, Ann Arbor Friends Meeting, 1420 Hill Street, Ann Arbor, MI 48104. Checks should be made out to Ann Arbor Friends Meeting or AAFM.

Assistance Funds

The Meeting has established several special funds to provide resources for persons in need of financial assistance. Money can be transferred into these funds from the Meeting general operating budget, and individuals may also contribute directly to these funds.

The Dennis Morley/Adda Dilts Fund was established to provide money to high school age friends for travel to various Quaker meetings and gatherings. This fund is administered by the Meeting.

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The Youth Activities Fund contains money contributed by Meeting youth groups, and is available to present and future youth groups. This fund is administered by the Young Friends Meeting for Business.

The Post Hardship Fund was established to assist Meeting members and attenders who have personal emergency financial needs. Unused money from the Hardship Relief budget line item is regularly added to this fund if it needs replenishment. It is administered by the Committee on Ministry and Counsel.

The Post Enabling Fund was established to promote worthwhile activities for youth and adults from the Meeting with the intention of providing funds for a) youth travel, b) outreach to the world community, and c) strengthening “Quaker ties.” It is administered by the Committee on Ministry and Counsel.

The Sufferings and Prisons Fund was established to help Meeting members and attenders who have financial need arising from sufferings on behalf of their beliefs. It is administered by an ad hoc committee—with members from Ministry and Counsel and Peace and Social Concerns Committees—appointed by Peace and Social Concerns Committee when needed.

Applicants for assistance from these funds should state their needs in a letter to the Clerk or the convener of the administering committee; the Meeting or committee then decides how much, if any, assistance to provide. Persons may request that their contributions be designated for special purposes previously approved by the Meeting; when there has been no prior approval, requests for special designation should be brought to the Finance Committee.

CHAPTER FOUR

Queries and Advices

Although the Religious Society of Friends issues no formal creedal statements to which members must subscribe, it has, from its earliest years, issued advices and queries. The advices are recommendations for conduct drawn up by the Committee on Ministry and Counsel, and the queries are sets of questions regarding the conduct of Ann Arbor Friends individually and collectively, in regard to both spiritual and temporal matters.

I. Queries

The purpose of the 12 queries is to help both the Meeting and individual Friends reach a clearer vision of our conditions and needs. Each query is read in meeting for worship once a year, and Friends individually should give the queries prayerful thought.

Nine of the queries were drafted by the Committee on Ministry and Oversight (now Committee on Ministry and Counsel) of the Ann Arbor Meeting, and revised and approved by the Meeting prior to 1955. They are based in part on the queries drawn up by the two Philadelphia Yearly Meetings in 1946. Minor modifications were made in 1994, and further revision took place in 2006. The query on Earthcare was adopted (as a query on the Environment) by the Meeting in 1994 and revised in 2006; a new query on Education was approved in 2002; and the query on Inner Life was adopted in 2006.

In reading these queries, the following words from an early collection of advices issued by Friends at Balby, England, in 1656, should be kept in mind:

QUERIES AND ADVICES

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by; but that all with a measure of light, which is pure and holy, may be guided; and so in the light walking and abiding, these things may be fulfilled in the spirit, not in the letter, for the letter killeth, but the spirit giveth life.

Inner Life

Do I set aside times of quiet for openness to the Holy Spirit? Do I take time to read the Bible or more recent writings to learn about other people's experiences of the Light? Am I open to new light, from whatever source it may come? Do I approach new ideas with discernment? Do I approach old familiar truths with fresh energy?

Meetings

Are our meetings for worship held in an expectant waiting for divine guidance? Is there a living silence in which we feel drawn together by the power of God in our midst, and do we come with minds and hearts prepared for worship?

Is there a spirit of worship in all our gatherings, enabling us to avoid contention and seek unity through discovering God's will for us? Are our meetings a source of strength and guidance for daily Christian living?

Ministry

Is the ministry of silence, words, and witness in our Meeting exercised under divine leading, and in the simplicity and sincerity of truth?

Do we foster the use and growth of our spiritual gifts? Are there those among us who need encouragement or restraint? Is the spirit of love visible in all our ministry?

Participation in Meetings

Are we careful to attend meeting for worship regularly and punctually? Do we avoid disturbing others? Are we unduly troubled by disturbances? Are newcomers welcomed in our meetings and encouraged to continue in attendance? Do we invite others to share our fellowship?

Do we each fulfill our responsibility to participate in the meetings for business, and are we ready to serve faithfully in helping to carry on the various activities undertaken by the Meeting?

Are our meetings for business held in the spirit of love, understanding, and forbearance, and do we seek the right course of action in humble submission to the authority of truth and the patient search for unity?

Unity within the Meeting

Are love and unity maintained among us? Can we disagree without feeling a need to prevail? Do we forgive one another and quickly move to settle differences? Do we care for the reputation of others, and avoid gossip and detraction?

Are we able to hold together in love, despite wide differences in experience and belief, without losing our basic commitment to the teachings of Jesus?

Do we cooperate with other groups of Friends and with other religious bodies in the furtherance of common ends?

Membership and Outreach

Is our meeting a community in which each person is accepted and nurtured, and strangers feel welcome? What are we doing to draw ourselves together into a spirit of fellowship? Does the Meeting keep contact with all those who are associated with it? Do we visit and encourage other groups of Friends, especially in neighboring areas?

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Are we sensitive to the spiritual and material needs of those around us? Does the Meeting provide assistance for Friends in material need as their circumstances require, and provide counsel for those whose conduct and manner of living give cause for concern?

Self Discipline

In my daily life, do I endeavor to express the spirit and teachings of Jesus?

Do I seek to attain the highest standards of personal conduct? Do I keep to simplicity and moderation in speech, in manner of living, and in the pursuit of my vocation? Do I refrain from habits, activities, and words likely to cause harm?

Am I scrupulous in telling the truth, in keeping my promises, and in paying my debts? Do I maintain integrity in all my dealings? Do I seek to avoid litigation and use of judicial oaths? Do I arrange my financial affairs so that I or my dependents will not be a burden to others?

Do I seek to answer that of God in every person, revering and loving the Inner Light that dwells in each heart, regardless of differing outward appearance, behavior, or belief?

