

SECTION 2: PRACTICE

Part 1 - The Local EFC-MA Church

The Evangelical Friends Church Movement

- 1. Evangelical Friends.** The denomination of the Evangelical Friends Church is composed of affiliated Evangelical Friends Yearly Meetings around the world. The bond of union is maintained through meetings of Evangelical Friends Church Leaders; the recognition and transfer of membership between Yearly Meetings; and through joint participation in missions, disciple-making, church-planting and other ministries. Each Yearly Meeting is independent in the transaction of its business but is also connected via membership in national and international Evangelical Friends Church groups, such as EFC-NA and EFC-I (Evangelical Friends Church—North America and Evangelical Friends Church—International).
- 2. The Form of Government.** One of the things that unites Friends is the conviction that Jesus Christ is the head of the Church and dwells in all believers. He desires to enlighten and to give guidance so that believers may do His will. As the head of the Church, Jesus confers gifts of ministry on members of the body which are to be used for making disciples and building up the Church. Members have equal rights, privileges, and responsibilities as they exercise their giftedness in faithfulness to Jesus, the head of the Church and in unity with one another. Friends practice a theocentric form of government with all Friends participating equally to discern and fulfill God's leading.
- 3. A Friends Church.** A Friends Church is made up of Christians freely united by their faith in and their commitment to serve Jesus Christ. They worship together, nurture one another, serve one another and the world around, and maintain their public witness to Jesus Christ and His Kingdom. A Friends church seeks to follow the *Faith and Practice* while exercising mutual submission in relationship with the other churches of the Yearly Meeting. It participates in the shared ministries of the Yearly Meeting while living out the fullness of Christ's life through the values of the Friends movement. An EFC-MA congregation with a fully established membership can be recognized as a local church that is expected to be self-supporting, self-multiplying, and self-governing as it carries out its mission of making disciples under the leadership of Christ through its pastor and its Elders Board.
- 4. Admission to Membership.** The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the teachings of the Gospel as held by Evangelical Friends (Page 8).

5. **Leadership.** Positions of leadership in the Friends Church are opportunities to serve Christ's church given to individuals who are recognized for their giftedness within the body. Every member has unique gifts to contribute to Christ's local body of believers and to its ministry. All members have equal value and opportunity to speak into the business and function of the local church. There are no distinctions in the rights, privileges, or responsibilities of the members because of sex, race, or ethnicity.

6. **The Business of the Church.** Friends are encouraged to carry out their business in the framework of worship during business sessions. All members are urged to participate in the business of the church. This organizational pattern is designed so that members will develop and exercise their gifts in personal ministry and seek God's will together. The local Elders Board represents the local church between business sessions and is authorized to take any action that is necessary in the interest of the church.

The Organization of the Local Church

GENERAL OVERVIEW:

1. The Purpose of the Local Church

- a. The local church exists to fulfill The Great Commission (Matthew 28:19-20) in the spirit of the Great Commandment (Matthew 22:37-40). This is accomplished through (5) basic activities:
 - i. Worship
 - ii. Community/Fellowship
 - iii. Stewardship
 - iv. Outreach/Evangelism
 - v. Spiritual Formation/Discipleship/Leadership Development

2. Church Plants vs. Mission Points

- a. EFC-MA has two types of entities it establishes: church plants and mission points.
 - i. Church Plants intend to eventually fulfill all (5) purposes of the church once fully established
 - ii. Mission Points tend to focus on one or more of the (5) purposes of a church and thereby serve the church and the world but fulfill a slightly different role than a church

3. Becoming a "Full Church"

- a. Each church plant aspiring to reach "full church" status must become the following:

- i. **Self-Governing** – Establish a simple organizational structure to fulfill the 5-fold purpose of the church
 - 1. Worship
 - 2. Community/Fellowship
 - 3. Stewardship
 - 4. Outreach/Evangelism
 - 5. Spiritual Formation/Discipleship/Leadership Development
 - ii. **Self-Supporting**
 - 1. Meet all their ongoing financial obligations
 - 2. “Tithe” back to EFC-MA on a regular basis as part of the partnership and covenantal relationship with other Friends churches who are part of EFC-MA
 - iii. **Self-Multiplying**
 - 1. Have a strategy in place to make disciples who make disciples in the local church and around the world
 - b. In addition, a “full church” will identify with other EFC-MA churches in the following (3) areas
 - i. **Theologically** by affirming our theological beliefs as stated in Faith and Practice
 - ii. **Practically** by serving alongside other EFC-MA churches in areas such as student ministries, church planting and global missions as well as attending regional gatherings (i.e. Ministry Conference, Pastors Sabbath Retreat, Leadership Retreats, etc.)
 - iii. **Financially** by contributing to our unified budget for ministry locally and globally.
- 4. **Declining Churches** – A church is intended to exhibit the qualities listed above of a “full church” as long as it exists. If a local church is substantially weakened and no longer functioning properly, action may be initiated by either the EFC-MA Elders Board or the local church to consider the advisability of coming under the supervision of another local church, the Home Missions Board, or a committee established by the EFC-MA Elders in an attempt to bring renewal and revitalization back to the local church. In such a case, the EFC-MA Elders Board appoints a committee to assess, in cooperation with the local church or a committee appointed by it, to determine whether such action should be taken. If, by common agreement and official action of the local church, the change appears to be in order, the sponsoring body then assumes supervision of the church as outlined above.

The new status continues until action to reverse the status is again appropriate. However, if a common agreement cannot be reached, the EFC-MA Elders Board may proceed with the above action.

5. **Church Mergers** - When it is proposed that two or more local churches merge to form one new local church, the proposal is given full and careful consideration by the churches involved. When, after consultation with the Lead Superintendent, each of them has taken official action to approve the union, the Lead Superintendent carries their request to the EFC-MA Elders Board.
 - a) If one or both churches is a new church, the Elders Board should seek the agreement of the sponsoring body, if applicable.
 - b) When approval has been secured from the EFC-MA Elders Board, the churches proceed to unify their business sessions, their officers and ministry teams, their services, and their holdings at the time and in the manner which seems best to them in their situation.
 - c) They then consult with the EFC-MA trustees regarding proper adjustment or disposal of real estate and other assets. The merged church chooses the site and facilities best adapted to its need and the name by which it is officially to be known.
 - d) Membership of the churches merging is transferred in its entirety to the new merged church.
 - e) A merger with another local church in EFC-MA is not considered a closure, and the assets remain with the merged congregation. However, a merger with a church outside of Friends or with a church desiring to become independent is considered a closure.

6. Closing Churches

- a. **EFC-MA Initiated-** The EFC-MA Elders Board has authority, when cases of irregularity of procedure or deterioration of status (see “full church” above) appear in the affairs of a local church, to make careful investigation through its officers or an appointed committee.
 - i. In such cases, effort is made to help the local church maintain its active relationship with EFC-MA and its community.
 - ii. When such a church is judged by the board to be no longer effective or to be so irregular in its cooperation with EFC-MA programs that continuance is unwarranted, the EFC-MA Elders Board has the authority to:

1. Advise the local church that its relationship with EFC-MA is being terminated
 2. Dissolve or discontinue the local church
 3. Merge the local church with another church.
 4. The final determination regarding the relationship of the church to EFC-MA, as well as the disposition of the property and assets, will be made through agreements between the local church and the EFC-MA Elders Board under the advice of the EFC-MA Trustees.
- b. **Local Church Initiated-** In the event a local church decides to discontinue or disaffiliate with EFC-MA, it shall inform the Lead Superintendent in writing of its decision.
- i. The Lead Superintendent, after consultation with the church leadership, shall pass along the request to the EFC-MA Elders Board.
 - ii. The Board will appoint members to consult with the church for the purposes of continued relationship and/or reconciliation with the Yearly Meeting.
 - iii. If the church desires to continue its stated course of action, the church will communicate its desires to the Lead Superintendent or EFC-MA Elders.
 - iv. The final determination regarding the relationship of the church to EFC-MA, as well as the disposition of the property and assets, will be made between the local church and the EFC-MA Elders Board under the advice of the Trustees.

SELF-GOVERNING – CHURCH ORGANIZATION AND STRUCTURE

The Organization of the Local Church

1. Although church size varies, each local church needs to ensure that five basic areas of ministry are provided:
 - a. Worship Gatherings
 - b. Opportunities for Community/Fellowship
 - c. Responsible Stewardship of Time and Resources
 - d. Outreach/Evangelism
 - e. Spiritual Growth and Leadership Development
2. Each church should develop and maintain, in written form, an organizational structure that provides for each of these minimum areas of ministries. Examples of organizational structures can be obtained by contacting the EFC-MA Ministry Center. While each local

- church has the liberty to set its own organizational structure, that structure should be submitted for review and approval by the local church's Congregational Meeting prior to implementation, with a copy of the approved structure filed with the Yearly Meeting Office for future reference.
3. As local churches grow, the organizational structure should grow, reflecting the diversity of the congregation, the ministry needs of that local fellowship, and the giftedness and calling of the members.
 4. No matter the self-governing strategy established by the local church, ultimately Friends seek the guidance of the Holy Spirit in decision making. Whereas various decisions may be relegated to groups within the local church so that authority and responsibility go hand in hand, congregational discernment may provide input into decisions where needed.
 5. Each local church agrees to function within the boundaries of Faith and Practice by submitting to the agreed upon position of authority vested within the Yearly Meeting, where each church actively participates in the decision-making process through representation at the annual Yearly Meeting sessions.

The Local Church's Organizational Minimums

1. Each local church's organization must include:
 - a. An Elders Board consisting of at least three elders, one of whom is the lead pastor, charged with overseeing the implementation of the five basic purposes of a local church;
 - b. A process for selecting church officers and elders, other leadership team members, and legal representatives of the church;
 - c. A policy regarding terms of service for elders and officers;
 - d. A written job description for elders and ministry leaders;
 - e. A process for scheduling regular and special Congregational Meetings;
 - f. A method of proposing to the Congregational Meeting new concerns, policies, programs, and budgets;
 - g. A method of maintaining Congregational Meeting and other meeting minutes, legal documents, bylaws and policies, and other guiding principles for the local church;
 - h. A method of implementing and managing the concerns, policies, programs, and budgets approved in basic principle by the Congregational Meeting;

- i. A method of maintaining good order, unity, adherence to the Faith and Practice, and efficacy in the work of the church;
 - j. A method of communicating to the Congregational Meeting full and regular reports of the actions and concerns of the leadership;
 - k. A process for receiving and removing members.
2. Officers of the congregation must be members of the local church. The slate of officers at a minimum will include:
- a. The presiding clerk (moderator), who presides over the Congregational Meeting and is considered an elder by virtue of office.
 - b. The financial secretary (who may not serve as the treasurer), who receives the offerings and enlists a process of proper safeguarding and confidentiality of funds, counting them in the presence of a nonfamily second party. The financial secretary oversees bank deposits and accounting of contributions and, along with the treasurer, ensures that individual contribution statements are made available.
 - c. The treasurer (who may not serve as the financial secretary), who keeps accounts, makes payment of bills, and works closely with the church leadership, pastoral staff, and/or other staff members where applicable. The treasurer also serves on the finance team assigned to cover the area of church finances. The treasurer must also maintain an accurate understanding of federal and state laws pertaining to the local church. All financial records must be available for examination of proper financial accountability on an annual basis or upon request by those in financial responsibility.
 - d. The legal trustees, who are the representatives of the local church and have the authorization to sign legal documents based on the action of the Congregational Meeting. Such items include loans, property deeds, and other legally binding documents. At a minimum, each church should have three legal trustees. In the absence of Trustees, the Presiding Clerk will have the authority to sign legal documents on behalf of the local church.
 - e. A Finance (Stewardship) Team, who cares for the financial and tangible assets of the local church. This team will prepare the annual budget for presentation to the congregation at a meeting for worship and business. Once approved, the Finance Team will monitor the annual budget

providing updates to the congregation on a regular basis. The trustees and finance team could be the same in a smaller church setting.

- f. Elders, who are considered officers of the congregation by virtue of office.

Membership in the Local Church

1. **Qualification and Definition** – A participating member of the Friends Church is someone who has openly declared their faith and been accepted as a full member by the church, either through that declaration or by transferring from another Friends Church. Participating members are those who actively support the local church by attending regularly and contributing to its work. They help shape the church through their involvement in activities and services, their genuine interest in its goals, and their faithful support - whether through time, talents, encouragement, or resources.
2. **Membership Process** – Each local church may come up with their own membership process. That process should include the following minimum requirements:
 - i. Personal confession of Jesus Christ as Lord and Savior.
 - ii. Some formal way of expressing interest in membership.
 - iii. A way to communicate the relationship between the member and other members of the local church, as well as EFC-MA. Some of what must be communicated are:
 1. History of Evangelical Friends Church
 2. Relationship to EFC-MA
 3. Basic Friends Doctrine
 4. Mission, Vision, and Values of the Local Church
 5. Local Church Structure
 - iv. A membership covenant delineating and explaining the expectations of the applicant and the local church.
 - v. A way of welcoming new members into the church family.
3. **Membership Covenant** – Membership in an EFC-MA church is an active, mutually contributing relationship between the individual and the local church.
 - a. The membership covenant is a belief and commitment to the following:
 - i. Full assurance of salvation through Jesus Christ's death on the cross and bodily resurrection leading to forgiveness of sins

- ii. An ongoing commitment to spiritual growth in accordance with the scriptures
 - iii. Faithful attendance and participation in the services and ministries of the local church
 - iv. Cheerful financial support of the local church and its ministries
 - v. Respectful support of those in positions of leadership within the church
 - vi. A growing knowledge and understanding of Faith and Practice and a willingness to support it as the covenantal document of EFC-MA
 - vii. Prioritizing unity within the local church, recognizing that this unity exists within the greater diversity of the body of Christ and is best expressed through mutual submission to one another in love.
- b. In response, the local church commits to the following:
- i. To assist with personal and corporate worship and spiritual growth
 - ii. To help discern spiritual gifts and ways of using them within the local church
 - iii. To offer helpful accountability where needed when members are neglecting faithful fulfillment of their covenant
 - iv. To respect each individual and receive input that might better the local church
 - v. To offer spiritual care and nurturing as part of the church family
4. Membership Transfer
- a. When a request for providing a transfer of membership is received from another church, the local church may issue a letter of transfer at the discretion of the lead pastor.
 - b. Each local church may receive letters of transfer from other EFC-MA churches when members are in good standing with their covenantal responsibilities. Such members will enjoy the full rights, responsibilities, and privileges of membership in the receiving local church.
5. Membership List Maintenance
- a. Each local church should maintain a list of its current membership. Those members who are not fulfilling their Membership Covenant may be removed from the membership list following established procedures outlined by the local church.

