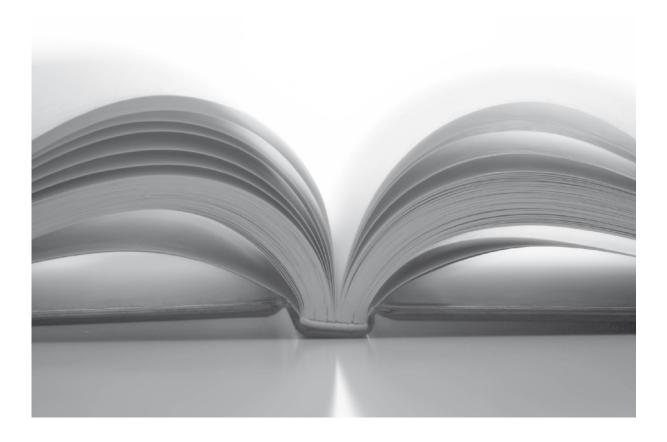
# Advices and Oueries

Exploring the living, questioning approach of Quakerism



In this unit we invite you to explore the advices and queries, a collection of questions and statements reflecting the experiential, questioning and experimental nature of Quaker faith. They are designed to provoke deep reflection and invite us to explore our relationship with God and the world at a deeper level, both as individuals and as a community.



#### Advices and Queries unit aims

#### This unit aims to help you:

- become more familiar with the advices and queries, and the living, questioning faith that underlies them
- find out about their significance in the lives of Quakers
- reflect on your own understanding of and relationship to some of these guiding principles

## Overview

#### The advices and queries are

intended for use in our meetings, for private devotion and reflection, as a challenge and inspiration to us as Friends in our personal lives and in our life as a religious community, and as a concise expression of our faith and practice readily available to enquirers and to the wider world.

Quaker faith & practice 1.05

This short collection of gentle but searching questions and challenging statements is a very good introduction to the Quaker faith, and to the current concerns and lives of members of the Religious Society of Friends. While Quakerism is a non-credal religion, the small book *Advices & queries* (also incorporated into *Quaker faith & practice* in chapter 1) gives a good indication of how Friends relate to God, to one another, and to the world as a whole.

In the Quaker tradition of speaking the unadorned truth, the questions are very direct, without asking how we 'think' or 'feel' about each issue, but simply how we live out these truths in our own lives. This is no catechism which instructs the faithful in what to believe, but rather a series of prompts that invite Friends to live faithfully, to reflect on their experience of the Divine and to pay attention to the things that really matter in life. A fundamental Quaker insight expressed in the advices and queries is that our living faith involves being willing to change, to live adventurously and to consider it possible that we may be mistaken.

A much loved quotation from an epistle to 'the brethren in the north', issued by a meeting of Quaker elders at Balby in 1656, sums up the spirit of the advices and queries:

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.

Quaker faith & practice 1.01

You are invited to explore this tool for the spiritual journey through engaging with the activities in the 'D' sections of this unit, and to listen to your own responses as you go. It is not so important to understand all of the advices and queries immediately (this may be a life's work!), but to begin to let them challenge and inspire you as you embark on the next part of your journey...

## Quaker distinctives

You will find *Advices & queries*:

- in your local meeting house, both in a little red book and in the first chapter of the larger red book *Quaker faith & practice*
- included in an 'Enquirer's Pack' from Friends House: ring freephone 0808 109 1651 or email outreach@quaker.org.uk to request one
- online at: www.quakerweb.org.uk/qfp/qfpchapter1.html

They are often referred to as 'the advices'. Some contain more of a 'query' for the reader than others.

#### Distinctives 1

#### Reading sections of Advices & queries

You could read one section of *Advices & queries* and take time with the questions and statements, so as to reach your own understanding of them. The sections are as follows:

- A&q 1–7: the inner life
- A&q 8–13: meeting for worship, and A&q 14–16: meeting for worship for business
- *A&q* 17–20: moving from worship to community
- *A&q* 21–30: living as a Quaker
- A&q 31–42: testimonies and faith in action

You may like to take one section at a time over several days or weeks.

