

Quakers in Aotearoa

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Being a Quaker is a way of living based in the discovery that we can, singly or together, be in the presence of the Spirit, or God, in all simplicity without words, forms or liturgy.

This booklet tells of this discovery and outlines the responses of the Religious Society of Friends, Te Haahi Tuuhauwiri, (Quakers) to many challenges met and further discoveries made, from the time of its founder George Fox until the present time.

It is an introduction only; enquirers are welcome to experience at first hand for fuller understanding, the Quaker way of life, worship and action. (See final page of booklet for list of Meeting Houses and contacts.)

OUR NAME

Our formal name in this country is: The Religious Society of Friends in Aotearoa New Zealand, Te Haahi Tuuhauwiri. Our name in Maori was gifted to us by the Maori Language Commissioner. The name reflects the idea of ‘Quaker’, an early nickname for Friends who trembled at the moving of the holy spirit. It means ‘the faith community that stands shaking in the wind of the Spirit’.

“Quaker” is acceptable and is widely used.

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NOTE: Most quotes in this booklet are from two references: the 1995 anthology *Quaker Faith & Practice: The Book of Christian Discipline of the Yearly Meeting of the Religious Society of Friends (Quakers) in Britain*. (This source will be referred to as QF&P); and from the *Quaker Handbook: The handbook of practice and procedure of the Religious Society of Friends (Quakers), Yearly Meeting of Aotearoa / New Zealand, Te Haahi Tuuhauwiri, November 2000*. (This latter will be referred to as QH.)

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FAITH

At the very centre of our Quaker faith lies the conviction that there is “that of God” in everyone. We often call this “the Inner Light” that exists in us all and was exemplified in Jesus. It follows then that every person is to be treated at all times as precious ‘in God’s sight’; this understanding forms the basis for living our lives.

Everyone can have direct guidance from the goodness and power that most of us call ‘God’. From experience we know that every person can become aware of the ‘Inner Light’, ‘the Inner Light of Christ’, ‘that of God within’. God can communicate with anyone, at any time and in any place.

Friends come together to worship in silence; we find unity in the divine presence that the meeting shares at these times, despite variations in how we may speak of what we each experience. We are united when we worship and when we act in faith.

“Words must not become barriers between us, for no one of us can ever adequately express the truth about God. Yet words are our tools and we must not be afraid to express the truth we know in the best words we can... truth cannot be confined within a creed. We must trust that faith is robust, compassionate and ‘not quick to take offence’, and that

the Spirit which gives the words is communicated through them... In the Religious Society of Friends we commit ourselves not to words but to a way.”

From Introduction. QF&P pp13&17



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MEETING FOR WORSHIP

The centre of our religious life as a community is the Meeting for Worship. We meet in attentive silence and expectant waiting for the leadings of God in this time of spiritual nourishment and empowerment. The sense of divine presence can be both infectious and a great delight.

Our Meeting for Worship is very simple. We go into the room, sit anywhere and settle quietly. The meeting starts for each person when they enter into the silent waiting. No one person officiates. All present share responsibility for the worship, whether by their silence or by spoken ministry, song or prayer or a reading. The meeting ends when an appointed Friend shakes hands with a neighbour. Everyone is welcomed, visitors are invited to introduce themselves if they wish, and notices are given.

“Friends, meet together and know one another in that which is eternal, which was before the world was.”

George Fox. 1657. QF&P 20.35

Speaking in our meetings is not pre-planned. We are advised to ‘come with heart and mind prepared’. If prompted by the Spirit, anyone may offer ministry that arises from the depths of our worship and personal spiritual experience. There may be praise, a personal spiritual experience shared, spiritual challenge, explanation, discovery. The pattern of our Meetings for Worship is unpredictable.

We hold other Meetings for Worship at particular times, for decision making, mutual support, celebration and inspiration.

Our weekly Meetings for Worship are usually held on a Sunday, but may be on any day. We do not regard one day as more holy than another but try to be aware always of the divine presence. And as God’s spirit may be experienced everywhere we attach no special sanctity to any building. We aspire to make no division between religion and everyday life.



