The committee met with interested Friends for the purpose of hearing response to drafts posted to the website, gave a brief introduction of the process for the afternoon and asked if anyone had any questions about last night’s presentation. The committee invited comments and recorded Friends’ concerns. It sought to understand that which was being said, without attempting to answer or defend. The committee will consider information received from Friends today but Friends are encouraged to take their concerns to their meetings and worship groups, to process them there. This will not only mature Friends’ views but will involve more people in the process. The committee believes that the more Friends are involved in this process the better the result will be.

**Concerns**

To what email address should we send suggestions? What about a hotlink on the web page? Planning on taking long and deliberate process re drafts that have been developed. Send a letter to ask meetings formally for review of the drafts, and set up a link for people to respond. Suggest a process to follow in local Friends groups.

The chapter on *Prayer* suffers from too much education. Please use simpler language. Like that you’re doing something with prayer. The word listening…listening is the essence of the practice, compassionate listening. Not just with the heart or ears. Contemplative prayer process is the process I have had in worship with Friends. “opening” (opening up) and “vulnerability” “flowing” “breath” life and breath go together.

Reflection and prayer instead of prayer? Journaling and leadings.

Instead of “Him”, even the word “God,” use “S/spirit” or “the D/divine.

The issue is not gender, but personification. Use “God” but not gender based pronouns. Belief moves us in the direction of theology. Does the use of the word “God” or “beliefs” limit the participation?

Do Friends have “beliefs?” Wouldn’t a better title (currently *Friends Beliefs*) use the term “faith” or “understandings?”

Faith and Practice, not belief and ritual. The word belief has a lot of intellectual connotations. Interest in mysticism. Where it fits in…under integrity/wholeness. Integrity under wholeness. It’s about mind stopping, finding out who you really are.

Replace the outdated term “oversight” with something such as “nurture.”

If I have a concern that “oversight” should be replaced with “nurturing” what do I do with it? *Send it to us and we’ll put it on our master list.*

You can change the name yourself within.

My meeting will not come to unity on a book that doesn’t contain the word God. All the different ways we name the divine.

Do Friends think this will be “approved” by all the worship groups?

What is the history of the process of developing, publishing and approving NPYM’s *Faith & Practice?*
A major question is how to balance between the traditional faith and style of expression of Friends, which holds an anchor to our tradition and our leading edge expression of liberal Quaker faith. *Faith & Practice* could:

1. make a statement of the greatest common elements of our individual beliefs, or
2. offer statements of the range of faith that Friends in NPYM manifest.

At our best, we don’t argue with others’ beliefs.

I can ask people what they mean by a word I don’t use and learn a lot from it.

One of the most significant openings I’ve received is to get over myself.

*Faith & Practice* should reflect what’s happening.

Right relationship to wealth. Some lay out the case directly. Put off by “right relationship” to wealth. The term brings some baggage. “Sin of avarice” not as accessible as what I would prefer. The word “sin” has no role in my theology.

Relationship to wealth: avarice has many dimensions so it can be explored from many directions. Our society is built around the expectation that people want more. How do Friends deal with that? Friends have historically done well in business but they weren’t necessarily consuming a whole lot more than others in the world.

The chapter on *Right Relationship to Wealth* is personal. We need to say something on corporate responsibility. There are structural problems in North American economics as well as personal issues around wealth.

Including leadership under the category of integrity…along the lines of Arthur Larabee.

Confused about integrity…not sure how these pieces fit in.

Social equality over economic responsibility. Not too much on the individual or corporate but both in the current section.

Saw a book on manners on religious matter, sexual harassment.

Concern about how we find the balance between the core of traditional Friends faith and their way of stating and the sort of “leading edge” place that so many in our meeting is, other spiritual tradition. We have Buddhists, Wiccans and those who practice from other traditions. Not only should we say that that’s “ok” and that we welcome that diversity, but hold the anchor of the traditional Quakerism—why did they all wear gray and bonnets, why in the WTCU, why hat honor? Make reference to the traditional outward forms and what was the essence of that? What is the implication of that for the 21st century?

Two ways to decide what’s in the book: this is what we have unity on and we don’t publish anything else. The other is to say that within in the yearly meeting there is this and others do this. There is a range. “Rather than Friends believe this,” say “Within the yearly meeting friends believe this.”

References to truth and perfection. Traditional words not reflected. The section on sacrament—we do believe in baptism and communion.

Practice section should be the shared expectations of Friends.

Conservative in practice, liberal in belief.

*Harmony* speaks too much of maintaining agreement and letting things slide to keep a superficial order. Harmony associated with community.

The testimony should be termed *Peace.....and Justice*
That would give the acronym “SPICE” for the testimonies of simplicity, peace, integrity, community and equality.

What about *Truth* as a testimony?

What will be the process for resolution of these hot topics?

Religious education. Concern that we have missed a few things with our children. We have this meeting for worship that is central to our faith and practice. We don’t do a good job of bringing our children into that. We give them opportunities for worship sharing but not worship. We don’t seem to have the expectation that children will sit through meeting. Queries about how we bring children into the life our meeting for worship. Queries or some section saying Friends historical understandings came from the Bible, do we wish to bring knowledge to children? Agree.

It’s done in some places where we have a cycle every three years. We have a sound system for the hearing impaired and people who are not into the activity of the day hang out in the library listening in on meeting for worship.

Needs to reflect what’s happening for us—if they are getting education about Old and New Testament or Buddhist the book should reflect that.

At our best Friends don’t argue…come to a unity? We are in unity.

Honesty. Plain.

Silence.

What can we say about:
  - teaching worship to children?
  - teaching the Bible to children?
  - teaching the life of Jesus to children?
  - practice?
  - simplicity?
  - mysticism? Perhaps that belongs under *Integrity* or *Wholeness*
  - perfection?
  - sacraments?
  - Quaker leadership? in *Integrity*?
  - manners and sectarian harassment?
  - listening?
  - compassionate listening?