

**Handbook chapter 1 draft revision**

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**Chapter 1, THE QUAKER WAY**

Revised text is on the left, original text in the right-hand column.

**Comment [A1]:** Refer to RMs for discernment. Suggested options:  
 •Quaker Principles  
 •Quaker Ways  
 •Quakers in Australia  
 •The Bases of Quakers in Australia

<p><b>Friends, we recommend that sections 1.0, 1.2, and 1.3 should be deleted. This information is already available on our AYM webpage and/or our Seekers' webpage.</b></p> <p><b>Note that the Preface contains much of the introductory part of this section.</b></p>	<p><b>1.0 General</b></p>
	<p>This handbook deals with three aspects of the Religious Society of Friends (Quakers) in Australia Inc.</p> <p>The <b>rules</b> that served as a constitution for the legal registration of the Society in 1967, necessary for it to become an incorporated body. The rules, as revised in 2002, form Supplement 1 on the Society's website <a href="http://www.quakersaustralia.info">www.quakersaustralia.info</a>. Friends abide by such matters of administration, law and finance with literal strictness.</p> <p>The more flexible <b>guidelines</b> resulting from decisions taken at past Yearly Meetings and Standing Committee meetings of the Society.</p> <p>The <b>customs</b> that characterise the ways in which Australian Quakers now actually do things, describing the Quaker Way in practice, in the context of YM decisions (6.3.2).</p> <p>The second feature, the guidelines, represents the accumulated wisdom of successive national gatherings of Quakers.</p> <p>The history of advice and instructions from the central body in Britain to its constituent groups is traced in their 667-page book <i>Quaker Faith &amp; Practice</i>, published in 1995. The first compilation of such national statements was made in 1738, in the form of a manuscript <i>Book of Discipline</i>. (In this case, the word Discipline refers to being disciples, i.e. 'humble learners in the school of Christ', to use a Quaker phrase.) The first printed version was issued in 1783. Later revisions reflected developments of language, religious thought and social attitudes. All</p>

	<p>those editions applied equally to Australian Quakers until 1964, when the Religious Society of Friends (Quakers) in Australia (AYM) became autonomous, and no longer part of London Yearly Meeting.</p> <p>Two or three centuries ago, Yearly Meeting decisions specifying conditions for belonging to the Society were applied strictly. For instance, marrying a non-Quaker, owning slaves or bankruptcy carried the penalty of ‘disownment’, i.e. exclusion from Membership of the Society. This strictness steadied the Society during a series of crises: the social and political turbulence of late-17th century England, the death of the Quaker founders and pioneers, severe persecution and the vicissitudes of more than three centuries. Other radical groups that formed in the mid-17th century, such as the Ranters, have vanished.</p> <p>National decisions on the conduct of the Society are now largely advisory, leaving their implementation to the discernment of Local and Regional Meetings (Chapter 2). There is a consequent tendency to use the words <i>normally</i> and <i>usually</i> (Rowlands 2005). Such flexibility accords with advice in an epistle from a group of Elders, meeting at Balby in Yorkshire in 1656, when the Quaker movement was taking shape: <i>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;</i></p>
s	<p><b>1.2 Early Quaker history</b></p>
	<p>The Quaker movement was initiated by an itinerant preacher, George Fox (1624 - 91). He devised a system that allows spiritual freedom to individuals but strength to the group, achieved by bringing an individual’s religious insights to subsequent prayerful consideration and decision at regular meetings of the group within a certain area. That testing and decision by the group challenge personal eccentricity, while encouraging individual insights to inspire</p>

Comment [WU2]: In Preface

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	<p>the fellowship.</p> <p>Fox persuaded independent congregations of so-called Seekers in northern England to meet together each month for mutual support in the face of the prevailing persecution, and for seeking the will of God in reaching collective decisions as regards faith, organisation and practical matters. That is still the procedure. Issues of particular importance are referred to less frequent meetings of all the Quakers within a larger region. Finally, conclusions reached by annual national gatherings establish precedents that are recorded and then, through handbooks like this, influence decisions in the future.</p> <p>The evolution of the Society in Britain has been outlined by Doncaster (1958), Fraser (1975, p. 570) and Dandelion (2007) and in three pages of <i>Quaker Faith &amp; Practice</i> (Britain YM 1995, 6.01 &amp; 7.01). The initial heroic period of evangelism from 1648 onwards brought many to the initially amorphous movement that became known as 'the Quakers' towards the end of the civil war and in its aftermath. In the beginning, those involved called themselves the People of God, Children of the Light, and then Friends of Truth, subsequently shortened to 'Friends'. The nickname 'Quakers' arose in 1650 and later was accepted generally. Quakers were always quite distinct from the Puritans, a faction of the Church of England concerned to 'purify' that church of corruption and dissent. Puritans treated Quakers as heretics.</p> <p>Quaker communities in Britain and Australia required their members to periodically examine themselves, personally and collectively, by considering certain counsel (Advices) and questions (Queries) determined by the national body (<i>this we can say</i> 2008, Chapter 6). Note that the <i>Advices &amp; Queries</i> relate to behaviour not theology, since the Quaker Way is not a creed, but a style of worship and living. Use of the <i>Advices &amp; Queries</i> helped engender unity and coherence, and sustained the movement during considerable government and social oppression in the 17th century. That</p>
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	<p>persecution led to an introspective time of 'Quietism' in the 18th century, when the emphasis shifted to preserving the Society as a 'precious remnant' devoted to the truth (Brayshaw 1927). In the 19th century there was a shift to evangelism and social reform, which led to some revision of the <i>Advices &amp; Queries</i>. Biblical scholarship, science and the study of other religions (<i>this we can say</i>, pp. 41 - 51), as well as the growth of a spirit of ecumenism, internationalism and environmental responsibility (<i>this we can say</i>, pp. 268 - 94) have all influenced recent revisions and additions, in Britain and elsewhere. The current British handbook, <i>Quaker Faith &amp; Practice</i> (1995), contains 42 <i>Advices &amp; Queries</i>, which are reproduced in <i>this we can say</i> (pp. 295 - 306). The Australian version (2003) is on the Society's website <a href="http://www.quakersaustralia.info">www.quakersaustralia.info</a>.</p> <p>The Society has developed considerably, both over the centuries and over the globe. Meetings in Britain and Australia no longer appoint senior Friends more or less permanently as Elders, responsible for the spiritual welfare of the local group. Instead, all Friends are now regarded as eligible to be chosen to serve as Elders from time to time (2.3.6). There is no longer either a uniform Quaker dress or a puritanical attitude to the arts; these went over a century ago. No Quaker in Britain has been expelled from the fellowship for marrying a non-Quaker since 1860. Women do not now conduct business separately from the men, and since 1896 have equally taken leading roles in the Society (5.2.2, 5.2.3; Doncaster 1958). Present-day Friends do not distance themselves from the secular world as they did in the Quietist period. Rather, they are active within it, individually and collectively, commonly in response to a sense of vocation.</p> <p>Friends do still quote well-loved phrases from the early days, such as those listed in the British <i>Quaker Faith &amp; Practice</i> (pp. 665 - 7), and occasionally use characteristic turns of phrase. An example is the expression 'I have a stop in my mind about that', meaning 'I am unable to agree</p>
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	<p>with that'. Or someone may ask those present to hold another 'in the Light', signifying a wish that people think of that person in association with an awareness of God. George Fox's challenge to Friends to 'walk cheerfully over the world answering that of God in everyone' remains a favourite phrase. More examples are discussed by Heron (1994) and in the Glossary.</p> <p>The word <i>God</i> is used in this handbook to refer to the indefinable, underlying spiritual dimension of reality. The word is conveniently short and conventional, but is associated with the masculine pronoun and other human attributes. Consequently, many Friends prefer the terms <i>Inner Light</i> or <i>Spirit</i>, as in the New Testament (John 4: 24; Acts 17: 28). A core faith in the presence of this indescribable Spirit within the world and in the soul of every person has persisted throughout Quaker history. The Spirit distinguishes good from evil, the true from the superficial, and means the unity of all creation.</p>
	<p><b>1.3 Quakers in Australia</b></p>
	<p>The history of Quakers in Australia has been outlined in books by Benson et al. (1933), Stevenson (1973) and Oats (1985) and in <i>this we can say</i>(pp. 308 - 24), for example. Details are given in Appendix B. The first Friend to set foot on Australian soil was Sydney Parkinson, a botanical artist sailing with James Cook. He landed briefly in 1770.</p> <p>The Society took root in Australia much later, in Tasmania (then called Van Diemen's Land), as a result of the visit by two English Friends 'under concern', James Backhouse and George Washington Walker. British Friends supported them on their journey from 1832 to 1837 (Benson et al. 1933), walking and riding around eastern Australia. Their main task was to enquire into the condition of the penal settlements in Australia and the welfare of the Aborigines and free settlers. In addition, Backhouse and Walker promoted temperance and reported to the colonial administrators, trying to influence them. Along the way, the two men preached publicly and drew together the few Members of the Society already</p>

