

**A Study Guide  
for  
*Faith & Practice*  
of  
Indiana Yearly Meeting  
of Friends  
(2011 edition)**



**Indiana Yearly Meeting  
Communications and Publications Committee**

**2011**

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## Introduction

*Faith & Practice* holds an important position in Quakerism. Since its first publication by English Friends as *Christian Brotherly Advices* in 1738, *Faith & Practice* has not been something decided easily or arbitrarily. Each volume comes about only after much work and preparation by both the committee appointed to work on it and members of local meetings who discuss and approve its final version.

What goes into *Faith & Practice* is central to a yearly meeting because it covers two areas important to all Friends—**faith and practice**. The **faith part** presents our **Quaker beliefs** about Christian faith. The **practice part** deals with how the things we believe are **acted out** in the world. One section of London Yearly Meeting's *Faith & Practice* calls this “Friends and the Art of Living.” This is appropriate because living the Christian life is an art, not a science with all the rules set once and forever. Just as faith without works is dead, so too works without faith are dead. *Faith & Practice* shows that what we believe should influence and inform how we behave.

This study guide for the 2011 edition of Indiana Yearly Meeting's *Faith & Practice* has been based largely on the study guide of Western Yearly Meeting's *Faith & Practice*. *Faith & Practice* should be a part in the life of every Indiana Yearly Meeting Friend. IYM Communications & Publications would like to extend their deep appreciation to the Board of Christian Ministry and Evangelism at Western Yearly Meeting, who undertook the initial daunting task of creating a study guide for their *Faith & Practice*. They were kind enough to share this document with us so that we could more easily develop a guide for our own *Faith & Practice*, which is available online at: <http://www.iym.org/>. In addition, we would like to thank Ben Richmond for his invaluable assistance in developing the structure of the guide and offering questions that encourage deep reflection.

It is our hope that this study guide will open *Faith & Practice* to you. It is not intended to answer all questions raised by *Faith & Practice*. This guide is designed to be used by groups or individuals as a resource for deepening spiritual understanding and experience through examining, reflecting upon, and discussing those things that are important to our lives as Quakers and Christians.

## How to use this study guide

The study guide is intentionally divided into twelve sessions in the hopes that meetings will consider using it for a study series. This can be divided into once-a-week or once-a-month over the course of a year. Discussion leaders can choose the most pertinent questions to focus each session's class discussion, or work through all the questions if the group wants a longer, more in-depth study. Our hope is that this guide will foster participation and discussion within our monthly meetings and the yearly meeting as a whole. As part of this process, we would welcome your feedback on the guide as a whole, how it is used in your meeting, and what works – or does not – for a successful and worthwhile study series. Thank you for using this material in your meeting!

Communications & Publications Committee, Indiana Yearly Meeting

## Session 1: Initial Reflections

1 How do you personally benefit in your spiritual development and life from being part of the Friends church?

2 Look through the Table of Contents (pp. 1-7). Take note of the major divisions. Why do you think *Faith & Practice* has been divided up this way?

What parts do you think are most important, and why?

Why do you think parts that you view as not as important are included?

3 Read the “Indiana Yearly Meeting Purpose Statement.”

a. What kinds of tasks are best done together as a yearly meeting?

b. What are the key roles Indiana Yearly Meeting (IYM) plays according to this statement?

How is IYM fulfilling these and how could it improve?

How do you assist IYM in accomplishing this mission?

c. Does IYM serve any functions beyond those listed here?



f. What period of Quakerism is most exciting to you? Why?

What do you hope historians could write about the next 50 years of Quakerism?

2. Read the sections on education, slavery, and missionary outreach (pp. 11-13).

a. Why do you think education was so important to Friends in Indiana? Do you think this is still true today?

b. What do you think about Friends involvement in anti-slavery movements?

Friends in Indiana split apart over this issue. Was this the right decision? What do you think made the reconciliation process possible?

Are there any issues that you think might justify splitting apart yearly meetings today?

c. Why do you think missions outreach was so important to Friends in Indiana? Do you think it still is today?

