

APPENDIX A

ADVICES AND QUERIES

Britain Yearly Meeting (1995) - reprinted with permission

Introduction

Although the corporate use of advices and queries is governed by more flexible regulations than in the past, they should continue to be a challenge and inspiration to Friends in their personal lives and in their life as a religious community which knows the guidance of the universal spirit of Christ, witnessed to in the life and teachings of Jesus of Nazareth.

Advices and queries are not a call to increased activity by each individual Friend but a reminder of the insights of the Society. Within the community there is a diversity of gifts. We are all therefore asked to consider how far the advices and queries affect us personally and where our own service lies. There will also be diversity of experience, of belief and of language. Friends maintain that expressions of faith must be related to personal experience. Some find traditional Christian language full of meaning; some do not. Our understanding of our own religious tradition may sometimes be enhanced by insights of other faiths. The deeper realities of our faith are beyond precise verbal formulation and our way of worship based on silent waiting testifies to this.

Our diversity invites us both to speak what we know to be true in our lives and to learn from others. Friends are

encouraged to listen to each other in humility and understanding, trusting in the Spirit that goes beyond our human effort and comprehension. So it is for the comfort and discomfort of Friends that these advices and queries are offered, with the hope that we may all be more faithful and find deeper joy in God's service.

“Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life.”
[Postscript to an epistle to ‘the brethren in the north’ issued by a meeting of elders at Balby, 1656]

ADVICES AND QUERIES

1. Take heed, dear Friends, to the promptings of love and truth in your hearts. Trust them as the leadings of God whose Light shows us our darkness and brings us to new life.
2. Bring the whole of your life under the ordering of the spirit of Christ. Are you open to the healing power of God's love? Cherish that of God within you, so that this love may grow in you and guide you. Let your worship and your daily life enrich each other. Treasure your experience of God, however it comes to you. Remember that Christianity is not a notion but a way.
3. Do you try to set aside times of quiet for openness to the Holy Spirit? All of us need to find a way into silence which allows us to deepen our awareness of the divine and to find the inward source of our strength. Seek to know an inward stillness, even amid the activities of daily life. Do you encourage in yourself and in others a habit of dependence on God's guidance for each day? Hold yourself and others in the Light, knowing that all are cherished by God.
4. The Religious Society of Friends is rooted in Christianity and has always found inspiration in the life and teachings of Jesus. How do you interpret your faith in the light of this heritage? How does Jesus speak to you today? Are you following Jesus' example of love in action? Are you learning from his life the reality and cost of obedience to God? How does his relationship with God challenge and inspire you?

5. Take time to learn about other people's experiences of the Light. Remember the importance of the Bible, the writings of Friends and all writings which reveal the ways of God. As you learn from others, can you in turn give freely from what you have gained? While respecting the experiences and opinions of others, do not be afraid to say what you have found and what you value. Appreciate that doubt and questioning can also lead to spiritual growth and to a greater awareness of the Light that is in us all.
6. Do you work gladly with other religious groups in the pursuit of common goals? While remaining faithful to Quaker insights, try to enter imaginatively into the life and witness of other communities of faith, creating together the bonds of friendship.
7. Be aware of the spirit of God at work in the ordinary activities and experience of your daily life. Spiritual learning continues throughout life, and often in unexpected ways. There is inspiration to be found all around us, in the natural world, in the sciences and arts, in our work and friendships, in our sorrows as well as in our joys. Are you open to new light, from whatever source it may come? Do you approach new ideas with discernment?
8. Worship is our response to an awareness of God. We can worship alone, but when we join with others in expectant waiting we may discover a deeper sense of God's presence. We seek a gathered stillness in our meetings for worship so that all may feel the power of God's love drawing us together and leading us.

9. In worship we enter with reverence into communion with God and respond to the promptings of the Holy Spirit. Come to meeting for worship with heart and mind prepared. Yield yourself and all your outward concerns to God's guidance so that you may find 'the evil weakening in you and the good raised up'.