Family Life

Are we sensitive to the needs and capacities of each member of the family, and do we provide for the peaceful resolution of differences as they arise? Are we concerned to establish right relationships with the families of our neighborhood?

Do we make opportunities in daily family living for shared religious experiences, such as family worship and prayer, grace at meals, devotional reading, and the study of our religious heritage?

Do we achieve a right balance between worship, work, and play, and between individual, family, and outside activities? Do we have fun doing things together?

Do we choose those recreations which will strengthen our physical, mental, and spiritual life and avoid those that may prove a hindrance to ourselves and others?

Education

How do we welcome children and teenagers into the loving care of the Meeting? Do we listen to them, share our spiritual seeking with them, and bring them under such influences as tend to develop their religious life? Do we explore together the Bible, Christianity, and other religions? Do we offer a balanced account of the history and principles of Friends? Do we endeavor together to witness to Friends' testimonies?

How do we show our concern for the improvement of education in our community and in the world? Are we informed and active contributors to the public education system? Do we give proper consideration to supporting Friends schools? Are we concerned that all children receive a sound education in a nurturing and respectful environment?

Social, Economic, and Civic Responsibilities

Do we give enough of our time and other resources for the assistance of those in need and the removal of the causes of poverty; for the abolition of discrimination against people on the basis of who or what they are; for the removal of causes of war and the development of institutions of peace; for the upholding of freedom of conscience, of speech, and of thought?

Do we give proper support to those agencies working in these fields, such as the American Friends Service Committee and the Friends Committee on National Legislation?

Do we exercise our personal responsibility in these matters in our various communities?

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Peace

Do we maintain a prophetic witness to the life and power which takes away the occasion of all wars? Do we take our part in the ministry of reconciliation between individuals, groups, and nations?

Have we considered whether the seeds of war may be nourished by the way we treasure our possessions? Have we thought about the structural violence imbedded in our economic, political, and legal systems? Is our manner of participation in these systems consistent with obedience to the living spirit?

Have we considered what portion of our federal taxes and investments is used for military purposes and how these might be used for making peace? Do we live out our testimony against violence and against military training and preparation for war as being inconsistent with the creative work of the living God?

Earthcare

Does our relationship to the local and global environment demonstrate our appreciation of the essential oneness of all creation?

Do we walk gently over the world? Do we live simply, mindful of our human responsibility to share the planet's resources with other living things?

Are we careful to spend and invest our time and money in ways that avoid depleting the Earth, but rather restore and sustain it?

Are we working with our community, including children, to cherish and protect the intricate web of life?

II. Advices and Statements

Advices on the Ministry

In a meeting for worship there is a living silence which nourishes the souls of those gathered even if no word is spoken aloud. This silence is based on a belief in continuing revelation, and on the understanding that listening leaves space for divine leading. The vocal ministry is the outward sign of the spiritual worship taking place within and thus represents a small part of the work that goes on in the silent gathering. It is within the silence that the shared search for those intimations of divine love and truth can take place.

It is also out of the silence that the vocal ministry grows and is nurtured. "Since we have no minister, all of us have a responsibility—it is not the abolition of ministry but the abolition of the passive laity that the Society of Friends has ever striven for." The communication in words from one person to the group is a symbol, and may even be the instrument, of that communion with God which is the object of all worship. The vocal ministry, therefore, is a gift to be handled reverently, and to be nurtured intelligently, both by individuals and by the Meeting as a whole.

Not all persons seem to be called to the spoken ministry. Nevertheless it is a sign of health in a meeting when the vocal ministry is widely shared and does not fall constantly on a few. Two opposite errors must be guarded against in this regard, that of too much ease in speaking, and that of too much hesitancy. Those who are much given to vocal ministry must constantly be on their guard lest they "run beyond what is given to them." As the vocal ministry serves the purpose of expressing what arises out of the gathered worship, it is not considered in the spirit of Friends worship to go to meeting with a message already prepared and a determination to give it, come what may. This does not mean of course that careful preparation of mind and heart during the week is not required; indeed, at no time during the week should our minds be wholly removed from a sense of the divine, and in the

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silence it is natural for many things about which we have previously given thought to enter our minds. It is a frequent experience, however, that in the course of the meeting something new arises out of the stillness, and a message which seemingly had little connection with what has previously been on our mind comes into view.

As the object of the vocal ministry is not the entertainment but the nourishment of the listeners, elegance is less to be sought after than sincerity, and a few broken phrases that come straight from the heart are often to be preferred to well-rounded and learned discourse. Suitable language and eloquence are to be treasured as an added grace rather than as things to be striven for in themselves. Sensitivity is required as to when enough has been said.

Sometimes a speaker may feel impelled to break off apparently in the midst of the message, and the sense of the discourse may be completed by another. Above all, the ministry must arise out of love; any admixture of pride, or self-admiration, of a desire to stand well in the estimation of others, or of a love of one's own voice operates to the detriment of true ministry. The minister must hold all the members of the group, and indeed all creation, constantly in love, and must be sensitive to minister to the needs of others, not simply in self-interest.

At the other extreme from the person who speaks too much is the one who speaks too little. To come to meeting with a prior determination not to speak is as injurious to the spirit as to come with a prior determination to speak a prepared sermon. Indeed, meetings can suffer more from the diffidence of those who do not speak when they are given something to say, than from the talkativeness of those who speak when they have nothing to say. Talkativeness can be perceived and corrected; diffidence and unfaithful silence is a secret, unknown to all but the offenders, which may undermine the life of a meeting. Here again the only remedy is love—the love that removes the fear of being thought odd, or of making a spectacle of oneself, or of laying oneself open to criticism. Again it is

well to remember that it is not the fine phrase or the polished speech that is required, but reality and sincerity. A brief confession of faith or of difficulty, a verse of scripture, a few stammered words of prayer coming from the heart can bring a meeting closer to God than the eloquence of the ready but second-hand speaker.

All the worshipers, whether vocal or not, contribute to the quality of the vocal ministry not merely by the quality of their lives and meditation, but also by their attitudes and reactions to the vocal ministry itself. A critical and supercilious attitude is a sign that the individual seeks entertainment rather than worship, and all loose criticism of the ministry is to be avoided.