CONGREGATIONAL MEETINGS

1. The Congregational Meeting is the members of the local church gathered in business session. As such, it is the local authoritative body, and no member, officer, or group has any authority that it does not derive from the congregation.
2. Each local church organizational structure should provide for a minimum of one Congregational Meeting per year. Churches may find it helpful to have meetings more often. Special meetings may be called at any time by the presiding clerk (moderator), with the concurrence of the elders, providing notice has been given

in at least one Sunday morning worship service and one week in advance of the meeting. Should a situation arise that necessitates an emergency meeting that does not allow for the required time for notice, the Elders Board must give great effort to notify the entire membership of the meeting.

3. The minimum purpose of the Congregational Meeting is:
 - a. To have appropriate leaders report on the various areas of ministry and responsibility;
 - b. To approve officers and elders;
 - c. To approve budgets;
 - d. To set and revise major church policies in accord with the Faith and Practice;
 - e. To extend a call to the lead pastor;
 - f. To approve capital building programs and capital debt;
 - g. To prayerfully seek the Lord's direction and guidance for the church.

4. Congregational Meetings will be presided over by the presiding clerk (moderator). Business should be conducted as an exercise in corporate, worshipful seeking of God's will. Therefore, in general, by waiting on the Holy Spirit's leadership, the congregation should expect to arrive at a high degree of unity in the proceedings. When necessary, voting is an acceptable method by which the presiding clerk (moderator) may most accurately determine "the sense of the meeting." Where substantial agreement is in question, the presiding clerk (moderator) may decide that further consideration is in order. Friends seek to discern God's direction in unity through consensus; this is different from unanimity, and thus it may be helpful to have individual members' disagreement included in the minutes on a decision when necessary to move forward in consensus.

5. Items for attention at the Congregational Meeting are to be presented to the Elders Board prior to the Congregational Meeting. Items not on the agenda should be directed to the presiding clerk (moderator), who has the discretion to determine appropriate action.

6. When seeking consensus in any Congregational Meeting, only members who are present and eighteen or more years of age will have their participation considered by the clerk.

7. Criticisms of a personal nature during the Congregational Meeting are out of order and should be handled in accordance with Matthew 18:15-17.

SELF-SUPPORTING – PRACTICING GOOD STEWARDSHIP

Budgeting and Stewardship Guidelines in the Local Church

1. The budget and stewardship guidelines should reflect the mission, vision, and values of the local church.
2. The local church should have a process for soliciting input from ministry leaders regarding their budgetary needs for the upcoming year.
3. The upcoming year budget should be based upon the previous year, taking into prayerful consideration any budgetary requests and anticipated changes in the local church that might affect church giving.

Preparation of Budgets

1. The Finance Team prepares the annual budget in conjunction with the Treasurer and monitors the ongoing financial position of the EFC-MA local church by:
 - a. Collecting funding requests from the various ministry areas
 - b. Carefully considering each of these requests while compiling a preliminary budget
 - c. Presenting a recommended budget to the Elders Team that reflects the mission, vision, and values of the local church
2. The Elders Board will review and finalize the budget prior to its being presented at the Congregational Meeting. The final recommended budget will be presented at the Congregational Meeting for review and affirmation. The budget presentation should be a celebration of the church's mission, vision, and core values.

Maintaining God-Honoring Financial Practices

1. Those responsible for stewardship must adopt a set of procedures to provide transparency and accountability for all ministry funds. This must include:
 - a. Giving the treasurer authorization to make regular payments for fixed expenses (salaries, utilities, mortgage payments, etc.);
 - b. Requiring appropriate ministry leaders to approve expenditures to be paid by the treasurer;

- c. Developing a policy on designated funds;
- d. Developing a policy for special offerings;
- e. Establishing sound financial policies (i.e., audit/compilation/review, separation of duties, checks and balances, regular and accurate reporting).

SELF-MULTIPLYING – FULFILLING OUR MISSION

The Purpose of the Local Church

1. Every local church exists to fulfill Jesus' call to make disciples. In all four gospels (Matthew, Mark, Luke, and John) and the book of Acts, "The Great Commission" is recorded in some form or fashion. Considering this, every local church should have a plan for making and multiplying disciples (followers of Jesus). As leaders are developed, ministry teams may be established as needed to facilitate the fulfillment of the mission and vision of the church.

Identifying and Empowering Leaders

1. In every local church, the Elders will serve as the key spiritual and strategic leaders of the church. Their responsibility will be to protect the spiritual unity of the local church and to be the gatekeepers of the mission, vision, and values of that body of believers. The ultimate goal of their leadership will be the spiritual health of the local church and fulfillment of the church's God-given mission.

Qualifications for Elders and Key Leaders in the Local Church

1. All leaders in the local church (officers, elders, trustees, finance, or ministry team leaders) are to be participating members of the church. The choice of elders is based on moral character, exemplary lifestyle, spiritual giftedness, and personal qualifications, including biblical qualities such as those mentioned in I Timothy 3 and Titus 1. They should have keen spiritual discernment for the proper performance of their duties, a good understanding of the Scriptures and the doctrines of the Christian faith and help promote the position and purpose of the Evangelical Friends Church. The recognition of specific leaders in the church does not minimize the importance of each member's gifts, spiritual discernment, or obedience in carrying out the mission and calling of Christ to His church.

Expectations of Elders

1. The local Elders Board serves to coordinate the responsibilities of the local church. The Elders Board generally meets each month, and additional sessions may be called if necessary. The schedule for Elders Board meetings should be made public. It is an open meeting for any church member to attend, unless the chairperson announces that a closed executive session is called.
2. The local Elders Board has the responsibility to review the pastoral leadership of the church and to recommend, after consultation with the Yearly Meeting Lead Superintendent, the pastoral candidate and the upcoming term of pastoral service. It also recommends to the local church details of the pastoral duties, assistants, salaries, and vacations.
3. The local Elders Board between business sessions is authorized to take any action that is necessary in the interest of the church and to chart and implement its goals. It should report its actions to the regular business sessions.
4. Feeling the weight of responsibilities resting upon them, elders will be prayerful in the active performance of their duties, which specifically include:
 - a. Cooperate with, encourage, and strengthen the pastoral ministers in all their duties, giving counsel and advice;
 - b. Assist the pastor as the spiritual needs of the membership and congregation may require;
 - c. Counsel members regarding their spiritual welfare;
 - d. Initiate disciplinary action when necessary;
 - e. Encourage those who give evidence of true spiritual gifts when taking part in public meetings for worship but restrain others who do not give such evidence;
 - f. Consider persons who may have a gift for ministry. If a person meets the qualifications, the procedure for recording may be initiated.
5. In addition, all elders who take on roles within the local church lead by example and, therefore, are expected to:
 - a. Be involved in regular, consistent attendance at weekly worship gatherings;
 - b. Prayerfully prepare for and participate in Congregational Meetings;

- c. Cultivate a faithful prayer life;
- d. Generously give tithes and offerings in support of the local church;
- e. Maintain a supportive and encouraging relationship with the pastoral staff;
- f. Be competent communicators, as they will likely serve as liaisons between the lead pastor and the congregation;
- g. Be persons who can view the matters under their care with objectivity and sensitivity to the Holy Spirit;
- h. Recuse themselves from business items in which they have a conflict of interest.

The Lead Pastor

1. The lead pastor is called by God, extended a call by the congregation, and works in conjunction with the Elders Board to oversee the ministries of the local church.
 - a. As the church grows, the lead pastor will recommend to the Elders Board additional staff positions as needed to facilitate further fulfillment of the church's mission and vision.
 - b. Any new staff positions will be recommended to the congregation, by the Elders, for approval as part of the annual budgeting process.
2. Extending a call to the Pastor
 - a. The local Elders Board begins the process of finding a pastor. They begin by contacting the Yearly Meeting office for initial steps, followed by establishing a pastoral search team composed of members in good standing. All applicants proposed for pastoral candidacy will be vetted by the pastoral search team that is determined by the Elders Board. Any candidates under serious consideration should be vetted by the Lead Superintendent as well. Any candidate recommended for pastoral leadership will be presented to the church for their consideration. If the church agrees—including on financial support—it officially invites the pastor to serve.
 - b. EFC-MA also recognizes and affirms the calling of bi-vocational pastors. Whether unpaid or partially supported, bi-vocational pastors are not part-time in spirit or commitment. We honor their dedication and encourage flexible structures that empower shared leadership, realistic expectations, and spiritual health for both pastors and congregations.

- c. It is recommended that the church and pastor create a written agreement about how long the pastor will serve (for example, one year, a set number of years, or indefinitely). Longer service terms are usually better for both the church and the pastor.
 - d. Once the pastor accepts the offer, the church clerk should notify the Lead Superintendent. If the new pastor comes from another Friends Yearly Meeting and their membership and ministerial status are approved, the church should ask the Yearly Meeting leadership to issue a minister's certificate after completion of the EFC-MA Pastoral Profile.
3. Responsibilities of a Lead Pastor
- a. Be disciples of Jesus Christ who pursue knowing, loving, and obeying Christ as they lead others to do the same;
 - b. Be saturated with the written Word, diligent in prayer, and dynamically led by the Holy Spirit;
 - c. In conjunction with the Elders Board, discern God's vision for the church;
 - d. In conjunction with the Elders Board, be responsible to establish core values to fulfill the vision of the local church;
 - e. Equip and empower people to live the mission, vision, and core values of the local church;
 - f. Oversee the preaching and teaching of the Word of God;
 - g. Ensure and oversee that pastoral care is taking place among the church body;
 - h. Serve as an elder or part of the equivalent spiritual leadership team of the church;
 - i. Be an ex officio member of all groups within the organizational structure of the local church;
 - j. Be responsible for regularly communicating the history, doctrine, mission, vision, and core values of EFC-MA to the local church;
 - k. Be a supportive liaison between EFC-MA and the local church.
4. Responsibilities of the Local Church to the Pastor(s)
- a. The local church recognizes the gifts and calling of its pastor(s). A pastor is most effective when the church is respectful, loyal, cooperative, and supportive. It is vital for the church to pray for its pastor(s).
 - b. The local church will provide for the financial support of its pastor(s) in the following ways:
 - i. Salary: The local church sets the salary of the pastor(s). A method for determining minimum salary (including parsonage or housing allowance) will be suggested by the Yearly Meeting office. Churches should strive to generously support their pastor(s) above the minimum salary. If the

minimum salary is not offered by the church, the pastoral position(s) will be considered part-time and the pastor(s) given freedom to seek supplemental employment and income.

- ii. Moving expenses on first arrival.
 - iii. Other benefits as able and agreed upon (i.e. medical insurance, pension, etc.)
 - iv. An established accountable reimbursement plan that complies with all applicable tax rules subject to the church budget limitations.
 - v. Yearly Meeting and Pastors Conference expenses for the pastor(s) as well as for each married pastor's spouse.
- c. Every full-time pastor will be eligible for vacation and other leaves of absence. Churches are required at a minimum to provide leave for their pastor(s) in the following ways:
- i. One day off per week.
 - ii. Annual vacation, with the local church paying for the pulpit supply. The pastor(s) will enjoy a vacation schedule according to the following years of service to EFC-MA: (a) 0-5 years of service: 2 weeks of vacation; (b) 6-10 years of service: 3 weeks of vacation; (c) 11 and more years of service: 4 weeks or more of vacation.
 - iii. Time off for attendance at Yearly Meeting and Pastors Conference;
 - iv. Time off for attendance and fulfillment of services for EFC-MA boards and teams.
5. Credentialing
- a. Ministry License
 - i. Ministry License is for pastors and any members of the local church who need an accredited denominational license to perform various ministries (weddings, funerals, hospital visits, recovery, prison/jail, children/youth, etc.). The license may be obtained by completing the EFC-MA Pastoral Profile to be reviewed by the Lead Superintendent. Annually the license may be renewed by completing the annual pastor's report and re-affirming support of Faith and Practice.
 - b. Recording
 - i. The process for recording of ordination will be developed and implemented by the EFC-MA Elders and administered by the Area Elders Board. Candidates will only be considered for recording after a pastor's license has been approved.

6. Performing Weddings - Ministers who are officially recorded and/or licensed by EFC-MA have the authority to perform weddings. They should use wisdom and offer counseling to couples beforehand. When performing weddings or any other duties that involve legal requirements, pastors must follow civil laws—unless those laws directly conflict with the beliefs outlined in *Faith and Practice*. Each pastor is responsible for deciding whether to perform a wedding based on biblical beliefs and their personal conscience.
7. Annual Report of Pastoral Activities - Every pastor working within the Yearly Meeting must send a yearly report to the Lead Superintendent using the provided form. This report includes details about their work and activities, as well as their personal enrichment and reaffirmation of their support of Faith and Practice.
8. Continuing or Ending a Pastor's Service
 - a. A pastor can be invited to continue for another year or term if the church decides to do so. This decision should be made at least three months before the end of the current pastoral year.
 - b. If possible, any termination should happen at the end of the pastoral year.
 - c. If a pastor feels their work is complete, they should give written notice at least three months in advance.
 - d. If the church has concerns about the pastoral relationship, the local Elders Board should meet with the pastor to discuss those concerns openly and respectfully. If necessary, the pastor may be asked to step aside temporarily while a final decision is made.
 - e. If the church decides to end the pastor's service, they should give written notice at least three months ahead.
 - f. In serious cases—such as moral failure or loss of integrity—a pastor may be removed immediately. This decision is made by the local Elders Board with local congregational approval but can also be initiated via investigation by the Area Elders Board or the Yearly Meeting Elders Board, for the good of the church and all involved. In such cases, the church should offer support to the pastor and consider providing financial help for a reasonable time to allow for adjustment.
9. Transfer of Credentials - Those licensed/recorded as ordained pastors seeking transfer from other Evangelical Friends Yearly Meetings or other denominations will be under the care of the EFC-MA Elders. They will evaluate experience, education, and ministerial training in the determination of credentials with EFC-MA.