#### Distinctives 2

#### Listening to Advices & queries

You may prefer to listen. There are mp3 audio files of *Advices & queries* available in this unit of the online Becoming Friends course. Why not download the audio files and listen on your computer or mp3 player whenever it suits you?

#### Distinctives 3

## How young Friends made their own advices and queries

You can read the engaging story of how young Friends at an American Quaker summer camp came to appreciate the strength of working with advices and queries, rather than a set of imposed rules.

Turn to page 38 to read the story.

You will also find it on pages 7–11 of *Beyond Consensus* by Barry Morley (see Further exploration for details).

#### Distinctives 4

## Watch the video 'Are Quakers Woolly Minded Liberals?'

This video was made by Friends at Watford Quaker Meeting. It includes reflections on how Quakers approach Truth, and the difficulty of being prescriptive and clear when trying to remain open to the movements of the Spirit. You can access the video in a number of different ways:

- online at
  - > www.watfordquakers.org.uk/videos.html
  - www.youtube.com as 'Are Quakers Woolly Minded Liberals?'
- on the DVD *An Introduction to Watford Quakers* available from the Quaker Centre bookshop (see Further exploration for contact details).

#### Distinctives 5

#### The history of the advices and queries

You might like to read about how the advices and queries came to be a central part of Quaker faith.

You will find this in section 1.04 of *Quaker faith & practice*.

See also Discovery 4 if you're interested in the history of the advices and queries.

## Discovery

#### Discovery 1

#### Discussion about the advices and queries

#### **Introductory comment:**

I don't think that there can be a 'Quaker way', the *Advices and queries* are not rules but starting points for questioning and thought. We go to meeting to wait upon the spirit, that spirit which is within and which will lead us. It is a sacrificial situation in which we offer ourselves and wait for guidance. Once it appears that we are being led we have the meeting as a fire in which we can test our leadings and which can offer support.

Caban Dec 14 2008 post to BYM Quaker discussion forum

You can consider the introductory comment, then go to the Advices and Queries unit forum and post your own thoughts on the issues raised. You might like to comment on other posts on this forum too.

Alternatively, you could discuss this introductory comment with your Becoming Friends companion, or others in your meeting, perhaps informally over coffee, or you might ask your companion to help you set up a group session.

#### Discovery 2

#### Comparing the advices and queries with the Ten Commandments or other church teachings

You could read the Ten Commandments by looking them up in a Bible at Exodus 20: 2–17, or look at part of another church's official teachings, for example:

- the Catholic Church's catechism also available online at: www.catholicchurch.org.uk/ccb/catholic\_church/what\_does\_the\_catholic\_church\_teach/catechism or www.vatican.va/archive/catechism/ccc\_toc.htm
- the Anglican Communion's 'Thirty-Nine Articles of Faith' in the Book of Common Prayer – also available online at: www.anglicancommunion.org/ resources/acis/docs/thirty\_nine\_articles.cfm

Read sections alongside the advices and queries. How do they compare? What differences do you notice in the content, in the language?

How do they speak to you?

#### Discovery 3

#### What's your favourite of the advices and queries?

Ask one or two Friends in your meeting what is their favourite, or one that they feel is especially important. Ask them to explain the reasons for their choice.

- You could do this during the coffee time after meeting for worship, or
- You might like to ask your Becoming Friends companion to help you set up an informal meeting with other Friends in your meeting to talk about this question

#### Discovery 4

#### Advices and queries from former times

These can provide a fascinating insight into the development of the Quaker way.

- Look at the Queries of Philadelphia Yearly Meeting from 1806 on pages 42–43, or online at: www.qhpress.org/texts/obod/queries.html .
- Look in your meeting house for old versions of *Advices & queries* they were included in a book called *Church Government* before the single volume *Quaker faith & practice* was brought out
- If this catches your interest, you could go to the library at Friends House or Woodbrooke Quaker Study Centre, and ask staff to help you find even older copies (there are some dating back to the 17th century)

Read sections and compare them with the current version of *Advices & queries*. What do you notice? What has changed in the content, and in the language used?