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	<p>in Van Diemen’s Land and New South Wales. Their story is set out by Backhouse (1843) and in an illustrated book for children by Dundas and Haynes (2000). Over the years the Quaker movement in Australia has gradually grown, adopting a regional structure suited to the vastness of the continent (2.3.0 2.4.0). By 1964 Friends in Australia were sufficiently numerous to warrant an autonomous Yearly Meeting, no longer under the umbrella of British Quakers.</p>
<p><b>1.0 Our Quaker principles</b></p>	<p><b>1.4 Quaker principles</b></p>
<p><b>1.1 Beliefs</b></p>	<p><b>1.4.1 Beliefs</b></p>
<p><i>Guidelines: ‘As Friends we commend ourselves to a way of worship which allows God to teach and transform us. We have found corporately that the Spirit, if rightly followed, will lead us into truth, unity and love: all our testimonies grow from this leading’ (Introduction, Advices and Queries, 2008)</i></p> <p>For detailed information about our beliefs and history, please see <a href="https://www.quakersaustralia.org.au/">https://www.quakersaustralia.org.au/</a> and <a href="https://www.quakersaustralia.info/about-us/our-history">https://www.quakersaustralia.info/about-us/our-history</a></p> <p>Quakers developed within the Christian tradition, and we feel ourselves guided by the same Spirit that was plainly evident in Jesus. We rely on seeking a direct experience of God, especially by prayerfully listening together.</p> <p><b>Brief history</b> The Quaker movement emerged in northern England in the 1640s, at a time of intense spiritual ferment. Early Quakers were convinced by experience that everyone can become aware of the Inner Light directly, as there is that of God in every person.</p> <p><b>Today</b> This basic mysticism can be strengthened</p>	<p>Quakers sprang from within the Christian tradition, and feel themselves guided by the same Spirit that was plainly evident in Jesus (Jones 1930). But Friends rely on neither the authority of an established Church nor the authenticity and interpretation of particular words of the Bible. Rather, they rely on seeking a direct experience of God, especially by prayerfully listening together.</p> <p>Subsequently, this basic mysticism can be strengthened by the inspiration of the Bible and other writings, and by the wisdom of church traditions (Boulding 1964).</p> <p>The Quaker movement emerged in northern England at a time of intense spiritual ferment, largely as a result of the newly widespread availability of the Bible in English. The Quakers felt strongly that prevailing features of Christianity, such as hierarchy, church buildings, sacraments, liturgy and a literal approach to scripture were a hindrance rather than a help in the quest for a right relationship with God. They were convinced by experience that everyone can become aware of the Inner Light directly, as there is that of God in every person.</p> <p>Since then the Quaker community has evolved to encompass a range of questioning and beliefs. There is no fixed common creed, since a creed may lead either to a pretence of beliefs not yet reached, or to entrapment in dogma that inhibits further spiritual growth.</p>