Nevertheless the duty of "eldership"—that is, of care for the ministry both by way of encouragement and discouragement—is one for which everyone should feel at least a tentative responsibility, for it is one that all in the Meeting, by their reactions, are bound to exercise sooner or later whether they acknowledge the fact or not. In discussing the ministry of the Meeting, therefore, several points should be held in mind. There are many different kinds of vocal ministry, and we should not judge all ministry by a single standard. There is a place for the "prophetic" ministry which stirs the heart toward a more lively religion. There is also a place for the "teaching" ministry which on a less exalted emotional plane stirs us to the application of our religious principles in daily living and in the life of society. Both are needed in a meeting, one to provide motive force and the other to harness this force to practical ends. Neither type of ministry should be criticized on the ground that it is not the other.

If the ministry of any one person is unhelpful or offensive to us, our first question should be directed toward inquiring whether there is any lack of understanding in us which makes it so. If our honest conclusion is, however, that the fault lies in the ministry itself rather than in our own condition, the minister should be acquainted with the results of the ministry. The Committee on Ministry and Counsel is a channel for such dissatisfactions, and

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can be helpful both in exploring the concern with the hurt listener and in communicating with the minister. We should endeavor at all times, however, to prevent these dissatisfactions, where they arise, from becoming a source of unfriendly discussion and gossip. Here again a concern of this nature will only be fruitful if it is truly motivated by love—love for the offender as well as for the other members of the fellowship.

Advice on Intervisitation

The life of a meeting is greatly strengthened by the practice of intervisitation, in which Friends visit neighboring meetings to join in the fellowship of worship. All meetings, whether large or small, are helped by such visits, and those who engage in visitation find their own spiritual horizons broadened. It sometimes happens that a Friend feels liberated for the first time to give a vocal message in meeting for worship while visiting a meeting other than his or her own. However, a concern to visit other meetings does not need to be accompanied by vocal ministry in order to be a vital act of Christian fellowship.

The FWCC Directory (updated every few years), the listings of Meetings in *Friends Journal* and *Quaker Life*, and the web sites www.Quaker.org and www.QuakerFinder.org are useful aids in planning such visits.

Statement on Alcohol, adopted by the Meeting in September 1965:

The question of personal use of alcoholic beverages is indeed a proper matter for concern, both of the Committee on Ministry and Counsel and of the whole Meeting. It is a segment representative of much larger issues involving ways of life, modes of consumption, the value of testimony, and our tenderness or harshness towards each other.

On the one hand, we recognize that the abuse of alcohol can lead to tragedy for the individual and for society and that those who are hurt are not always those who choose to drink. It is also clear that the pressure to drink is so strong in portions of our culture as to be an infringement on human liberty, and a strong protest against the alcohol subculture needs to be made. The testimony against worldliness and for simplification in this area is comparable—and probably just as valid—as in the area of pacifism. It means making one decision which makes unnecessary a whole realm of other decisions and stands as a clear protest against a manifest evil.

In respect for the value of the absolutist testimony, traditionally a Quaker position and sincerely held by many Friends today, it may be best that the Meetinghouse continue to be a place where alcoholic beverages are not served. However, for some, this kind of simplification may not be valid, especially if it leads to a judgmental and unloving spirit; and the pressure not to drink may be just as destructive in its result as its opposite.

There is a thin line between living "in the world, yet not of the world" and cutting oneself off from "fellowship with all creation."

In care and tenderness, then, for one another, let us recognize that motivations can be wrong on both sides—or that they can be right on either side—and that the community of love has room for all.

QUERIES AND ADVICES

Statement on Resistance to the Draft, adopted by the Meeting in December 1967:

The Ann Arbor Meeting of the Religious Society of Friends finds consensus among its members on these convictions: Every man must act in obedience to an ultimate unifying perspective, whether he calls it justice, ethics, morality, authenticity, conscience, or response to God; Every man needs to exclude from his behavior acts which are so inconsistent with his deepest commitment as to destroy that perspective; And any man, according to the depth of his conscience, may need to bear witness to this on a Cross of administrative interpretation of man-made law.

The Meeting is convinced: That violence in all areas destroys the very fabric of human existence; That pursuit of the Vietnam violence is an agonizing instance of the destruction of morality itself; Moreover, that the involuntary conscription and indoctrination of young men for war cannot be condoned under the larger Law.

As a Religious Society, the Meeting therefore expresses its compassion, active sympathy, and openness to dialogue with men who find they must conscientiously resist cooperation with National Selective Service. It supports those who proceed through nonviolent means. It opens to all who are struggling with conscience its hearts, minds, and Meeting-house doors. It welcomes contact at its Meetinghouse at 1420 Hill Street, Ann Arbor.

Statement on Payment of War Taxes, accepted by the Meeting on April 16, 1978, and modified slightly in September 1981 and in April 1994:

We call upon Friends to examine war once again as a social problem. Is it not true that war is ugliness not beauty; a lie

not truth; destruction not service; hate not love; and chaos not peace? Is not war the antithesis of all the Quaker testimonies—of which peace is most cogent? How can Friends maintain the impact of the peace testimony expressed through conscientious objection when technology has replaced the soldier's body with a war machine? Given the change in technology, shouldn't we now shift the emphasis of conscientious objection toward armament reduction by resisting war tax payment?

We ask all Friends and others to continually and carefully assess individually and together the innermost personal meanings of paying taxes for war and war technology, a tax forcibly levied upon the fruits of labors we intend for the betterment of humanity, not its degradation. We sincerely encourage and support those who are moved to:

- 1. Conscientiously refuse war tax payment or engage in other acts of conscientious civil disobedience;*
- 2. Communicate advice(s) on the Peace Testimony and conscientious objection to the executive branch of government, to legislators, or take actions which may result in judicial proceedings;*
- 3. Forward like communications to, and engage in cooperative activities with, other Meetings or religious bodies;*
- 4. Create Alternate Funds or Committees for Sufferings; or*
- 5. Create Committees for War Tax Counseling.*

In July 1988, the Meeting created a **Phone Taxes for Peace Fund**, which would receive contributions, from Friends and others, including, but not limited to, refused military taxes. The money received is donated to direct aid projects.