Other Christian Workers

The local Elders Board can recommend, and the church may choose to appoint, members who aren't recorded pastors to help with special roles where additional credentials may

be required. If a Christian worker feels called to serve outside their local church and has an opportunity to do so, they should share this with the Elders Board. If the board agrees, it can recommend that the church issue a certificate showing its support. If the church agrees, it may give the certificate confirming the worker's good standing and recommending them to the group with whom they will be serving. Should the ministry opportunity require additional licensing beyond the local church, they may request a "Minister's License" from the Yearly Meeting office, after completing the Pastoral Profile.

Multiplication through Starting New Works

1. All living organisms multiply. In addition to multiplying disciples, a healthy church or group of churches may work together to establish a (1) church plant or a (2) mission point. Oversight of a new work may be provided by a local church, a group of local churches, or a representative group from multiple churches established at the Yearly Meeting level to oversee new works.
2. A new church plant may take a variety of forms. However, to become a "full church" it must meet the minimum requirements for a local church (page 2). It must apply for "full church" status through the Yearly Meeting multiplication team by demonstrating how it has become self-governing, self-supporting, and self-multiplying.
3. Property and Building Related Issues
 - a. All property rights involved in connection with a church plant or mission point are vested in the Yearly Meeting through its trustees, or, at the discretion of EFC-MA, in some incorporated Friends Church within the same state. Projects for buying, building, and remodeling are to be submitted to the sponsoring body and their approval secured before action is taken.
 - b. Incorporation of Local Churches – As a church plant reaches "full church" status and establishes its own articles of incorporation and bylaws the following must be included:
 - i. First, that somewhere in the paragraph on Purpose or Objective there be included the clause: "to conduct a local church in accordance with the provisions as set forth in the book of Faith and Practice of Evangelical Friends Church – Mid America Yearly Meeting, a non-profit corporation in the State of Kansas".
 - ii. Second, under Dissolution and/or Disaffiliation, insert this paragraph: "Though intended to be perpetual, the corporation, in case of dissolution

and/or disaffiliation, provides that the assets shall become the property of Evangelical Friends Church – Mid America Yearly Meeting, or its successors."

- iii. Third, under Membership, that "every person who has been admitted as a member of the Friends Church in accordance with the said book of Faith and Practice shall be a member of this corporation, and no other terms of admission into such corporation will be recognized or required."
 - iv. Fourth, under Trustees, "The method of electing trustees and the duties of the trustees shall be in accord with the said book of Faith and Practice of Evangelical Friends Church – Mid America Yearly Meeting."
- c. In the event that the exact wording as stated above is inconsistent with the Statute of the State under which the Local Church is seeking incorporation, differing wording will be allowed provided that it states in essence the concepts delineated above, and that the suggested change is approved by the Yearly Meeting Lead Superintendent.

4. Nomenclature

- a. The word "Friends" is to be included in the naming of a work in any phase (for example, Pennville Friends Church).

Part 2 – Evangelical Friends Church – Mid America

SECTION I – AREAS

Definition and Purpose

1. Local churches within the Yearly Meeting are grouped into **Areas** for fellowship, cooperative ministry, care for one another, and accountability.
2. Each Area has freedom to self-organize to accomplish the above purposes, provided they maintain a minimum of appointing an Area Superintendent, Area Elders Board, and any Yearly Meeting Board representatives as requested.

Establishing or Adjusting Areas

1. The Yearly Meeting Elders, in consultation with the Yearly Meeting Lead Superintendent, establishes an appropriate number of areas as needed with weight given to geographic proximity, shared culture, and overall healthy function of the yearly meeting.
2. The local church is free to decide to move to a different established, neighboring area if it would be more beneficial. New churches are free to discern the appropriate established area to which they should belong. In either case, the local church simply needs to notify the EFC-MA Elders Board so that the decision can be minuted and shared at the next Yearly Meeting sessions.

Area Structure and Responsibilities

1. Each Area should have an **Area Elders Board**:
 - a. The Area Elders Board oversees the mission and ministry efforts of the Area.
 - b. The Area Elders Board is comprised of the Area Superintendent, Area pastors, and the representatives to the Yearly Meeting Elders Board at minimum; each Area is free to appoint other members as discerned.
 - c. Responsibilities include vision-casting for the Area and local churches, facilitation of training and ministry of local churches via both material and prayerful support, and planning and execution of any Area gatherings or shared ministry efforts.

- d. Guidance in cases of church conflict, transition, or concern. If needed, the Area can request help from the Yearly Meeting Lead Superintendent or Yearly Meeting Elders Board in this regard.
 - e. Additionally, the Area Elders Board is responsible for guiding any candidates for recording from their area through the process to become recorded Friends ministers (the specific process is listed at the end of Section I).
2. Each Area will work with the Lead Superintendent to appoint a representative from the Area to serve as the Area Superintendent. His/her responsibilities will include:
 - a. Stay connected with the pastors of the churches in the Area to keep a pulse on the state of each local church.
 - b. Discern the needs and concerns related to the Area and share those with the Lead Superintendent.
 - c. Meet with the other Area Superintendents to share progress being made in each Area as well as challenges being faced.
 - d. Facilitate the organization of any Area-wide ministries and/or events pertaining to their Area.
 - e. Work with Area Elders Board and local church representatives to identify person(s) to fill positions at the Yearly Meeting Level.
 - f. Responsibilities for the Area at large include:
 - Appoint members to EFC-MA boards as requested.
 - Oversee any Area resources and assets.
 - Provide a connection between local churches and the Yearly Meeting.
 - Encourage cooperative ministry and mission efforts as discerned.

The Recording Process

1. The local church will identify and recommend a candidate to the Area Elders Board. The Area Elders Board and the candidate will proceed if approved by the Area Elders Board and the Yearly Meeting Elders Board.
2. The candidate and the Area Elders Board will meet to agree upon a qualified mentor who will meet with the candidate on a regular basis, giving instruction and guidance, and

shepherd him or her through the process. Ideally, this mentor will be a recorded Friends Minister themselves and preferably have theological education and training.

3. With the mentor's help and supervision, the candidate will develop a Statement of Faith and Philosophy of Ministry, working through a minimum of 8 meetings over a suggested two-year process to define and refine these working documents.
4. If the mentor discerns that it would be helpful, the candidate may be asked to undergo additional psychological evaluations or be required to also meet regularly with a Spiritual Director.
5. Additionally, the candidate will be asked to read Friends-specific literature and history as defined by the Area Elders and the mentor, with writing assignments and discussion between mentor and candidate as a part of the two-year process. If helpful, the mentor can contact the Yearly Meeting Office for suggestions in this area.
6. At the end of the process, the candidate will be interviewed by the Area Elders Board. The Area Elders Board will also solicit input from the mentor before this meeting. The Area Elders Board is free to discern, in consultation with the mentor, whether the candidate needs additional observation, development, or training, or if the candidate is ready for recommendation to the Yearly Meeting Elders Board for final approval.
7. If the Yearly Meeting Elders Board approves, the candidate's name is presented to the Yearly Meeting Representative Body for final approval. A celebration and recording of gifts will take place during the Yearly Meeting Sessions upon approval.

SECTION II – THE YEARLY MEETING

History

1. Friends, from earliest times, have sought to foster fellowship and cooperation in advancing the cause of Christ in the world. To this end, they have formed connectional bodies of churches which live in mutual subordination and accountability. These bodies have been comprised of Friends churches in national or geographic regions that gather annually for worship and business together. From this practice, the term “Yearly Meeting” emerged. The term applies historically to both the connected region of Friends Churches and the annual gathering together.

General Definition

1. Evangelical Friends Church – Mid America (EFC-MA, or the Yearly Meeting) is defined as any and all individual members and local churches that commit to be part of the collective organization. Every individual who joins a local Friends Church automatically becomes a member of the Yearly Meeting and the broader Evangelical Friends Church connections (EFC-North America and EFC-International), and the Yearly Meeting is defined as the members, not the central office or any specific boards. The Lead Superintendent, any other employees of EFC-MA, and any boards on the Yearly Meeting level are simply collaborative efforts of the broader Yearly Meeting.
2. Functionally, the EFC-MA Elders Board acts on behalf of the Yearly Meeting at times between the annual sessions for business. Decisions that are determined by the EFC-MA Elders Board to need broader approval may be brought for approval to the representative body at the annual Yearly Meeting business session(s). Other decisions made by the Lead Superintendent and Elders Board are reported in annual reports for those representatives to read, and these decisions may be revisited at the annual Yearly Meeting business session(s) upon request by any representative from the local churches.
3. To represent the Yearly Meeting at the annual business session(s), each church is allowed one representative for up to every 100 members of the local church. These representatives gather to discern how the Holy Spirit is leading the Yearly Meeting as a whole, and to participate in the meeting for worship for the conduct of business that is held annually during the Yearly Meeting sessions.
4. Each local church of EFC-MA has considerable discretion in its own organization and operation. Many are organized as separate nonprofit religious corporations with their own Articles of Incorporation and Bylaws within each individual state. Within these documents, however, each local church must also acknowledge their subordinate relationship to the broader body of EFC-MA. Both new and existing member churches, with these potential differences state-to-state and church-to-church, must have the statements found at the end of Part (I) in their Articles of Incorporation or Bylaws.

Key Responsibilities:

1. The main function of the Yearly Meeting is to equip and enable the local churches to do better together than which they cannot do better separately. Churches are banded together as family because they believe they can fulfill The Great Commission in the spirit of the Great Commandment more effectively together than separately.
2. The EFC-MA staff and volunteers organize into boards, related organizations, task forces, and any other ministries, programs, or efforts as needed to carry out the ministry of the

Yearly Meeting at large. Areas of ministry that are to be covered “better together than separately” may change over time, and usually include but are not limited to International Missions, Home Missions, Student Ministries, and Leadership Development.

3. Functionally, the Yearly Meeting as a whole possesses complete legislative, judicial, and administrative authority. The Yearly Meeting has a responsibility to counsel, admonish, or discipline individual churches or leaders within its membership as needed. Any action needed may be discerned by the Lead Superintendent and EFC-MA Elders Board together, with final authority resting in the representative business session at each Yearly Meeting.
4. The Yearly Meeting is responsible to promote truth, righteousness, and to organize the collaborative ministry efforts of all local churches.
5. Officers, trustees, and board members will be elected through consensus of the annual Yearly Meeting business session(s) to allow for a functioning collaboration in ministry.

Yearly Meeting in Session

1. EFC-MA gathers annually for worship, spiritual renewal, and business. The Lead Superintendent and his/her office are responsible for the planning and execution of Yearly Meeting each year. The specific times, dates, and locations are flexible for the needs of Yearly Meeting but should be communicated to all local church pastors and representatives at least six months in advance of the gathering. Outside of the representative session, Yearly Meetings may include workshops, speakers, other meetings for worship, and other activities as planned by the EFC-MA Lead Superintendent and staff.
2. **Primary Functions:**
 - a. The selection of the Lead Superintendent
 - b. The election of the at-large members of the Elders Board
 - c. The hearing and receiving of reports from the Lead Superintendent, Ministry Teams, affiliated colleges and universities as well as other such organizations
 - d. The approval of changes to the Faith and Practice
 - e. The approval of the annual budget
 - f. The affirmation of recording candidates
 - g. The celebration of the establishment of new churches

- h. The approval of new ministry boards or changes to existing boards as recommended by the EFC-MA Elders Board
- i. The approvals of any other recommended actions that might be brought from the Lead Superintendent, the EFC-MA Elders Board, other staff members, or representatives.

3. **The Representative Body:**

- a. Shall be composed of one representative per local church. Larger churches will be allowed one representative for each 100 members of the congregation, rounded to the nearest one hundred.
- b. The Yearly Meeting Elders Board members, Recording Clerk, and the Yearly Meeting Superintendents shall also serve on the Representative Body and are not counted as representatives of their local churches.
- c. This body is the Yearly Meeting in session. All matters of business brought to the floor of the Yearly Meeting are open for general discussion by all who are in attendance. The presiding clerk may, according to his/her discernment, limit discussions of business matters to the representative body to better gather a sense of the meeting among the representatives.

Procedures for the Yearly Meeting in Session

- 1. **The Opening Session** – The Yearly Meeting sessions are opened at the appointed time and place by the Presiding Clerk from the previous year. In the event of the Clerk's absence, the Assistant Clerk will open the sessions.
- 2. **Presentation of Business** – Only business that has to do with the Yearly Meeting and cannot be done at either Area meetings or local churches will be discussed in the representative session. Any business to be introduced shall be submitted to the Presiding Clerk. The Presiding Clerk is responsible for the agenda and coordination of presentation of the meeting. Matters of business may be originated by local churches, Areas, executive staff, or any Yearly Meeting boards. Individuals or groups of individuals may submit

matters of concern with the consent of the Presiding Clerk. The Presiding Clerk shall determine whether matters of business should be presented to the Elders Board first before the representative session at Yearly Meeting. Any business presented can ultimately be approved, rejected, tabled, or referred to an appropriate board. The input and counsel of the Lead Superintendent should be sought during periods of discussion and discernment. The Presiding Clerk shall determine the disposition of business by the sense of the meeting as the entire body looks to the Holy Spirit for guidance.

3. **Cases of Appeal** – The Yearly Meeting representative session receives and decides all cases of appeal regularly brought before it.
4. **Amendments to the Book of *Faith and Practice*** – To become final, a proposition must be approved during two separate sessions held for business. After the first action, an announcement shall then be made as to which session will consider the matter a second time. Once approved at the second session, it is an amendment to the *Faith and Practice*.

EFC-MA Officers

1. **Presiding Clerk** – The Elders Board selects one of their number to serve as Presiding Clerk who takes office at the close of the Yearly Meeting sessions. The Presiding Clerk serves as chairperson of the Elders Board, receives and answers official communications, and makes all necessary preparations for the presentation of business for monthly EFC-MA Elders meetings, called Elders meetings, and the annual business sessions of Yearly Meeting, which includes the creation of agendas and the writing of an annual report for the business session of Yearly Meeting. The Presiding Clerk signs official documents as the presiding officer of the Yearly Meeting. During the Presiding Clerk's term in office, his/her interpretation of the book of *Faith and Practice* is final in the matter of settling disputes on interpretation by the Elders Board unless such action is overruled by the Yearly Meeting at the next annual business session.
2. **Other Clerks** – In addition to the Presiding Clerk, the Elders Board will select one of their members to serve as Assistant Clerk and an outside member from the Yearly Meeting at large to serve as the Recording Clerk. The Assistant Clerk will be involved as needed on decisions and will fill in for the Presiding Clerk when he/she is absent for meetings. The Recording Clerk is not a participating member of the Elders Board; they are present to take minutes for monthly Elders meetings, called Elders meetings, and the annual business session of Yearly Meeting.
3. **Treasurer** – the treasurer is appointed annually by the Elders Board. The treasurer receives money from all local churches and other sources for the Yearly Meeting's use, makes

disbursements as directed by the Yearly Meeting, and helps in the preparation of the annual budget.