**Comment [A4]:** Chapter 1 starts here. Numbering changed to reflect this.

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<p>by the inspiration of the Bible and other writings, and by the wisdom of our own and other traditions.</p> <p>Individual Friends' beliefs differ and are personal. George Fox asked,</p> <p style="padding-left: 40px;">'You will say Christ saith this, and the apostles say that, but what canst thou say?'</p> <p><b>Important Quaker beliefs</b></p> <ul style="list-style-type: none"><li>• Friends rely on seeking a direct experience of the Spirit, especially by prayerfully listening together, rather than on the authority of an established Church or the authenticity and interpretation of particular words of the Bible.</li><li>• There is no fixed common creed, since a creed may lead either to a pretence of beliefs not yet reached, or to entrapment in dogma that inhibits further spiritual growth. Instead, individual Friends develop their own set of beliefs from personal experience (<i>this we can say</i> 2003).</li><li>• We believe that all of life is sacred and that all people can have direct access to God in worship, without the mediation of an ordained person.</li><li>• We follow the concept of the 'priesthood of all believers'. To the extent to which anyone is directly and personally aware of the Spirit, there is encouragement to minister to others in word and deed. Everyone is equal in this responsibility. The consequence is that there is neither hierarchy of religious power, nor any intermediary between God and people, nor over-reliance on second-hand experience.</li></ul>	<p>Instead, each individual Friend develops her/his own set of beliefs from personal experience (<i>this we can say</i>2003), though no form of words can really express the essence of any one Friend's core beliefs.</p> <p>An obvious difference between Quakers and mainstream Christians is evident in the avoidance of the customary sacraments (outward acts with an inner significance). Instead, Quakers focus on the inner experience. Also, Friends rarely discuss life after death as a reward for virtue, compensation for life's difficulties or punishment for evil. Being 'present where we are' (Steere 1967) prompts living fully rather than dwelling unduly on an after-life.</p> <p>Another distinctive feature of Quaker practice is the 'priesthood of all believers'. To the extent to which anyone is directly and personally aware of the Spirit, there is encouragement to minister to others in word and deed. Everyone is equal in this responsibility. The consequence is that there is neither hierarchy of religious power, nor any intermediary between God and ordinary people, nor over-reliance on secondhand experience (Gillman 1997). Quakers in Australia are steeped in the Protestant Christian tradition, they treasure Jesus' message of love and remain connected with the main body of Christians. This is shown by the topics in <i>this we can say</i>, by Friends' membership of ecumenical councils throughout the country (5.4.5) and by their involvement in mainstream Christian aid and social justice activities. However, there are Friends, 'Universalist' (see <i>Quaker Faith &amp; Practice</i> 1995, Chapters 26 &amp; 27 and the Glossary at the end of this handbook), who do not accept Jesus as the exclusive source of spiritual inspiration. Instead, they also respect and value the same spirit within other faiths (Meredith 1997), especially valuing the mystical elements of religions such as Buddhism (van der Sprenkel 1973; Irie 1973) and the spirituality of Australian Aborigines. This is in line with a statement made as early</p>
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<p><b>Our practices reflect our beliefs</b>          Friends combine in a Religious Society as a means of helping each other to live more fully in the awareness of the inner Spirit, or God.</p> <p>This cooperation provides each person with support and stimulus from various traditions. These include Universalist, Buddhist, Jewish, humanist, or non-theist for example, as well as Christ-centred faith.</p> <p>This is in line with a statement made as early as 1678 by the first Quaker who was a systematic theologian, Robert Barclay. He referred to:</p> <p style="padding-left: 40px;">Heathens, Turks [i.e. Muslims], Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who by the secret touches of this holy light in their souls [are] enlivened and quickened, [are] thereby secretly united to God, and there-through become true members of the catholic [i.e. universal] church.</p>	<p>as 1678 by the first Quaker who was a systematic theologian, Robert Barclay. He referred to:</p> <p style="padding-left: 40px;"><i>heathens, Turks [i.e. Muslims], Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who by the secret touches of this holy light in their souls [are] enlivened and quickened, [are] thereby secretly united to God, and there-through become true members of the catholic [i.e. universal] church.</i></p> <p>Friends combine in a Religious Society as a means of helping each other to live more fully in the awareness of God (Hodgkin 1988). This cooperation provides each person with support and stimulus from various directions, from Universalist, Buddhist, Jewish and even humanist Friends, for example, as well as traditional Christ-centred Friends. So Friends’ beliefs differ and are personal. George Fox asked, ‘<i>You will say Christ saith this, and the apostles say that, but what canst thou say?</i>’</p> <p><b>In summary, Quaker affirmations are these: everyone is endowed with something of the divine; and one can strengthen awareness of it and obedience to it by silent worship, mutual support and activity together, and by trying to live according to certain testimonies, as follows.</b></p>
<p><b>1.2 Our Testimonies</b></p>	<p><i>1.4.2 Testimonies</i></p>
<p>Quakers are agreed on particular orientations of action, called Testimonies, which guide personal and corporate behaviour. Our current Testimonies help to identify what Quakers hold precious.</p> <p>Our Quaker Testimonies include:</p> <ul style="list-style-type: none"> <li>• Simplicity (i.e. a focus on essentials)</li> <li>• Peace (a striving for harmony)</li> <li>• Integrity (a truthfulness that brings faith and action together)</li> </ul>	<p>Quakers are agreed on particular orientations of action, called testimonies, which guide personal and corporate behaviour. They help identify what Quakers hold precious. Quaker testimonies include:</p> <p><b>Simplicity</b> (i.e. a focus on essentials)  <b>Peace</b> (a striving for harmony)  <b>Integrity</b> (a truthfulness that brings faith and action together)  <b>Community Earthcare [YM15.31] Equality.</b></p> <p>These are all aspects of Love, the Spirit in</p>

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<ul style="list-style-type: none"> <li>• • Community</li> <li>• • Equality</li> <li>• • Earthcare.</li> </ul> <p>These are all aspects of Love, the Spirit in practice. They describe the relationship of Quakers to the world and are reflected upon in <i>this we can say</i>, <i>Advices and Queries</i>, and other Quaker writings.</p> <p>The Society’s Testimonies unite Friends in Quaker communities around the world, across our various differences.</p> <p><b>Some examples</b></p> <ul style="list-style-type: none"> <li>• The Testimonies to Simplicity, Community and Equality are evident in the way that Quakers in Australia tend to worship in a circle, facing each other, wherever practicable</li> <li>• Similarly, people are encouraged to be mentioned only by given name and family name, without titles</li> <li>• Any kind of ostentation is discouraged</li> <li>• In a competitive and militaristic world Friends are especially challenged and inspired by the Peace Testimony. Friends try to practise non-violence in every relationship and to be active in peacemaking</li> <li>• Friends do not establish the truth of a statement by swearing oaths on the Bible. Our Testimony to Integrity aims at truth-telling always.</li> </ul> <p>Note that the Society’s collective Testimonies discussed here are distinct from the personal ‘Testimonies to the Grace of God in the lives of deceased Friends’ (4.8.5).</p>	<p>practice. They describe the relationship of Quakers to the world and are considered in depth in <i>this we can say</i> (pp. 144 - 96). As a small example of their application, the testimonies to Simplicity, Community and Equality are evident in the way that Quakers in Australia tend to worship in a circle, facing each other, wherever practicable. Similarly, people are mentioned only by given name and family name, without titles. Also, any kind of ostentation is discouraged. In a competitive and militaristic world Friends are especially challenged and inspired by the Peace Testimony (Oats 2000; Johnson 2005). Friends try to practise non-violence in every relationship and to be active in peacemaking. Friends do not establish the truth of a statement by swearing oaths on the Bible. The testimony to Integrity aims at truth-telling always, and Australian law now allows simple affirmation in court proceedings.</p> <p>The Society’s testimonies unite members of Quaker communities generally, despite some differences. For instance, there are two different kinds of Meetings for Worship. In Britain and Australia, they are ‘un-programmed’, based entirely on silent waiting (1.4.3). On the other hand, in parts of the USA, Africa and Latin America, there are many more ‘programmed’ Meetings with paid pastors and a set order of worship, typically including sermons, corporate prayer and hymns, along with some quiet time. Note that the Society’s collective testimonies discussed here are distinct from the personal ‘Testimonies to the Grace of God in the lives of deceased Friends’ (4.8.5).</p>
<p><b>1.3 Worship</b></p>	<p><b>1.4.3 Worship</b></p>
<p><i>Guidelines: ‘We are engaged in nothing less than being reunited with the ground of our being, where we find our true, integrated self and our</i></p>	<p>Friends are encouraged to find time privately for daily prayer, meditation or uplifting reading. This nourishes subsequent Meetings for Worship</p>