QUERIES AND ADVICES

On January 6, 1991, the Meeting accepted the following minute:

The Ann Arbor Friends Meeting will honor the request of employees who have conscientious objection to military tax payments. The Meeting will assist in their witness, if requested, by withholding but not forwarding that portion of taxes which is proportionate to current military spending, as determined by the Friends Committee on National Legislation. If an employee wishes to request an alternative basis for tax withholding, such alternative request may be brought to the Meeting for Business for consideration. This policy is to be applicable as of this date (January 6, 1991) for any payment due in the future.

Advices and Procedures implementing this minute were adopted on June 16, 1991, and are on file in the Meeting office.

Statement on Opposition to the Death Penalty, adopted by the Meeting in July 1997:

*Regarding a reverence for life as fundamental, and believing that the light of God dwells within each of us, we declare our unwavering opposition to capital punishment. The death penalty violates respect for the sacredness of life, and forecloses all possibility for spiritual growth and redemption. The taking of life by the state endorses the violence against which we bear witness, and produces not justice but the very brutality it seeks to punish and prevent. [Wording drawn from Edward Snyder, *Witness in Washington*, 1994, and from Minutes of the London Yearly Meeting, 1818-1956.]*

Statement on Abolishing Nuclear Weapons, adopted by the Meeting in February 1999:

As Quakers, we believe that a reverence for all life is fundamental, that the light of God dwells within each person on this planet, and that each life is sacred. Holding these beliefs, we cannot support and must actively oppose any development, storage, use, or threatened use of nuclear weapons, because of their huge capacity to inflict disease and death on humans and other life, and to harm the environment.

As a crucial step to creating a worldwide public movement to bring about an end to the production and the existence of nuclear weapons, we support the following resolution to the people of our nation:

It should be the policy of the United States expeditiously to negotiate, ratify, and enforce a treaty to abolish nuclear weapons from our earth, and to work with other governments and international bodies to that end.

Welcome Statement, adopted by the Meeting in March 2000, for inclusion in a “Welcome” flier:

Quakers gather for worship without a pastor, believing that there is that of God in every person. We welcome all individuals regardless of age, race, differing abilities, gender identity, and sexual orientation.

CHAPTER FIVE

Friends in the World

I. Membership in Larger Circles of Friends

Individuals become members of the Religious Society of Friends through joining a monthly meeting. Ann Arbor Monthly Meeting is affiliated, as a meeting, with Green Pastures Quarterly Meeting and Lake Erie Yearly Meeting. The Yearly Meeting appoints representatives to the boards of wider Quaker organizations such as Friends World Committee for Consultation, the American Friends Service Committee, and Friends General Conference. These larger bodies deal with common Quaker interests and concerns, such as ministry, nurture, outreach, peace and social concerns, religious education, publications, fellowship, spiritual growth, and support of new meetings. Monthly meetings are autonomous under the guidance of God.

Green Pastures Quarterly Meeting (GPQM)

GPQM is made up of seven monthly meetings in Michigan: Ann Arbor, Birmingham, Detroit, Grand Rapids, Kalamazoo, Pine River (Mt. Pleasant and Alma), and Red Cedar (East Lansing). Several small worship groups also participate; most are under the care of a particular monthly meeting.

Gatherings of these Friends began informally in 1936. Early events were held at Green Pastures Camp of the Detroit Urban League, hence the name. In 1957 the group was more formally structured as a Quarterly Meeting, and in 1963 it became a part of Lake Erie Yearly Meeting.

GPQM holds meetings for business each spring and fall, a mid-winter program, and sometimes a summer recreational weekend

or worship and potluck in Quaker Park, Battle Creek. Each meeting is asked to appoint one or more representatives to GPQM. These Friends should attend Quarterly gatherings, report back to their home meetings, promote GPQM activities, and inform their meetings of GPQM decisions.

In the early 1960s the Quarterly Meeting took strong initiatives in setting up the area office of the American Friends Service Committee (AFSC), which is located on the premises of the Ann Arbor Meeting. When the Friends School in Detroit was established in 1965, Green Pastures became legally the sole member of the school corporation. The Quarterly Meeting is responsible for appointing the school trustees. Both the area AFSC and Friends School have received substantial financial support from the Quarterly Meeting. The Michigan Friends Center in Chelsea maintains a friendly relationship with GPQM, asking the Quarterly Meeting clerk to name a member of its board each year, and providing space for GPQM activities several days a year.

Address is that of the current clerk.

Lake Erie Yearly Meeting (LEYM)

LEYM is an organization of 20 unprogrammed monthly meetings and several worship groups. Geographically it includes meetings in lower Michigan, Ohio, western Pennsylvania, and northern West Virginia. Organized in 1939 as the Lake Erie Association, it became a Yearly Meeting in 1963 and an affiliate of Friends General Conference in 1967.

LEYM gathers once a year, customarily in June, for business, fellowship, committee meetings, and sharing of common interests. Each constituent meeting is asked to appoint one or more representatives to LEYM. A session of these representatives, committee conveners, and other interested Friends is held on the first Saturday of March to conduct interim business and prepare for the annual session in June.

FRIENDS IN THE WORLD

At present, the following standing LEYM committees meet and consult during the year to carry forward the work of the Yearly Meeting: Advancement & Outreach, Arrangements & Site, Earthcare, Executive (Yearly Meeting officers and committee clerks), Finance & Budget, High School Youth Program, Ministry & Nurture, Nominating, Peace, Program, Publications & Archives, and Youth & Children.

The recognition of new monthly meetings is a function of Yearly Meeting. It is through the Yearly Meeting that members are affiliated with Friends General Conference and the Friends World Committee for Consultation. Through LEYM, members of affiliated meetings are named as representatives to these and other wider Quaker agencies, such as Friends General Conference, the American Friends Service Committee, and Friends Committee for National Legislation.

The ***Lake Erie Yearly Meeting Bulletin***, published and distributed three times a year, carries reports and information of general interest. A book of ***Annual Records***, published shortly after the annual meeting, includes minutes, epistles, State of the Meeting reports from constituent meetings, obituaries, and lists of officers, committee members, and annual session participants. The ***Lake Erie Yearly Meeting Directory*** of members of all the affiliated meetings has been published every two years.

Address:

Ann Arbor Meetinghouse, with relevant materials posted on to the current LEYM clerk.