10. Come regularly to meeting for worship even when you are angry, depressed, tired or spiritually cold. In the silence ask for and accept the prayerful support of others joined with you in worship. Try to find a spiritual wholeness which encompasses suffering as well as thankfulness and joy. Prayer, springing from a deep place in the heart, may bring healing and unity as nothing else can. Let meeting for worship nourish your whole life.

11. Be honest with yourself. What unpalatable truths might you be evading? When you recognise your shortcomings, do not let that discourage you. In worship together we can find the assurance of God's love and the strength to go on with renewed courage.

12. When you are preoccupied and distracted in meeting let wayward and disturbing thoughts give way quietly to your awareness of God's presence among us and in the world. Receive the vocal ministry of others in a tender and creative spirit. Reach for the meaning deep within it, recognising that even if it is not God's word for you, it may be so for others. Remember that we all share responsibility for the meeting for worship whether our ministry is in silence or through the spoken word.

13. Do not assume that vocal ministry is never to be your part. Faithfulness and sincerity in speaking, even very briefly, may open the way to fuller ministry from others. When prompted to speak, wait patiently to know that the leading and the time are right, but do not let a sense of your own unworthiness hold you back. Pray that your ministry may arise from deep experience, and trust that words will be given to you. Try to speak audibly and distinctly, and with sensitivity to the needs of others. Beware of speaking predictably or too often, and of making additions towards the end of a meeting when it was well left before.

14. Are your meetings for church affairs held in a spirit of worship and in dependence on the guidance of God? Remember that we do not seek a majority decision nor even consensus. As we wait patiently for divine guidance our experience is that the right way will open and we shall be led into unity.

15. Do you take part as often as you can in meetings for church affairs? Are you familiar enough with our church government to contribute to its disciplined processes? Do you consider difficult questions with an informed mind as well as a generous and loving spirit? Are you prepared to let your insights and personal wishes take their place alongside those of others or be set aside as the meeting seeks the right way forward? If you cannot attend, uphold the meeting prayerfully.

16. Do you welcome the diversity of culture, language and expressions of faith in our yearly meeting and in the world community of Friends? Seek to increase your

understanding and to gain from this rich heritage and wide range of spiritual insights. Uphold your own and other yearly meetings in your prayers.

17. Do you respect that of God in everyone though it may be expressed in unfamiliar ways or be difficult to discern? Each of us has a particular experience of God and each must find the way to be true to it. When words are strange or disturbing to you, try to sense where they come from and what has nourished the lives of others. Listen patiently and seek the truth which other people's opinions may contain for you. Avoid hurtful criticism and provocative language. Do not allow the strength of your convictions to betray you into making statements or allegations that are unfair or untrue. Think it possible that you may be mistaken.

18. How can we make the meeting a community in which each person is accepted and nurtured, and strangers are welcome? Seek to know one another in the things which are eternal, bear the burden of each other's failings and pray for one another. As we enter with tender sympathy into the joys and sorrows of each other's lives, ready to give help and to receive it, our meeting can be a channel for God's love and forgiveness.

19. Rejoice in the presence of children and young people in your meeting and recognise the gifts they bring. Remember that the meeting as a whole shares a responsibility for every child in its care. Seek for them as for yourself a full development of God's gifts and the abundant life Jesus tells us can be ours. How do you share your deepest beliefs with them, while leaving them

free to develop as the spirit of God may lead them? Do you invite them to share their insights with you? Are you ready both to learn from them and to accept your responsibilities towards them?

20. Do you give sufficient time to sharing with others in the meeting, both newcomers and long-time members, your understanding of worship, of service, and of commitment to the Society's witness? Do you give a right proportion of your money to support Quaker work?

21. Do you cherish your friendships, so that they grow in depth and understanding and mutual respect? In close relationships we may risk pain as well as finding joy. When experiencing great happiness or great hurt we may be more open to the working of the Spirit.

