

# **GUIDELINES**

## **EMBRACING THE MINISTRY OF FRIENDS**

### **COMMITTEE FOR THE NURTURE AND RECOGNITION OF MINISTRY**

### **AND MINISTRY AND COUNSEL COMMITTEE**

#### **INTRODUCTION**

These guidelines are intended to offer guidance to Friends and their Monthly Meetings who ask to have a Friend's ministry embraced by Baltimore Yearly Meeting (BYM). An outline of the sequence of steps to be followed by an individual Friend, a glossary of terms, and a brief list of references are attached.

The term "embrace" is defined as "to hold close, encircle, accept," and refers to assistance in the financial release of Friends through Baltimore Yearly Meeting. The term "embrace" was chosen for its positive meanings by the Committee on Nurture and Recognition of Ministry (CNRM) at the March 1999 Representative Meeting and was reaffirmed in a retreat for members of CNRM and the BYM Ministry and Counsel Committee, who met on May 20, 2000 to revise these guidelines. The term was chosen for its positive meaning as a description of a Friend's ministry as supported and carried out with others, a condition of being adopted as program of BYM. A new term is also less likely to be misinterpreted, as terms (such as "affirmed", "recorded", "recognized", etc.) that have a history of use by Friends in other contexts might be. Beyond the immediate condition of being embraced for the purpose of carrying out a specific ministry for a specific period, the term confers no special or lasting status.

Friends may seek to have their ministry embraced by the Yearly Meeting. Such a request generally is appropriate when a Friend wishes to seek oversight and support for a ministry beyond the geographic bounds (or financial scope) of the individual Monthly Meeting, or even beyond the Yearly Meeting. Similarly, embrace of a Friend (granting wider access to resources among Friends at the Yearly Meeting) may be appropriate for ministries wider in scope than the Monthly Meeting.

Being embraced by the Yearly Meeting means that the Yearly Meeting:

- Has prayerfully studied and considered the ministry;
- Unites with the ministry and feels it is led by the Spirit;
- Works with the Oversight Committee in overseeing the embraced ministry;
- Works with the Support Committee working with the Friend to carry out the ministry;
- Issues and reviews annually travel minutes, if needed;
- Accepts and disburses funds designated to support the embraced ministry;
- Reviews the work of the Support and Oversight Committees, and consults with the Yearly Meeting's Stewardship and Finance Committee to see that the ministry is carried out in good order; and
- Reviews the applicable guidelines and procedures periodically with embraced Friends and their Committees to see if modifications are needed.

Friend's ministry embraced by the Yearly Meeting will not be financially supported by the budgeted funds of the Yearly Meeting. However, the ministry will be considered a program of Baltimore Yearly Meeting, will be overseen by a Yearly Meeting standing committee, and will be assigned a

budget line item initially based at zero. (See glossary, zero-based budget line item.) As described below, the Working Support Committee is responsible for working with the Friend to locate the resources and raise the funds needed to support the ministry.

Friends are mindful that ministry calls for an “economics of abundance” rather than “an economics of scarcity.” A well-ordered, Spirit-led ministry may multiply resources rather than simply dividing up existing “scarce” resources. The financial support envisioned in these guidelines derives primarily from access to the BYM mailing list and to whatever resources may follow as Friends are called to support the ministry.

Wherever possible, Friends seeking financial support should begin by asking their monthly meetings for assistance. Some Monthly Meetings have undertaken to release Friends for particular ministries, by undertaking to provide financial and other support for the Friend’s ministry. The meaning of “release” is to be released from external concerns to concentrate on the specifics of the work of the ministry. Examples of such support may include providing funds so that a Friend can travel in the ministry or providing a stipend to release a Friend from the need to earn all or part of his/her support during that time.

Finally, it is important to note that ALL of the questions of discernment of gifts and testing of leadings are open to Friends and applicable in other contexts. However, the process outlines here is specifically addressed to ministries seeking embrace (financial support ) from BYM. Moreover, Monthly Meetings which have released Friends for work in the ministry may have guidelines applicable for Friends seeking release from their Monthly Meeting. As these guidelines become available, CNRM will collect them and make them available to Friends or other Monthly Meetings seeking assistance.