Web site: <http://leym.quaker.org>

Friends General Conference (FGC)

FGC, founded in 1900, is an association of 14 North American yearly meetings and regional groups, mostly unprogrammed, together with six directly affiliated monthly meetings. FGC publishes religious education materials for adults and children. A bookstore provides a wide range of titles on Quaker history, testimonies, devotional literature, and guidance for local meetings.

The annual Gathering of FGC, usually held on a college campus during the first week of July, is attended by as many as 2000 Friends. Participants have many opportunities to get to know other Friends, deepen the life of the spirit, and broaden their Quaker witness. Activities typically include 70-some workshops, centers for like-minded groups of Friends, speakers, concerts, exhibits, an FGC bookstore, and lively full-time programs for children, teens, and young adult Friends.

FGC is governed by a Central Committee composed of 170 Friends, 112 of whom are appointed by affiliated yearly and monthly meetings. FGC provides resources that help members and attenders of its constituent meetings to discover how God's spirit is leading us individually and corporately, and to follow that leading. In addition to the Long Range Conference Planning Committee, which oversees the annual Gathering of Friends, program committees are Advancement and Outreach, Christian and Interfaith Relations, Friends Meeting House Fund, Ministry and Nurture, Publications and Distribution, and Religious Education.

Address:

FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107
215 561-1700

Web site: *www.fgcquaker.org*

Friends World Committee for Consultation (FWCC)

FWCC began in 1937. It brings together Friends of all traditions from all continents through four sections—Section of the Americas, Asia-West Pacific, Europe & Middle East, and Africa. Representatives appointed by yearly meetings and other Quaker bodies gather every three years in FWCC Triennials to worship, transact business, share, and learn together. World conferences of Friends, open to all Friends by application, have been held in 1920 (London, England), 1937 (Swarthmore, Pennsylvania), 1952 (Oxford, England), 1967 (Greensboro, North Carolina), and 1991 (Netherlands, Honduras, and Kenya).

The FWCC is accredited to the United Nations as a Non-Governmental Organization (NGO) representing the Religious Society of Friends. The Quaker United Nations Office (QUNO) and Quaker House in New York City, together with the QUNO center in Geneva, are jointly supported by FWCC, AFSC, Quaker Peace and Social Witness (Britain Yearly Meeting), and meetings and individuals in many countries.

The Wider Quaker Fellowship (WQF) is one of the programs of the Section of the Americas. People who wish to maintain contact with Friends while still keeping some other religious affiliation may request and receive quarterly mailings of selected Quaker writings. A number of Friends subscribe to the WQF mailings as well.

The FWCC World Office publishes an annual *Calendar of Yearly Meetings* and the Section of the Americas publishes a biennial *Friends Directory of Meetings, Churches and Worship Groups in the Section of the Americas*. The latter gives information on meetings, churches, worship groups, schools, colleges, camps, retirement facilities, and Quaker reference libraries in the Western Hemisphere.

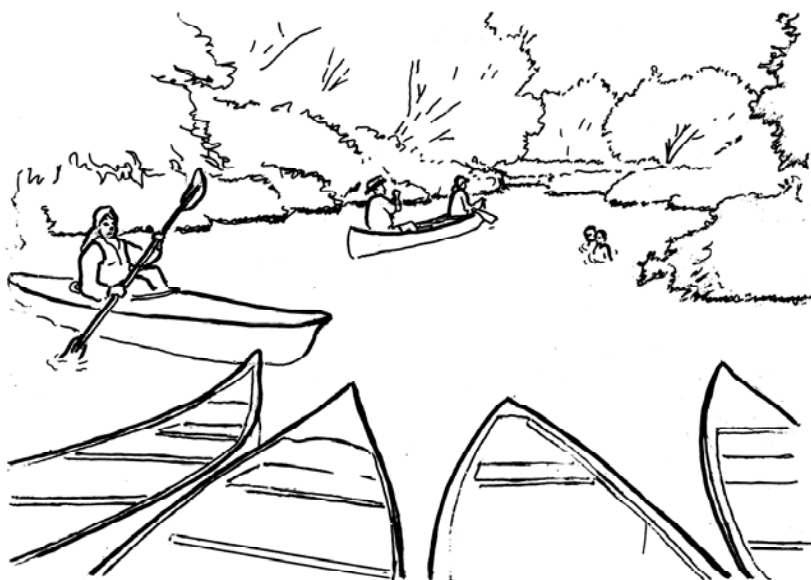
MEMBERSHIP IN LARGER CIRCLES OF FRIENDS

Addresses:

FWCC World Office
173 Euston Road, London, NW1 2AX, UK
+44 20 7663-1199
Web site: www.fwcc.quaker.org

FWCC Section of the Americas
1506 Race Street, Philadelphia, PA 19102
215 241-7250
Web site: www.fwccamericas.org

FWCC Midwest Region
PO Box 2471, Richmond IN 47375
765 939-1449



II. Other Quaker Organizations

This is an alphabetical list of selected Quaker organizations with which Ann Arbor Friends are in contact. The Meeting names representatives to maintain liaison with some of these organizations. Their duties include reviewing their organization's mailings and web site and informing the Meeting of its concerns and activities. Representatives serve one-year, renewable appointments. See the *Friends Directory of Meetings, Churches and Worship Groups* for a more exhaustive list of Friends organizations.

American Friends Service Committee (AFSC)

AFSC was founded in 1917 to provide service opportunities for conscientious objectors to war. From extensive war-related relief, AFSC programs have expanded to worldwide work for peace and conflict resolution, social justice, humanitarian aid, and community development. The Quaker United Nations Office (QUNO) in New York receives major personnel and financial support from AFSC as well as administrative and committee guidance. The national office of the AFSC is located in Philadelphia, and there are nine regional offices. The area office in Ann Arbor, set up in 1960, is part of the Great Lakes Region. It has programs in criminal justice and peace education (currently focusing on lesbian, gay, bisexual, and transgender concerns).

Ann Arbor Meeting names one or more persons to maintain liaison with AFSC and several Meeting members and attenders serve on AFSC committees at the local, regional, national, and international levels. Lake Erie Yearly Meeting is asked to name representatives to serve on the AFSC Corporation.