22. Respect the wide diversity among us in our lives and relationships. Refrain from making prejudiced judgments about the life journeys of others. Do you foster the spirit of mutual understanding and forgiveness which our discipleship asks of us? Remember that each one of us is unique, precious, a child of God.

23. Marriage has always been regarded by Friends as a religious commitment rather than a merely civil contract. Both partners should offer with God's help an intention to cherish one another for life. Remember that happiness depends on an understanding and steadfast love on both sides. In times of difficulty remind yourself of the value of prayer, of perseverance and of a sense of humour.

24. Children and young people need love and stability. Are we doing all we can to uphold and sustain parents and others who carry the responsibility for providing this care?
25. A long-term relationship brings tensions as well as fulfilment. If your relationship with your partner is under strain, seek help in understanding the other's point of view and in exploring your own feelings, which may be powerful and destructive. Consider the wishes and feelings of any children involved, and remember their enduring need for love and security. Seek God's guidance. If you undergo the distress of separation or divorce, try to maintain some compassionate communication so that arrangements can be made with the minimum of bitterness.
26. Do you recognise the needs and gifts of each member of your family and household, not forgetting your own? Try to make your home a place of loving friendship and enjoyment, where all who live or visit may find the peace and refreshment of God's presence.
27. Live adventurously. When choices arise, do you take the way that offers the fullest opportunity for the use of your gifts in the service of God and the community? Let your life speak. When decisions have to be made, are you ready to join with others in seeking clearness, asking for God's guidance and offering counsel to one another?
28. Every stage of our lives offers fresh opportunities. Responding to divine guidance, try to discern the right time to undertake or relinquish responsibilities without

undue pride or guilt. Attend to what love requires of you, which may not be great busyness.

29. Approach old age with courage and hope. As far as possible, make arrangements for your care in good time, so that an undue burden does not fall on others. Although old age may bring increasing disability and loneliness, it can also bring serenity, detachment and wisdom. Pray that in your final years you may be enabled to find new ways of receiving and reflecting God's love.

30. Are you able to contemplate your death and the death of those closest to you? Accepting the fact of death, we are freed to live more fully. In bereavement, give yourself time to grieve. When others mourn, let your love embrace them.

31. We are called to live 'in the virtue of that life and power that takes away the occasion of all wars'. Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Search out whatever in your own way of life may contain the seeds of war. Stand firm in our testimony, even when others commit or prepare to commit acts of violence, yet always remember that they too are children of God.

32. Bring into God's light those emotions, attitudes and prejudices in yourself which lie at the root of destructive conflict, acknowledging your need for forgiveness and grace. In what ways are you involved in the work of reconciliation between individuals, groups and nations?

33. Are you alert to practices here and throughout the world which discriminate against people on the basis of who or what they are or because of their beliefs? Bear witness to the humanity of all people, including those who break society's conventions or its laws. Try to discern new growing points in social and economic life. Seek to understand the causes of injustice, social unrest and fear. Are you working to bring about a just and compassionate society which allows everyone to develop their capacities and fosters the desire to serve?

34. Remember your responsibilities as a citizen for the conduct of local, national, and international affairs. Do not shrink from the time and effort your involvement may demand.

35. Respect the laws of the state but let your first loyalty be to God's purposes. If you feel impelled by strong conviction to break the law, search your conscience deeply. Ask your meeting for the prayerful support which will give you strength as a right way becomes clear.

36. Do you uphold those who are acting under concern, even if their way is not yours? Can you lay aside your own wishes and prejudices while seeking with others to find God's will for them?

37. Are you honest and truthful in all you say and do? Do you maintain strict integrity in business transactions and in your dealings with individuals and organisations? Do you use money and information entrusted to you with discretion and responsibility? Taking oaths implies a

double standard of truth; in choosing to affirm instead, be aware of the claim to integrity that you are making.