Do you feel drawn to any of the older advices and queries? You might copy out any that speak to you, and use them for your own guidance.

#### Discovery 5

#### Reflecting on the advices and queries with a group

Your Becoming Friends companion or an elder in your meeting could help you set up a small group session to explore the advices and queries. You might use the *Advices & queries* cards on pages 44–50 as a prompt for discussion.

- 1. Spread out the cards on a large table, or on the floor and spend a few minutes looking at them until you feel drawn to one, then pick it up.
- 2. In pairs, reflect on what this advice means to you, how it inspires or challenges you. How would you rewrite it to make it even more relevant to you? Spend five minutes, in turns, sharing your thoughts with your partner.
- 3. Come back together as a whole group and spend some time in worship sharing mode, where Friends have an opportunity to share at depth with one another any insights, experiences or challenges they have found during part 2 of the exercise.

Guidance for worship sharing is found in Appendix 2 – Guidance on pages 283–284.

#### Discovery 6

#### Reading Advices & queries in meeting for worship

Sections 1.05 1.06 and 1.07 of *Quaker faith & practice* cover arrangements for the reading of *Advices & queries* in meetings for worship and business. Depending on local procedures, you might ask to join the rota of those reading *Advices & queries* in meeting for worship. You could ask your Becoming Friends companion to help you with this.

- Be aware of how you go about choosing which advice to read, and of any ministry you or others feel led to give in connection with it
- Be aware of the working of the Spirit in this process

## Deepening

#### Deepening 1

#### Taking one of the advices and queries deeper

You could write out, type or record one of the advices and queries. You might like to choose which one very carefully, or prefer to take a 'random' selection and see how it speaks to you.

- Carry this with you, or stick it up somewhere you will see it, for several days or longer, and read it at odd moments during your day
- Does it speak differently to you at different times, or when you are in different moods? What can you learn from this?

You could reflect on this experience with your Becoming Friends companion when you next meet.

#### Deepening 2

#### Taking an advice apart

You might like to choose one of the advices and queries and copy it onto a large piece of paper or card: you can write it out, or take the text from the online *Advices & queries* and copy and paste, or use one of the *Advices & queries* cards (pages 44–50) and enlarge to print it out.

- Cut up the text so that it is in simple phrases, or parts of sentences. Try moving the phrases around on a table or the floor, rearranging them in different orders and patterns.
- Pay attention to your responses to any of the words or phrases: do some seem to 'sparkle' or attract you, while others may cause you discomfort or difficulty? You may like to stay with one of these 'sparkling' or 'difficult' phrases and use it as a starting point for meditation, prayer or writing.

This is a form of 'sacred reading' or lectio divina, which was an essential part of the monastic tradition's approach to reading scriptures. It is used by many Quakers today as a spiritual practice. See page 270 in Appendix 1 – Spiritual Practices for further guidance.

You could reflect on this experience with your Becoming Friends companion when you next meet.

#### Deepening 3

#### Writing an advice and query

What issues regarding the spiritual life are important for you at the moment? You might spend a short while in silent reflection, then choose one of these areas to work with for this activity.

Write an advice and query that speaks to you at the moment about your chosen issue. Consider what language you feel comfortable using, but that would also be helpful to other Friends.

Consider your own response to the advice and query that you have written – you may like to spend some time reflecting, meditating or praying with it as your focus. Allow it to speak deeply to you.

You could reflect on this experience with your Becoming Friends companion when you next meet.

#### Deepening 4

#### A personal book of discipline

This could be made up of three or four advices and queries that you have chosen to work with, possibly including your own from Deepening 3, or some from former times that you have found through Discovery 4.