3. Read the overview of IYM missions (pp. 13-16).

a. Are you familiar with or involved with any of the missions listed?

b. What mission or missions are most important to you and your meeting?

c. Do we still exert a most extraordinary influence in the world, as Herbert Hoover suggested?

d. *Faith & Practice* notes that. "As today's ministry becomes the history of tomorrow, each of us has a responsibility to write carefully our page of history as we follow God's leading." How are you working to fulfill this responsibility?

### **Session 3 –The Orthodox Faith of Friends**

#### **Section 2 – George Fox’s Letter**

Read through the excerpts from George Fox’s Letter to the Governor of Barbados, 1671 (pp. 17-19). The “Letter to the Governor of Barbados” has been attributed to George Fox and other Quakers. The letter refutes charges that Quakers were stirring up the slaves to revolt and that they denied God, Jesus Christ and Scriptures.

- a. What do you think is the core message of the letter?
  
  
  
  
  
  
  
  
  
  
- b. Why do you think this letter – out of all of Fox’s writings – has held such a central place among Friends in IYM?
  
  
  
  
  
  
  
  
  
  
- c. What do you see as the function of this letter within our *Faith & Practice*?

#### **Section 3 – Richmond Declaration of Faith**

Read through the Declaration of Faith issued by the Richmond Conference in 1887 (pp. 19-34). This declaration is also known as “The Richmond Declaration” and was composed at the first conference of Orthodox Yearly Meetings in 1887 at Richmond, Indiana. This conference began with the question: “Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?” While other issues were discussed during the conference, this declaration was a step toward answering that initial question. The declaration was composed between the end of one day’s business session and the beginning of the next day’s business session by compiling parts of the *Disciplines (Faith & Practice)* and approved minutes that contained faith statements of attending yearly meetings. London Yearly Meeting’s Joseph Bevan Braithwaite served as the primary compiler. At the business session where the Declaration was presented, the conference accepted a revised version for being submitted to yearly meetings for their adoption.

- a. Friends have traditionally considered themselves non-creedal, meaning that while they do affirm doctrines of faith they do not hold to an authoritative, formulated statement of the chief articles of Christian belief, such as the Apostles’ Creed or the Nicene Creed. What is the difference between a “doctrine” and a “creed”?

Friends have debated whether the Richmond Declaration is a collection of doctrines or a creed. What do you think and why?

b. Do you think the Declaration covers its subjects adequately?

Are its concerns up to date enough to speak to people today?

c. Do you think it would be desirable for all Orthodox yearly meetings of Friends in the world to adopt one declaration of Christian doctrine?

If yes, how would you go about compiling such a declaration and then bring about its adoption by all Orthodox yearly meetings in a spirit of unity and fellowship? If no, how would you go about bringing together a spirit of unity and fellowship between Orthodox yearly meetings?

d. Which sections of the Declaration speak most to your current spiritual life?

Have there been times in your life that other sections spoke to you more?

e. The Declaration begins with the statement: "It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ." If the Declaration is considered an offering in response to the love of Christ we have experienced, how may we make use of the Declaration to spread the love of Christ?

- f. The Declaration ends with the statement: "In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of our Crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied." How would you define/describe a "life *from* Christ" and/or "life *in* Christ"?

How do these relate to or form a basis of a "life *for* Christ"?

- g. What are the longings of your immortal soul?

How does Orthodox Quaker faith and practice respond to and satisfy those longings?

How do those longings relate to the mission of the Church?

- h. How have you experienced the Richmond Declaration used in your meeting and in IYM?

- i. What do you see as the function of this document within our *Faith & Practice*?

## Chapter II

### Introduction and Sections 1 & 2 – The Church and The Friends

Read through these sections (pp. 34-36).

- a. Friends in 1922 lamented "a great drift of religious unsettlement, unconcern and unbelief." How is this the same or different today?

- b. How do you distinguish between expressing the “central truths for which we stand” and a Christian faith that “involves more than the adoption and profession of written statements”?
  
- c. Indiana Yearly Meeting is defined as “an organization composed of those who hold similar views of the teachings of the Holy Scriptures, and maintain certain practices based upon these teachings, and who voluntarily associate themselves for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and righteousness.” How do you see IYM fulfilling this definition and how can it improve in doing so?