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<p><i>neighbour' (Leonce Richards, this we can say, 2.9, 2003)</i></p> <p>Friends are encouraged to find time privately for daily prayer, meditation or uplifting reading. This nourishes subsequent Meetings for Worship together, which are central to Quaker practice.</p> <p>Meetings for Worship require no more than two people to be present, though, preferably and usually, there will be several more.</p> <p>Perhaps the most obvious features of a Quaker gathering are, usually, the plainness of the room; the absence of any human leadership; and the periods of silence, sometimes quite lengthy.</p> <p>Friends seek a living peace in which to find true fellowship and to give thanks. Such a stilling of the mind is called 'centering down'.</p> <p>Sometimes a Friend may feel such a sense of centring, of unity with the Spirit, that they feel deeply enriched. They may describe this as a 'gathered meeting'. If this sense prevails amongst the worshippers present, the Meeting is collectively felt to be a gathered Meeting.</p> <p>That is, the Meeting is no longer a group of individuals praying or meditating in parallel, but a community of spiritual experience, shown sometimes by the coincidence between what is spoken by someone else and what has been in one's own mind. Everyone takes responsibility for the quality of the worship.</p> <p>It is a corporate activity, providing an appropriate occasion to be aware of the shared, mysterious, challenging and loving power permeating and underlying all life.</p>	<p>together, that are central to Quaker practice (<i>this we can say</i>, pp. 76 - 91). Meetings for Worship require no more than two people to be present, though, preferably and usually, at least several more.</p> <p>Perhaps the most obvious features of a Quaker gathering are the plainness of the room; the absence of any human leadership or program; and the periods of silence, sometimes quite lengthy (Gorman 1973). Quiet and calm are greatly valued by Friends, who seek a peace in which to find true fellowship and to give thanks (Brinton 1955). Such a stilling of the mind is called 'centring down' and if it prevails amongst the worshippers present there is what is called a 'gathered Meeting'. That is, the Meeting is no longer a group of individuals meditating in parallel but a community of thought, shown sometimes by the coincidence between what is spoken by someone and what has been in one's own mind. It is a corporate activity, providing opportunity to be aware of the shared mysterious, challenging and loving power permeating and underlying all life.</p> <p><i>And so I find it well to come / For deeper rest to this still room, For here the habit of the soul / Feels less the outer world's control; The strength of mutual purpose pleads / More earnestly our common needs; And from the silence multiplied / By these still forms on either side, The world that time and sense have known / Falls off and leaves us God alone. (from The Meeting by John Greenleaf Whittier (1807 - 92), written in 1868)</i></p> <p>Each Meeting for Worship event is different. People may perhaps begin the preliminary settling down by brief self-examination or reflection on past experiences or thankfulness and becoming aware of a sense of communion with the fellow- worshippers. Or they may choose to begin by dwelling on the significance of Christ, or the Lord's Prayer, for example. In due course, someone, anyone, might be moved to minister by speech, prayer or song, as a spiritually uplifting gift to the assembly. Such spontaneous 'ministry' is valuable when it comes from discerning a</p>
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<p>And so I find it well to come For deeper rest to this still room, For here the habit of the soul Feels less the outer world's control; The strength of mutual purpose pleads More earnestly our common needs; And from the silence multiplied By these still forms on either side, The world that time and sense have known Falls off and leaves us God alone. (from <i>The Meeting</i> by John Greenleaf Whittier, written in 1868)</p> <p>Each Meeting for Worship is different. People may perhaps begin the preliminary settling down by brief self-examination or reflection on past experiences or thankfulness and becoming aware of a sense of communion with the fellow-worshippers. Or they may choose to begin by, for example, dwelling on the place of God in their life, their spiritual journey, or on a religious text.</p> <p>In due course, someone, anyone, might be moved to minister by speech, prayer or song. Such ministry is valuable when it comes from discerning a true movement of the Spirit rather than the human urge to share or instruct. Ideally, the message is simple, clearly audible and brief, coming from personal experience rather than hearsay. This ministry grows from the silence, enriching the worship and leading in the direction of a gathered Meeting, where all present become united in a spirit of prayerful worship.</p> <p>Ample time needs to be allowed for reflection on what has been offered in ministry, before anybody else breaks the silence. Subsequent offerings may well be related, but it is not appropriate to rebut or question previous ministry, to be provocative or to refer to individuals.</p>	<p>true movement of the Spirit rather than the human urge to share or instruct. Ideally, the message is simple, clearly audible and brief, coming from personal experience rather than hearsay. Ministry like that grows from the silence, enriching the worship and leading in the direction of a gathered Meeting, where all present become united in a spirit of prayerful worship.</p> <p>Ample time needs to be allowed for sympathetic consideration of what has been offered in ministry, before anybody else speaks. Subsequent offerings may well be relevant, but it is not appropriate to rebut or question previous ministry, to be provocative or to refer to individuals. Controversy and discussion are out of place; these are for other specially convened occasions (4.4.0, 4.6.0). Speakers normally speak only once. However, vocal ministry is not essential. Even silent Friends minister to the life of the Meeting by their calm presence, by their loving thoughts and by their awareness of the needs of the group. So everyone takes responsibility for the quality of the worship.</p> <p><b><i>The Meeting normally lasts about an hour and ends when an Elder, the Clerk, or someone else appointed for the purpose, shakes hands with a neighbour. Then everyone else present also shakes hands with their neighbours and greets them. Next the Clerk may welcome the children and visitors, before making various announcements. After that, anyone present may share news, including those of absent Friends and coming events.</i></b></p> <p>Apart from regular Meetings for Worship, Friends also hold worshipful gatherings on other occasions, often with a particular theme in mind. This might be either to 'hold in the Light' someone who is ill, to consider some great cause, to celebrate a marriage (4.3.0) or to conduct a Clearness Meeting (4.4.0). Such occasions take the same form as normal Meetings for Worship, except that the centering down is intentionally focused.</p> <p><b><u>For comparison, this was the text in the 5<sup>th</sup> edition:</u></b> The Meeting for Worship is central to life in the</p>
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<p>Controversy and discussion are out of place; these are for other specially convened occasions (4.4.0, 4.6.0). Speakers normally speak only once.</p> <p>However, vocal ministry is not essential. Silent Friends also minister to the life of the Meeting by their calm presence, by their loving thoughts and by their awareness of the needs of the group.</p> <p>Worship normally lasts about an hour and ends when an Elder, the Clerk, or someone else appointed for the purpose, indicates this in the manner used by that particular Meeting, such as by shaking hands with a neighbour.</p> <p>What follows varies from meeting to meeting as we move from worship to community, but can include welcome to visitors, news of Friends, announcements, and opportunities for fellowship.</p> <p>Apart from regular Meetings for Worship, Friends also hold worshipful gatherings on other occasions, often with a particular theme in mind. This might be either to ‘hold in the Light’ someone who is ill, to consider some great cause, to celebrate a marriage (4.3.0) or to conduct a Clearness Meeting (4.4.0). Such occasions take a similar form to normal Meetings for Worship, except that the centering down is intentionally focused.</p> <p>It can be helpful in a meeting for a special purpose if an introduction is given, which explains how the meeting will proceed. Participants will usually feel better able to participate if they know what to expect—especially true when non-Friends are present.</p>	<p>Religious Society of Friends. We meet together in silence to worship God and to find true fellowship. We meet in silence because we believe that therein we may become aware of God's presence and that deep silence is a condition for religious experience. This silence enlarges the life of those present so that a communion of heart and mind is possible, a communion which achieves a unity based upon a respect for diversity.</p> <p>In order to attain real communion, preparation is necessary and we are encouraged to practise an inward silence so that heart and mind are ready for the corporate silence of the Meeting for Worship.</p> <p>During the Meeting someone may be moved to speak, either in prayer or ministry or perhaps in song. Such ministry, arising from a 'gathered' Meeting does not interrupt the silence but rather seems to grow from it and the spirit of worship is enriched.</p> <p>Vocal ministry is not necessary; in the silence, Friends can minister to the life of the Meeting by their quiet strength, by their loving thoughts and by their awareness of the needs of the Meeting. Friends` worship depends upon the leading of God's spirit and the spontaneous response of those present and for this reason each individual takes part whether that response is vocal or silent.</p> <p>Friends believe that religion and life are one. The Meeting for Worship sets a standard for the whole week and its influence will be felt in the private and public lives of members.</p>
<p><b>1.4 Meetings for Worship for Business (also known as ‘Business Meetings’)</b></p>	<p><b><i>1.4.4 Business Meetings</i></b></p>
<p><i>Guidelines: Meetings for Worship for</i></p>	<p>Quakers reach decisions collectively by</p>