Addresses:

AFSC National Office
1501 Cherry Street, Philadelphia, PA 19102
215 241-7000
Web site: www.afsc.org

Great Lakes Region
59 E Van Buren #1400, Chicago, IL 60605
312 427-2533

Michigan Area Office
1414 Hill Street, Ann Arbor, MI 48104
734 761-8283

Friends Committee on National Legislation (FCNL)

Established in 1943, FCNL brings spiritual values to bear on public policy decisions. Its lobbyists work with members of the U.S. Congress and government officials in areas of particular concern to Friends.

Staff and committee positions of the FCNL are determined by the General Committee, a body which includes representatives appointed by the 26 participating yearly meetings and 8 other Friends' organizations in the U.S. LEYM appoints six representatives to the General Committee. The General Committee meets annually and selects priority issues. Every five or six years it revises and updates a basic Statement of Legislative Policy.

FCNL does not endorse candidates for political office, but speaks to issues and policy. Weekly messages are put on telephone tape and computer networks with suggestions for citizen action on bills pending in Congress. A *Washington Newsletter* is published monthly, and background papers are prepared to give more information on particular issues. Ann Arbor Meeting names one or two persons to maintain liaison with FCNL.

FRIENDS IN THE WORLD

Address:

FCNL

245 Second Street, Washington, DC 20002

202 547-6000

Web site: *www.fcnl.org*

Friends for Lesbian, Gay, Bisexual, Transgender and Queer Concerns (FLGBTQC)

FLGBTQC is an association of Friends who seek spiritual community within the Religious Society of Friends. From this fellowship, participants seek to know that of God within themselves and one another and to express God's truth in the Quaker and lesbian, gay, bisexual, transgender, and queer communities, as it is made clear. FLGBTQC has planned programs in midwinter, at the Gathering of Friends General Conference, and at regional gatherings. A newsletter is published quarterly with a rotating editorship. Subscriptions are by donation.

Web site: *flgbtqc.quaker.org*

Friends Lake Cooperative Community (FLCC)

FLCC is located on Long Lake near Chelsea, Michigan, about 20 miles west of Ann Arbor. It was founded in 1961 by a group of families from Ann Arbor Meeting as a center for recreation, retreat, and residence. It is incorporated as a co-operative, dedicated to Quaker principles. Responsibility for the operation of this 90-acre facility rests with the members, who may or may not be Friends.

A basic annual membership gives use privileges for swimming, boating, hiking, picnicking, and camping. Leaseholds for sites for homes and seasonal cabins are available to members for an additional one-time fee. Ann Arbor Meeting holds a corporate

OTHER QUAKER ORGANIZATIONS

membership entitling groups that are part of the Meeting to use the facilities for organized activities without additional charge. The Meeting appoints a representative to serve as liaison with FLCC.

Address:

Friends Lake Cooperative Community
P.O.Box 3596, Ann Arbor, MI 48106

Caretaker:

1000 Long Lake Chelsea, MI 48118
734 475-7976

Friends School in Detroit (FSD)

FSD opened in 1965. It offers a fully accredited program from pre-kindergarten through eighth grade, with before- and after-care available. Guided by Quaker principles, it aims for academic achievement together with emphasis on equality, harmony, community, and simplicity. Silence and meeting for worship are integral parts of the school experience. Students come from all of metropolitan Detroit, representing diverse ethnic and economic backgrounds. Enrollment in 2006-07 was 161.

Green Pastures Quarterly Meeting owns the school and names the Board of Trustees, a majority of whom must be Friends. Ann Arbor Friends have been deeply involved in supporting the school since its inception.

Address:

Friends School in Detroit
1100 St. Aubin Blvd.,
Detroit, MI 48207
313 259-6722
Web site: www.friendsschool.org

Michigan Friends Center (MFC)

Michigan Friends Center opened in 1994 at Friends Lake Community near Chelsea, Michigan. It offers facilities for meetings, retreats, and educational programs for Friends and general community groups from surrounding areas. The Center is a nonprofit corporation with a board of ten directors, of whom at least six must be associated with Friends. Members of the board are nominated by a joint committee representing Friends Lake Community and Green Pastures Quarterly Meeting; semi-annual reports are given by the Center to these two organizations. The Meeting appoints a representative to serve as liaison with Michigan Friends Center.

Address:

Michigan Friends Center

7748 Clarks Lake Road (Mail to P.O. Box 218),

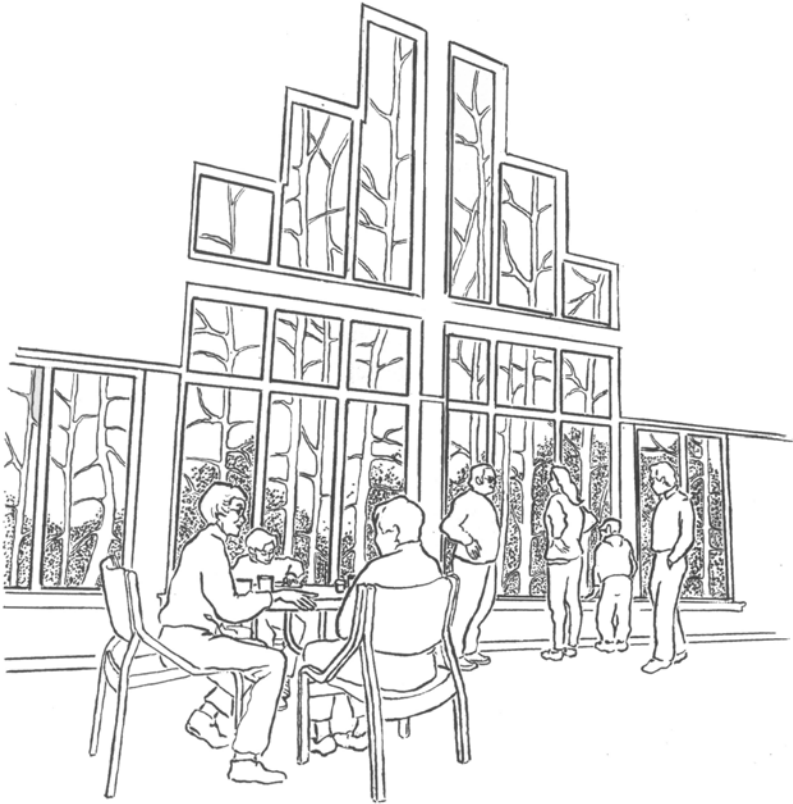
Chelsea, MI 48118

734 475-1892

Web site: <http://michiganfriendscenter.quaker.org>

National Campaign for a Peace Tax Fund (NCPTF)

The NCPTF, a national non-profit organization located in Washington, DC, advocates for U.S. Federal legislation enabling conscientious objectors to war to have their federal income taxes directed to a special fund which would be used for non-military purposes only. This fund would be called the Peace Tax Fund and the bill NCPTF seeks to pass is called the Religious Freedom Peace Tax Fund Act. This movement has its genesis in the Ann Arbor Friends Meeting. The Meeting appoints a representative to serve as liaison with NCPTF.