4. **Lead Superintendent** – This person must be well qualified by maturity and experience and by executive ability to exercise care over all departments of work of the Yearly Meeting. A Lead Superintendent should be one who motivates and inspires people and churches by example and ministry. They should be a leader, a counselor, an encourager, and a good communicator.

The implications and responsibilities of the office call for leadership and management, and by virtue of office the Lead Superintendent is in a position of authority. It is expected that pastors and church members shall grant the Lead Superintendent the respect of this office and comply cheerfully with the precept of Scripture to “obey your spiritual leaders and submit to them...” (Hebrews 13:17). At the same time, the Lead Superintendent shall exercise authority not as being a lord over God’s heritage, but as being an example to the flock.

- a. **Appointment** – The Elders Board makes recommendations to the Yearly Meeting representatives regarding the employment or dismissal of the Lead Superintendent. When a Lead Superintendent resigns or is dismissed, the Elders Board will determine the process for hiring a new Lead Superintendent and communicate this clearly and openly with all member churches. Final approval of Elders Board recommendations on the Lead Superintendent will be made by the representative body during the annual business meeting of the Yearly Meeting.
- b. **Term and Contract**– The term of service may be reviewed annually at Yearly Meeting if needed but is considered indefinite until the Lead Superintendent resigns or other recommendations are made by the Elders Board.
 - If the Lead Superintendent desires to be released, he/she shall notify the Elders Board no later than January 1 before leaving office after the Yearly Meeting sessions. In like manner, if the Elders Board desires to terminate the term of service or does not intend to extend another call at Yearly Meeting, it shall notify the Lead Superintendent no later than January 1 prior to the next Yearly Meeting.
- c. **Duties** – Each Lead Superintendent will have different gifts, abilities, and necessary assignments due to the gifts and responsibilities of other office members. However, the following minimum responsibilities will be covered by the office of the Lead

Superintendent or other associate Superintendent(s) hired by the Lead Superintendent.

- As the Elders Board represents the Yearly Meeting in interim, the Lead Superintendent is directly accountable to the Elders Board. Outside of the general business meeting at each Yearly Meeting, this is the only supervisory group for the Lead Superintendent. This includes regular reports of travel, financial spending, and any unexpected needs of the office that may occur between meetings.
- The Lead Superintendent serves as the statutory agent of the corporation and has the authority to act on behalf of the yearly meeting in day-to-day operations, except in matters duly assigned to the Board of Trustees.
- The Lead Superintendent is responsible for working with the Staff, Elders, and chairs of other boards to plan overall strategy, vision, and direction for ministry of the Yearly Meeting. Such goals and progress should be presented to the Elders Board on a regular basis.
- The Lead Superintendent is responsible for hiring, releasing, and supervising the ministry of all staff members in his/her office, in consultation with the Elders Board.
- The Lead Superintendent shall look to the Elders Board for guidance, and the Elders Board shall provide the guidance and direction needed for all requested counsel. The Lead Superintendent is a member of this body and shall attend all meetings possible outside of called executive session meetings, recusing himself/herself as necessary when pertinent. As the working relationship between the Lead Superintendent and Elders Board is central to the ministry of the Yearly Meeting, frank, cordial communication between the two must be prioritized. Criticisms that are found to have merit should be lovingly communicated to the Lead Superintendent, and the Lead Superintendent should always have a chance to present his/her case on any specific issue.
- As the Lead Superintendent has general oversight of ministry in the Yearly Meeting, he/she is an ex-officio member of any and all boards and has the prerogative of attending any meetings necessary and making recommendations on vision and direction as needed. He/she or a

designated staff member will work with each board to help accomplish the ministry of the Yearly Meeting.

- The Lead Superintendent shall give immediate attention to difficulties that arise in local churches. It is the Lead Superintendent's duty to respond and give counsel to churches, pastors, local church leaders if necessary, or anyone else who might appeal in case of difficulty or reasonable need within a congregation. If there is serious trouble within a church and no appeal is made to the Yearly Meeting office, the Lead Superintendent may enter such church and make any investigation(s) necessary or offer counsel as needed. The EFC-MA Elders Board may be involved if desired. In all cases, churches and members will cooperate with the Lead Superintendent and give any information requested and show every courtesy due the office and position.
 - The Lead Superintendent shall interpret the *Faith and Practice* in matters of theology and practice but may also request assistance of the Elders Board in both interpretation and communication.
 - The Lead Superintendent shall cooperate with the Stewards Board and Trustees in organizing and supervising the financial resources of the Yearly Meeting and in maintaining careful control over the budget.
 - The Lead Superintendent shall function as a "pastor to the pastors," connecting with pastors and leaders, traveling as needed to facilitate relationship, and giving counsel as required.
 - The Lead Superintendent is free to serve on the boards of trustees of Friends institutions of higher education at his/her discretion and shall promote higher Christian education among churches.
 - The Lead Superintendent shall be a coordinator of communication on all life and ministry of the Yearly Meeting across the churches.
5. **Other Executive Staff** – The Lead Superintendent will make recommendations to the Elders on all other executive staff. The Elders Board approval is final. Duties of any hired persons shall be outlined by the Lead Superintendent, in conversation with the Elders Board, with final decision and approval on any changes coming from the Elders Board.

The Elders Board

1. **Composition** – The Elders Board of the Yearly Meeting consists of nine members who are appointed. Each area should be equally represented, and then at-large approvals shall be nominated by either the Elders Board or an appointed nominating committee in order to bring the total number to nine. The Presiding Clerk and Assistant Clerk are two of the nine members, selected from among the nine. The Recording Clerk comes via Elders Board appointment from outside of the group. The Lead Superintendent is a member of this group but does not count as one of the nine. Area representative members of the Elders Board are selected by each Area themselves. All Elders Board terms are three-year terms, with a maximum of two terms consecutively served, with one-third of the total board being nominated and approved each year by the representative body at Yearly Meeting. The Clerk or Assistant Clerk’s terms are the same as their current terms of office. Any person nominated to the Elders Board must be an active member of their local EFC-MA church.
2. **Definition** – The EFC-MA Elders Board is a representative body that discerns the leadership of the Holy Spirit on matters of business on behalf of the Yearly Meeting at large. It functions as the representative body at times in between each Yearly Meeting session and makes recommendations for consideration by the larger representative body on the most important matters at each Yearly Meeting. Members who are appointed shall be “weighty Friends” who are trusted by the churches they represent to seek to discern the Holy Spirit’s direction and give godly counsel. Qualifications include but are not limited to Biblical character qualities of spiritual giftedness, ministry effectiveness, wisdom, vision, and commitment to the Yearly Meeting and the Friends Church. The two primary functions of the Elders Board are to hear what the Holy Spirit is saying to the churches and to obey God’s Word.
3. **Meetings** – The Elders Board meets once a month on a regular set time and date that is clearly communicated to all members. Called meetings for specific issues may also be held as long as there is a ten-day minimum notice given for all members, and these can be called by any three or more members or the Presiding Clerk. For any meeting to be official, a five-person quorum is needed. Online video meetings are sufficient, but plans should be made for at least one in-person meeting outside of Yearly Meeting each year.
4. **Duties and Functions** – The Elders Board attends to any business needed on behalf of the Yearly Meeting. Specific duties include the minimum of the following, but are not limited to the following:
 - a. Seek the mind of Christ for the present and future of the Yearly Meeting, giving godly counsel to the Lead Superintendent within the guidelines and policies of the Faith

and Practice and established policy, and guide in vision, direction, and emphasis as needed.

- b. Represent the Yearly Meeting as needed in all resolutions, recommendations, statements, or official capacities needed in between Yearly Meeting representative sessions. Decisions will be reported to the Yearly Meeting at the next annual session, and any decisions discerned as necessary by the Elders Board will be put before the business session for final approval.
- c. Make recommendations to the representatives at Yearly Meeting regarding the employment or dismissal of the Lead Superintendent, including any recommended changes to salary, expenses, or benefits. The Elders Board approval is final for staff recommendations made by the Lead Superintendent.
- d. Directly supervise the work of the Lead Superintendent.
- e. Give approval for recording candidates to be presented at Yearly Meeting, as outlined in the Recording Process.
- f. Work with the Lead Superintendent to recommend establishment and changes of any ministry boards, such as Mission Mobilizers, Home Missions, the Camp Board, or any future boards, to the representative session for approval. Regular reports of any boards shall be elicited from the board chairs to the Elders Board by the Presiding Clerk.
- g. Appoint task forces or special committees as needed for the good of the Yearly Meeting if such tasks are not covered by existing boards or groups.
- h. Keep records of proceedings and give a report each year at Yearly Meeting to the representatives.
- i. Consider carefully any questions of doctrine, organization, policy, or procedure which may be submitted to it and decide whether the matter should be placed before the Yearly Meeting in session for consideration and action.
- j. Make recommendations to the representative body at Yearly Meeting for appointments to the positions of Clerk, Assistant Clerk, Recording Clerk, Treasurer, Trustees, Chairperson of the Trustees, at-large Stewards, at-large Elders, and positions for any other committees or boards as needed.
- k. Appoint members to EFC-NA and/or EFCl as requested by those bodies.
- l. Appoint representative(s) as requested to each of FCNL and FWCC, to serve on three-year rotations.

- m. If needed, any and all nominations that require action from the Elders Board may be delegated to an ad-hoc nominating committee appointed by the Elders Board, in consultation with the Lead Superintendent.

Trustees

1. **Composition and Definition**– The Trustees of Evangelical Friends Church – Mid America consists of five persons nominated by the Elders Board or their appointed nominating committee and approved by the Yearly Meeting representatives. At least one of these shall be a member of the Stewards Board. The Elders Board will also nominate for approval by the Yearly Meeting representatives one of the Trustees to serve as chairperson. By virtue of their appointment, they shall serve as the “duly elected” legal representatives of Evangelical Friends Church – Mid America (EFC-MA), and are accountable to the Elders Board and the Yearly Meeting representative body.
2. **Duties** – The trustees are authorized to oversee legal matters and have duties as follows:
 - a. Sign all legal records, such as deeds, loans, etc.
 - b. Hold title to all real estate and other property held by the Yearly Meeting.
 - c. Administer trusts and/or estates in accordance with the statutes of the state(s) involved.
 - d. Hold in trust property for unincorporated local churches.
 - e. Invest all funds left with the Yearly Meeting in accordance with the stipulations made by the donor.
 - f. Be responsible for all board funds that are allotted to the Trustees to manage. Disbursement of funds for loan or grant purposes are to be made only after an official request by the Yearly Meeting Board responsible for that fund, and approval of its terms and conditions by the Trustees. Upon approval and disbursement, the Trustees have no further management responsibility toward those funds unless a default exists.
 - g. Inspect, perfect, or cause to be perfected titles to property belonging to the Yearly Meeting.
 - h. Serve in an advisory capacity to local and Area meetings, as needed.
 - i. Encourage charitable bequests to Evangelical Friends Church – Mid America and/or specific ministries of EFC-MA.

- j. The Trustees recommend policy for investment of Yearly Meeting funds, manage endowments not controlled by the Stewards, ministry boards, or related organizations, and make investment decisions for the Yearly Meeting as a whole.

The Stewards Board

1. **Composition and Definition** – The Stewards Board’s purpose is to enact faithful stewardship of the financial and material assets of the Yearly Meeting. Like the Elders Board, the board will consist of nine members of equal representation from each Area. After each Area is represented equally, any at-large positions remaining will be nominated by the Elders Board with final approval by the Yearly Meeting representative session. In addition, the Treasurer is a member by virtue of office and counts as one of the nine, and the Lead Superintendent is an ex-officio member. Any other staff member or outside consultant that may meet with the board is not considered as a part of the board.
2. **Duties**
 - a. The Stewards Board recommends financial policies for the Yearly Meeting to the Elders Board for the ongoing management of EFC-MA finances. It will receive financial reports from the Yearly Meeting staff, review bookkeeping procedures, and implement the annual financial review or audit. This board carries out financial policy decisions and other responsibilities as assigned by the Yearly Meeting Elders Board.
 - b. The Stewards Board establishes the annual budget, taking into account the financial requirements, resources, and overall objectives of the Yearly Meeting. It recommends church apportionment policy and sets the apportionment budget. It consults with the Elders Board regarding the executive staff and Lead Superintendent’s salaries. It presents the financial program to the Yearly Meeting for approval in the annual representative session, and then to the local churches and their proportionate share of the total need. It will monitor the collection of church apportionments, including meeting with churches that need counsel regarding their payments.
 - c. The Stewards Board considers the financial requests of the budgets given to any ministry board, presenting them to the Yearly Meeting representative session for final approval. Any special requests above and beyond normal budgetary allotments for ministry boards will be reviewed by the Stewards Board.

- d. The Stewards Board will recommend policies and give counsel when any ministry boards go into arrears. Any conflicts and unresolved issues are settled by the Elders Board.
- e. The Stewards Board shall coordinate the work of the Yearly Meeting treasurer and Yearly Meeting office personnel who work with finances. They shall name auditor(s) to audit each financial record annually.
- f. The Stewards Board budgets and administers funds as needed to assist retired ministers and missionaries.
- g. The Stewards Board budgets and disperses the Yearly Meeting matching funds to those qualified, in association with the Ministers Benefit Association.
- h. The Stewards Board shall name archivist(s) who are responsible for preserving the records of the meetings within EFC-MA. These include minutes, membership books, and other materials which contain pertinent information and data. Storage location and manner shall be determined in consultation with the Lead Superintendent, but should meet the following minimum requirements.
 - I. Documents should be available for use as needed by any persons interested.
 - II. Documents should be available to be checked out for church research upon presentation of an official signed request from the pastor or clerk of a local church that indicates which specific documents are requested and when they will be returned.
 - III. Exceptions to the above guidelines require a minute from the local church and approval by any EFC-MA trustee.
 - IV. When possible, because of frailty, documents should be picked up in-person and signed for in duplicate.
 - V. All guidelines apply to any form of document—paper, microfilm, or other.
 - VI. If specific documents are identified as too frail to check out, these will be flagged by the archivist(s). The archivist(s) are responsible for the maintenance and preservation of these records.