### **NATURE OF MINISTRY TO BE EMBRACED**

The term “ministry” is defined as being called or led, and moved by the Spirit of God to serve. (See glossary.) Whether or not a ministry may be embraced by BYM cannot be resolved by looking to the nature of the gift of the Spirit directing the ministry. BYM and CNRM do not distinguish between gifts of speaking, teaching, and discerning God’s word and gifts of healing, peace-making, and other forms of service. <sup>1</sup> All these callings, if rightly led and ordered, have as their wellspring God’s Gift and Spirit. The true tests are whether the ministry is rightly led and ordered, and whether BYM can unite with it.

The Religious Society of Friends has been described as a “priesthood of all believers” from which the laity, not the ministers, have been eliminated. Among Friends, each and every Friend is called to exercise appropriate ministry in the Inward Light. The Religious Society of Friends has a long history of discerning and supporting individual Friends ministries, including such examples as John Woolman and Samuel Bownas.

These guidelines speak to a covenant made with God, and discerned through individual and corporate discernment. The covenant, an agreement between God and the people, reflects Friend’s unique understanding of this relationship. At the heart of the covenant is being called forth to perform God’s service and responding to this call with faith, fidelity, love, and truth. Prayerful consideration, including both individual and corporate discernment, is required to test whether an individual is rightly led.

## **AN OVERVIEW OF DISCERNING AND EMBRACING A MINISTRY**

The process of discerning, seasoning and embracing a ministry may be considered as a sequence of distinct steps. (See the outline of steps to be followed by the individual Friend, attached.) As described below, the process includes:

- Individual discernment;
- Corporate discernment;
- Working support;
- Oversight;
- Carrying out the program in accord with Friends' testimonies and practices; and
- Laying down the program.

CNRM helps Friends and Monthly Meetings as appropriate to identify resources for individuals and Monthly Meetings to nurture gifts of ministry and test leadings for Ministry. CNRM will also identify members for Clearness Committees, Support Committees, and Oversight Committees. CNRM may identify Friend from other Monthly Meetings, or in rare instances, from other BYM Committees who have relevant experience in nurturing gifts and/or discerning leadings.

### **INDIVIDUAL DISCERNMENT**

A Friend's Ministry begins with a leading. Friends are urged to study examples of leadings and how they were tested, both from the writings of Friends such as John Woolman, Samuel Bownas, and others. (See references.) It is noteworthy that Woolman's leadings began with a "motion of love." A Friend must seek the still, quiet center and see what the Spirit teaches, and then assess how these actions accord with Scripture and the testimonies of Friends.

If the sense of being led to a ministry persists, a Friend may further test the leading through corporate discernment.

### **CORPORATE DISCERNMENT: THE CLEARNESS PROCESS**

A Friend will seek clarification of the leading or ministry in the clearness process through the Monthly Meeting. The Monthly Meeting may request assistance from CNRM in identifying members to serve on a clearness committee.

While clearness and support committees focus on the person's gift and ministry, the oversight committee focuses on the task. In this context, the Clearness and Working Support Committees concentrate on whether and how to go forward with the ministry, while the Oversight Committee works to discern what God wishes this ministry to accomplish and when it is complete.

The overriding questions addressed by the Clearness Committee are whether the individual and the Friends supporting him or her are right in believing that the action or service required by the ministry has been laid upon them by God, and whether BYM unites with the ministry.

The Clearness Committee will labor with the Friend and with other entities to be involved in the Ministry. Questions shall be directed toward:

The nature of the Friend's gift:

- The Friend's understanding of what he or she is called to do;
- Resources available to the Friend;
- Resources needed to carry out the Leading; and
- The understanding of other organizations, host communities, and/or individuals to be engaged in the Ministry of the work to be undertaken, Friends' testimonies and practices, and these Guidelines.

Historically, in some cases, this process took years. Haste is not recommended. The Committee may suggest the individuals and/or organizations to be involved do further preparatory work, or may consider that the time is not yet ripe.

The task of the Clearness Committee is to reach clarity, not to give support. However, if the Committee reaches clarity that the ministry should go forward and requires financial and other forms of support, that clarity includes their understanding that ongoing support is needed and the identification of other Friends qualified and willing to help carry the ministry forward as a program of BYM.

Corporate discernment thus includes:

- Identifying Friends to serve on the Working Support and Oversight Committees;
- Obtaining a commitment from a standing committee of BYM to oversee the program carrying out the embrace ministry;
- Finding Friends serving on the Working Support and Oversight committees willing to be co-opted to BYM's CNRM and Stewardship and Finance Committee; and
- Working with other organizations, host communities, or individuals to be involved in the Ministry to identify their understanding and expectations about the scope of the Ministry, the financial and other support for the Ministry, and Friends' testimonies and practices.