Address:

National Campaign for a Peace Tax Fund and The Peace Tax
Foundation

2121 Decatur Place NW

Washington, DC 20008

202 483-3751 or toll free: 888 732-2382

Web site: www.peacetaxfund.org

Pendle Hill

Founded in 1930 largely to meet the needs of Quakerism's lay ministry, each year Pendle Hill draws an international group of resident students to its wooded campus near Swarthmore, Pennsylvania. Ann Arbor Meeting Friends frequently go to Pendle Hill to weekend workshops in subjects such as spirituality, clerking skills, peace, and Quaker history, either as students or as teachers. The Pendle Hill Bookstore is a fine source of books and other study materials with an emphasis on Friends subjects. The Meeting appoints a representative to serve as liaison with Pendle Hill.

Address:

Pendle Hill

338 Plushmill Road, Wallingford, PA 19086

610 566-4507

Web site: *www.pendlehill.org*

Quaker Earthcare Witness (QEW)

Established in 1987 as Friends Committee for Unity with Nature (FCUN), QEW aims to be a network of Friends and like-minded people concerned for the integrity of God's planet Earth. It encourages informed and spirit-led action in many areas related to the environment, focusing particularly on world population growth, energy use, sustainable living, and the testimony of simplicity. It is recognized as a Non-Governmental Organization (NGO) for work with the United Nations Commission on Sustainable Development. Gatherings of Friends General Conference provide opportunities for QEW to sponsor a Unity with Nature Center featuring environmental themes. A project in Costa Rica assists a farmer's cooperative located near the Quaker community of Monteverde to purchase land for food and income while protecting adjacent tropical forests.

OTHER QUAKER ORGANIZATIONS

Policies of QEW are set by a General Committee which meets annually, and to which yearly meetings are invited to appoint representatives.

QEW publications include pamphlets and fliers on topics of concern. The newsletter, *BeFriending Creation*, is sent to contributors. The Meeting appoints a representative to serve as liaison with QEW.

Address:

QEW, 173-B North Prospect St., Burlington, VT 05401-1607
802 658-0308

Web site: www.quakerearthcare.org

Quaker United Nations Offices (QUNO)

(See under AFSC and FWCC above.)

Addresses:

Quaker UN Office
777 UN Plaza, New York, NY 10017
212 682-2745

Web site: www.afsc.org/qunony.htm

QUNO, 13 ave du Mervelet, CH-1209 Geneva, Switzerland
+41 22 748-4800
quno@quno.ch

III. Representation to Other Organizations

The Meeting appoints representatives to the following community organizations, selected for having goals and activities in concert with Quaker values. Representatives report their organization's activities to the Meeting and serve other liaison functions as may be appropriate. Appointments are annual and may be renewed.

Church Women United

This is a national organization of Protestant, Roman Catholic, Orthodox, and other Christian groups. Its activities include work for a more just and caring world through programs to enhance the social and economic power of women, and to improve health care and the environment. There are many local units throughout the U. S. as well as state and national offices, and an office at the United Nations.

Address:

Church Women United

475 Riverside Drive, Room 812, New York, NY 10115

Ecumenical Center International Residence (ECIR)

The Mission of the ECIR is to be a reconciling international living/learning community across the lines of religion, ethnicity, and culture, which provides a variety of ministries with and for students and faculty from many nations of the world. It facilitates global education, promotes ethical and religious bases for friendships, and provides housing near the University of Michigan for approximately 50 international students. Put simply, the purpose of ECIR is to empower people to create community and transform the world. The Meeting names one person to serve on the ECIR Board and the Quaker House Committee maintains contact with the Center/Residence as well.

Address:

921 Church Street, Ann Arbor, MI 48104-3436

734 662-5529

Web site: *www.ecir.org*

Guild House Campus Ministry

Guild House strives to gather a community of students focused on peace and justice, provide opportunities for faith exploration, and nurture respect for individuals by fostering inclusiveness, dialogue, student leadership, mutual congregational relationships, wider community connections, and pastoral care. The Meeting representative serves on the Guild House board of directors.

Address:

802 Monroe Street, Ann Arbor, MI 48104

734 662-5189

Web site: www.umich.edu/~guildh/

Interfaith Council for Peace and Justice (ICPJ)

Founded in 1965, this Washtenaw County religious coalition works in a variety of ways for social justice. Task Forces for education and action focus currently on the following areas: disarmament, globalization, hunger, racial and economic justice, Middle East, and Latin America.

Address:

730 Tappan Street, Ann Arbor, MI 48104

734 663-1870

Web site: www.icpj.net

Interfaith Council of Congregations (IFCC)

IFCC was founded in the late 1960s in response to a direct challenge in their worship services that the established churches were not facing the needs of the larger community, especially the Black community. Since that time, a group of these congregations has annually collected money and provided it to grassroots applicant

FRIENDS IN THE WORLD

organizations, including the Student Advocacy Center, the Corner Health Center, and others.

Email addresses:

ifccinfo@hotmail.com and *bland@umich.edu*

The Jackson Social Welfare Committee of the First Unitarian Universalist Church of Ann Arbor

This committee is responsible for the distribution of the income from an endowment set up by George and Bessie Jackson. The founders stipulated that the funds be used for promotion of First Amendment rights, and for support of peaceful resolution of conflict. The committee, which meets at least once a year, includes two members appointed by the Ann Arbor Friends Meeting.