38. If pressure is brought upon you to lower your standard of integrity, are you prepared to resist it? Our responsibilities to God and our neighbour may involve us in taking unpopular stands. Do not let the desire to be sociable, or the fear of seeming peculiar, determine your decisions.
39. Consider which of the ways to happiness offered by society are truly fulfilling and which are potentially corrupting and destructive. Be discriminating when choosing means of entertainment and information. Resist the desire to acquire possessions or income through unethical investment, speculation or games of chance.
40. In view of the harm done by the use of alcohol, tobacco and other habit-forming drugs, consider whether you should limit your use of them or refrain from using them altogether. Remember that any use of alcohol or drugs may impair judgment and put both the user and others in danger.
41. Try to live simply. A simple lifestyle freely chosen is a source of strength. Do not be persuaded into buying what you do not need or cannot afford. Do you keep yourself informed about the effects your style of living is having on the global economy and environment?
42. We do not own the world, and its riches are not ours to

dispose of at will. Show a loving consideration for all creatures, and seek to maintain the beauty and variety of the world. Work to ensure that our increasing power over nature is used responsibly, with reverence for life. Rejoice in the splendour of God's continuing creation.

Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.

APPENDIX B

SELECTED QUAKER BIBLIOGRAPHY

There is a wealth of Quaker literature. The following publications represent a basic list of suggestions for further reading.

A. Books and pamphlets on Quaker faith and practice

Titles listed here are currently available from Quaker Book Service (Box 4652 Station E, Ottawa ON, K1S 5B6) which issues an annual catalogue of its stock.

- The Discipline of Canadian Yearly Meeting consists of this volume (*Organization and Procedure*) and *Christian Faith and Practice in the Experience of the Society of Friends*. Selected passages of the latter are published in *Foi et pratique du Christianisme dans la Société religieuse des Amis (Quakers)*.
- *The Amazing Fact of Quaker Worship* by George Gorman, 1973.
- *Beyond Majority Rule* by Michael J. Sheeran, 1983.
- *Encounter with Silence* by John Punshon, 1987.
- *First among Friends: George Fox and the creation of Quakerism* by H. Larry Ingle, 1994.
- *Friends for 300 Years* by Howard Brinton, 1965.
- *George Fox and the Valiant Sixty* by Elfrida Vipont, 1975.

- *Gospel Order: A Quaker understanding of faithful church community* by Sandra Cronk, 1991.
- *Guide to Quaker Practice* by Howard Brinton, (1942)/1955 edition.
- *Introduction from Quaker Spirituality* by Douglas Steere, 1988.
- *Journal and Major Essays of John Woolman* edited by Phillips F. Moulton, 1989.
- *Journal of George Fox*, Nickalls edition, 1994.
- *Lighting Candles in the Dark* (stories for young people), 1992.
- *Listening Spirituality* by Patricia Loring:
 - Volume I: Personal Spiritual Practices among Friends, 1997.
 - Volume II: Corporate Spiritual Practices among Friends, 1999.
- *Margaret Fell: mother of Quakerism* by Isabel Ross, 1984.
- *Portrait in Grey* by John Punshon, 1984.
- *Quaker Faith and Practice* (Discipline of Britain Yearly Meeting), 1995.
- *The Quaker Reader* with introductions by Jessamyn West, 1962.
- *Les Quakers* par Edouard Dommen, 1990.
- *The Quakers in Canada* by Arthur G. Dorland, 1968.
- *The Religious Society of Friends: an introduction* by Margaret Springer, 1992.
- *Rufus Jones: essential writings* edited by Kerry Walters, 2001.
- *A Testament of Devotion* by Thomas Kelly, 1941.