It may also happen that the individual may be led in this ministry—but in the absence of unity with BYM, the ministry may need to be laid over. As noted, one test is whether "Way Opens" and others come forward to serve on these Committees.

Members of the clearness committee may serve on the Working Support or Oversight committees, though it is well to consider their potential contributions to these new tasks. In particular, members of the Working Support Committee need to consider whether they can embrace supporting this ministry as their own.

Service on Clearness, Working Support, and Oversight committees may be viewed as opportunities for experiential learning of how to discern, support, and oversee Gifts, concerns, and ministries. Such experience is to be prized.

### **WORKING SUPPORT COMMITTEE**

Friends with relevant experience and spiritual depth who wish to help the Friend carry out the ministry are sought to serve on the Working Support committee. For the duration of their terms, members of the Working Support Committee together will:

- Ensure that the embraced Friend maintains daily spiritual practices;
- Help the Friend with continuing discernment of his or her leading, skills, and judgement;
- Assist the Friend in exercising those skills:

- Work to develop the resources (including helping with mailings, letter writing) and other fund raising activities consistent with Friends' testimonies and practices;
- Help the Friend in handling adversity;
- Identify others who are called to carry out the Friend's ministry; and
- Assist the Friend in reporting to the Oversight Committee.

Members of the Working Support committee generally will be sought first among the members and/or attenders of the Friend's Monthly Meeting, though for some ministries, they may be drawn from other Monthly Meetings, a BYM Committee doing related work, CNRM, or the BYM Ministry and Counsel Committee.

The Working Support committee will meet monthly (or as needed) and will prepare quarterly reports on program progress and financial resources to be forwarded to the Oversight Committee and to CNRM and Stewardship and Finance.

The members of the Working Support committee will have terms set to the same one to three year duration as those specified by the Oversight Committee for their work.

## **OVERSIGHT**

The Oversight Committee will:

- Work with the Friend and oversee the specific Ministry;
- Ascertain that the resources engaged in the Ministry are well-used and accounted for;
- Consider the Ministry in the light of its relationship to Baltimore Yearly Meeting;
- Help discern where changes in the Ministry may be required, including consulting with other organizations, host communities, and/or individuals involved;
- Discern when the ministry has changed its course sufficiently to require a form other than continued embrace of the Friend and status as a BYM program; and
- Lay down the embrace and the Ministry.

The Oversight Committee will generally be made up of individuals particularly well-qualified to help with the substantive work of the Ministry. Especially those whose gifts supplement those of the embraced Friend. It may be formed of members and/or attenders of the Friend's Monthly Meeting, though members may be drawn from other Monthly Meetings, CNRM or even a BYM Committee doing related work. Members or former members of Monthly Meeting Finance Committees may serve on such committees and offer financial guidance and oversight. Such Friends will be chosen for their experience and expertise in such matters as overseeing program development and accountability and financial accountability (for budgeting, fundraising, bookkeeping, etc.). The Oversight Committee will serve until laid down by the BYM committee that created it.

The Oversight Committee works on behalf of BYM to ensure that the Ministry is carried out in good order. The Oversight Committee will meet with the Friend quarterly or as appropriate and will consider reports provided by the Working Support Committee. The Oversight Committee and the Ministry and Counsel Committee in carrying out these guidelines. SFC will:

- Review each program to be established under these guidelines to consider the proposed program's financial and other implications for BYM;
- Co-opt a member of the Oversight Committee to serve on SFC;
- Receive reports at least annually from the Working Support and Oversight Committees;
- Review the annual budget of the program;

- Review the fundraising plans and grant applications of the program;
- Approve, review, and coordinate all blanket appeals to the BYM membership using the BYM membership list;
- Receive reports of the funds raised from BYM members through these appeals;
- Work with the program to ensure that the program has adequate liability insurance, as appropriate; and
- Handle all issues concerning tax liability, employment, etc. concerning the program that arise, with help from the Working Support, Oversight, and CNRM committees and other BYM resources (including staff and outside counsel) as needed.

As a program of BYM, BYM will provide administrative support to the program. The program will reimburse BYM for such support.