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AUTHORITY

Our primary authority is God's spirit within and beyond ourselves; in the here and now, in the experience of the Religious Society of Friends through its history, and in the experience of many other people of religion. While Quakerism is rooted in the life and teachings of Jesus, we are open to learning from other faiths. It is the Light within both the individual and the group that enables us to discern the true path.

The authority of individual experience is balanced by the authority of the experience of the worshipping group that offers a gentle discipline by seeking to discern, corporately, the leading of the Spirit.

“I saw that there was none among them all that could speak to my condition. And when my hopes in them and in all people were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh then, I heard a voice which said, ‘There is one, even Christ Jesus, that can speak to thy condition,’ and when I heard it my heart did leap for joy.”

George Fox. 1647. QF&P 19.02

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ORIGINS

Quakerism began in England in the middle of the 17th century. That country was in political and religious turmoil. The Bible had not long been in common circulation in English translation and was widely read and quoted. All authority was being questioned and the country was seething with new ideas. Our Society began as part of a wide movement seeking a new religious basis for all authority. Seekers felt that the church had lost touch with the real aims of Christianity and was bogged down with regulations and vested interests.

Independent preachers found ready audiences; one such preacher was a young man, George Fox, who soon became a powerful orator, attracting crowds as he travelled. George Fox's enthusiasm and passion were infectious. He did not initially intend to found a new sect. He believed he had rediscovered original Christianity and that

people were free to move beyond the institutional limits of any church. However, George Fox's message that we do not need priests or a church to feel the presence and 'voice' of God was regarded with utmost suspicion by the authorities of the time. He and his friends suffered beatings and imprisonment for their convictions. Some even underwent torture and martyrdom in England and in the 'New World.' These experiences led to the need for a degree of organisation, mainly to assist Friends who were being persecuted, and their families. Thus the Religious Society of Friends came into being.

Many gifted people, such as Margaret Fell who has been called the Mother of Quakerism, and the 'Valiant Sixty' (travelling preachers), helped George Fox to spread the simple message that every person has the capacity to experience directly the spirit of God. The records and writings of early Friends still inspire

modern Quakers. We aspire in our own lives to be true to the calling of the Spirit that led early Friends to live, work, teach, prophesy and face death as they did.

“The life of a religious society consists in something more than the body of principles it professes and the outer garments of organisation which it wears... the springs of life lie deeper, and often escape recognition. They are to be found in the vital union of the members of the society with God and with one another, a union which allows the free flowing through the society of the spiritual life which is its strength.”

William Braithwaite. 1905. QF&P 10.04

Our Society does not impose rules upon its members. We try to act upon the leadings of God's spirit, individually and as a community. Our over-all desire is to bring about here on earth what the New Testament calls the reign of God.



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FAITH IN ACTION

In seeking guidance for action we try to “Listen... to the promptings of love and truth” in our hearts’ to find the leadings of God. George Fox said “be patterns, be examples” and “let your lives speak”.

When they have a particular decision to make, Friends are encouraged to ‘hold it in the Light’. We can also seek clearness on what is right by taking it to the community of Friends for their support and guidance through a worshipful silence and time of sharing.

Friends’ responses over the years to what they have understood collectively to be God’s will in facing the situations and challenges of life, have come to be known as ‘Testimonies’, which are developed through corporate insights at different times and places.

Being guided by these testimonies, we may be led to act in ways that run counter to society’s norms or expected behaviour, for example our refusing military conscription and perhaps thereby becoming prisoners of conscience. We express the testimonies either in individual or corporate action. Decisions on group action are made in a meeting for worship setting.

“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 that is pure and holy, may be guided; and so in the light walking and abiding, these things may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life.”

From an epistle issued by a meeting of elders at Balby, Yorkshire. 1656. QF&P 1.01

We are called to seek a way of living that affirms the wholeness and sacredness of life, the Spirit and the universe. Therefore we hold ‘testimonies’ which give witness to this understanding that God is all-encompassing.

“True godliness don’t turn men out of the world but enables them to live better in it and excites their endeavours to mend it.”