How do you assist IYM in accomplishing this mission?

- d. How are Friends “both theocratic and democratic in their government”?
  
- e. Does your meeting transact business “in meetings for worship in which every member of the body is expected to participate in seeking the immediate guidance of the Head of the Church”?

### **Sections 3 & 4 – Essential Truths and Spiritual Gifts**

Read through these sections (pp. 36-40).

- a. What is the “vital principle of the Christian faith”? From where does the whole spiritual life grow?
  
- b. What are the “doctrines of the apostolic days”?
  
- c. Why do Friends avoid ceremonial rites?

How is this viewed in your meeting?

- d. Why do Friends state that war and Christianity is incompatible?

e. How do Friends support individual conscience in regard to participation in war? How is this viewed in your meeting?

f. The “Letter to the Governor of Barbados” was written to non-Quakers to explain Quaker faith to them. “The Essential Truths” was written as a statement that reflected Quaker faith for Quakers. If you were to write an explanation of Orthodox Quaker faith for non-Quakers and a statement that reflected Orthodox Quaker faith for Quakers, how would these two writings be the same? How would they be different?

f. *Faith & Practice* highlights the spiritual gifts of teaching, speaking, exhortation, pastoral work, service, administration, prayer and healing. Have you seen evidence of these gifts in others and/or in yourself?

How have you worked to help recognize, exercise, and develop these as a sacred bestowal of the Head of the Church?

g. Can the Church make or appoint ministers?

h. Should men and women other than pastors be “recorded” and why?

If so, what do “recorded ministers” who are not pastors do?





## **Session 5: Worship and Decision-making Among Friends**

### **Part II – Organization and Business Procedure**

Part II of *Faith & Practice* concerns itself with Friends business procedure, organizational structure, and how monthly, quarterly and yearly meetings conduct business and relate to each other. It also covers such operations of the monthly meeting as recognizing ministry, marriage and membership. This part also includes information on Affiliated Bodies.

#### **Article I - Ideals**

#### **Chapter I – Government**

#### **Sections 1 & 2 – The Church as a Society and Equality of Rights**

- 1 Read these sections (pp. 49-50).
  - a. What do Friends mean when they describe themselves as a “society”?
  - b. How would you diagram a Quaker understanding of authority as it relates to the individual, the monthly meeting, the quarterly meeting, and the yearly meeting?

Where should one put ‘indirect’ sources of authority such as scripture and tradition?

- c. What challenges – and what opportunities - do you see in how the relationship is described in this section?

#### **Sections 3-5 – Waiting for Guidance, Friends’ Methods, and Tenure of Office**

2. Read these sections (pp. 50-51).
  - a. Describe the process of Quaker decision-making.

- b. What should a meeting do when there are disagreements among members?
- c. What is the role of the clerk? What authority does the clerk have?
- d. Does your meeting do a good job of limiting tenure of office?

**Chapter III – Meetings**  
**Sections 9-11 – Worship, Business, and Christian Nurture**

Read these sections (pp. 52).

- a. How does *Faith & Practice* describe a meeting for worship? How would you describe it?
- b. How does your monthly meeting conduct its business?
- c. In what ways does it excel? In what ways could it improve?
- d. How does your monthly meeting nurture its members?
- e. In what ways does it excel? In what ways could it improve?

**Chapter IV – Goals**  
**Sections 12-14 – Eldering, Stewardship, and Ministry**

Read these sections (pp. 53-54).

- a. How does *Faith & Practice* describe elders?



## **Session 6: The Monthly Meeting for Business**

### **Article II – The Monthly Meeting**

#### **Chapter I – Organization and Functions**

#### **Sections 15 & 16 – Organization and Duties and Special Business Meetings**

Read through these sections (pp. 54-55).

- a. What are the responsibilities of the monthly meeting?

How do the responsibilities of the monthly meeting described in this section relate to how your monthly meeting carries out its operations?

- b. Does your meeting use a Spiritual Evaluation to help establish goals and future spiritual plans?