Currently, a ministry “embraced” through BYM is supported by:

- Giving Friends the ability to make appeals to Friends in the wider BYM, through use of the BYM mailing list<sup>2</sup> ;
- Using discernment to test whether Friends within Baltimore Yearly Meeting feel called to support the ministry by directly providing resources, such as time, money, and energy; and
- Providing a support committee, if BYM Friends are so led, committed under these guidelines to help the Friend either access additional resources as needed
- Discerning in conjunction with an Oversight Committee appointed to work with the Friend that the ministry may need to be restructured or laid down.

Such mailings may not generate enough revenue to support a ministry as planned. This issue needs to be carefully and prayerfully considered in the clearness process and in the choice of members of the Support and Oversight committees. The Support committee is expected to undertake fundraising tasks, and to work with the Friend in pursuing other options if Way does not Open for the ministry.

Whenever travel is required outside the Yearly Meeting, CNRM with the approval of BYM or a Representative Meeting may grant the Friend a travel minute to be endorsed and returned by the Meetings and organizations visited. There are well-established procedures for such instances. (See The Manual of Procedure of Baltimore Yearly Meeting, p. 3 and p. 31.)

To the extent possible, a member of the Working Support or Oversight Committees will be asked to travel with the Friend. If this is not possible, a seasoned Friend may be designated, and asked to both support and guide the Friend in such travels, and to report back to these Committees.

## **CONCLUSION**

Embrace of Friends requires discernment of God’s will. All of these guidelines are subject to Friends’ discernment. These guidelines themselves may be adopted, practiced, and amended, as the Spirit and experience require.

## APPENDIX

### **Outline of steps to be followed by the Individual Friend**

- Pray for greater clarity regarding the leading or concern
- \$ Read and prayerfully consider the resources available to you
- \$ Share your leading or concern with those around you (including members of your Monthly Meeting)
- \$ Learn about seeking discernment through the clearness processCboth by reading and consulting Friends as above
- \$ Ask for assistance from BYM CNRM and/or Ministry and Counsel, as needed
- \$ Seek to identify (with assistance from the Monthly Meeting or CRMN or Ministry and Counsel) experienced persons who can serve on clearness committees
- \$ Meet with the clearness committee and address the questions regarding the nature of the leading or concern, the resources required, the resources available, and the roles and needs (if applicable) of any other organizations, host communities, and/or individuals involved who are not part of BYM.

### **Depending on the outcome of the clearness process,**

- \$ Go back, and seek greater clarity
- \$ Work with the Monthly Meeting, members of the Clearness Committee, and CRNM as appropriate to identify members of the Working Support and Oversight committees either within the Monthly MeetingCor within BYM
- \$ Work with other organizations, host communities, and/or individuals involved (not part of BYM) to clarify their understanding of their roles, needs, and the Ministry, as well as Friends= testimonies and practices.

With the help of the Working Support Committee, develop as detailed a plan as possible to carry out the concernCidentifying what it is that will be done, how it will be done, who will do what, what resources are required, and the time frame (and interim steps within that timeframe and their expected dates of achievement).

With the help of the Working Support committee, assess realistically the resources needed to carry out the concern, the resources available, and plan how to identify and access additional resources as needed.

If clarity is not found, or Way does not open, lay over the concern and prayerfully consider whether, when, and how to proceed.

If additional resources are necessary, apply with your Working Support and Oversight committees to the CRNM (who will consult with Ministry and Counsel and Stewardship and Finance Committees) to be recognized as a program of BYM and to be embraced by BYM.

ONLY IF APPROVEDCat this point “give up or cut back on your day job.”

If necessary, apply to CRMN for a travel minute (well in advance of your intended travel)

Delegate members of your Oversight Committees to serve as co-opted members of CRNM and SFC.

With the assistance of Oversight committee, gather other Friends and participants as appropriate to join you in your service. Be particularly mindful of those you are led to serve.

With the support of your Working Support and Oversight committees, carry out your ministry.

Meet frequently with your entire Working Support committee, as needed with your Oversight committee, and at least annually prepare a report for review by CRNM and SFC.

Continue your spiritual practices and prayerful discernment throughout your ministry.

As God directs, plan for the laying down and/or transformation of embrace into a new phase of development.

Share the fruits of your experience and your ministry with other Friends (including suggestions, if any, for changes in these guidelines, service to other Friends seeking embrace, or whatever other avenues may appear as Way Opens.