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<p><i>Business are regarded as unhurried occasions of prayerful worship (2.3.2, 2.4.3).</i></p> <p><i>‘Meeting for worship for business is a central part of a Quaker meeting, for it is here that we experience the corporate gift of God: love in action’ (Roger Walmsley, this we can say, 2.37, 2003)</i></p> <p>Quakers reach decisions collectively by seeking to reach a spiritually formed decision, or to discern the will of God, in the Meeting for Worship for Business. Meetings for Worship for Business are meetings for worship in which we do business. The meeting is embedded in silent contemplation. Participants listen respectfully, and allow time between spoken contributions.</p> <p>We describe this corporate spiritual decision-making as being ‘in unity’. We do not vote nor accept the principle of majority rule.</p> <p>Thus, all Friends present are encouraged to come with ‘hearts and minds prepared’, which means that they are acquainted with all the relevant material facts, and are willing to listen to the Spirit moving in the meeting, rather than holding to a preconceived outcome.</p> <p><b>The Clerk</b> In preparing for a Meeting for Worship for Business, the Clerk lists items to be discussed, and if necessary, checks relevant background information, including previous minutes relevant to the item.</p> <p>An agenda should be forwarded to Friends in good time before the Meeting, so that all may come with hearts and minds prepared.</p> <p>The Clerk may prepare draft Minutes of</p>	<p>seeking to discern the will of God together in Business Meetings (Brinton 1955; Doncaster 1958; <i>this we can say</i>, pp. 86 - 7). Thus, even Business Meetings are regarded as unhurried occasions of prayerful worship (2.3.2, 2.4.3). Indeed, the importance of the worshipful seeking of God’s guidance is reflected in the proper name for a Business Meeting, i.e. <i>Meeting for Worship for Business</i>, although the abbreviation, <i>Business Meeting</i>, is commonly used in practice. In preparing for a Business Meeting, the Clerk lists items that are certain to be discussed and checks relevant facts. Possible eventual conclusions might be sketched out for consideration by the Meeting, to save time when in session.</p> <p>The procedure in Australia is to begin the Meeting with an acknowledgment of the Aboriginal custodianship of the land on which the Meeting is being held. There is then a period of silence for recollection of God’s presence and perhaps an inspiring reading. After that, agreement is reached on the agenda ahead.</p> <p>Practices within the Society that foster effective corporate decision-making amount to what is called ‘Quaker process’, as follows:</p> <p>Those wishing to speak either raise a hand or (in a large gathering) stand to attract the Clerk’s invitation. When addressing the Meeting, they stand, if able, and speak audibly. There is respectful openness of expression. Normally people speak only once on any given topic, at least until everyone else has spoken. This provides equality and encourages adequate thought before speaking. All voices are to be heard with sympathetic listening, to give mutual support in seeking the right outcome, waiting patiently for God’s will to be discerned.</p>
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<p>Record, normally only for information items which will require no decisions. The Clerk must be careful not to 'lead' the Meeting. The Clerk is the Meeting's servant and all decisions are made by the gathered Meeting for Worship for Business.</p> <p>The Clerk's attitude tends to set the desirable pattern of worshipful listening, dealing firmly with anyone speaking too long or irrelevantly, but at the same time keeping a sense of proportion and humour, and trying not to be too brisk.</p> <p>During any consideration, the Clerk may give any facts or background information to Friends, but tries to avoid expressing any personal view.</p> <p>Should the Clerk feel a strong leading to contribute, or should the Clerk have a conflict of interest in the matter under consideration, the Clerk steps aside from the clerking table. After leaving the clerking table, the Clerk may participate as an ordinary member of the meeting.</p> <p>If the Clerk steps aside, another Friend is asked to clerk and this should be minuted, as should the point at which the Clerk resumes their service. Often a meeting will have a co-clerk, or an assistant clerk, who will step into the Clerk's role for this purpose.</p> <p><b>Meeting process</b> Our procedure is to begin the Meeting with a period of worshipful silence, to let go of our worldly preoccupations and to become spiritually attuned to the agenda before us. From the silence, we then acknowledge the Aboriginal custodianship of the land on which the Meeting is being held. At times there may be a spiritual reading.</p> <p>There is no impediment to meeting online for any meeting for worship, including for business.</p>	<p>Each individual in the gathering seeks to stand outside the self to find what is right, i.e. God's will. There is no lobbying or voting and even a single dissenting voice is carefully considered. The aim is to reach unity, neither unanimity, consensus nor a majority opinion (Morley 1993; Sheeran 1983). If unity appears out of reach, the Clerk may call for a period of silent worship before discussion is resumed. Dissenting Friends might then accept that a decision can be made, perhaps subject to any disagreement being noted in the concluding minute. Alternatively, the Meeting may postpone dealing with the matter any further, to allow time for reflecting on the way forward, or may agree not to proceed with the matter.</p> <p>There is an unusual procedure for recording any decision that has been reached after everyone has had the opportunity to contribute to the discussion of the topic. The Clerk of the gathering first attempts to write down succinctly the sense of the meeting. What has been written is then read out. This draft is subsequently amended in accord with comments from the gathering, until it is agreeable to all. So the minute of record is set down transparently, as part of the occasion. However, simple editorial changes can be made to the minute afterwards, if permitted by the Meeting.</p> <p>Quaker process is usefully applied in Business Meetings, Clearness Meetings (4.4.0) and committee meetings (5.3.1). Although settling an issue in this manner can be time-consuming and the resulting decision may differ markedly from what might have been expected, it is commonly much better and more acceptable.</p> <p>The Clerk's attitude tends to set the desirable pattern of worshipful listening. During any discussion, the Clerk tries to avoid expressing any personal view. Also, the Clerk deals firmly with anyone speaking too long or irrelevantly, but at the</p>
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<p><b>Our Quaker process for decision-making</b></p> <p>All Friends present have a responsibility to uphold the Clerk and to give full consideration to the spiritually-informed decisions before them. At some meetings, a Friend may serve as an Elder, prayerfully and silently ‘holding’ the meeting as it deliberates.</p> <p>Practices within the Society that foster effective corporate decision-making amount to what is called ‘Quaker process’, as follows:</p> <ul style="list-style-type: none"><li>• Those wishing to speak indicate this to the Clerk. The Clerk or Assistant Clerk will indicate recognition to the person who wishes to speak.</li><li>• Normally people speak only once on any given topic, at least until everyone else who wishes to has spoken. This encourages Friends to listen carefully to each other and to avoid argument or debate.</li><li>• It is common to hear another person expressing the view that one is preparing to speak. Quaker practice is not to repeat that view, but either to relinquish one’s intention to speak, or indicate agreement with minimal words.</li><li>• All voices are heard with empathy to give mutual support in seeking the right outcome, waiting patiently for spiritual discernment of the correct way forward.</li><li>• Each individual in the gathering seeks to stand outside the self to contribute to collaboratively reaching a spiritually formed decision. The increasing ability to do this is central to Quaker discipline.</li><li>• Decisions are not reached by voting. The Clerk seeks to gain the sense of the</li></ul>	<p>same time keeps a sense of proportion and humour, and is not too brisk.</p> <p>Business Meetings close with a short silence, for reflection on what has transpired.</p>
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<p>meeting, and to interpret this into suitable wording that becomes the minute of the meeting on the matter.</p> <ul style="list-style-type: none"><li>• The aim is to reach unity, rather than unanimity, consensus or majority. Sometimes one divergent voice takes the meeting productively in a new direction.</li></ul> <p><b>Minutes</b> After everyone has had an opportunity to contribute to the discernment of an agenda item, the Clerk suggests a draft minute which attempts to reflect accurately and succinctly the sense of the meeting. This draft is amended in accord with contributions from the gathering, until it is acceptable to all there present. The process of clarifying a minute may mean that participants speak again.</p> <p>Once accepted by the Meeting, the minute then becomes the agreed minute of the meeting. It does not need confirmation by a subsequent meeting. Factual corrections, such as spelling corrections, may be made later with the permission of the Meeting. On occasions, a minute requires the inclusion of an extra detail (which is unavailable to the meeting) for completion. The meeting may authorise the Clerk to adjust the minute later. The extent of the adjustment is recorded in the minute</p> <p>This careful and respectful process will generally lead to unity.</p> <p><b>Deferring consideration</b> It is not helpful for a meeting to do detailed technical work on a topic. Sometimes consideration of a topic is best served by referring it to a smaller working group, to do detailed work and report back to a future Meeting for Worship for Business with their recommendations.</p>	
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<p><b>Lack of unity</b> There are times when no clear sense of the meeting can be discerned by the Clerk.</p> <p>If this is the case, there are a number of ways forward, which include:</p> <ul style="list-style-type: none"><li>• Calling for a period of silent worship, after which discernment is resumed.</li><li>• Adjourning the matter to a later session, to allow time for further reflection.</li></ul> <p><b>Laying an item aside</b> Sometimes it is clear that the Meeting is not in accord with the matter. The matter is laid aside and minuted as such.</p> <p><b>Standing aside</b> <i>Guidelines: 'There is no such thing as 'blocking' the working of the Spirit within the meeting. It is incumbent upon all members of the meeting to support the decisions of the meeting that have been made in right ordering' (Roger Walmsley, this we can say, 2003)</i></p> <p>Rarely, a single Friend is not able to unite with a course of action which is otherwise clearly the 'sense of the meeting'. In this case the Clerk must discern how to proceed and minute the matter.</p> <p>The dissenting Friend could be invited, or might offer, to unite with a minute, despite their doubts on the course of action.</p> <p>If the Friend has what is sometimes called a 'stop in their mind', they may wish to stand aside from the minute rather than join with it.</p> <p>It may be that a Friend is not willing to stand aside. If the gathered Meeting for Worship for Business so chooses, the Clerk may record the minute with which the Meeting as a whole is in unity, noting that a Friend is</p>	
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<ul style="list-style-type: none"> <li>not in unity with this decision.</li> </ul> <p>The name of the Friend who chooses to stand aside may be recorded if they wish it.</p> <p>It is important that all voices are heard, and that the meeting listens with respect and empathy to Friends who are not in unity with the wider opinion. However, no Friend may in effect veto the matter before the meeting.</p> <p><b>Closing a Meeting for Worship for Business</b> Meetings for Worship for Business close with a short period of silent worship.</p>	
<p><b>1.5 Concerns</b></p>	<p><i>1.4.5 Concerns</i></p>
<p><i>Concern</i> (with an initial capital C) is a Quaker term that has a special usage. It is defined in the Glossary.</p> <p>‘Concerns ... have an enduring certainty of rightness as a broad and long-term field of witness, individually or corporately’ (Helen Bayes, <i>this we can say</i>, 2003).</p> <p>A Concern arises from a Friend’s sense of a spiritual leading that the Friend undertake some specific task.</p> <p>To test the validity of this experience, the Friend first lays it before a Meeting, which may be a Clearness Meeting (4.4), a meeting of their Oversight Committee (2.3.7) or a local Worship Meeting.</p> <p>If the Meeting unites with or adopts the Concern, it may be carried forward to their Regional Meeting. The Regional Meeting will need to discern whether or not it unites with the Concern, and if so, whether it is willing and able to provide financial support, a support person or committee.</p> <p>It may be that spiritual support and encouragement are all that are required or</p>	<p><b><i>Concern</i> (with an initial capital C) is a Quaker term that has a special usage that is defined in Appendix G Glossary. [YM13.45.4]</b></p> <p>Among the topics that may well be dealt with at a Business Meeting there is an important kind from a Friend’s sense of a requirement by God (i.e. a <i>leading</i> – see Glossary) that the Friend, however reluctantly, undertake some specific task. This may become an irresistible Concern. To test the validity of this experience, the Friend first lays it before a Meeting, which may be a Clearness Meeting (4.4.0), a meeting of the Oversight Committee (2.3.7) or a local Worship Meeting (2.3.0) for its consideration. If the Meeting unites with or adopts the Concern, it may be carried forward to their Regional Meeting for its consideration. On occasion, it may be forwarded to Yearly Meeting (Chapter 6) for further support. This has proved to be an effective combination of individual initiative with collaborative decision, followed by widely supported implementation. [YM13.45.4]</p> <p>It is unusual for the Concerns of individual Friends to be dealt with at a Yearly Meeting unless endorsed by their Regional Meeting. However, the</p>