William Penn. 1682. QF&P 23.02



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TESTIMONIES

Our testimonies come under the following general headings, although there are often overlaps:

Testimony to Equality

This category includes social Justice, which overlaps also with the Peace testimony.

Friends treat all people as equally precious to God. We prefer to address them by their names without titles. We recognise the equal worth and rights of all regardless of race, age, gender, socio-economic status, sexual orientation, or any other artificial distinction.

“Particular gifts are brought to our religious life from the struggle of gay and lesbian Friends, in the face of oppression, to find and express their faith. We need the spiritual gifts which are unique to each individual’s personality and experience. We give thanks for all our gifts and service.”

From Yearly Meeting Statement of Reconciliation, 1992. QH. Appendix

We regard the Treaty of Waitangi as a foundation document and advocate its honouring as a vital basis for justice in Aotearoa New Zealand.

Quakers worldwide have a long tradition of working to improve the conditions of prisoners in jails, prisoners of conscience, people suffering from mental disorders or intellectual disabilities, those in refugee camps, conscientious objectors, and all who suffer unjustifiable restraints on their freedom and basic human rights.

We work towards changing unjust structures and laws, discrimination, slavery and exploitation, torture and deprivation. We try to relieve the suffering that injustice causes. Friends take an active part in restorative justice processes.



Testimony to Peace

Friends' Peace Testimony arises from the understanding that there is “that of God in every one” and

that war is contrary to the life and teachings of Jesus.

Early Friends recognised that they must seek to bring about God's will without the use of force or violence. Quakers have refused to take part in war and preparation for war; we oppose the culture of militarism and the social and economic distortions that it causes. In a broader sense the peace testimony also includes the need to work against unjust structures of society and any form of oppression; and aims to remove such causes of grievance and unrest.

Friends have a long history of mediating between parties in conflict and promoting world-wide economic and cultural development on a basis of

self-determination and dignity.

A full testimony to peace includes concern for creation and the environment. We seek to live in harmonious relationship with the many life-forms and diverse riches of our planet, and to commit ourselves to live as part of earth's systems, not as their proprietors. Responsible living means choosing not to waste, exploit or destroy. We have reverence for life and a sense of the splendour of God's continuing creation.



“We totally oppose all wars, all preparation for war, all use of weapons and coercion by force, and all military alliances; no end could ever justify such means. We equally and actively oppose all that leads to violence among people and nations, and violence to other species and to our planet... We are not naïve or ignorant about the complexity of our modern world and the impact of sophisticated technologies - but we see no reason whatsoever to change or weaken our vision of the peace that everyone needs in order to survive and flourish on a healthy, abundant earth.”

From Statement on Peace 1987 made by the Yearly Meeting of Aotearoa/New Zealand. QH. Appendix

Testimony to Simplicity

Our Testimony to Simplicity rests on the belief that we should endeavour to live our lives from the divine centre which we refer to as “That of God” in every person.

“Friends seek an inner stillness in worship and in personal spiritual life and a simplicity which lets go of inessential commitments in order to be truly centred.”

QH 2.4.5

We endeavour to live our lives simply to counteract the many distractions of contemporary life. Greed and materialism is rife therefore we ask ourselves, “What do I need?”, not, “What do I want?”

The serious inequalities between rich and poor nations cause the deprived to suffer dire poverty, unemployment and ill health, which often lead to violence. We wish to work towards sustainable living for all and acknowledge that to achieve this we must simplify our life-styles and make lower demands on the world’s resources.

Simple living avoids over-indulgence and slavery to fashion; it requires a responsible attitude to alcohol and drugs of any kind.

Simplicity has its own beauty; it does not exclude artistic creativity, which is a deep human need and can be an expression of the divine.

Testimony to Integrity

As we live our lives, our expectation of ourselves as Quakers is that we will tell the truth, speak plainly, and be honest in all our dealings. We seek to honour our financial responsibilities and commitments as family members and as citizens. We have traditionally refused to swear oaths, for example in court, as this would suggest we have a different standard of truth at other times. In place of an oath we make an affirmation.

The philosopher Voltaire said that William Penn’s Treaty with the ‘Indians’ was the only treaty never sworn and never broken.