## GLOSSARY: DEFINITIONS AND ILLUSTRATIONS

Clarity/Clear      In accord with God's will

Clearness          (as in clearness process, clearness committee)

Seeking to discern the will of God in a given situation through a process of discernment

Covenant          The acknowledgement, claim, and carrying out of the gifts of the Spirit by a gathered community, including ongoing discernment of what God would have them do.

"The faith community's act of acknowledging a spiritual gift, and then decisively claiming the spiritual gift as theirs to steward and exercise are only the first steps in a much longer process of right stewardship. They are the beginning of a COVENANT: a relationship initiated by God, to which the people respond in faith. This covenant relationship will continue as long as the individual being acknowledged shows evidence of the gift being acknowledged and the faith community desires to receive the ministry the gift makes possible. . . . The real work of that covenant [includes] . . . careful attention to the Divine Guide and its messages for oneself and the faith community, regular worship and fellowship with others who have accepted responsibility for the stewardship of similar gifts, a close individual and group examination of one's performance, and the establishment of a relationship with the meeting elders. . . . Lloyd Lee Wilson, *Essays on Quaker Vision of Gospel Order*, p. 104.

"Know the NEW covenant made manifest in your hearts, the Law of God there written and the anointing within you to teach you. . ."

George Fox, *The Power of the Lord is Over All, The Pastoral Letters*, (edited by T. Canby Jones), p. 185:

"Friends, you that are believers in the Light, which is the Life in Christ, and are grafted into him . . . all children in the NEW COVENANT do gather together in the Name of Christ Jesus. . . All these children in the Kingdom...who have their Bread from heaven. . . in the New Covenant do keep their feast with unleavened Bread . . . the Children of God in the New Covenant . . . washed, cleansed and sanctified and . . . [having] the Righteousness of Christ . . . God writes his Law in the hearts and minds of his people.

So in the New Testament they have the Law written in the heart and mind . . . In the New they have the testament and testimony, the Spirit of Christ in their hearts. . . So, the New covenant and Testament is not according to the Old. . . . (Same, pp. 374-6)

"But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put my Law within them, and on their heart I will write it, and I will be their God, and they shall be my people. And they shall not teach again, each man his neighbor and each man his brother, saying 'Know the Lord' for they shall all know me from the least of them to the greatest of them," declares the Lord, "For I will forgive their iniquity and remember their sin no more." Jeremiah 31: 31-34.

"I am the Lord, I have called you in righteousness, I will also hold you by the hand and watch over you, and I will appoint you as a covenant to the people, as a light to the nations, to open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison." Isaiah 42:6

“This is the covenant with them which I myself have made, says the Lord: My Spirit which is upon you, and my words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring,” says the Lord, “from now and forever.” Isaiah 59:21.

Such is the confidence that we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. II Corinthians 3:4-6, NASV.

Discernment Discerning or discriminating between the true and the base, between God’s will and human agency

Embrace To hold close, encircle, accept.

“Embrace” is the term chosen by CNRM at the March 1999 representative meeting to refer to the financial release of Friends through the assistance of Baltimore Yearly Meeting. The term was deliberately chosen for its positive meanings (above) and because it has no history of use by Friends in other contexts (as do terms such as ‘affirmed’, ‘recorded’ ‘recognized’, etc.).

As noted in these guidelines, the term confers no lasting status, and does not add anything to or subtract anything from other offices or conditions (e.g., having a travel minute) to which Friends may be subject.

Gathered Unified, under a new Life and Power

“gathered into the life and raised to a good measure”, “inwardly gathered to the word and gift of grace, from which he [or she] who ministers may receive strength to bring forth what he [or she] ministers.” (*Barclay’s Apology*, p.253, p.258).

“In the gathered meeting the sense is present that a new Life and Power has entered our midst.. We are in communication with one another because we are being communicated to, and through, the Divine PresenceY When one rises to speak in such a meeting one has a sense of being used, or being played upon, of being spoken through.” (Thomas Kelly, *The Eternal Promise*, pp. 75-77.)

Gospel Order God’s orderly [right, good] relationships of all part of creation to one another and to the Creator.

“You may see how the Apostle, after he had convinced people, brought them into the Order of the Gospel... So, as I was moved of the Lord God, to go up and down the nation, to preach the Gospel, then after the Lord moved me to go up and down to exhort and unite, that all people might come into the possession of the Gospel, and the order of it, which is the Power of God... by which all things are upheld and ordered to the Glory of God... It is said in Psalm 37:23, ‘The steps of a good man are ordered by the Lord, that is, by his Power and Spirit’.” George Fox, quoted in Lloyd Lee Wilson, *Essays*, p. 5.