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<p>able to be given.</p> <p>If the Meeting does not support the Concern, it offers support to the Friend to find another way to pursue it, or to find an appropriate way to lay it down.</p> <p>On occasion, the Concern may be forwarded to Yearly Meeting (Chapter 6) for further support.</p> <p>It is unusual for the Concerns of individual Friends to be dealt with at a Yearly Meeting unless endorsed by their Regional Meeting. However, the Presiding Clerk may allow this, after consultation with members of Standing Committee.</p> <p>Thus, any Concern will become a matter for discernment at a Meeting for Worship for Business. This has proved to be an effective combination of individual initiative with collaborative decision, followed by widely supported implementation.</p> <p>Even if it is decided that a Concern is not appropriate for the Society as a whole to support, the Friend’s Local, Regional or Yearly Meeting may well encourage Friends, either as individuals or as a group, to undertake or continue a particular service.</p>	<p>Presiding Clerk may allow this (after consultation with members of Standing Committee from several Regional Meetings, including the one from which the Concern arises), if the matter arises from the exercise of YM sessions.</p> <p>Australian Friends collectively are particularly concerned about peace, reconciliation and the problems of indigenous Australians, the environment, overseas aid and social justice. In addition, many individual Australian Friends are active within organisations dealing with prison reform, the United Nations and social welfare, for instance (Kenworthy 1987; <i>this we can say</i>, pp.125 - 31). Even if it is decided that a Concern is not appropriate for the Society as a whole to support, Yearly Meeting may well encourage Friends, either as individuals or as a group, in particular service.</p>
<p><b>1.6 Clearness Meetings</b></p>	<p><b>4.4.0 Clearness Meetings</b></p>
<p>A Meeting for Clearness is a Meeting for Worship, but focused on a particular topic. The aim is simply to help the person find clarity in their situation, and be more able to move forward – sometimes called the better discernment of God’s will.</p> <p>A Clearness Meeting is most often for clarifying a problem facing a member of the Meeting, where personal difficulties or choices can be explored together in a non-judgmental way.</p> <p>Clearness Meetings are useful in many</p>	<p>A Meeting for Clearness is a Meeting for Worship, but focused on a particular topic (Committee on Eldership &amp; Oversight 2007). It is an opportunity for individual reflection and for listening to the member(s) calling such a meeting. It is not a time for a debate of competing ideas, dealing with detail or reaching conclusions. Neither is it a forum of conflict resolution; though such a forum may be useful as a quite separate precursor. No Clearness Meeting should set out to change anybody. The aim is simply the better discernment of God’s will by the person or people seeking clarification.</p> <p>A Clearness Meeting is normally for</p>