Yearly Meeting Ministry Boards

1. **Composition and Definition** – Ministries of the Yearly Meeting may best be served by the establishment and operation of various boards. Most of the ministry of EFC-MA is done at the local level, and so the vision is for limited dependence on Yearly Meeting boards. However, there are some areas and aspects of ministry that are done better collectively at the Yearly Meeting level. Each board, when established, shall be comprised of members that are selected for giftedness and passion for that specific ministry from across the Yearly Meeting. The chairperson of each board will be nominated by the Elders in conversation with the Lead Superintendent, and then approved by the representative session at Yearly Meeting. The remainder of each board will be nominated by the chairperson of the board in conversation with the Lead Superintendent, with effective approval coming from the Elders Board until final approval can be made at the Yearly Meeting business sessions. Terms are three-year terms, with a maximum of two consecutive terms at a time.
2. **Duties** – The following are a minimum list of duties for each board to be a functioning Yearly Meeting board. Each board will have its own list of ministry emphases and duties to fulfill as determined by the board and assigned by the Lead Superintendent in consultation with the Elders Board and the representatives.
 - a. The chairperson of each board will make regular written and verbal reports to the Elders Board on ministry progress and an annual written and verbal report at Yearly Meeting.
 - b. One member of each board will serve as secretary, taking minutes and communicating them afterward with the board.
 - c. Meetings are called as needed, but are recommended to establish regular meeting patterns for consistency of ministry.
 - d. Resignation or vacancy of the board chairperson occurring between Yearly Meeting sessions shall be filled by another board member self-chosen by the board until a permanent replacement is approved by the representatives.

The Yearly Meeting Financial Program

1. **Objective** – The financial program is designed to include all funds used either directly or indirectly for carrying on the essential programs, activities, and services of the Yearly Meeting.
2. **Budget Format** – The budgets and treasurer’s reports are categorized in accordance with the functions and administration.
3. **Budgeting Process** – All Yearly Meeting financial requests are submitted to the Stewards Board. This board carefully analyzes the total budget requests in keeping with the Yearly Meeting financial stability and presents a balanced budget annually to the Elders Board and the Yearly Meeting.
4. **Adjustment of the Requests** – The Elders Board may review the recommendation submitted by the Stewards Board. It considers financial requirements of the plan and the resources of the Yearly Meeting. If adjustments are considered necessary, these are submitted back to the Stewards Board for consideration and changes.
5. **Proportionate Sharing** – The method of supporting the financial program is by a proportionate assessment and voluntary contributions from each church. The apportionment is determined by the Stewards Board in a manner which is most equitable to all churches. Upon approval of the proposed budget by the Elders Board and the Yearly Meeting, it is submitted to each local church along with that church’s apportioned amount. Through each church’s representative, the representative body takes final action on the financial program during the annual Yearly Meeting sessions.
6. **Promotion** – All promotional activities are designed to bring the budget needs before the churches. Special designated funds must be applied as designated but proceeds from promotional activities are channeled through the Yearly Meeting financial program.

Yearly Meeting Subsidiary Organizations

1. **Definition** – A number of organizations closely related to the work of the Yearly Meeting may be organized and governed by their own organization, subject to the approval of the Yearly Meeting. Among them are:
 - a. **Friends Women** – An organization providing opportunities for service, projects, programs, and an annual retreat for the women of EFC-MA.
 - b. **Minister’s Benefit Association** – A voluntary organization of Friends Ministers which provides for each member to make a contribution at the time of the death of a member to help with final expenses. For those in active service or retired from active service in EFC-MA, an additional contribution is made by EFC-MA.

APPENDICES

Friends University

EFC-MA and Friends University remain mutually supportive of each other, due in part to the historic ties between the two. Friends University continues to build upon the Quaker heritage received from her beginning as an educational arm of the Yearly Meeting. Friends University is governed by the Friends University Board of Trustees, an independent board. However, Friends University maintains the provision in the Bylaws that in the event of dissolution of the University, the board of trustees shall dispose the net assets of the University exclusively to and for the benefit of the Evangelical Friends Church – Mid America Yearly Meeting, if it would then qualify as an exempt organization under section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

Friends University maintains its long history of Quaker representation on the Board of Trustees by the following provision in the University's Bylaws (which deals with the nomination of members to the University's Board of Trustees:

...the Committee on Trusteeship shall endeavor to make such recommendations so that approximately one-quarter of the board shall be composed of persons who are affiliated with or have a background in the Christian and Quaker tradition of the Society of Friends.

Friends University's name and Quaker heritage continues to influence the values and ethos of the campus. There is an informal, but reciprocal sharing of talented leaders by both organizations. Many Members of EFC-MA are graduates of Friends University and Friends University provides Christian liberal arts training to a segment of those affiliated with EFC-MAYM.

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Academies in Kansas Yearly Meeting (EFC – MAYM)

CHAPTER II – Academies in Kansas Yearly Meeting (EFC – MAYM)

Name	Years	Location (County)	Quarterly Meeting Served	Early Principals and Teachers
Grellet (a)	1878- 1895	Glen Elder (Mitchell)	Walnut Creek, Mt. Ayr, Pleasant View	Wm. P. Trueblood, Joseph Cosand
Tonganoxie (b)	1884- 1897	Tonganoxie (Leavenworth)	Springdale	Wm. P. Trueblood, Henry C. Fellow
Hesper (c)	1884- 1914	Hesper (Douglas)	Hesper	Irvin and Ruth Stanley, Henry H. Townser
Northbranc (d)	1889- 1935 1938- 1942	Northbranch (Jewell)	Walnut Creek	Henry H. Townsend Anna Townsend
Washington	1889- 1901	Washington	Pleasant View	Wm. C. Pidgeon, A.W. Jones
Lowell (f)	1891- 1905	Lowell (Cherokee)	Spring River, Grand River	Wm. B. Morgan, C.E. Cosand
Haviland (g)	1892- 1968	Haviland (Kiowa)	Haviland and others -	Albert F. Styles, Frank Clark, H. D. Crumley
Stella	1897- 1921	N. Cherokee Stella (became Cherokee)		Henry C. Fellow, Melissa Fellow (Alfalfa) Okla.
Friendswood (i)	1901- 1928 1937- 1939	Friendswood (Galveston)	Friendswood Tex Monthly Meeting	Alfred T. White, Edna Goodwin Frank Clark
Laurence (j)	1905- 1918 1919- 1924	N. Gate, (Beaver) Okla.	Gate	Maude Drake, Eva Blue, Thomas J. Perry, Alfred T. White
Fowler	1906- 1914	Fowler (Meade)	Fowler	Henry & Anna Townsend, Mary Franklin
Richland (l)	1914- 1917	N. Vilas, White (Baca) Colo.	-----	Alfred T.

Special Notes

- a) Named for Stephen Grellet; main building (26x36) completed 1881 for \$1,400; burned in 1895. First tuition from .35 to .50 per week; had a boarding hall.
- b) Initial financial aid from English and eastern Friends; tuition from \$5 to \$8 for each of three 13-week terms. Closed because of indebtedness.
- c) Special bell cast in the east with name and date. Closed by small enrollment.

- d) Classes held in meetinghouse until 1906; benefited by \$25,000 endowment from D.H. Dillon will. Closed by depression of 30's and migration of many Friends.
- e) Enrollment 200 plus in 1900; offered college preparatory, Latin scientific, normal, and commercial courses; owned by corporation. "The Friends Association."
- f) Offered college preparatory, general academic, and business courses, also music and painting. Visions of a polytechnic institute using waterpower not realized.
- g) Began classes in vacant store building; \$1,500 subscribed by Philadelphia Friends. Academy Hall used for church services until 1905. (See Friends Bible College.)
- h) Named for Stella Howard, first teacher at subscription school. Began classes in tabernacle tent. College prep course: industrial department added in 1911.
- i) Built in shape of cross from pines felled by Galveston storm 9-8-1900. Southwest wing completed in 1902; assembly room also used for church services.
- j) Named for Laurence Kersey who donated land; building was 24x40; two dormitories built later. The Fellows stressed projects and temperance deputation.
- k) Fowler M M established to give school official connection; teachers, quarters on second floor; school rooms used for church services also.
- l) "Brainchild" of Nixon and Minnie Rich; closed because of World War I. Walsh Q M not set up in this area until 1929.

CHAPTER III – Articles of Incorporation
RESTATED ARTICLES OF INCORPORATION OF
THE
MID-AMERICA YEARLY MEETING OF
THE SOCIETY OF FRIENDS
(Formerly the Kansas Yearly meeting of the Society of Friends)

WHEREAS, the charter of The Kansas Yearly Meeting of the Society of Friends was originally filed with the Secretary of State of the State of Kansas on November 6, 1873, and subsequently amended on diverse occasions; and

WHEREAS, said Society now desires to integrate into a single instrument all of the provisions of its Articles of Incorporation which are in effect and operative, to change its name, and to further amend its Articles of Incorporation.

NOW, THEREFORE, said corporation, acting pursuant to law, does hereby adopt these Restated Articles of Incorporation, to-wit:

FIRST: The name of this corporation shall be: MID-AMERICA YEARLY MEETING OF THE SOCIETY OF FRIENDS

SECOND: This corporation is organized not for profit, and the purposes for which it is formed are the promotion and support of the Christian Religion according to the methods and insights as originally taught by George Fox about 1647, and practiced since then by the Society of Friends, and its branches, and to this end:

- a) To establish and encourage constituent Local Meetings, or churches.
- b) To establish and maintain places for Christian missionary endeavors.
- c) To nurture in accordance with the principles of the Society of Friends the Friends University, an institution of learning which shall have all the powers usually exercised by universities, with full authority to confer degrees.
- d) To receive, administer and disburse funds and property of every description for such charitable, educational, missionary and religious organizations and purposes as will, in the judgment of the Trustees, further the charitable, educational, missionary and religious objectives of the Mid-America Yearly Meeting of the Society of Friends.
- e) To accept donations including gifts conditional upon the payment of a life annuity based on the life or lives of one or more persons, and to accept transfers of property and funds from any source, and subject to any conditions, provided that such property and funds may be administered and disbursed only for such charitable, educational, missionary and religious organizations and purposes as will further the objectives of the Mid-America Yearly Meeting of the Society of Friends; and
- f) Insofar as consistent with the general charitable, educational, missionary and religious purposes of the Mid-America Yearly Meeting of the Society of Friends, to do any act authorized by the laws of the State of Kansas (or of the state in which the

member church is located) for corporations generally.

THIRD: The location of its registered office and principal place of business in this state is 2018 Maple Street, Wichita, Sedgwick County, Kansas, 67213. The corporation itself shall be resident agent.

FOURTH: The term for which this corporation shall exist is perpetual.

FIFTH: The Trustees of this corporation shall be five in number and shall be elected or appointed in the manner provided in the book of *Faith and Practice* as adopted or amended by the Mid-America Yearly Meeting of the Society of Friends. The Trustees shall have all powers conferred by law and shall be authorized:

- a) To administer, invest and disburse the funds and property of the Yearly Meeting in such manner as the Trustees deem best for the purposes set forth above.
- b) To invest funds of the Yearly Meeting in any property or securities which are legal investments for Trustees.
- c) To acquire, encumber, dispose of and otherwise handle real, personal and mixed property wherever located.
- d) To appoint any bank, trust company, or any other financial organization authorized by law to exercise corporate powers, to act as Trustee or agent for any funds or property in the hands of the Mid-America Yearly Meeting of the Society of Friends; and
- e) Insofar as consistent with the general purpose of the Yearly Meeting, to enter into contracts or other agreements, to pledge or obligate its funds and property, to borrow money and generally to do any and all things which in the discretion of the Trustees will further, either directly or indirectly, the purposes of the Mid America Yearly Meeting of the Society of Friends.

SIXTH: The corporation shall not have authority to issue capital stock.

SEVENTH: The conditions of membership shall be as stated in the book of *Faith and Practice* of the Mid-America Yearly Meeting of the Society of Friends.

EIGHTH: In the event of the dissolution of this corporation, all real and personal property then owned by it or the cash proceeds from the sale of any such property sold prior to dissolution shall, except as hereinafter specified, be distributed in the following manner:

- a) The payment of all existing debts of the Mid-America Yearly Meeting of the Society of Friends.
- b) After payment of such debts, all remaining assets and obligations shall be turned over to such qualified and tax-exempt charitable organizations as are recognized by the United States Internal Revenue Service as tax exempt charitable organizations and which are deemed by the Trustees as those through whom the charitable,

educational, missionary and religious purposes of the Mid-America Yearly Meeting of Friends could best be realized.

- c) Any interest of the Mid-America Yearly Meeting of the Society of Friends in any real or personal property which is terminable at the will of any party shall be distributed to any tax exempt Christian organization designated by the Trustees and for its continued use in meeting such charitable, educational, missionary and religious purposes as have been hereinbefore defined as the purposes of the Mid-America Yearly Meeting of the Society of Friends, provided, however, that such distribution shall have the approval of the other individual.
- d) **IN TESTIMONY WHEREOF**, and pursuant to direction of the general membership taken on the 11th day of August 1978, we have hereunto set our hands and affixed the seal of said corporation this 1st day of November 1979.
- /s/ Robert L. Davis, President and Trustee
/s/ Billy D. Warner, Secretary and Trustee
/s/ Philip S. Whiteman, Trustee
/s/ Leatha R. Hein, Trustee
/s/ Ronald Ross, Trustee

Filed for Record, November 29,

1978 Jack H. Brier,
Secretary of State

CERTIFICATE OF AMENDMENT

Name of corporation: Mid-America Yearly Meeting of the Society of Friends
We, Edward C. Hutson, Chairman of the Board of Trustees, and William A. Wells, Secretary or Assistant Secretary, of the above corporation, having no capital stock, which not for profit corporation was created under the laws of the State of Kansas, do hereby certify that at a meeting of the governing body of the corporation a resolution was passed setting for the following amendment to the Articles of Incorporation and declaring its advisability:

Be It Resolved That: The name of the Corporation be changed to “Evangelical Friends Church – Mid America Yearly Meeting”.

We further certify that thereafter, pursuant to the resolution and in accordance with the bylaws of the corporation and the laws of the State of Kansas, the governing body, at a subsequent meeting held not earlier than 15 days and not later than 60 days following the date of the above meeting, considered the proposed amendment.

We further certify that at the meeting the governing body voted upon the amendment, and the majority of all members of the governing body of the corporation voted in favor of the proposed amendment.

We further certify that the amendment was duly adopted in accordance with the provisions of

K.S.A. 17-6602, as amended.