“Establish my footsteps in Thy word, And do not let any iniquity have dominion over me.” Psalm 119: 133.

Hireling Traditional concerns about hireling ministry@ referred to ministers following a profession, rather than being called to minister. As noted, here Friends= support is not intended to provide a livelihood for individuals, but to provide the wherewithal to enable them to carry out specific ministries of limited duration.

“God has shown us the corruptness and unchristian character of this ministry and called us from it. He has gathered us into his own power and life to be a people apart. We dare not join with or hear these anti-Christian hirelingsY Oh, what malice, envy, and fury this has raised in their hearts against us. Although we get none of their wares, in fact, refuse to buy them, knowing they are worthless, they force us to give them money. Because we cannot do it for the sake of conscience, our sufferings have been unutterable.” *Barclay’s Apology*, p. 229.

Leading Prompting from God to act, which requires discernment to identify and discriminate from one’s own desires, miscellaneous mischief, etc.

“Christ has promised that the Comforter, the Holy Spirit, the Spirit of Truth, shall abide with his children forever; shall dwell with them, shall be with them; shall lead them into all truth, shall teach them all things, and bring them all remembrance.” *Barclay’s Apology*, p. 36

“You will cease being forward and acting and speaking from your own natural will and understanding, and will wait to feel this inward seed of life. As it moves, you will move with it, and be actuated by its power...” *Barclay’s Apology*, p. 240.

Ministers	<p>“Those who act, move, and labor in the work of ministry as they are moved, supported, assisted, and influenced by the Spirit of God. Their ministry does not spring from their own strength and ability but according to the gift that they have received.” <i>Barclay’s Apology</i>, p. 233.</p> <p>“They give preference to others and to serving one another in love. They have received freely and give freely.” <i>Barclay’s Apology</i> p. 235.</p>
Ministry	<p>Being called and moved by the Spirit of God to minister to others; being qualified to dispense God’s covenant. “Such qualification as we have comes from GodY who has qualified us to dispense his new covenant—a covenant expressed not in a written document, but in a spiritual bond.” <i>Barclay’s Apology</i>, p. 176, citing 2 Corinthians 3:6.</p> <p>“We are for a holy, spiritual, pure, and living ministry actuated and influenced by the Spirit of God in every step.” <i>Barclay’s Apology</i>, p. 238.</p> <p>“Types of ministry” refers to different types of gifts, including speaking but also giving service (feeding, healing, sheltering, etc.)</p>
Oversight	<p>Overseeing the work of others</p> <p>“We affirm that their work is to instruct, exhort, admonish, oversee, and watch over their brethren more frequently and more particularly than the others... ‘Obey your leaders and defer to them; for they are tireless in their concern as [those] who must render an account. Let it be a happy task for them, and not pain and grief, for that would bring you no advantage’.” <i>Barclay’s Apology</i>, p. 215</p>
Release	<p>Release from the need to earn a living, or from obligations of service to the monthly or yearly meeting, to enable a Friend to carry out a ministry</p> <p>“It is by the light or gift of God that all true knowledge of things spiritual is received and revealed. It is also by the strength and power of these, as they are made manifest and received in the heart, that every true minister of the gospel is ordained, prepared, and equipped for the work of the ministry... Those who have received this holy and unspotted gift have received it without cost and should give it without charge (Matthew 10:8). They should certainly not use it as a trade to earn money. But if God has called any of them from their regular employment, or the trade by which they earn their living, they should receive such worldly necessities as food and clothing. It is lawful for them to accept these as far as they feel allowed by the Lord, and as far as they are freely and cordially given by those with whom they have shared spiritual mattersY As in a physical body there are many members, all contributing to the preservation and composition of the whole, there are also many members in this spiritual and mystical body possessing different gifts of grace and of the spirit.” Robert Barclay, <i>Barclay’s Apology in Modern English</i>, edited by Dean Freiday, The Barclay Press, 1991, p. 171.</p>
Support	<p>To assist or help a Friend carrying a concern</p> <p>“Friends sometimes undertake, or are asked to undertake, tasks which they find challengingY Under these circumstances, they may value the support of a small group of Friends. This could be offered by the body requesting the service or it may be requested by the Friend concernedY The group may need to remind itself that its job is not so much to judge the task as to support the Friend carrying it out.” <i>Quaker Faith and Practice</i>, Britain Yearly Meeting, 12.27.</p>
Travel Minute	<p>A letter from BYM introducing a Friend travelling in the Ministry under a concern. The letter is endorsed [commented upon by the Friends visiting] and copies are made available to the Working Support, Oversight, and CNRM.</p> <p>Travel minutes are renewed annually.</p> <p>See <i>Faith and Practice</i>, Baltimore Yearly Meeting and the <i>Manual of Procedure</i> of Baltimore Yearly Meeting.</p>
Zero-based Budget Item	<p>A line item reserved as a placeholder in a budget, allowing for tracking of funds to be raised but not actually allocated any budgeted funds to the line item.</p>