Religious Action for Affordable Housing (RAAH)

RAAH seeks to achieve a significant increase in the supply of permanently affordable housing in Washtenaw County, in collaboration with religious congregations and non-profit housing groups. RAAH directs financial contributions to efforts that increase housing opportunities for low income households. It provides educational presentations to congregations and advocates before governmental bodies. It is currently working in partnership with Avalon Housing, Washtenaw Affordable Non-profit Housing Corporation, and the Ann Arbor Area Community Foundation.

Address:

306 North Division, Ann Arbor, MI 48104

734 821-0345

Web site: *RAAH.org*

CHAPTER SIX

Suggested Readings in Quakerism

For such a small religious body (just over 300,000 world-wide), Friends have produced a large body of literature about their history and religious experience. Perhaps this is because ours is a religion based primarily on personal experience rather than on creeds, rules, or rituals. From the very first generation of Friends in the 17th century, many Friends have written journals—religious autobiographies which tell of the workings of God's spirit in their lives. Much of what Friends have to impart to the wider body of Friends is done in print, and so we are writers and readers. This is an area of Quaker experience well worth exploring; for that reason, most meetings build and maintain a library. Friends and attenders are encouraged to read and to question and discuss what they read. In Ann Arbor Meeting, opportunities for discussion of particular books and pamphlets are arranged and announced.

Most of the titles listed below may be found in the Ann Arbor Meeting library, located in the front hallway of Quaker House between the Fireplace Room and the front door; see the catalog there. The pamphlets (marked P in this list) are stored in the new committee room off the Meetinghouse lobby. These materials may be borrowed by members and attenders. Friends literature can be purchased from the Friends bookstores cited at the end of this section.

SUGGESTED READINGS IN QUAKERISM

Basics

Creeds and Quakers: What's Belief Got to do With it? Robert Griswold. (P)

Four Doors to Meeting for Worship. William Taber. (P)

A Light that is Shining: An Introduction to the Quakers. Harvey Gillman.

Members One of Another: The Dynamics of Membership in Quaker Meeting. Thomas Gates. (P)

What Is Quakerism? A Primer. George Peck. (P)

History and Practices of Friends

The Amazing Fact of Quaker Worship. George Gorman.

Beyond Consensus: Salvaging Sense of the Meeting. Barry Morley. (P)

Beyond Majority Rule: Voteless Decision Making in the Religious Society of Friends. Michael Sheeran.

Essays on the Quaker Vision of Gospel Order. Lloyd Lee Wilson.

Faith and Practice of Quakers. Rufus Jones.

Friends for 350 Years. Howard Brinton, edited and revised by Margaret Hope Bacon.

A Procession of Friends. Daisy Newman.

Portrait in Grey: A Short History of the Quakers. John Punshon.

The Quakers. Hugh Barbour & William J. Frost.

The Quakers in America. Thomas D. Hamm.

The Quiet Rebels: The Story of Quakers in America. Margaret Hope Bacon.

Unforeseen Joy: Serving a Friends Meeting as Recording Clerk. Damon Hickey. (P)

Quaker Faith and Practice, the Testimonies

Quaker Faith and Practice: The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain. Britain Yearly Meeting.

Faith and Practice. Philadelphia Yearly Meeting.

Listening to the Light: How to Bring Quaker Simplicity and Integrity into Our Lives. Jim Pym.

Testimony of Integrity. Wilmer Cooper. (P)



SUGGESTED READINGS IN QUAKERISM

Journals and Biographies

Finding the Trail of Life. Rufus Jones.

First Among Friends. H. Larry Ingle (on George Fox).

The Journal of George Fox. Revised edition by John Nickalls.

The Journal and Major Essays of John Woolman. Ed. Phillips Moulton.

Quaker Journals: Varieties of Religious Experience Among Friends. Howard Brinton.

Valiant Friend: The Life of Lucretia Mott. Margaret Hope Bacon.

Devotional, Life of the Spirit

Encounter with Silence. John Punshon.

Quaker Spirituality: Selected Writings. Douglas Steere.

A Testament of Devotion. Thomas Kelly.

There Is a Spirit: The Nayler Sonnets. Kenneth Boulding.

General

The A to Z of the Friends (Quakers). Margery Post Abbott, Mary Ellen Chijoke, Ben Pink Dandelion, and John William Oliver, Jr.

The Quaker Reader. Ed. Jessamyn West.

Pendle Hill Pamphlets. (A selection of this large collection of Quaker writings may be found in the new committee room off the Meetinghouse lobby.)

Periodicals

Friends Journal (monthly). 800 471-6863 or
www.friendsjournal.org

Quaker Life (10 times per year). www.fum.org/QL

Annual Records [of] Lake Erie Yearly Meeting.

Lake Erie Yearly Meeting Bulletin (winter, spring, fall); also
posted on <http://leym.quaker.org>.

Information and References

Friends Directory of Meetings, Churches and Worship Groups in the Section of the Americas & Resource Guide. FWCC Section of the Americas.

Quakers Around the World. FWCC World Office, London.

Ann Arbor Friends Meeting

Ann Arbor Friends Meeting, 1935-1975: A History of Its First Forty Years. Arthur Dunham.

A Death in the Meeting. Available in the Meeting office.

Marriage in the Ann Arbor Friends Meeting. Available in the Meeting office.

Membership in the Ann Arbor Friends Meeting. Available in the Meeting office.

Ann Arbor Friends Meeting Newsletter (monthly).

SUGGESTED READINGS IN QUAKERISM

Bookstores

The following bookstores carry a wide variety of materials on individual and corporate life of Friends:

FGC Bookstore

1216 Arch St., 2-B, Philadelphia, PA 19107 (yearly catalog)

800 966-4556 or *bookstore@fgc.quaker.org*

Web site: *www.quakerbooks.org*

Quaker Hill Bookstore (Friends United Meeting),

101 Quaker Hill Drive, Richmond, IN 47374-1980

(free catalog from *bookstore@fum.org*)

800 537-8838

Web site: *www.quakerhillbooks.org*

Pendle Hill

338 Plush Mill Road, Wallingford, PA 19086

610 566-4506 or 800 742-3150 or *bookstore@pendlehill.org*

Web site: *www.pendlehill.org/bookstore.html*

Quaker Book Shop

Friends House

173-177 Euston Road

London NW1 2BJ, UK

011 44 20 7663 1030 or *bookshop@quaker.org.uk*

Web site: *www.quaker.org.uk/bookshop*

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