In Testimony Whereof, we have hereunto set our hands this 22nd day of September 2000.
/s/ Edward C. Hutson, Chairman of the Board of Trustees
/s/ William A. Wells, Secretary

Filed for Record,
October 2, 2000 Ron
Thornburg, Secretary of
State

(Copy of Original Certification from State of Kansas)

CHAPTER IV – Impropriety Guidelines

(Approved July 28, 2000 By Evangelical Friends Church – Mid America Yearly Meeting)

As part of the body of Jesus Christ, Evangelical Friends Church – Mid America Yearly Meeting hereby recognizes that everyone is created in God’s image and that all people should be treated with dignity and respect. More specifically, we recognize that harassment of any member on account of race, sex, national origin, or disability will not be tolerated. You have the right to be free from racial, sexual, ethnic or other types of demeaning slurs. You also have freedom from unwelcome sexual advances, sexual jokes, comments or innuendoes, sexually explicit pictures, or any other verbal or physical conduct which constitute harassment. Any definition of sexual harassment should include local laws.

In the case of violations of the above statement, or financial impropriety (this is, mismanagement of Church, Board, Yearly Meeting or auxiliary organization funds), or other forms of conduct unbecoming a Christian, or holding to views at variance with traditional Christian doctrines or the *Faith and Practice*, the following guidelines are offered.

The normal process for resolving offenses or grievances among Christians is based on the standard set by Matthew 18:15-22. This procedure is based on that process.

Initial investigation

If someone has evidence to support impropriety on the part of a person in service or leadership role, they are to contact the oversight person or body of the church office or organization. If no person or body gives oversight, then contact the Presiding Clerk of the Yearly Meeting.

The Clerk will inform the Elders Board that such claims have been made and will investigate such claims to determine their merit, including the involvement of the accused as the Clerk or Elders Board sees fit.

Formal Investigation

Once sufficient grounds have been discovered in the opinion of the Elders Board (or oversight committee) to warrant the formal investigation of the accusations, the Presiding Clerk of the Yearly Meeting (or local church) shall meet with the accused to inform him/her of the official investigation. The accused shall have the opportunity to officially respond to the claims of the Clerk and Elders Board. If the accused feels falsely accused and can produce evidence to support that, in a manner satisfactory with the Elders Board, the matter shall be dropped.

Discipline, Restoration

If, however, the accused agrees that the claims are true, the Elders Board (or oversight body) shall recommend the course of action to be taken. If the charges are less serious, the Elders

Board (or oversight body) shall work out a discipline/ restoration plan with the accused. This may include, but is not limited to probation, suspension with pay, or

suspension without pay (if applicable).

If the charges are serious enough, the Elders Board (or oversight body) may recommend or order removal from position and decide on what type of severance package (if applicable), if any, may be offered. (Use vacation time? Paid for unused vacation time? Etc.)

If the basis for the action taken against the accused is for illegal and unlawful conduct, the matter shall immediately be turned over to the proper authorities for the appropriate action.

All official meetings of the Clerk and the Elders Board (or oversight body) with the accused is to be minuted in an appropriate manner. Final right of approval regarding the disciplinary action taken shall remain with the Business Meeting of the local church or Representative Body of the Yearly Meeting.

Right of Appeal Regarding Disciplinary Action:

The accused have the right of appeal to the Elders Board for retention of employment status (if applicable) or removal of any restrictions placed on employment. The opportunity to appeal shall be conditioned on adherence to the direction of the Elders Board (or oversight body) during the appeal process.

The ultimate objective of discipline is not to punish the offender or exact retribution, but to restore fellowship between the believer and God. So once action has been taken and approved by the Yearly Meeting (or local meeting or other body), the accused may be referred to his local congregation for the process of spiritual restoration (if applicable).

The ultimate objective of this guideline is to protect the integrity, as well as the spiritual and moral authority of the position of ministry.

CHAPTER V – Historical Documents

Section I – Excerpt from George Fox's Letter to the Governor of Barbados, 1671

We do own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things both in heaven and in earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor and glory, dominion, praise, and thanksgiving, both now and forevermore.

And we own and believe in Jesus Christ, His beloved and only-begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the firstborn of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities, or powers; all things were created by Him. And we do own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried and rose again the third day by the power of His Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe that there is no other foundation to be laid than that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, that taketh away the sin of the world!" (John 1:29). We believe that He alone is our Redeemer and Savior, even the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the Seed of the woman that bruises the serpent's head, to wit, Jesus Christ, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of Him) our wisdom and righteousness, justification, and redemption; neither is their salvation in any other, for there is no other name under heaven given among men whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls. He is our Prophet, whom Moses long since testified of saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people." (Acts 3:22,23).

He it is that is now come, "and hath given us an understanding, that we may know him that is

true." He rules in our hearts by His law of love and of life and makes us free from the law of sin and death. We have no life, but of Him; for He is the quickening Spirit, the second Adam, the Lord from Heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, that makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace, and peace; the author and finisher of

our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high priest raged against and said, He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night whilst they slept." After He was arisen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we do believe that they were given forth by the Holy, Spirit of God, through the holy men of God, who, as the Scripture itself declares, spake as they were moved by the Holy Ghost. (II Peter 1:21). We believe they are to be read, believed, and fulfilled (He that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," (II Timothy 3:16-17); and are able to make wise unto salvation, "through faith in Christ Jesus."

Section II – The Richmond Declaration of Faith, 1887

(N.B.: It should be understood that the quotations from Scripture are made from the King James Version unless stated to be from the American Standard Version.)

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

Of God

We believe in one holy (Isaiah 6:3, 57:15), almighty (Genesis 17:1), all-wise (Romans 11:33, 16:27), and everlasting (Psalm 90:1,2) God the Father (Matthew 11:25-27), the Creator (Genesis 1:1) and Preserver (Job 7:20) of all things; and in Jesus Christ, His only Son, our Lord, by whom all things are made (John 1:3), and by whom all things consist (Colossians 1:17); and in one Holy Spirit, proceeding from the Father and the Son (John 15:26, 16:7), the Reprover (John 16:8) of the world, the Witness for Christ (John 15:26), and the Teacher (John 14:26), Guide (John 16:13) and Sanctifier (2 Thessalonians 2:13) of the people of God; and that these three are one in the eternal Godhead (Matthew 28:19, John 10:30, 17:21), to whom be honor, praise, and thanksgiving, now and forever. Amen.

The Lord Jesus Christ

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Saviour, Jesus Christ. No man hath seen God at any time; the only begotten Son,

who is in the bosom of the Father, He hath declared Him (John 1:18). In Him was life, and the life was the light of men (John 1:4). He is the true Light which lighteth every man that cometh into the world (John 1:9), through whom the light of truth in all ages has proceeded from the Father of lights (James 1:17). He is the eternal Word (John 1:1) who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator (Colossians 1:13-16) and Redeemer (Colossians 1:14); for by Him were all things created that are in heaven and that are on the earth, visible and invisible. Conceived of the Holy Ghost (Matthew 1:20), born of the virgin Mary (Matthew 1:23-25, Luke 1:35), the Word was made flesh (John 1:14), and dwelt amongst men. He came in the fulness (Galatians 4:4) of the appointed time, being verily foreordained before the foundation of the world (1 Peter 1:20) that He might fulfill (Isaiah 11:1-5, 52:13-15) the eternal counsel of the righteousness and love of God for the redemption of man (Isaiah 53). In Him dwelleth all the fulness of the Godhead bodily (Colossians 2:9). Though He was rich, yet for our sakes He became poor, veiling in the form of a servant (Philippians 2:7) the brightness of His glory, that through Him the kindness and love of God (Titus 3:4) toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good (Acts 10:38); for us He endured (Isaiah 53:4, Luke 12:50, 19:41, 22:44) sorrow, hunger, thirst, weariness (John 4:6), pain, unutterable anguish (Luke 22:43-44) of body and of soul, being in all points tempted like as we are, yet without sin (Hebrews 4:15). Thus, humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example (1 Peter 2:21) of all righteousness (Matthew 3:15) in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In

Him is revealed, as true God and perfect man (Ephesians 4:13), a Redeemer, at once able to suffer and almighty to save. He became obedient (Philippians 2:8) unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (1 John 2:2); in whom we have redemption through His blood (Ephesians 1:7) for the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and not otherwise. (*Barclay's Apology*, Propos. v. and vi. par. 15, p.141). He was buried and rose again the third day (1 Corinthians 15:4) according to the Scriptures, becoming the first fruits (1 Corinthians 15:23) of them that sleep, and having shown Himself alive after His passion, by many infallible proofs (Acts 1:3). He ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us (Hebrews 1:3, 9:24). With the apostles who beheld His ascension we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11 and see v. 7). With the apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus." (Revelation 22:20). And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Saviour. He is the only Mediator of the new and everlasting covenant (1 Timothy 1:5, Hebrews 11:15), who makes

peace and reconciliation between God offended and man offending (George Fox's Epistle to the Governor of Barbados); the great High Priest whose priesthood is unchangeable (Hebrews 4:14, 7:24). He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Hebrews 7:25). All power is given unto Him in heaven and in earth (Matthew 28:18). By Him the world shall be judged in righteousness (Acts 17:31); for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father (John 5:22,23). All that are in the tombs shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment. (John 5:28,29 ASV).

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through his dear Son (Declaration of 1693, in Sewell's History, vol. 11, 379).

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body, who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head (Ephesians 1:22). All its true members are made one in Him. They have washed their robes and made them white in His precious blood (Revelation 7:14), and He has made them priests unto God and His Father (Revelation 1:6). He dwells in their hearts by faith and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

The Holy Spirit

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son (Matthew 28:19, 2 Corinthians 13:14). He is the Comforter "Whom," saith Christ, "the Father will send in my name." (John 14:26). He convinces the world of sin, of righteousness, and of judgment (John 16:8). He testifies of and glorifies Jesus (John 16:14). It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins and opens the inward eye to behold the Lamb of God that taketh away the sin of the world (Ephesians 2:1). Coming in the name and with the authority of the risen and ascended Saviour, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul (John 16:14). Dwelling in the hearts of believers (John 14:17), He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His

children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus (Ephesians 1:13,14), the witness to his adoption into the family of the redeemed (Romans 8:15,16), the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness but the influence of the Holy Spirit of God bestowed on mankind in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above the beasts that perish, which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God, as a being not only intelligent but responsible, for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished both from the conscience which He enlightens and from the natural faculty of reason, which when unsubjected to His holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

The Holy Scriptures

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through His name." (John 20:31). The Scriptures are the only divinely authorized record of the doctrines which we are bound as Christians to accept and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

Man's Creation and Fall

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker (Genesis 2:7, 1:26,27). Being free to obey or to disobey, he fell into transgression, through unbelief, under the temptation of Satan (Genesis 3:1-7), and thereby lost that spiritual life of righteousness in which he was created; and so death passed upon him as the inevitable consequence of his sin (Romans 5:12). As the children of fallen Adam, all mankind bear his image. They partake of his nature and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again." (John 3:7) But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God through the redemption which is in Christ Jesus.

Justification and Sanctification

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins and imparts to us a new life. It is received, not for any works or righteousness that we have done (Titus 3:5), but in the unmerited mercy of God in Christ Jesus. Through faith in Him and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law (Romans 3:31), in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus (Romans 3:26). From age to age, the sufferings and death of Christ have been a hidden mystery and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convincing power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions (Isaiah 53:5), and upon whom the Lord was pleased to lay the iniquity of us all (Isaiah 53:6), his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Saviour died; whilst, in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ; by Whom we have now received the atonement (Romans 5:11).

We believe that in connection with justification is regeneration; that they who come to this

experience know that they are not their own (I Corinthians 6:19), that being reconciled to God by the death of His Son, we are saved by His life (Romans 5:10); a new heart is given and new desires; old things are passed away, and we become new creatures (2

Corinthians 5:17) through faith in Christ Jesus. Our wills being surrendered to His holy will, grace reigns through righteousness unto eternal life by Jesus Christ our Lord (Romans 5:21).

Sanctification is experienced in the acceptance of Christ in living faith for justification, insofar as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (I Corinthians 6:11). We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin and to enable His believing children always to triumph in Christ (2 Corinthians 2:14). How full of encouragement is the declaration, "According to your faith be it unto you." (Matthew 9:29). Whosoever submits himself wholly to God, believing and appropriating His promises and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul, and strength, and be able to say with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2). Thus, in its full experience sanctification is deliverance from the pollution, nature, and love of sin. To this we are everyone called that we may serve the Lord without fear, in holiness and righteousness before Him all the days of our life (Luke 1:74, 75). It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that called you who also will do it." (I Thessalonians 5:23,24). Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer and is kept in constant dependence upon his Saviour, walking in the light (1 John 1:7), in the loving obedience of faith.

The Resurrection and Final Judgment

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust (Acts 24:15), and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained (Acts 17:31). For, as saith the apostle, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." (2 Corinthians 5:10).

We sincerely believe not only a resurrection in Christ from the fallen and sinful state here but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory, but that all the wicked, who live in rebellion against the light of grace and die finally impenitent, shall come forth to the resurrection of condemnation. The soul of every man and woman shall be reserved in its own distinct and proper being and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body (I Corinthians 15:44); that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality" (1 Corinthians 15:53), the

change shall be such as will accord with the declaration, "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." (1 Corinthians 15:50). We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection. (Luke 20:36) (See also Declaration of 1693, Sewell's History, vol. 11, 383-384.).

"Our citizenship is in heaven" (ASV), from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Philippians 3:20,21).

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed. "These shall go away into eternal punishment but the righteous into eternal life." (ASV, Matthew 25:46).

Baptism

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord, in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ but as to His real meaning.