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<p>ways:</p> <ul style="list-style-type: none"><li>• To test a Concern or Leading</li><li>• To consider applying for Membership of the Society</li><li>• To clarify a matter of weight to be decided at a forthcoming Business Meeting</li><li>• For couples contemplating marriage (the traditional use of a Clearness Meeting).</li></ul> <p>It is an opportunity for deep listening to the member(s) calling such a meeting. It is not a debate of competing ideas, a discussion of detail, reaching conclusions, or a conflict resolution forum. No Clearness Meeting should set out to change anybody. It is assumed that everybody has an Inner Teacher who can provide guidance, so that the answers sought are within the person needing clearness.</p> <p>A Clearness Meeting is most successful when there are deep silences, attentive and prayerful listening, loving clarifying questions, and a powerful discipline of restraint in a non-judgmental and caring environment.</p> <p>There is no set procedure for arranging a Clearness Meeting. Initially the person seeking clarity about a particular issue (the 'focus person') might approach an Overseer or Elder for help in gathering a few diverse members of the Meeting to come together on a convenient occasion.</p> <p>No matter how the group is formed, the focus person decides who attends, and may be assisted by another Supportive Friend. One of the group normally plays the role of clerk/facilitator. The others in the Clearness Meeting simply serve as channels of divine guidance in drawing out the focus person's Inner Teacher.</p> <p>One practical outcome might be the</p>	<p>clarifying a problem facing a member of the Meeting, where personal difficulties or choices can be explored together in a non-judgmental way. However, Clearness Meetings are useful in many other ways too. They were originally used to ensure 'clearness for marriage' and can still be helpful for couples contemplating such a commitment. Or, for example, the reason might be that a member of a Meeting wishes to test a Concern or leading, or to discuss the idea of applying for Membership of the Society. Also, a matter of weight to be decided at a forthcoming Business Meeting may well be preceded by a Clearness Meeting on a separate occasion.</p> <p>There is no set procedure for arranging a Clearness Meeting. Initially the person seeking clarity about a particular issue might approach an Overseer or Elder for help in gathering a few diverse members of the Meeting to come together on a convenient occasion. Some people to be invited might be suggested by the Overseer and some by the person concerned. However the group is formed, the concerned member is in charge and decides who attends.</p> <p>It has been suggested that the best people to serve at a Clearness Meeting are those who feel unqualified and therefore are more likely to listen to the Spirit (Charland 2008). In any case, it is assumed that everybody has an Inner Teacher who can provide guidance, so that the answers sought are within the person needing clearness. The others in the Clearness Meeting simply serve as channels of divine guidance in drawing out that Inner Teacher. A Clearness Meeting is most successful when there are deep silences, attentive and prayerful listening, with a powerful discipline of restraint in a non-judgmental and caring environment. There has to be a loving respect and acceptance of the intentions and integrity of everyone in the group.</p> <p>One practical outcome might be the</p>
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<p>formation of a support group to help the focus person carry forward the matter.</p>	<p>formation of a support group to help the member carry forward the matter being discussed. A rightly used Meeting for Clearness revitalises one of the features of early Friends – Friends’ reliance on one another and those associated with their Meetings for both wisdom and strength in facing and dealing with difficulties (Loring 1992).</p>
<p><b>1.7 Threshing meetings</b></p>	
<p>A threshing meeting is a special meeting for worship at which a variety of different, and sometimes controversial, opinions can be openly said and heard. A threshing meeting is an opportunity to hear a wide range of views. Decisions are not made at a threshing meeting.</p> <p>A threshing meeting may be useful when:</p> <ul style="list-style-type: none"> <li>• A difference of opinion is causing difficulties for individuals or for the meeting, or is delaying a necessary decision (please see chapter 4 for processes for conflict resolution)</li> <li>• A potentially contentious or controversial issue needs to be thoroughly discussed</li> <li>• As a preliminary to a decision-making meeting. In this case, it is hoped that Friends who wish to speak at the meeting for worship for business will attend the threshing meeting.</li> </ul> <p>The process:</p> <ul style="list-style-type: none"> <li>• Give good advance notice.</li> <li>• Include all who have a particular interest in the matter. Make a special effort to ensure that Friends of all opinions will be present.</li> <li>• Appoint a clerk who is not involved in the issue. It may be helpful if that clerk is an experienced Friend from another Meeting.</li> <li>• Send out background papers with factual information, together with guidelines for the meeting.</li> <li>• Allow enough time to ensure that all who</li> </ul>	

