

**FRIENDS' WAYS
A Canadian Curriculum
Of Quaker Testimonies**

Guidelines

1. Register, indicating which sessions you will be attending. It is hoped that you will attend all sessions or miss no more than one. However, if we know in advance that you will be missing a specific session, we can assign a mentor to contact you to discuss the material covered informally. ("Quaker Basics," an Australian curriculum on which "Friends Ways" is based, was originally designed for use by "isolated Friends".
2. Whether attending an upcoming session or not, obtain the photocopied readings and queries from the facilitator a few days prior to the session. If you would like to read more in advance, the full curriculum is available for reference in the library.
3. Sessions will be conducted with an introduction to the theme. Then we will divide into smaller groups to discuss the assigned queries.
4. Small groups will return to plenary to report on the fruits of their discussion.
5. Some time will be available for an evaluation of readings, queries, and possible revisions to the curriculum. At this time mentors will be assigned for those participants who are unable to attend.
6. A closing after the manner of worship sharing or silent worship.
7. Each session should be no more than 1-1/2 – 1-3/4 hours long.

The Shorter Four-Part Series

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| Week 1 | Individual Practice - the Experience of Silence |
| Week 2 | Corporate Worship & Vocal Ministry |
| Week 3 | Social Testimonies |
| Week 4 | Leadings and Clearness |

Please note: 1) A longer version of Friends' Ways is available from the Adult Lending Library.
2) The supporting materials for the Shorter 4-Part Series are also available from the Adult Lending Library.

See http://quaker.ca/Religious_Education/library.html for more information

Week 1

Individual Practice: the Experience of Silence

Introductory Quotes and Queries:

“Nothing in all creation is so like God as silence”.

Meister Eckhart (1260-1329)

“You say, Christ saith this, and the Apostles say this; but what canst thou say? Art thou a child of Light and has walked in the Light, and what thou speakest is it inwardly from God?”

George Fox, 1652

“Silence itself, of course, has no magic. It may be just sheer emptiness, absence of words or noise or music. It may be an occasion for slumber, or it may be a dead form. But it may be an intensified pause, a vitalized hush, a creative quiet, an actual moment of mutual and reciprocal correspondence with God. Our actual meeting with God and God with us is the very crown and culmination of what we can do with our human life here on earth”.

Rufus Jones, 1937

The query asks, do you try to set aside times of quiet for openness to the Holy Spirit? This may include walking, journal writing, gardening prayer, or other pursuits.

How is Quaker worship different from meditation? How are Quakers different from Trappists, Buddhists, Yogis or Sufis?

Short Readings (photocopied):

Queries 3, 5, & 6 (Britain Yearly Meeting)

“Room for the Infinite,” by Thomas Kelly

Poems, by Hubert Evans, in *Turning Pages, Seeking Sky: Poetry by Friends in Canadian Yearly Meeting*. (Canadian Quaker Pamphlet No. 37, 1992).

Mary Pollard “Almighty God,” a poem in *Turning Pages, Seeking Sky*.

Extracts from writings on Experience, Philadelphia YM

Christopher King, “Being Silent,” (from *Friends Journal*, June 2001)

Recommended Readings:

Dan Seeger, *Silence, Our Eye on Eternity* (Pendle Hill Pamphlet #318)

George H. Gorman, “The Role of Silence,” Chapter 2, pp 19-44 in *The Amazing Fact of Quaker Worship* (London: Quaker Home Service, 1993)

Patricia Loring, *Personal Spiritual Practices Among Friends*, Volume one of *Listening Spirituality*. Washington, DC: Openings Press, 1997).

Week 2

Corporate Worship and Vocal Ministry

Queries:

1. Corporate Worship:

- (i) What draws you back to Meeting for Worship week after week?
- (ii) Can you recall a time when you experienced a “gathered stillness” in Meeting for Worship? How did it feel?
- (iii) What does the phrase “with heart and mind prepared” mean to you?

2. Meeting for Worship:

- (i) How and where do you find fellowship within the Meeting?
- (ii) Is there a next step you would like to take to participate?

3. Vocal Ministry:

- (i) Have you felt called to give vocal ministry? How did you know that this was the time to speak?
- (ii) Do you assume that “vocal ministry is never to be your part”. Why?