If so, what does this process look like? If not, why?

- c. How do “recorded ministers” who are not serving as pastors express their ministry in your meeting?

- d. Does your meeting tabulate statistics and other reports? Do you submit those to the yearly meeting?

- e. Does your meeting make recommendations or express concerns to the quarterly or yearly meeting?

#### **Sections 17 – 24 – Officers, Records, Property, etc.**

Read through these sections (pp. 56-59).

- a. What roles do officers play in helping to carry out the responsibilities of the monthly meeting?

- b. Does your meeting perform an annual audit?
  
- c. Does your meeting carefully preserve minute books and valuable papers?

### **Sections 25 & 26 – Appointments to Yearly and Quarterly Meetings**

Read through these sections (pp. 59-61).

- a. Does your meeting appoint representatives to yearly and quarterly meetings?
  
- b. Do these representatives attend these meetings, present concerns of the monthly meeting, and report back on a regular basis?

### **Chapters IV and V – Monthly Meeting on Ministry & Oversight and Committees Sections 31-52**

Read through these sections (pp. 63-72).

- a. What are the duties of Monthly Meeting on Ministry & Oversight (M & O)?

How are these performed in your meeting?

In what ways does this body excel? In what ways could it improve?

- b. Does your meeting provide sufficient funds to free and enable the pastor to work effectively?
  
- c. Is your pastor recorded or in the recording process?

- d. What are the committees in your monthly meeting?
- e. Do members feel that the committee structure is a burden or that it provides an opportunity for service?
- f. Does the committee structure facilitate vibrant Christian care for the members and outreach to the world?

**Chapter VIII – New Meetings**  
**Sections 58-65**

Read through these sections (pp. 74-78).

Does your meeting seek out opportunities to establish or assist new gatherings for worship, and cooperate with the General Superintendent, other monthly meetings, quarterly meetings, and/or the IYM Evangelism & Outreach Committee in this endeavor?

## **Session 7: Membership and Discipline**

### **Chapter II – Membership**

#### **Sections 6 - 8 – Adult Members, Junior Members, and Affiliate Members**

Read these sections (pp. 51-52).

- a. What kinds of memberships are available within a local meeting?
  
- b. What qualities and characteristics should meetings look for in potential members?

### **Chapter IX – Procedures for Membership**

#### **Sections 66-78**

Read through these sections (pp. 78-82).

- a. Does your meeting receive into adult membership those whose faith in God and in Jesus Christ as personal Saviour and Lord is manifest in their lives and who are in unity with the teachings of Christian truth as held by the Religious Society of Friends?
  
- b. What is your meeting's process for membership? If it differs from that outlined in *Faith & Practice* why is that the case?
  
- c. Is membership in your meeting considered lifelong by default, or only so for those who maintain close ties with the monthly meeting and share in its faith, ministry, outreach and support?

### **Chapters X and XI – Discipline and Right of Appeal**

#### **Sections 79-81**

Read through these sections (pp. 82-83).

- a. *Faith & Practice* outlines procedures for disownment and dismissal. Have you witnessed such procedures carried out? Was that experience beneficial for the meeting?
  
- b. What actions or behaviors do you think might lead to such a procedure being necessary?



## **Session 9: Relationship to (and authority of) Quarterly and Yearly Meeting**

### **Chapter II – Relation of the Monthly Meeting to the Yearly Meeting Sections 27 & 28 – Monthly Meeting Obligations to Yearly Meeting and Representatives**

Read through these sections (pp. 61-62). Does your monthly meeting exercise its privileges and responsibilities in regard to the yearly meeting?

### **Chapter III – Relation of the Monthly Meeting to the Quarterly Meeting Sections 29 & 30 –Obligation to the Quarterly Meeting and Attendance**

Read through these sections (p. 62). Does your monthly meeting exercise its privileges and responsibilities in regard to the quarterly meeting?

## **Article III – Quarterly Meetings**

### **Chapters I & II – Organization and Functions and Ministry & Oversight Sections 97-106**

Read through these sections (pp. 88-93).