- You may like to choose ones that you feel especially drawn to at this time, or you may prefer to make a random selection and follow the 'winds of the Spirit'.
- Write or record them in your own personal book of spiritual discipline, which might be your journal, your online reflective diary, or a piece of paper you will keep in a chosen place.
- Discuss with your Becoming Friends companion or another Friend why
  you have chosen these particular advices and queries, and any hopes or
  resolutions that you wish to make in order to live by their wisdom.

You could reflect on how you have got on with this exercise at a future meeting with your Becoming Friends companion.

#### Deepening 5

#### Reflecting with your Becoming Friends companion

You might like simply to spend time with your Becoming Friends companion reflecting on the place of the advices and queries in their life, and in your own.

- You could ask your companion which advices and queries have been important to them at any particular times in their life.
- Are there any advices and queries which your companion has found especially challenging or difficult?
- Does this reflect your own experience?
- Are there ways in which either of you would like to work with the advices and queries in future?

## Further exploration

If you would like to explore the subject of advices and queries further, here are some suggestions for reading, listening or viewing.

Beyond consensus: salvaging sense of the meeting, Barry Morley, Pendle Hill Pamphlets 307. May also be found in the *Hearts and minds prepared* pack.

An Introduction to Watford Quakers (DVD), 'Are Quakers Woolly Minded Liberals?', Just Film, 2007. Also available at: www.watfordquakers.org.uk/videos.html (or on www.youtube.com as 'Introduction to Quakers').

A light that is shining: an introduction to the Quakers, chapter 1 and 2, Harvey Gillman, Quaker Books, 2003.

Listening spirituality 2: corporate spiritual practice among Friends, Patricia Loring, Openings Press, 1997.

'Our queries and our conduct: past, present and future', David Maxwell, *Woodbrooke Journal*, Summer 2001, No 8.

*Quaker faith & practice* 11.42 (conclusion to chapter 11).

Many of these titles are available from the Quaker Centre bookshop:

Friends House 173 Euston Road London NW1 2BJ

Tel: 020 7663 1030 Fax: 020 7663 1001

Website: www.quaker.org.uk/bookshop Email: quakercentre@quaker.org.uk



Many of them will also be in your local meeting house library. You could ask your Becoming Friends companion to help you track down titles that interest you.

## Closing activity

As you finish your exploration of the advices and queries, you are invited to reflect on what you have gained from the unit, how your understanding of both yourself and Quakerism has changed, and what areas you would like to explore further.

This closing reflection can be a very good opportunity for sharing with your Becoming Friends companion, or you may prefer to write in a journal or book of spiritual discipline (there's guidance for journalling in Appendix 2 – Guidance on page 282), or to reflect using creative methods such as drawing, collage, modelmaking or working with materials such as textiles or wood.

You might use one or more of the following questions as a focus for your reflection:

- What have you gained from your work on this unit, whether as a result of positive or more challenging experiences?
- In what ways has your understanding changed as a result of your work on this unit?
- Are there areas that you would like to explore further either as part of your own spiritual journey or relating to Quakerism?
- Has anything arisen that you would find it helpful to reflect on with your Becoming Friends companion?

# Extract for Distinctives 3: How young Friends made their own advices and queries

#### From Beyond consensus by Barry Morley

This pamphlet is about the problem of distinguishing between 'consensus' and the Quaker 'sense of the meeting'.

I can illustrate the problem by drawing from my own experience as director of Catoctin Quaker Camp. I drove back to camp late one evening. As I came up the mountain road, my headlights fell on eight counselors who had gathered on a bridge just beyond camp property. Three of them were smoking cigarettes. The others were socializing. It is policy that no one smoke at camp. By smoking beyond the camp's boundary line, off-duty counselors maintained the letter of the policy. That was their intent. But I didn't want smoking outside the camp's property to become a significant social occasion which attracted smokers and non-smokers alike.

At the next staff meeting I expressed my concern. 'If you must smoke,' I said, 'I'd appreciate your going off to do it alone. I don't think it should be part of the fabric of the camp's social life.'