B. Some Quaker Periodicals (with addresses for ordering)

- *The Canadian Friend* (5 issues a year). Business Manager, *The Canadian Friend*, Argenta BC, VOG 1B0.
- *Canadian Friends Historical Association Newsletter*. Canadian Friends Historical Association, 60 Lowther Ave., Toronto ON, M5R 1C7.
- *Friends Journal* (monthly). 1501 Cherry St., Philadelphia PA, 19101 USA,
- *Quaker Concern* (quarterly). Canadian Friends Service Committee, 60 Lowther Ave., Toronto ON, M5R 1C7
- *Quaker Life* (monthly). 101 Quaker Hill Drive, Richmond IN, 47374 USA.

APPENDIX C

CHANGES TO *ORGANIZATION AND PROCEDURE SINCE 1991*

The first printing of *Organization and Procedure* was issued in 1969, followed by a second printing in 1981 and a third printing in 1991. Supplementary pages containing more recent changes were issued in 1994 and 1996. Until 2002 *Organization and Procedure* appeared as a loose leaf binder in order that revisions could be made by extracting pages and replacing them with new material.

In the 2002 printing, there was an editorial reorganization of the material with the intention of making it easier to read. In addition, the following changes have been made since the 1991 printing (with dates of approval by CYM of amendments to organization and procedure):

- The **Preface** has been rewritten.
- **Chapter 1** was extensively revised in 2002, and Sections **1.6-1.10** were updated.
- **Chapter 2**
Section **2.9** (2006)
- **Chapter 4**
Sections **4.14** (1996), **4.15** (1996), **4.16** (1999) and **4.17** (1999)

- **Chapter 5**
Sections **5.1** (1996) and **5.2** (1999)
- **Chapter 6**
Sections **6.4** (2000), **6.5** (1996), **6.8** (2004), **6.12** (1995), **6.14** (1994), **6.16** (2000), **6.17** (1994), **6.18** (2000), **6.20** (1995), **6.21** (1999) and **6.22** (2006)
- **Chapter 9** (1996)
Sections **9.1** and **9.2** (2009)
- **Chapter 11** (1994)
- **Appendix A:** the 1995 *Advices and Queries* replaces the 1964 version (1997 and 2001).
- **Appendix B:** the reading list has been updated.

INDEX

- Adoption of a child 11.1
- Advice on outward affairs 4.13
- Advices and Queries *App. A*
- Advices and Queries, use of 4.7
- Agenda Committee 6.19
- Allowed Meetings 4.16
- Archives of Canadian Yearly Meeting 6.22
- Archivist 6.17
- Assistant clerks 2.15
- Auditors 6.8
- Authority of meetings 2.5
- Authority of Representative Meeting 6.4
- Authority of Yearly Meeting 6.1

- Birth of a child 11.1

- Camp NeeKauNis 1.7
- Camp NeeKauNis Committee 6.10
- Canadian Friend 1.7
- Canadian Friends Foreign Missionary Board 1.7, 6.11
- Canadian Friends Historical Association 1.7
- Canadian Friends Service Committee 1.4, 1.8, 6.12
- Canadian Quaker Pamphlets 1.7
- Canadian Yearly Meeting, development 1.6
- Canadian Yearly Meeting, formation 1.5
- Canadian Yearly Meeting website *Preface*
- Canadian Young Friends Yearly Meeting 1.6
- Care of the young 7.6
- Chaplaincy 9.1
- Clearness Committee 8.1-8.10
- Clearness Committee for marriage 10.4
- Clerk of Monthly Meeting 4.3
- Clerk of Yearly Meeting 6.2
- Clerks, duties 2.12-2.14
- Committee of Care 8.1, 8.3-8.9, 8.11
- Committees, appointment of members 2.19
- Committees, duties 2.20
- Committees, general considerations 2.18
- Committees, proper functioning 2.21