## REFERENCES

- Bacon, Margaret Hope (ed.) 1994. *Wilt Thou Go On My Errand: Three 18<sup>th</sup> Century Journals of Quaker Women Ministers*. Wallingford, PA: Pendle Hill Press.
- Baltimore Yearly Meeting, *Faith and Practice*
- Baltimore Yearly Meeting, *Manual of Procedure*
- Bownas, Samuel. *A Description of the Qualifications Necessary to A Gospel Minister*, 1989 edition with Introduction by William Taber.
- The Power of the Lord is Over All: The Pastoral Letters of George Fox*. (1989), ed. T. Canby Jones. Richmond, Indiana: Friends United Press.
- Fox, George. 1952. *The Journal of George Fox*, ed. by John L. Nickalls. Cambridge: At the University Press.
- Freiday, Dean (ed.) 1991 *Barclay's Apology in Modern English*. Newberg, Oregon: The Barclay Press.
- Gwyn, Douglas. 1986. *Apocalypse of the Word: The Life and Message of George Fox*. Richmond, Indiana: Friends United Press.
- Grundy, Martha Paxton. 1999. *Tall Poppies: Supporting Gifts of Ministry and Eldering in the Monthly Meeting*. Pendle Hill Pamphlet 347. Wallingford, PA: Pendle Hill Press.
- Hoffman, Jan. 1996. "Clearness Committees and their Use in Personal Discernment."
- Kelly, Thomas. 1966. *The Eternal Promise*. New York: Harper and Row.
- Loring, Patricia. 1997. *Listening Spirituality. Vol. I: Personal Spiritual Practices Among Friends*. Openings Press.
- Loring, Patricia. 1999. *Listening Spirituality. Vol. II: Corporate Spiritual Practice Among Friends*. Openings Press.
- Loring, Patricia. 1992. *Spiritual Discernment: The Context and Goal of Clearness Committees*. Pendle Hill Pamphlet #305. Wallingford, PA: Pendle Hill Press.
- Olmstead, Sterling. 1993. *Motions of Love: Woolman as Mystic and Activist*. Pendle Hill Pamphlet # 312. Wallingford, PA: Pendle Hill Press.
- Stout, Sharon. 2000. "The Relationship of Individual Ministry and Community as Covenant." *Interchange*, March, 2000. Sandy Spring: Baltimore Yearly Meeting.
- Walvin, James. 1997. *The Quakers: Money and Morals*. London: John Murray.
- Wilson, Lloyd Lee. 1993. *Essays on the Quaker vision of Gospel Order*. Burnsville, North Carolina: Celo Valley Books.
- Woolman, John. 1961. *The Journal of John Woolman and a Plea for the Poor*. Secaucus, New Jersey: The Citadel Press.

## NOTES

<sup>1</sup> Traditional concerns about "hireling ministry" (see glossary) are not in opposition to this usage, as Friends' support is not intended to provide a livelihood for individuals, but to provide the wherewithal to enable them to carry out specific ministries of limited duration. In the agrarian past, such support often took the form of tending Friends' farms while they were traveling in the ministry. This process seeks to update that practice to the present. In this context, it is noteworthy that Britain Yearly Meeting Quaker Faith and Practice encourages Friends to apply to the Monthly Meeting funds for Sufferings for support in service (13.16).

<sup>2</sup> SFC has drafted guidelines regarding the use of the mailing list for programs to carry out the ministry of embraced Friends. Such a program would have access to the mailing list each year at specified times. The timing of appeals for funds would be coordinated by SFC so that individual Friends would not be inundated with appeals from BYM. However, such programs would be free to create mailing lists identifying supporters who had donated money or other resources in the past, and could continue to send these supporters multiple mailings within the year. SFC would not coordinate these mailings.