A long, heated discussion followed. (I've learned that addressing people's addictions always leads to long, heated discussions.) It became clear that the counselors really did enjoy one another's company and that going off with the smokers *was* an important part of the camp's social fabric. 'After all, we work hard and don't get to spend much time together.'

I pressed my points forcefully, twisting a few arms in the process. Because of my position as director my concerns carried weight. Still, I was unwilling to impose authority. I wanted agreement. So we all compromised, and after more than an hour of wrangling, achieved consensus. We allowed ourselves to settle for the arrangement that a smoker might go off to smoke with one or two other people.

But I knew that we had not reached a sense of the meeting. For years we had nurtured sense of the meeting among us. We knew what it felt like. Clearly, this wasn't it. I watched, sociologist-like, to see where this journey into forging a consensus would take us. Within a few weeks it took us back to the bridge just outside camp where groups of counselors hung around while some of them smoked. I learned what I had already suspected. I had gotten agreement without commitment. If I wanted commitment it would have to come through the sense of the meeting. Little did I suspect that an explosive issue lurking in the background would provide that opportunity.

Late in the winter a long article appeared in a Sunday edition of *The Washington Post* which described the struggles of a young man to recover from his

involvement with drugs. The young man had been a counselor at Catoctin Quaker Camp. Though his performance had never given indication of a drug problem, one sentence in the article said that he had, on one occasion, brought drugs into the camp.

Reaction was swift. A meeting was called. Frightened parents demanded assurances that drugs would never be available to children at camp. Given the climate at the time, I knew that I could not make that guarantee. Arguments triggered by understandable fear and frustration grew heated. Acrimony was hurled and thrown back. Deep wounds were inflicted.

When counsellors and staff arrived the following summer for their week of precamp, I opened the first business meeting by saying, 'Let me tell you about my winter.' To virtually the same set of counsellors who had reached the smoking consensus, I laid out all sides of the drug issue as objectively as I could. I concluded by saying, 'In a few weeks I have to go to yearly meeting. They'll want to know what we've done about this. I think the best way to begin is to let you ask me questions for the purpose of clarification or information gathering.' The questions went on for an hour, most arising from disbelief over implicit lack of trust in their work. The intensity of the reaction seemed to them disproportionate.

Finally I said, 'I think we should set this aside for now. Take time to talk about it among yourselves. We can discuss it again at tomorrow night's business meeting. I also suggest that I not be there. You might talk more freely without me.' All of this was approved.

At the next night's business meeting we dealt with a few agenda items. Then I excused myself and retreated to my cabin. The meeting went on for two hours. Another closed meeting was asked for and scheduled. I had decided I would not inquire about those meetings; rather, I would wait until someone approached me. No one did.

If anything, the work of opening the camp went more smoothly than usual. Spirits and enthusiasm were high. Whatever process counselors and staff were working their way through seemed to spark their sense of purpose. Assigned jobs were completed. Unassigned jobs were undertaken. The 'things done' list grew. The 'things needing attention' list shrank. Paddles and life jackets were hung in rows. Canoes were washed and racked. Kitchen equipment was scrubbed. Climbing ropes and gear were checked and double checked. Overnight tarps were grommetted and roped. Pack-out food was procured, organized and stored. Shelters were cleaned and repaired. Overnight camping gear was distributed by unit. The rope swing and volleyball net were up. In business meetings, sense of the meeting came easily. But I remained ignorant of the direction of people's 'drug policy' thoughts.

Campers arrived and camp began. It ran like a finely tuned engine. The first week's overnight trips went out and returned. Around the campfire, hero stories abounded. But I continued to wonder about drugs and *The Washington Post*.

One morning a counselor came to me and said, 'We need to have another meeting and you need to be there.'

'When?' I asked.

'Tonight would be good,' she said.

After we had gathered, we took an extended moment of silence. With high hopes I asked, 'So where are we with this?'