Correspondence 2.12

Death, preparations for 12.4

Delegates to Yearly Meeting 4.14, 6.5

Discipline of Canadian Yearly Meeting 1.7

Discipline Review Committee 6.13

Divorce and separation 10.10

Dying and bereaved, care of 12.2

Ecumenical Committee 1.9, 6.14

Epistle Summarizing Committee 6.9

Executive Meetings 4.19

Fell, Margaret 1.1

Finance Committee 4.2

Finance Committee of Yearly Meeting 6.7

Fox, George 1.1

Friends Committee on Unity with Nature 1.9

Friends Rural Centre (Rasulia) 1.8

Friends World Committee for Consultation 1.9

General Secretary of Yearly Meeting 6.3

Grindstone Island 1.8

Gurney, Joseph 1.3

Half-Yearly Meetings, formation 5.3

Half-Yearly Meetings, gatherings 5.1

Half-Yearly Meetings, laying down 5.3

Half-Yearly Meetings, ministry and oversight 5.2

Hicks, Elias 1.3

Home Mission and Advancement Committee 1.7, 6.15

International Committee 1.8

Jones, Rufus 1.5

KAIROS 1.9

Libraries of Monthly Meetings 4.11

Marriage 10.1-10.9

Marriage certificate 10.6-10.7

Marriage, applying for 10.3

Marriage, clearness committee 10.4
 Marriage, laying down of 10.10
 Marriage, registration of 10.8
 Meeting for Business 2.1-2.4, 2.6, 2.8, 2.10
 Meetinghouses, use of 4.12
 Meetings 4.1
 Meetings, discontinuance of 4.22
 Membership 3.1-3.8
 Membership of children 3.4
 Membership, applying for 3.1, 3.5
 Membership, termination of 3.8
 Membership, transfer of 3.6
 Memorial Meeting 12.1
 Memorial minute 12.3
 Ministers, recording of 7.9
 Ministry and Counsel 4.4
 Ministry and Counsel, appointment of members 7.1
 Ministry and Counsel, Continuing Meeting of 1.7, 7.10-7.11
 Ministry and Counsel, responsibilities 7.2-7.6
 Ministry and Counsel, Yearly Meeting of 7.10-7.11
 Ministry of chaplaincy 9.1-9.2
 Minute book 2.9
 Minutes 2.7
 Monthly Meetings, establishing 4.18
 Monthly Meetings, representatives to Representative Meeting 6.4

 Naming Committee 6.20
 Nayler, James 1.1
 New business 2.13
 Nominating Committee 4.2
 Nominating Committee of Yearly Meeting 6.16
 Organization and Procedure, revision of 6.13
 Overseers and Elders 7.1
 Oversight Committee 8.1, 8.3-8.9, 8.12

 Pastoral care 4.5-4.6
 Peace testimony 1.4
 Penn, William 1.2
 Personnel Advisory Committee 6.8
 Preparative Meetings 4.17
 Programme Committee 6.21

 Quaker Aboriginal Affairs Committee 1.8

Quaker Committee on Jails and Justice 1.8
Quaker International Affairs Program 1.8
Quaker literature and journals *App. B*
Quakers and education 1.2
Quakers, coming to Canada 1.3
Quakers, coming to North America 1.2
Quakers, early history 1.1
Quakers, relief work 1.4
Quakers, separation 1.3
Quarterly Meetings 4.20

Record of births 11.1
Record of deaths 12.3
Record of marriages 10.1
Records Committee 6.17
Regional Gatherings 4.21
Religious Education Committee 1.7, 6.18
Representative Meeting 6.4

Spiritual care 7.2
State of Society report 7.8
Statistical report 4.8
Sunderland P. Gardner lecture 1.6

Travelling minutes and travelling letters 4.9-4.10
Treasurer 2.16
Trustees 2.17
Trustees of Yearly Meeting 6.6

Visitation 7.4
Vocal ministry 7.3

Wilbur, John 1.3
Woolman, John 1.2
World Council of Churches 1.9
Worship Groups 4.15

Yearly Meeting 6.1
Young Friends 1.5-1.6