- a. To what quarterly meeting does your monthly meeting belong?
  
  
  
  
  
  
  
  
  
  
- b. What are the stated purposes of quarterly meetings?

In what ways does your quarterly meeting fulfill these purposes?

- c. Are you / is your monthly meeting an active participant in the life of your quarterly meeting?

## **Session 10: The Organization of the Yearly Meeting**

### **Article IV – Yearly Meeting**

A yearly meeting is comprised of affiliated monthly meetings within its confines. There are a number of yearly meetings around the world. The oldest is London Yearly Meeting in England (now called Britain Yearly Meeting). The oldest in North America is New England, set off in 1661. Indiana Yearly Meeting was set apart by Ohio Yearly Meeting in 1820. It has since had daughter yearly meetings of its own: Western Yearly Meeting in 1858, Iowa Yearly Meeting in 1863, Kansas in 1872, and Wilmington Yearly Meeting in 1892.

### **Chapter I – Organization and Functions Sections 107-110**

Read through these sections (pp. 93-97).

- a. Of whom does the yearly meeting consist?
- b. Why does the yearly meeting exist?
- c. What is accomplished through corporate effort?
- d. What power and authority does Indiana Yearly Meeting exercise?
- e. What is the relationship of the yearly meeting to quarterly and monthly meetings?
- f. What actions require the approval of the yearly meeting in annual session?
- g. Does *Faith & Practice* describe subordination as a hierarchy?

How does it describe the term?

- h. When can the yearly meeting intervene in the affairs of a monthly meeting?
- i. What officers does it have?

**Chapter II – The Representative Council  
Sections 111-114**

Read through these sections (pp. 98-100).

- a. What is the purpose of Representative Council?
  
- b. When does it meet?
  
- c. Does your meeting appoint representatives? If so are they selected not merely to represent the position of the monthly meeting, but rather because they are capable of discerning the will of God in the light of Christ?

**Chapters III-V – Executive Committee, Trustees, and Ministry & Oversight  
Sections 115-124**

Read through these sections (pp. 100-104).

- a. What are the duties of each of these bodies?
  
- b. Can the Executive Committee act on behalf of the Representative Council?
  
- c. Has your meeting received assistance from Ministry & Oversight in the preparation of classes for new members and of materials for continuing education?

If so, what was most helpful? What could be improved?

- d. Has your meeting had experience with the Committee on the Training and Recording of Ministers?

If so, what was most positive about this experience and what could be improved?

### **Chapter VII – Committees of the Yearly Meeting Sections 136-148**

Read through these sections (pp. 111-118).

- a. What is the purpose of yearly meeting committees as a whole?
  
- b. What is the relationship between the Yearly Meeting Nominating Committee and the quarterly Meetings?
  
- c. Identify the core function of each committee.
  
- d. To what boards does IYM appoint members?

### **Chapters VIII & IX – Junior Yearly Meeting and Young Friends Yearly Meeting Sections 149-152**

Read through these sections (pp. 118-119).

- a. Who sets up Junior Yearly Meeting and what is its purpose?
  
- b. Can the Young Friends Yearly Meeting submit epistles and other messages to the adult yearly meeting?

Under what circumstances might this be appropriate?

**Chapter X – Miscellaneous  
Sections 153-157**

Read through these sections (pp. 119-120).

- a. What happens to the property of a discontinued meeting?
  
- b. How are funds from discontinued meetings to be used?
  
- c. Describe the different purposes of minutes of “travel” and “service”.

**Chapter XIV – Special Minutes  
Sections 95 and 96**

Read through these sections (pp. 86-87).

- a. Does your meeting provide minutes to facilitate Christian service or ministry beyond the limits of the monthly or yearly meeting?

What is the purpose of the minute of service and the minute of introduction?

- b. Does your meeting encourage intervisitation?

What provision do you make to receive the ministry of visitors traveling among you?

## **Session 11: Training and Recording of Ministers**

### **Chapters VI and VII – Monthly Meetings With and Without Pastors Sections 53-57**

Read through these sections (pp. 72-74).