A young woman answered. 'We can't seem to get anywhere. We've started to go around and around.'

'People are uncomfortable about making rules other people have to obey,' said another young woman.

A spasm of mini-panic displaced my hopes.

Then Ethan said, 'All we can do is ask each other questions.'

'Like what?' I asked.

'Like, 'Am I being true to myself?"

A ray of hope replaced my mini-panic. 'Like what else?' I asked.

'Like 'Am I being true to the spirit of Camp Catoctin?...."

'Do you people know what queries are?' I asked.

I was surprised that no one did. 'Queries are questions you ask yourselves. They keep you focused on whatever you want to focus on. When Ethan said, 'Am I being true to myself? Am I being true to the spirit of Camp Catoctin?' he was asking queries.'

'I don't see how that helps us,' said another young man.

'Well,' I said, 'if you wrote a set of queries, we could ask one at each business meeting. Then you could meditate on it for a minute. This would help you keep it in mind; or at least close to mind.'

'We could do that,' someone said.

In time honored Quaker fashion I suggested that a committee be appointed to develop a set of queries. When I asked who would like to be on it, everyone's hand went up. With some difficulty, we whittled the committee down to eight. I asked Ethan if he would be convenor. He said he would.

'When would you like to meet?' I asked.

'As soon as this is over,' he replied.

I explained that Quaker committee meetings are open and that people not specifically appointed to the committee might participate. We concluded with a moment of silence after which I left. Everyone else stayed.

The second week's overnight trips went out and returned. Around the campfire, hero stories abounded. Surely, camp had never run so well.

Then Ethan came to me and said, 'We need another meeting and you need to be there.'

Copies of the queries were handed out. We began the painful and time consuming process of arranging language and clarifying meaning. I was not yet completely satisfied when Charlie said, 'We don't need to nit-pick words any more. We know what our values are.'

The meeting fell silent. We had found the sense of the meeting, that place where silence acknowledges God's presence among us. The silence went on and on. It seemed a shame to end it.

When I went to yearly meeting I was asked what my response had been to the *Washington Post* article. I passed out copies of the queries. 'These are wonderful,' someone said. Yearly Meeting also fell silent.

That sense of meeting held for six years. At Catoctin Quaker Camp six years constitutes a generation of counselors. When a similar issue arose, it involved alcohol. This time, when the sense of the meeting was reached, it came in the form of a minute: 'We encourage each other to refrain from the use of substances which might harm our performance or the camp's reputation.' This, too, held.

from *Beyond consensus: salvaging sense of the meeting* by Barry Morley, Pendle Hill Pamphlets 307



# Rules of Discipline of the Yearly Meeting of Friends Held in Philadelphia 1806

#### Queries

**First Query.** Are all our religious meetings for worship and discipline duly attended; is the hour observed; and are friends clear of sleeping, and of all other unbecoming behaviour therein?

**Second Query.** Is love and unity maintained amongst you. Are tale-bearing and detraction discouraged. And where any differences arise, are endeavours used speedily to end them?

**Third Query.** Are Friends careful to bring up those under their direction, in plainness of speech, behaviour, and apparel; in frequent reading the holy scriptures; and to restrain them from reading pernicious books and from the corrupt conversation of the world?

**Fourth Query.** Are Friends careful to discourage the unnecessary distillation or use of spirituous liquors, frequenting taverns and places of diversion; and to keep in true moderation and temperance on the account of marriages, burials and other occasions?

**Fifth Query.** Are poor Friends necessities duly inspected, and they relieved or assisted in such business as they are capable of. Do their children freely partake of learning to fit them for business: And are they and other Friends children placed among Friends?

**Sixth Query.** Do you maintain a faithful testimony against oaths; an hireling ministry; bearing arms, training, and other military services; being concerned in any fraudulent or clandestine trade; buying or vending goods so imported, or prize goods; and against encouraging lotteries of any kind?

**Seventh Query.** Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business: Are they punctual to their promises, and just in the payment of their debts; and are such as give reasonable grounds for fear on these accounts timely laboured with for their preservation or recovery?