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WRITTEN GUIDES

On the subject of gambling and speculation, we quote from Baltimore Yearly Meeting's Faith & Practice 1988:

“The Religious Society of Friends continues to bear testimony against betting, gambling, lotteries, speculation, or any other endeavour to receive material gain without equivalent exchange, believing that we owe an honest return for what we receive.”

QF&P 20.62

For our guidance and encouragement there are two books that we regard as ‘books of discipline’.

Quaker Faith and Practice, the book of Christian discipline of the Yearly Meeting in Britain 1995 edition, includes a valuable collection of extracts from writings and records of Friends over the past four centuries, and Advices and Queries. It draws on sources beyond Britain, including Aotearoa NZ. Our Yearly Meeting is publishing, in 2003, its own collection.

The Quaker Handbook of Practice and Procedure of the Religious Society of Friends, Yearly Meeting of Aotearoa NZ, Te Haahi Tuuhauwiri, was last published in 2000. It describes how we organise and maintain our Society, and is updated periodically.

We also often refer to a short text called Questions and Counsel which is part of the Quaker Handbook but is also available separately.

The Bible is regarded by many Friends as the most important printed source of inspiration, but not as the only one and not as the literal ‘Word of God’. We interpret the Bible liberally and welcome biblical scholarship. We look for the Spirit that inspired the original texts. Divine revelation is not confined to the past. While quotations from the Bible may illuminate a truth for us, Friends would not use them to prove a truth or as a final test of right conduct, but would take them into account when seeking for direct guidance from God.

“Our house being a place open to entertain ministers and religious people at, one of George Fox’s friends brought him hither... And he said,... ‘You will say, Christ saith this, and the apostles say this, but what canst thou say? Art thou a child of Light and hast walked in the Light, and what thou speakest, is it inwardly from God?’... And I cried in my spirit to the Lord, ‘We are all thieves, we are all thieves, we have taken the Scriptures in words and know nothing of them in ourselves’... And I did as the apostle saith, I ‘received the truth in the love of it’.”

Margaret Fell. 1694. QF&P 19.07. Extracts

Through our faith and practice we try to live our theology.

Creeds

Quakers have strong principles based on their faith but do not formulate them into a creed as a statement of faith or as a test of membership. We have found that precise definitions are not adequate. We are wary of debating abstract ideas and theories that are not directly connected with life and which early Friends called ‘notions’. Experience of God is beyond description; no one can speak for God, but we can share the calls or messages that come to us when we feel the presence of God.

Friends are open to ecumenism; we willingly, as a Society, join ecumenical bodies that do not require of us a credal statement.

Jesus

Friends’ views may vary from regarding Jesus as uniquely God incarnate, to seeing him as a man who allowed the Inner Light, or God, to shine forth from him and guide his entire life.

Such Friends see Jesus’ readiness to die rather than defend himself or be defended, as fully in keeping with his life and teachings in which Quakerism is rooted. The Spirit that moved Jesus is still with us today.

“Priesthood of all believers”

Everyone is able to commune with God without need of an intermediary. All Friends are both ministers and laity. Our ministries will be expressed in different ways; silent and vocal ministry during worship; and as service to, for and on behalf of the Meeting.

Sacraments

Early Friends made the discovery that it is possible to experience God's presence without the use of outward or material symbols. Every day and every place can be felt as sacred, for God is there; every meal can be a communion in the presence of God. Therefore Friends do not practise such sacraments as baptism and communion as many churches do. No professional priest or minister is needed at times of marriages and funerals. We gather together in the presence of God and minister to each other as the Spirit leads.

“In silence, without rite or symbol, we have known the Spirit of Christ so convincingly present in our quiet meetings that his grace dispels our faithlessness, our unwillingness,

our fears, and sets our hearts aflame with the joy of adoration. We have thus felt the power of the Spirit renewing and recreating our love and friendship for all our fellows. This is our Eucharist and our Communion.”

London Yearly Meeting. 1928. QF&P 26.15

Quakers, Science and Technology

Friends have no difficulty with reconciling scientific views of the origin and future of our species and our planet, with mythological accounts in Biblical, Maori and other creation stories.