We reverently believe that, as there is one Lord and one faith, so there is under the Christian dispensation but one baptism (Ephesians 4:4,5), even that whereby all believers are baptized in the one Spirit into the one body (1 Corinthians 12:13. ASV). This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh (1 Peter 3:21), but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God by the resurrection of Jesus Christ in the experience of His love and power as the risen and ascended Saviour. No baptism in outward water can satisfy the description of the apostle of being buried with Christ by baptism unto death (Romans 6:4). It is with the Spirit alone that any can thus be baptized. In this experience the announcement of the forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost and with fire." (Matthew 3:11). In this view we accept the commission of our blessed Lord as given in Matthew 28:18-20, ASV: "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership—in its nature essentially spiritual—with a mere ceremony of a typical character. Otherwise it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostle (2 Corinthians 11:5), to have disclaimed that which would in that case have been of the essence of his commission when he wrote, "Christ sent me not to baptize but to preach the Gospel." (1 Corinthians 1:17) Whenever an external ceremony is commanded, the particulars, the mode, and incidents of that

ceremony become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the church to Him and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

The Supper of the Lord

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you, they are spirit and they are life." (John 6:63). The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour alluded at the last supper, is expressly declared by the prophet to be "not according to the old." (Jeremiah 31:32, Hebrews 8:9). We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." (John 14:16). Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church in a gracious, abiding manifestation the REAL PRESENCE of the Lord. As the great remembrancer through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold," saith the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me." (Revelation 3:20). In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Saviour's peace and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." (I Corinthians 10:16,17).

Public Worship

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in spirit and in truth (John 4:24). We recognize the value of silence, not as an end but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God and to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshipped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law by offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary and graciously provided spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart (Ephesians 5:19), the simple exercise of faith, the self-denying service of love—these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare by His Spirit in the hearts of them that receive Him and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects

and qualifies those who are to present His messages or engage in other service for Him; and hence, we cannot commit any formal arrangement to anyone in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts (1 Corinthians 12:4-6) for the needs both of the church and of the world, and we desire that the church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed (1 Corinthians 12:7); and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive church so now also, He confers spiritual gifts upon women as well as upon men,

agreeably to the prophecy recited by the apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." (Acts 2:17). Respecting which the apostle declares, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). As the gift is freely received, so it is to be freely exercised (Matthew 10:8; see also Acts 20:33-35), in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth." (Luke 22:26,27).

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them and to promote their efficiency by all means in its power. And while, on the one hand, the Gospel should never be preached for money (Acts 8:20, 20:33-35), on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15) Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn and learning that he may obey. He humbly places himself at his Lord's disposal, and when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in childlike reverence and love, "Here am I, send me." (Isaiah 6:8).

Prayer and Praise

Prayer is the outcome of our sense of need and of our continual dependence upon God. He who uttered the invitation, "Ask and it shall be given you," (Matthew 7:7) is Himself the Mediator and High Priest who, by His Spirit, prompts the petition and presents it with acceptance before God. With such an invitation, prayer becomes the duty and privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me a sinner" (Luke 18:13). and at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications (Zechariah 12:10).

A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive as from His pure bounty, and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, in families, or in congregations, they will be still

praising Him (Psalm 84:4), heart answering to heart, "Bless the Lord, O my soul; and all that is within me, bless His holy name" (Psalm 103:1).

Liberty of Conscience in Its Relation to Civil Government

That conscience should be free and that in matters of religious doctrine and worship man is accountable only to God are truths which are plainly declared in the New Testament, and which are confirmed by the whole scope of the Gospel and by the example of our Lord and His disciples. To rule over the conscience and to command the spiritual allegiance of his creature man are the high and sacred prerogatives of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth (John 4:24).

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection in connection with law and order. Civil government is a divine ordinance (Romans 13:1, 1 Peter 2:13-16), instituted to promote the best welfare of man; hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

Marriage

Marriage is an institution graciously ordained by the Creator Himself for the help and continuance of the human family. It is not a mere civil contract and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life (Matt. 19:5,6), designed for the mutual assistance and comfort of both sexes, that they may be helpmates to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns and should be entered upon discreetly, soberly, and in the fear of the Lord.

Peace

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Lawgiver and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies" (Matthew 5:44, Luke 6:27). In enjoining this love and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also (Isaiah 2:4, Micah 4:1). When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace in strict conformity with His command.

Oaths

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all" (Matt. 5:34); and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

The First Day of the Week

Whilst the remembrance of our Creator ought to be at all times present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purpose of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ and to seek those things that are above where He sitteth at the right hand of God (Colossians 3:1). May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

* * * * *

In presenting this declaration of our Christian faith, we desire that all our members may be encouraged afresh, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the church, and through the Church to the world around us in the name of our crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life for Christ. For this we have been created and redeemed, and by this alone can the longings of our immortal souls be satisfied.

CHAPER V – Evangelical Friends Church International

CONSTITUTION OF EVANGELICAL FRIENDS CHURCH INTERNATIONAL (Amended and Adopted 4/13/2020)

Preamble

Arising out of a God-given concern to participate fully as Friends in seeking the Kingdom of God and His righteousness through the church, we herein set forth a constitution to serve as a guide for faith and action by Evangelical Friends Church International. In so doing, we declare our belief in the value of Christian unity for the spiritual welfare and for the advancement of the program of the Evangelical Friends Church worldwide.

Article – Name

The name of this organization shall be: Evangelical Friends Church International.

Article II – Purpose

The organization shall be an international alliance of Friends churches that officially accept and communicate the evangelical doctrines of the Christian faith as herein defined. This purpose of the alliance will be seen:

1. by working together under policies and arrangements herein stated,
2. by serving together in Christian ministries based upon Biblical principles,
3. by prayerfully investing both personal and material resources in order to fulfill the Great Commission,
4. by seeking continuously to discern both the call of God and the need of humanity as it is expressed in diverse cultures and respond appropriately in a Christian manner.

Article III – Objectives

1. Renewal. To motivate a renewed sensitivity to God's voice through scripture and contemporary needs by persistent waiting on the Lord and total availability to the Holy Spirit for living the life of Christ in and through us.
2. Evangelism. To share creative and effective methods of proclaiming the good news of Jesus Christ throughout the world with those who have not received Him as Savior and Lord.
3. Fellowship. To stimulate genuine sharing of joys and burdens with one another in the family of Friends, locally, nationally and internationally.
4. Leadership. To develop individuals whose God-given call and vision, spiritual gifts and Christ-like lifestyles command respect as servant leaders among God's people.

Article IV – Statement of Faith

The Holy Bible:

We believe that the 66 books of the Holy Bible were given by the inspiration of God; that there can be no appeal from these Scriptures to any other authority whatsoever; that they are able to make one wise unto salvation through faith that is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as Christ works through the disciplined and dedicated minds of those within His Church; that any professed guidance that is contrary to these Scriptures must be counted as a delusion.

God:

We believe in one God, revealed through the Holy Spirit in the person of Jesus Christ; that He is both the creator and preserver of all things visible and invisible; that He alone is worthy of worship, honor, glory, dominion, praise, and thanksgiving both now and forevermore; and that in the unity of the Godhead, there exists three persons; Father, Son, and Holy Spirit, inseparable in divinity, power, glory and eternity.

Jesus Christ:

We believe Jesus Christ to be the only begotten Son of God; that He was conceived by the Holy Spirit and born of the virgin Mary; that He is the express image of the invisible God; and that He combines within Himself both the nature of God and the nature of man in one perfect indivisible personality, the God-man. We believe that He was crucified as a substitutionary atonement for us and for the sins of the whole world, making provision whereby each person may find the forgiveness of sins, the power for a new life, and be brought back into a perfect relationship with the Father. We believe that He arose from the dead, ascended to the right hand of God, making intercession for us, and that He will come to earth again to receive His Church unto Himself and to judge the world in righteousness.

Holy Spirit:

We believe the Holy Spirit to be the third person of the Trinity, proceeding from both Father and Son, but equal with them in authority, power, and glory; that He convicts the world of sin, imparts life to the penitent believer, sanctifies the child of God, empowers the disciple for service to others, and enables each one by His indwelling presence to love God supremely.

People:

We believe that God created people as male and female in His own image; that they enjoyed unbroken fellowship with their maker and that their whole life centered in the person of God. We believe that people fell from this original state by an act of transgression; that in this fall they suffered the immediate loss of their perfect relationship to God, making self the center of their life; and that in this act they suffered immediate spiritual death. All people are born in this disposition to sin. We own no principle inherent naturally by which they may be saved, except by the grace of our Lord Jesus Christ as a provision for all people.

Marriage and Sexuality:

God designed marriage for humanity. As first described in Genesis and later affirmed by Jesus, marriage is a God ordained, covenant relationship between a biologically born male and a biologically born female. This lifelong, sexually exclusive relationship brings children into the world and thus sustains the stewardship of the earth. Biblical marriage - marked by faithfulness, sacrificial love and joy- displays the relationship between God and his people.

Salvation:

We believe that by the grace of our Lord Jesus Christ, and by the direct and immediate agency of the Holy Spirit, people can be recovered from their fallen state through diving enlightenment, forgiveness of sin, regeneration and sanctification of their affection, and the final glorification of their bodies; that in this life they can love God with all their heart, soul, mind and strength, that they can live in victory over known sin and enjoy unbroken fellowship with the Heavenly Father; and that once more their whole lives may center in and revolve around their Creator and Redeemer.

We believe the experience of sanctification is the work of God's grace by which affections are purified and exalted to a supreme love to God and others, and the believer is empowered to witness of the living Christ. This is accomplished by the filling with the Holy Spirit in the life of a dedicated and believing child of God; that this is both an act in which the heart is purified by faith and a process in which the life is continuously disciplined into paths of holiness. By submission and availability to Jesus Christ, people become channels for Christ to do His work in this present age.

The Church:

We believe that all those persons who repent of their sins, believe in and receive Jesus Christ as their Savior, are born again into His kingdom by the Holy Spirit, and that these constitute the Church of Jesus Christ. This Church we believe to be spiritual in nature, universal in scope, holy in character, and redemptive in her life and purpose. We believe that wherever two or three are gathered together regularly and faithfully in the name of Christ, He is truly present in the person of the Holy Spirit and that such an assembly is a local church, the visible expression of His body and the Church universal. We believe that believers must relate themselves to the local and visible body of Christ being fitly framed together with others into a holy temple in the Lord and built together for a habitation of His Holy Spirit.

Christian Ministries:

We believe that in the church, the believer is committed to both the worship and the work of God; that this work involved not only personal righteousness as the fruit of a new life, but the ministry of evangelism and teaching; that in this commission of Christ every believer is involved in the stewardship of the kingdom, and that is fulfilled only the faithful service in and through the fellowship of His church; and that this work is continuous until Christ comes again calling the Church unto Himself. We believe that all Christians are called

upon to witness by word and by deed within a sinful world, not returning evil for evil, but in Christlikeness demonstrating love, forgiveness, and the way of peace. We believe that in the fellowship of His body, the Holy Spirit gives to every member a gift to be exercised for the mutual advantage of every member in the body, and for the influence of the Church upon those outside; the ministry is a special calling given to certain ones whom God ordains for a service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, administration, or other kinds of service to humanity.

Liberty:

Regarding Christian liberty we recognize that among Evangelical Friends and among the larger body of evangelical Christians there are minor differences of faith and practice, due in part to historical and cultural differences and our imperfections. We look forward to the time when we shall all come into a greater unity of the faith. Until then, we believe that in biblical essentials there must be unity, that in nonessentials there must be liberty, but in all things there must be charity.

Spiritual Realities:

We believe that both Christian baptism and communion are spiritual realities which are not dependent upon physical and outward ordinances; that baptism is an inward receiving of the Holy Spirit in which He becomes Lord over all – guiding, cleansing, empowering, and in general, representing God to us in immediate experience; that communion is the daily receiving and realization of Jesus Christ as Savior and Lord; that this communion is dependent not only upon the condition of the believer walking daily in the light of Christ but also in the historic act of Christ on Calvary as His body was broken and blood shed once and for all for us; that Christ thus becomes a daily personal spiritual reality known immediately in Christian experience; and that through Him and the baptism of the Holy Spirit, God and divine realities are known experientially and immediately.

Resurrection and Judgment:

We believe in the second coming of Christ; that at His coming the dead shall be resurrected, some to everlasting glory and others to everlasting condemnation; that we shall all stand before the judgment seat of Christ to receive recompense for the things done in the body; that the judgment of the blessed shall be unto heaven, and the judgment of the lost shall be unto hell; that the punishment of the wicked and the blessedness of the righteous shall be everlasting; that this judgment is in the hands of our compassionate Redeemer, who does all things after the counsel of his wisdom, love and holiness.

Article V – Membership

Any Yearly Meeting of Friends, or any organized Friends group of churches, may apply for membership in Evangelical Friends Church International and will be accepted provided there is official agreement with the doctrines and policies of Evangelical Friends Church International and the Regional Coordinating Council of the respective region approves such application. For a single international or regional event, a non-member yearly meeting

or Friends group of churches who agrees with the Statement of Faith may participate on a temporary basis. Their financial support will be proportionate for this event. Planning and participation will last for this single event only.

Article VI – Organization

Membership shall be under a two level system.

Level I – Membership in Evangelical Friends Church International by geographical region, i.e.

EFCI – AFRICA
EFCI – ASIA
EFCI – EUROPE
EFCI – LATIN AMERICA
EFCI – NORTH AMERICA

It shall be directed by an International Council composed of the Director of each region, plus an International Director to be nominated by them and approved by each regional Coordinating Council.

Level II – Membership in respective regions as a yearly meeting or organized Friends group within any of the regions. It shall have a controlling body to be known as the Coordinating Council. There shall be in addition an Executive Committee of each Regional Coordinating Council composed of the EFCI Yearly Meeting superintendents, along with their choice of an additional person from their Yearly Meeting. The additional persons could be, but would not have to be a Presiding Clerk. Superintendents should measure the dynamics of their Yearly Meeting and choose the most effective and motivated representatives.

Article VII – Commissions

Commissions (and or Task Forces) may be established in a respective region by the Regional Coordinating Council to give impetus and direction to the special areas of concern. Specifically, such commissions shall follow the general departmental concerns of the member churches. Each commission (Task Force) shall organize from its own members, with a Chairman, vice-Chairman, and Secretary. Also, it may appoint a Treasurer if necessary. All official minutes and actions of each commission shall be forwarded promptly to the Director of each Regional Coordinating Council for final disposition. There shall be a close cooperative working relationship between each commission and the Coordinating Council. Any commission may also be open for participation by individuals with expertise from corresponding yearly meeting departments provided both the commission and the Executive Committee shall approve such affiliation, but without membership in the Regional Coordinating Council. Each commission shall draw up guidelines or a constitution for its own use in providing stability and continuity to its work and program.

Article VIII – Officers

Level I – The International Council of Evangelical Friends Church International shall be composed of the Regional Directors and shall organize every three years by appointing the International Director. The other officers of Assistant International Director, Secretary and Treasurer shall be appointed from among themselves. Officers shall serve a three year, renewable term.