- a. What are the qualifications of pastors among Friends?
- b. Does your pastor pursue the development and enhancement of these qualifications?
- c. Does your pastor have knowledge of Friends' history?

Is he or she committed to Friends' principles?

- d. Does your pastor both engage in public ministry and recognize the privilege and responsibility of others to participate vocally in the meeting for worship?
- e. Why are Friends in Indiana Yearly Meeting "pastoral"?

What are the advantages and disadvantages of having paid ministry in meetings?

### **Chapter VI – Recording of Ministers of the Gospel Sections 125-135**

Read through these sections (pp. 104-110).

- a. Is recording the same as ordination in other denominations?
- b. What are the characteristics and qualities of recorded ministers?

c. How does your meeting strive to be aware of members who demonstrate gifts of public gospel ministry?

d. Does your meeting recommend those individuals for recording to the yearly meeting?

e. What body has the authority to record the gifts of a person as a minister of the Gospel?

f. Is recording a lifelong recognition by default?

Why, and how, can it be rescinded?

g. How long can pastors ordained in other denominations serve as pastors in monthly meetings without entering the recording process before Ministry & Oversight reviews their continued service?

## Session 12: Final Reflections

- 1 From your own understanding, what do you see as the purpose or function of a *Faith & Practice*?

How does your own understanding relate to how you have seen it most commonly used?

- 2 Is *Faith & Practice* a document that changes over time or is always the same?

What does that mean for your understanding of the role and purpose of *Faith & Practice*?

- 3 What role or function do you see *Faith & Practice* playing in your own personal spiritual development and life?

- 4 What role or function do you see *Faith & Practice* playing in the spiritual life and development of your monthly meeting?

- 5 What role or function do you see *Faith & Practice* playing in yearly meeting?

## Appendix 1:

### Dictionary

**creed** - 1: a brief authoritative formula of religious belief 2: a set of fundamental beliefs; *also*: a guiding principle

**doctrine** - 1: *archaic*: teaching, instruction 2 *a*: something that is taught *b*: a principle or position or the body of principles in a branch of knowledge or system of belief : dogma

**ordain** - 1: to invest officially [as by the laying on of hands] with ministerial or priestly authority 2a: to establish or order by appointment, decree, or law *b*: destine, foreordain

**ordination** - act of ordaining

**orthodox** - 1a conforming to established doctrine especially in religion *b* conventional 2 capitalized; of, relating to, or constituting any of various conservative religious or political groups

**society** - 1: companionship or association with one's fellows 2: a voluntary association of individuals for common ends; *especially*: an organized group working together or periodically meeting because of common interests, beliefs, or profession 3a: an enduring and cooperating social group whose members have developed organized patterns of relationships through interaction with one another *b*: a community, nation, or broad grouping of people having common traditions, institutions, and collective activities and interests 4a: a part of a community that is a unit distinguishable by particular aims or standards of living or conduct : a social circle or a group of social circles having a clearly marked identity <literary *society*> *b*: a part of the community that sets itself apart as a leisure class and that regards itself as the arbiter of fashion and manners

*All definitions from <http://www.merriam-webster.com/>.*

## Appendix 2:

### Creeds

#### Apostles' Creed

I believe in God the Father Almighty, the Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord:

Who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;

He descended into hell.

The third day He arose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

Amen

#### Nicene Creed

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.

For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven

and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen

### Appendix 3:

#### Resources for Further Study

- Daniels, Brian, ed. *Declaring Our Faith: A Study of Friends' Beliefs and Doctrine as Affirmed by the Richmond Declaration of Faith*. Friends United Press, Richmond, Ind., 1992.
- Hamm, Thomas D. "Friends United Meeting and its Identity: An Interpretative History," in *Quaker Life* (January/February 2009).
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- Mekeel, Arthur J. *Quakerism and a Creed*. Friends Bookstore: Philadelphia, 1936.
- Richmond, Ben. *Testimonies*. Friends United Press: Richmond, Ind., 1993.
- Willcutts, Jack L., *Why Friends are Friends: Some Quaker Core Convictions*. Barclay Press: Newberg, Oregon, 1984