**Eighth Query.** Do you take due care regularly to deal with all offenders in the spirit of meekness, without partiality or unnecessary delay, in order for their help; and where such labour is ineffectual, to place judgment upon them in the authority of truth?

Ninth Query. Is due care taken to keep a regular record of births and burials?

And in the preparative and monthly meetings, when all the foregoing queries are read and answered, the following advices are to be read with a suitable pause between them:

That no young or single persons make or encourage proposals of marriage with each other without consent of parents or guardians, or keep company with those who are not of our religious society, upon that account; and if parents give their consent to, or connive at their children's thus keeping company, or marrying, that they be dealt with according to our discipline: And if any of our members have been present at marriages accomplished contrary to the rules of our discipline, that they also be dealt with.

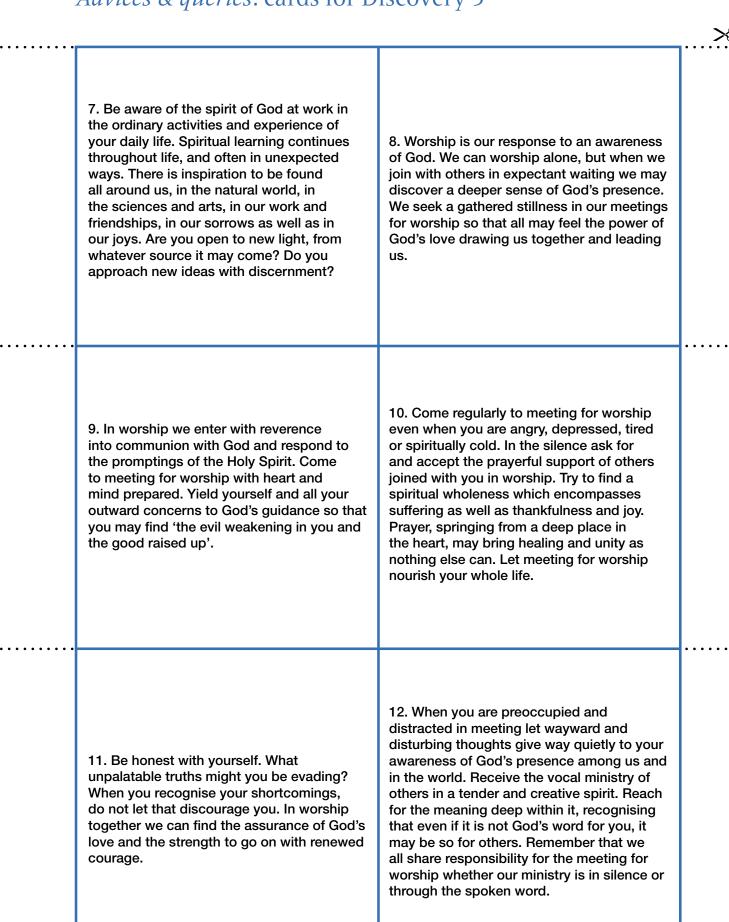
That all public gifts and legacies be strictly applied to the uses intended by the donors; or, if any unforeseen occurrence should render such compliance difficult or impracticable, that an early application be made to the meeting for sufferings for its advice or assistance; and that timely care be taken for the renewal of trusts.

That Friends intending removal be careful to apply for certificates; and that the cases of such who remove without certificates, or of sojourners coming from other places and appearing as Friends, without producing certificates, be properly attended to.

That Friends carefully inspect the state of their affairs once in the year; and make their wills and settle their outward estates whilst in health.

And it is further recommended that in conducting the affairs of our meetings, Friends endeavour to manage them in the peaceable spirit and wisdom of Jesus, with decency, forbearance and love of each other.

<b>.</b>			
	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.	



	Advices & queries: cards for Discovery 5			
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	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	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.		

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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?	
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••••	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.	

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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?	
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	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.	