Level II – The Regional Coordinating Council shall organize annually by appointing the following officers: Regional Director, Assistant Regional Director, Secretary, and Treasurer, with the Regional Director as ex-officio member of each commission (Task Force). These officers shall be nominated from the Executive Committee by a nominating committee of three named by the Regional coordinating Council and shall also serve as the officers of the Executive Committee. As need may arise, the Coordinating Council may appoint, as stipulated under Article IX, Level II, Paragraph 1, such administrative personnel as may be deemed advisable. Such persons shall be well qualified by natural ability, experience and Christian character, enabling them to act in the best interest for the entire cause of Evangelical Friends.

Article IX – Policies

The following policies are accepted as guides for Evangelical Friends Church International.

Level I:

(1) The International Council shall be empowered to appoint task force members to plan a specific event that is to be international in scope. Otherwise, all organized gatherings shall be on regional levels and shall be planned and directed by the respective Regional Coordinating Council.

(2) Funding for international events shall be raised from the entire membership of Evangelical Friends Church International.

Level II: The following policies are accepted as guides for the future development of a respective region;

(1) The Regional Coordinating Council shall be empowered to take actions in areas of Christian concern that are delegated to it by the member yearly meetings, with the exception that action involving the appointment of administrative personnel, major policy changes, budgets, and amendments are subject to the approval of member groups.

(2) All decisions made by the Regional Coordinating Council shall be in accordance with the Friends policy of seeking, through prayer and discussion, the mind of the Lord, which shall be discerned as the sense of the meeting by the one in charge. Those who disagree, after extended discussion and prayer, may stand aside from the decision allowing the others to move ahead. If those who disagree with an action want their opposition on record, they may register their concerns in the official minute, which must be reported.

(3) Member churches shall be kept informed on financial needs in the operation of the respective region and may support the united program by whatever methods may be

deemed advisable, whether by budgetary or freewill contributions. In cases where fixed expenses are involved, the requests for finances should be met on a proportionate basis. The Regional Coordinating Council shall be responsible for receiving and considering all financial needs and askings of the various commissions, and when approved it shall forward such appeals to the member churches through proper channels.

Article X – Budget

Level I: All budgets which have been approved by Evangelical Friends Church International for specific international events shall be underwritten by each member yearly meeting and organized Friends group on a formula basis that takes into consideration applicable factors, including

(a) the membership of each one, and

(b) ability to pay based on per capita gross national product for each country represented. These apportionments shall be paid into the treasurer of Evangelical Friends Church International.

Level II: Each region shall establish its own annual budget with approval by its Regional Coordinating Council which shall be underwritten by member yearly meetings and organized Friends groups in the region on a formula basis determined by yearly meeting memberships.

Article XI – Records

Official minutes of all actions taken shall be carefully kept and preserved by the International Council, each Regional Coordinating Council and the commissions/task force. Careful records of receipts and expenditures of the Councils or commission shall be kept by their respective treasurers, and the books audited annually. Audit reports shall be forwarded to each member yearly meeting.

Article XII – Amendments

The power to amend the Constitution may be initiated by the Coordinating Council of any member Region at its regularly held meeting. Amendments, upon approval by the recommending Regional Coordinating Council, shall then be presented to all other Regional Coordinating Councils for similar action. Upon approval by each Regional Coordinating Council, amendments to this constitution shall be come final upon approval of the International Coordinating Council.

Article XIII – Bylaws

The International Coordinating Council is authorized to adopt bylaws and job descriptions.

Article XIV – Dissolution

If it's found desirable to dissolve Evangelical Friends Church International, it shall be done by approval of the Regional Councils and International Council. The International Council shall supervise the distribution of assets to member yearly meetings and groups of Friends Churches on a proportionate basis.

Addendum C - EFCI-NA Approved Policies:

EFCI-NA's unifying statement on the Sacraments:

Evangelical Friends Church International-North America (EFCI-NA) exists as a family of evangelically minded Friends Regions/Yearly Meetings, in covenant relationship throughout North America, to advance a Spirit-led movement to fulfill the Great Commission in the spirit of the Great Commandment. This mission compels us to grant liberty to one another in areas that are not essential to salvation, including the use (or non-use) of the physical elements in the observance of communion and baptism. Individuals and congregations throughout EFC-NA should look to the example of Jesus Christ, search the Scriptures, and follow the leading of the Holy Spirit in how they view and participate in the sacramental life of the Church, while demonstrating respect for how the Spirit of God may lead others on this issue. As Evangelical Friends we affirm: "In essentials, unity; in non-essentials, liberty; in all things, charity." (Approved 11/29/18)

Dual Affiliation

EFC-NA does not sanction dual affiliation/memberships with other Friends groups, Quaker organizations, or other denominations. (Rationale: to reinforce the unity of doctrine and church policy within EFCI-NA, and also to guard against any groups who might be tempted to use dual affiliation to confuse, disunite, and undermine from within – Dr. John Williams, Jr.” (Approved 1/30/2019)

Financials

Purchase requests or reimbursements should include supporting documentation (receipts, etc.) and include the signature of the EFCI-NA Director (Approved 11/05/2019)

Good Standing

Member yearly meetings shall remain under the Constitution and Statement of Faith of EFCI. Subsequently, local churches, leaders and members shall affirm the Faith and Practice of their respective EFCI-NA yearly meeting to remain in good standing – Constitution, Articles III; V. (Approved 11/05/2019)

CHAPTER VI – Glossary of Quaker Terms

Academy - a secondary school under the supervision of a quarterly meeting or other church unit, especially common in the late 19th and early 20th centuries

Affirmation - a solemn declaration of truth accepted by the courts in place of a legal oath

Appoint - to choose a church officer, board member, or committee member by vocal approval of nominations; decisions and elections are very rarely (if ever) determined by formal vote (See "sense of the meeting")

Area meeting - an organization of the local churches in a given geographic proximity replacing the Quarterly Meeting; a business session or rally for such an organization

Birthright membership - historically, a membership based solely on the fact of Friends parentage at the time of a person's birth, discontinued in 1902 by those Yearly Meetings that adopted the Uniform Discipline; now a term wrongly used by adults whose Friends parents enrolled them as associate members at birth

Camp Board - One of the boards (in EFC - MAYM) under which the activities of the church are organized; it operates Camp Quaker Haven at Arkansas City and promotes the values of camping

Certificate - an official card or paper granted to a minister or other Christian worker; it authenticates the minister's character or position and authorizes service among other Friends

Church - basically, the body of all born-again believers in the Lord Jesus Christ; a term also used to designate the particular local meeting or its meetinghouse

Clerk - a duly appointed officer for business meetings; usually designated by the duty performed, as presiding clerk, recording clerk, reading clerk

Concern - a God-given interest or sense of responsibility for initiating certain action relative to people or to business of the church; a "concerned Friend" is a member feeling the responsibility or interest

Convinced Friend - historically, any adult who became a Friend by personal choice, under the conviction of the Holy Spirit

Conservative Friends - (previously nicknamed Wilburites) the branch of Friends arising from separations between 1845 and 1904, basically orthodox in doctrine but conservative in manner of worship and methods of meeting activities

Discipline - a common name for the book of *Faith and Practice*, a constitution or manual for the conduct of Friends business meetings and a statement of faith for a particular Yearly Meeting

EEA - initials for Evangelical Friends Church (in French, Eglise Evangelique des Amis) of Burundi, which developed from the MEA (Mission Evangelique des Amis) of FAGM (Friends Africa Gospel Mission)

EFC-MA – Evangelical Friends Church – Mid America Yearly Meeting (formerly MAYM)

EFC-MA Mission Mobilizer Team - one of the boards under which the activities of the church are organized; it seeks to place an emphasis on world missions.

EFI – Evangelical Friends International. An international cooperation of Friends Yearly Meetings, composed of five sections: North America, Latin America, Africa, Asia, and Europe

EFI-NA—Evangelical Friends International – North America Section. A cooperation of Yearly Meetings including Alaska Yearly Meeting, Evangelical Friends Church – Eastern Region, Evangelical Friends Church – Mid America Yearly Meeting, Friends

Church Southwest, Northwest Yearly Meeting, and Rocky Mountain Yearly Meeting.

EFM—Evangelical Friends Mission, a cooperative body under Evangelical Friends International who share resources and personnel for missions around the world.

Elder - an official position in the local church, Area, or Yearly Meeting held by members chosen for their spiritual gifts and qualifications to provide leadership to the body.

Elders Board—a local, Area, or Yearly Meeting board composed of persons chosen for their spiritual gifts and qualifications to provide leadership to the body.

Extension church - a new congregation of worshipers, usually under the sponsorship of a nearby local Friends church; when size and strength warrant it, the congregation may be organized into a local church

Friends General Conference - a cooperative group of certain Friends Yearly Meetings, emphasizing Quakerism as a way of life rather than accepted dogma; most are non-pastoral and have unprogrammed worship services

Friends United Meeting - a cooperative group of certain Friends Yearly Meetings (formerly the Five Years Meeting); many are orthodox in doctrine, have pastors for local churches and a programmed type of worship that yet allows individual ministry under the direct leading of the Holy Spirit

Hicksite Friends - a nickname for the sympathizers with Elias Hicks after the Great Separation of 1827-1828 between orthodox and liberal elements; former Hicksite Yearly Meetings became members of the Friends General Conference, formed in 1900

Home Missions Board – one of the boards (in EFC-MA) under which the activities of the church are organized; it seeks to place an emphasis on cross-cultural ministries at home, church planting, and care for weak churches.

Inner Light - a misnomer for "Inward Light", the Light of Christ or illumination of the Holy Spirit as He reveals to people their sin and leads them to salvation; this Light never contradicts Holy Scripture

Lead Superintendent - the top administrative officer of a Yearly Meeting, but responsible to the Elders Board of the Yearly Meeting

Local meeting - a term for a congregation of Friends assembling together frequently and regularly MAYM – Mid-America Yearly Meeting, formerly Kansas Yearly Meeting, now EFC - MAYM Meeting - a general term for any group of Friends, their organization, their assemblies for fellowship or for business; they were usually designated further by their time of meeting (as mid-week meeting), frequency (as monthly meeting), purpose (as meeting for worship), or personnel (as meeting for ministry and oversight)

Meetinghouse - the historic term for the building in which Friends assembled for worship

Mid-week meeting - a regular meeting for worship, usually held on Wednesdays or Thursdays, also frequently called prayer meeting

Minister - historically, any member whose speaking in meeting has helped the hearers spiritually and been an evidence of having received a special gift for the ministry from the Holy Spirit, the gift later recognized by the local meeting and Yearly Meeting by the process of recording

Ministry Team – a group of persons chosen to work with an elder in the local church for one of the areas of concern.

Monthly meeting - historically, the term used for the smallest unit of organization among Friends, comprising one or more congregations; it might apply to the organization, to its members, or to the business meeting session held once each month. It is now referred to as the local meeting or local church

New Congregation (group, plant, work) - the first phase of a religious work, authorized and carried on by Friends leadership

Orthodox Friends - historically, that branch of American Friends after the Separation of 1827-1828 that adhered to the Discipline, upheld the authority of the elders, and favored evangelical theology but adopted no formal creed. The orthodox group suffered later divisions between Progressives (Gurneyites) and Conservatives (Wilburites) on matters of method

Overseers - historically, an official position in the monthly meeting held by two or more members chosen to exercise watchful care and affectionate oversight for the maintenance of consistent moral living by members of the meeting

Participating membership - in EFC - MAYM those members who show active interest through participation in and support of the local church services and activities; others in full membership are designated as non-participating members

Plain language - the practice of early Friends in consistently using the singular forms (thou, thee, thy) in place of the plural forms of "you" and "your" when addressing individuals of all social levels; also, the use of numbers in naming the days of the week or months of the year instead of their more common names most of which are derived from the names of pagan deities

Queries - a specified list of questions to be read periodically in business meetings as a reminder of the high standards of moral and spiritual life which Friends seek to uphold

Quietism - a form of mysticism, especially characteristic of Friends from about 1690 to 1825, in which they felt even regenerated human nature is unreliable, so that God can reveal Himself only when man's "creaturely" activities are quiet and suspended; it kept them aloof from the world, narrowed in their vision, and caused a loss of the aggressiveness which characterized first-generation Friends

Recording - the process of formal acknowledgement by the Yearly Meeting of certain gifts of ministry evidenced by a member; Friends believe that it is God who ordains, and the church simply records the evidence of ordination

Representative - an appointed delegate of a local meeting to the business sessions of a higher meeting; for the total composition and duties of the "Representative Body"

Sense of the meeting - the feeling of concurrence, or consensus, among those in attendance at a business meeting; detecting this, the presiding clerk states it is the action of the meeting, usually without a vote

Society of Friends - the legal name of the denomination in England, made necessary by the restrictions imposed by the established Church of England; the term is retained by many Yearly Meetings in America, but others are known legally as the

Friends Church

Stewards Board - one of the boards (in EFC - MAYM) under which the activities of the church are organized; it has the responsibility of preparing and presenting the budgets, promoting stewardship education and being legal trustees of real estate, charitable legacies and trusts

Testimonies - historically, a term referring to the distinctive practices and attitudes adopted by Friends because of certain religious convictions, especially in the realms of social and religious practice; today, the term is used more frequently of public witness or sharing of a personal experience with God, or a statement of praise or of trust in Him.

Trustees (EFC-MA) - A group of five persons who are nominated by the Elders Board and approved by the Yearly Meeting Representatives to care for the legal responsibilities of the Yearly Meeting.

Trustees (Local Churches) - A group of three or more persons nominated by the local Nominating Committee and approved by the local Business Meeting to care for the legal responsibilities of the local church.

United Yearly Meetings - one of the five Yearly Meetings who have united their divided branches caused by the 19th century separations; all but Philadelphia hold dual membership in the Friends United Meeting and Friends General Conference

Unity - the willingness of everyone present to make decisions faithful to God's leading while maintaining sensitivity to everyone's understanding of God's will. Although some persons may not agree fully with a proposed course of action, they are willing to accept the decision of the group

Unprogrammed meetings - non-pastoral Friends meetings whose worship services are held on the basis of holy obedience, usually characterized by prolonged periods of silence and meditation
Weighty Friends – a historic Quaker term referring to persons who have exemplified leadership and sound judgement in church and spiritual matters.

Yearly Meeting - the highest unit of authority in the structure of Friends business meetings, comprising all local churches within its jurisdiction; meetings for business, worship and fellowship are held annually, the sessions requiring several days