Our Society has had a tradition of asserting that scientific discovery is a friend of truth. It is what human beings do with those discoveries that is crucial to our future and that of the planet.

Many Friends are engaged in scientific fields. Throughout the history of the Royal Society, Quaker scientists have been among those appointed Fellows. One of the first two women appointed was a Friend, Kathleen Lonsdale, a crystallographer, in 1945. Quaker scientists in Aotearoa NZ include Francis Dry 1891-1979, who first bred 'Drysdale' sheep; and Helen Hughes who was the first Parliamentary Commissioner for the Environment.

The concept of evolution only enhances a sense of wonder and awe at the intricacies and beauty of the creative process. We see that humanity can evolve towards each person developing their full God-given potential. We are optimistic, but Quakers also take action to encourage our species to stop dominating and exploiting other species and the environment. Technology must be guided by ethics and reverence for the whole of God's creation.

“I have learned, as a scientist, how much I don’t understand. I have learned too that when a scientist encounters two apparently irreconcilable ideas, these are the stepping-stones to new knowledge.”

Kathleen Lonsdale. 1962. QF&P 26.23

“We affirm Science as a search for Truth: We call for recovery of the integrity of science. It should not be reduced to the pursuit of short-term goals while unacceptably risking our natural and social environment:... We oppose patenting of life-forms and genes: Scientists must always remain aware of the possible long-term effects of their work. We should consider our

individual responsibility and work cooperatively to develop ethical standards that temper knowledge with wisdom.”

Parts of a statement from a seminar at Friends’ Settlement in November 2001, “Quakers, Science & Ethics”

Life after Death

Friends’ views will vary on this subject. We do not know what form if any, life after death might take. Each of us is free to conceive of death as an end to consciousness as we know it, as the continuation of our spiritual life or as a new beginning. We can have a sense of immortality in memories of departed people who have affected our lives, and the spirit in which they lived and worked among us. Love has a timeless

quality. The Inner Light, personality and teachings of Jesus were not destroyed by his death.

People can experience ‘heaven’ in this life by discovering and creating love, kindness, courage and truth. We feel that we are called to work for the reign of God on earth, therefore we do not need to dwell on an after-life.

“For death is no more than a turning of us over from time to eternity. Death, then, being the way and condition of life, we cannot love to live if we cannot bear to die... Death cannot kill what never dies. Nor can spirits ever be divided that live in the same Divine principle, the root and record of their friendship.”

William Penn. 1693. QF&P 22.95

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MINISTRY

We all share in the ministry. The responsibilities which other churches delegate to a hierarchy or priest/minister are shared in Quakerism.

Each Meeting maintains its worshipping community or communities, by encouraging spiritual growth and exploration, and pastoral care. Opportunities are provided for study, sharing new thought, spiritual nurture, learning and teaching about Quaker history, faith and practice. In a caring community individual and collective concerns can be fostered.

“It was said of the early Christians, ‘Behold, how they love one another.’ Could this equally be said of us?... Surely the nurturing of relationships and the response to their breakdown will arise from the willingness of

each of us to enter with imagination and love into one another’s lives. Our extreme busyness, and the pressure and tension of modern life, make it at once more necessary and at the same time more difficult that our meetings should become living and loving communities.”

June Ellis. 1986. QF&P 10.11

“Our life is love, and peace, and tenderness; and bearing one with another, and forgiving one another, and not laying accusations against another; but praying one for another, and helping one another up with a tender hand.”

Isaac Pennington. 1667. QF&P 10.01

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CHILDREN & YOUNG PEOPLE

We are all, irrespective of age, part of the family of Friends and may take part in worship, business and social events.

“Through their presence in worship children and adults minister to one another.



The natural noises of a young baby are not normally felt to disturb worship, and meetings should encourage parents to bring their babies into worship.”

QH 7.1.1

“Nurture the children who are in trust to you from God. As they develop in body, mind and spirit their needs will change. They may be led along paths you had not anticipated. Are you aware of the example you set for your children?”

QH 1.5: Questions & Counsel. D16.