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<p>wish to speak are heard.</p> <p>Everyone attending needs to be clear about the purpose and conduct of the meeting. Clerking a threshing meeting requires deep listening skills as well as the ability to speak clearly to an issue. Everyone present is respected.</p> <p>During a threshing meeting, Friends speak through the clerk, but may ask to speak more than once and may be allowed to ask questions of other speakers.</p>	
<p><b>1.8 Community</b></p>	<p><b>1.4.6 Fellowship</b></p>
<p>Quakers attach importance to promoting a sense of belonging and mutual caring (<i>this we can say, Advices and Queries</i>). More details are given in Chapter 4.</p> <p>Caring involves communication, which is promoted by several publications: the <i>AYM Secretary's Newsletter</i>, the periodical <i>The Australian Friend</i> (5.5.2), and regular Regional Meeting newsletters (2.5.3).</p> <p>Quakers also participate in online Meetings for Worship (see <a href="http://www.quakersaustralia.info/organisation/local-meetings">www.quakersaustralia.info/organisation/local-meetings</a>), courses, and discussion groups.</p> <p>Caring includes spiritual learning and sharing. This is facilitated by a number of courses, e.g. those run by Silver Wattle Quaker Centre (<a href="http://www.silverwattle.org.au">www.silverwattle.org.au</a>), and Meeting for Learning, an annual program of Quaker Learning Australia (<a href="http://www qlau.quakers.org.au">www.qlau.quakers.org.au</a>).</p> <p>Australian Friends are welcomed at international study centres as well, including at Wanganui, Aotearoa / New Zealand (<a href="http://quaker.org.nz/the-quaker-settlement">quaker.org.nz/the-quaker-settlement</a>), Woodbrooke in Birmingham, England (<a href="http://www.woodbrooke.org.uk">www.woodbrooke.org.uk</a>), and at Pendle</p>	<p>Quakers attach importance to promoting a sense of belonging and mutual caring (<i>this we can say</i>, pp. 104 - 12 &amp; p. 206 onwards). More details are given in Chapter 4.</p> <p>Caring involves communication, which is promoted by several publications: the periodical <i>The Australian Friend</i> (5.5.2), regular Regional Meeting newsletters (2.5.3) and a list of Members (5.5.4). In addition, there are the publications and international visitations of the Friends World Committee for Consultation (5.4.3) and the welcome at Quaker study centres at Woodbrooke in Birmingham, England, and at Pendle Hill in Pennsylvania, USA.</p> <p>Quakers also participate in Internet discussion groups.</p> <p>Fellowship also grows from sharing the responsibilities of Membership of the Society (Chapter 3), which depends almost entirely on committed unpaid volunteers. Bonding across the nation arises in the shared tasks of AYM officer-holders (5.2.0), AYM committees (5.3.0) and of Yearly Meetings (Chapter 6).</p>

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<p>Hill in Pennsylvania, USA (<a href="http://pendlehill.org">pendlehill.org</a>).</p> <p>In addition, there are the publications and international visitations of the Friends World Committee for Consultation (5.4.3).</p> <p>Community also grows from sharing the responsibilities of Membership of the Society (Chapter 3), which depends almost entirely on committed volunteers, from the shared tasks of AYM officer-holders (5.2.0), AYM committees (5.3.0), and from participation in Yearly Meetings (Chapter 6).</p>	
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