Short Readings (photocopied):

Query 8, 10 (Britain Yearly Meeting)

“Holy Expectancy” (from *The Friend*)

“The Meeting as a Fellowship,” Chapter 7 in *Extracts from Canadian Yearly Meeting Minutes 1955-1993 (CQP No. 40)*.

Bonnie Day, “Sitting in a Quaker Meeting,” in *Turning Pages, Seeking Sky*.

K. R. Maddock *Spiritual Guidance Among Friends*, (Canadian Quaker Pamphlet No. 50, 1999), pp1-6.

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Week 2 (Continued)

Recommended Readings:

I Corinthians 14: 26-33.

“Vocal Ministry,” 2.55-2.72 in *Quaker Faith and Practice: The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain* (BYM, 1994).

Deborah Haight, *Meeting*, (CQP No. 26, 1987), pp 5-13.

Thomas Kelly, “The Light Within,” pp 39-47 in *A Testament of Devotion* (NY: Harper and Row, 1941).

George H. Gorman, “*Making the Best of Quaker Worship*,” pp 73-78 in *The Amazing Fact of Quaker Worship*

Patricia Loring, “*Our Response to God’s Work*,” pp 21-32 in *Listening Spirituality, Volume 2* (Washington, DC: Openings Press, 1998).

Week 3

Social Testimonies

Queries:

What is your understanding of the word “testimony”?

How do your religious or spiritual beliefs influence your daily actions?

How does your monthly meeting embody the testimonies in its corporate life?

Short Readings (Photocopied)

Queries 37 & 38 (BYM).

“Social Responsibilities,” in *Extracts from CYM Minutes, 1955-1993 (CQP No. 40, 1994)*.

Ben Richmond, “The Testimonies,” p. 3 in *Testimonies* (Richmond, IN: FUM Press, 1993).

Quakers and Peace (Internet: www.quakers.org.au/peace.html).

Recommended Readings

Thomas R. Kelly, “The Eternal Now and Social Concern,” pp 159-170 in *A Testament of Devotion*.

Harvey Gillman, “Faith into Action,” pp 54-71 in *A Light that is Shining*.

Arthur Garrett Dorland, *Former Days and Quaker Ways: A Canadian Retrospect*, pp 191-198.

Jack Ross, *Nonviolence for Elfin Spirits*. (Argenta, BC: Argenta Friends Press, 1992). Pp 29-37.

Kathleen Hertzberg, *Doing the Work, Finding the Meaning* (CQP No. 56, 2002), pp 1-3; 34-35.

Anne Thomas, *Only Fellow Voyagers* (Quaker Home Service: Swarthmore Lecture, 1995), pp 103-109.

Muriel Bishop Summers, *Chameleons and Butterflies* (CQP No. 43, 1995), pp 4-7

Week 4

Leadings and Clearness

Queries:

1. What is your understanding of the terms “leadings,” and “clearness”?
2. Have you ever taken your concern to the Meeting? What was the process? How did it turn out?
3. Have you experienced a clearness committee, either seeking help or providing help? Do you think it was helpful? Are clearness committees often called for? If not, why?

Short Readings (Photocopied):

Discernment Page from Pendle Hill

“The Quaker Understanding of a Concern,” 13.02-13.13 in *Quaker Faith and Practice* (Britain Yearly Meeting: QHS, 1949).

Jane Orion Smith, *Friends: a People Disciplined to Follow* (CQP No.57, 2003).

Recommended Readings:

Jeremiah 1: 4-9; 20: 7-12.

Paul Lacey, *Leading and Being Led* (Wallingford, PA: Pendle Hill Pamphlet No. 264, 1985).

Betty Polster, “Moving Toward Our Vision,” pp 7-15 in *Open to New Light* (CQP No. 29, 1988).

Patricia Loring, *Spiritual Discernment: the goal and purpose of clearness committees* (Pendle Hill Pamphlet No. 305, 1992).

“Clearness Committees, Committees of Care and Oversight Committees,” pp 121-123 in *Organization and Procedure of Canadian Yearly Meeting*, 1990).

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***Religious Education Committee of Canadian Yearly Meeting encourages Friends who have used this material to write a report or reflection from their study and discussion, and to share this with other Friends, possibly through publication in *Canadian Friend*.