We encourage children to grow in spiritual experience and confidence. We aim to give our children and young people access to our religious heritage yet not to indoctrinate them. Friends see

spiritual education as a life-long process of nurturing the divine within us.

“I do not know the course I am to run, all is hid in mystery, but I try to do right in everything... Look up to true religion as the very first of blessings, cherish it, nourish it and let it flourish and bloom in my heart; it wants taking care of, it is difficult to obtain. I must not despair or grow sceptical if I do not always feel religion. I felt God as it were, and I must seek to find God again.”

Elizabeth Fry aged 17. 1798. QF&P 26.40

For children present at Meeting for Worship, lessons, activities and/or child care are provided during some part of the

Meeting time. Young people also have their programmes.

A residential gathering is held annually for Junior Young Friends (school years 9-11). Young Friends (school year 12 upwards) hold a week-long annual camp during which they may share in a service project.

There are opportunities for young adult Friends to give service to Friends’ work, and to attend international gatherings.

“The purpose of a Young Friends camp is to create an unforgettable experience, which comes partly from things like epilogue and Meeting for Worship, and perhaps most from discussion and the deep friendship and love that is experienced there.”

Report on YF camp 2001 by Avon Pugmire.

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STRUCTURE

Regional groups of Friends meet usually once a month for business.

These groupings are called Monthly Meetings and include worshipping groups of varying sizes within the compass of each Monthly Meeting area.

The Monthly Meeting for Business is autonomous with regard to responsibilities such as membership, pastoral care, local finance, care of property, local outreach, local action relating to our Testimonies (for Equality, Peace etc.)

The Monthly Meetings together form the Yearly Meeting, so-called because it meets annually to work through our national business and wider concerns.

Annual reports from all Monthly Meetings and Yearly Meeting Committees are available to Friends, and after Yearly Meeting

the Minutes and Epistle are sent out. The Epistle is a message addressed to “All Friends Everywhere”. Yearly Meeting is a time of steady work, inspiration and enjoyment of being together from all over the country.

All Friends may attend the Yearly Meeting. It is the final decision making body for the Religious Society of Friends, Te Haahi Tuuhawiri, in Aotearoa NZ.

The Friends World Committee for Consultation (FWCC) consists of most of the Yearly Meetings in the world, and aims to promote communication and co-operation between Friends of varying tradition, culture and country.

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DECISION MAKING

Quaker business is conducted within a Meeting for Worship. We meet in silent worship to seek guidance of the Spirit. All present take part in this seeking, by their silence or their spoken contributions.

The Meeting appoints for a fixed term a ‘Clerk’ who guides proceedings by presenting the business, and watching over deliberations. When a decision is made, the Clerk writes a minute which is then agreed in the meeting. We seek for unity rather than unanimity and do not vote.

Each Meeting appoints Friends to carry out the tasks and concerns of the Meeting. Yearly Meeting also appoints individuals and committees to work on a national scale. The Yearly Meeting Clerk(s) keep Monthly Meetings informed, through a monthly letter, of questions, opportunities and other matters needing decision.

“When Friends come together to consider business and to make decisions, we are seeking in a spirit of worship to find the way in which God would lead us. Just as in silent worship we trust that, through the centred attention of all present, the group will move towards inward truth and depth, so we trust that, in a meeting for worship for business, the group seeking guidance will find it.”

QH 3.1.1

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FINANCES

Monthly Meetings are funded directly by their members. Yearly Meeting expenses are met by contributions from Monthly Meetings.

Visitors and enquirers are a welcome part of our Meetings for Worship. Explanatory pamphlets are available for newcomers, and after the Meeting there is opportunity to chat with Friends, ask questions and share thoughts if desired.

We acknowledge that for us Quakerism is our choice, but for others there may be other paths. Therefore we try to avoid exerting any pressure or over-encouragement on anyone.

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OUTREACH

We circulate information about our Meetings in various places; we use media advertisements to give general information about our faith and practice; we offer news and information to reporters and journalists; we publish books, pamphlets, newsletters; and we have a website: www.quaker.org.nz

“We are all at different stages along the path and we express our spirituality in different ways. The insistent questioning of the seeker, the fire of the rebel and the contribution of the more reflective thinker all hold a place among us.”

QH 5.7.8

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BECOMING A MEMBER

After attending Quaker meetings for some time, and feeling led to this point in their spiritual journey, a person might consider becoming a member of the Religious Society of Friends, Te Haahi Tuuhawiri.

Before asking for membership one needs to understand and desire to become part of the faith heritage and current practice of our Religious Society and be willing to accept the responsibilities of membership. Applying for membership implies a commitment to the Quaker community and its work.

“Membership, therefore, is seen by many as a form of discipleship. We ask for no affirmation of doctrine or outward observances. Nevertheless, those wishing to join the Society should be

aware of its Christian basis... Our testimonies reflect the Society’s corporate insights, and a respect for these is expected, even though precise agreement on every point is not required.” QH 4.9.4



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THE QUAKER SETTLEMENT

The Settlement is a Quaker residential and educational community at Whanganui. Settler houses surround communal buildings where seminars are held. The Settlers manage the care of the 7.5 hectares of land, the buildings

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SUMMER GATHERING

and the day by day activities. A Board, representative of all Monthly Meetings and Settlers, is legally responsible for governance.

The Quaker programme run at the Settlement involves 10-12 events annually, planned to enhance the individual and/or collective life of Friends and attenders in Aotearoa NZ.

The communal facilities are widely used by Quakers and non-Quaker groups as a seminar or retreat centre.

Friends and friends of Friends of all ages are welcome to these mid-summer residential camps which are for families and individuals to get to know each other on a deeper level and have fun in a Quaker setting. Opportunities are provided for serious discussion and study as well as for light-hearted activities. Special programmes for children of different age groups enable parents to join in with adult activities for part of each day.

Each year the gathering is organised by a different Monthly Meeting, ensuring that the event takes place within reach of Friends of different localities. To keep costs down, participants are expected to share in the work involved in running the gathering.

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WIDER QUAKER FELLOWSHIP

The Wider Quaker Fellowship is a Quaker based worldwide spiritual network that functions in individual countries but shares resources. Communication is mainly by correspondence. The Fellowship enables interested people who may have another religious affiliation, or none, especially rural and isolated people, to have an association with the Religious Society of Friends. Our Yearly Meeting appoints a convenor for Aotearoa NZ who distributes articles and letters, and corresponds with those on the mailing list. There are no conditions for membership of the Wider Quaker Fellowship. Costs are partly met by voluntary contributions from the participants. The contact address is on the website (see below).

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FURTHER READING

Reading material can be obtained from local Friends' Meetings. Most have a Meeting library. Some addresses are given below.

Books about the Religious Society of Friends (Quakers), Te Haahi Tuuhauwiri, can be borrowed from Public Libraries, and can be purchased from Quaker Book Sales through our website.

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CONTACT ADDRESSES

- 1 Our Quaker website can be found at www.quaker.org.nz
- 2 Local Telephone Directories usually contain an entry and contact number. Look under: Quakers, Religious Society of Friends, Friends, or Society of Friends.
- 3 Further Information and also local contacts can be obtained from Convenor, Outreach Committee, c/o 115 Mt Eden Road, Auckland 1003.
- 4 Meetings for Worship: There are eight Meeting Houses sited on the following page (these are not postal addresses).

To contact Friends in centres without a Meeting House, try the telephone directory, or write to:

The Convenor
Outreach Committee
c/- 115 Mt Eden Road
Auckland 1003

Friends Meeting House
113 Mt Eden Road
Auckland

Friends House
Palm Beach
Waiheke Island

Friends Meeting House
256 Wicksteed Street
Whanganui

Friends Meeting House
227 College Street
Palmerston North

Friends Meeting House
7 Moncrieff Street
Wellington

Friends Meeting House
30 Nile Street
Nelson

Friends Meeting House
72 Cresswell Street
Burwood, Christchurch

Friends Meeting House
15 Park Street
Dunedin

“And this... a charge to you all in the presence of the living God: be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.”

John Woolman. 1764. QF&P 23.16

“May we look upon our treasures, the furniture of our houses, and our garments,
and try whether the seeds of war have nourishment in these our possessions.”