

QUAKER FAITH AND PRACTICE
IN AOTEAROA NEW ZEALAND

Quaker Faith and Practice in Aotearoa New Zealand

The Religious Society of Friends (Quakers)
Te Hāhi Tūhauwiri

© 2003 The Yearly Meeting of the Religious Society
of Friends (Quakers) of Aotearoa New Zealand
Te Hāhi Tūhauwiri
Aotearoa New Zealand 2003
www.quaker.org.nz

ISBN 0-476-00201-X

Distributed by Quaker Book Sales
c/- 115 Mount Eden Road
AUCKLAND 1003

C O N T E N T S

INTRODUCTION	<i>i</i>
1. Beginnings	1
2. People, place	11
3. This I know experientially	30
4. Promptings	43
5. Openness	60
6. Lives	76
7. Walking in the light	96
8. Our Religious Society of Friends	122
BIBLIOGRAPHY	153
GLOSSARY	166
INDEX	168

Introduction

This book is offered as a source of inspiration, information and understanding of Quaker thought and experiences in Aotearoa New Zealand. It has been compiled from contributions sent by Friends from all over the country and consists of both contemporary writing and extracts from our various archives and collections since the arrival of the first Quaker settlers, about 1835, until 2003.

Hundreds of contributions were received. There followed a process of reading and selection which involved Friends in every Meeting forming small Consideration Groups. These groups read through the material submitted, and commented for the guidance of the committee set up by Yearly Meeting to oversee the project and bring it to completion.

The Religious Society of Friends (Quakers), Te Hāhi Tūhauwiri, does not formulate creeds, doctrines or dogma; rather Quakers try to live the revelation that something of the divine, 'that of God', is within every person. Knowledge of this presence came to George Fox in the middle of the seventeenth century, when, in the religious turmoil of the time, he had sought in vain for spiritual enlightenment and guidance from theologians and well-known preachers. In near despair, he came to feel the certainty of an inward presence assuring him that 'There is one, even Christ Jesus, that can speak to thy condition.' Inspired by this, George Fox founded a movement that did not rely on priests, preachers, liturgy, physical sacraments or sacred buildings.

Ever since, Quakers have sought to listen, individually and in group worship, for the inner voice of God to lead them in new lives and a different form of worship. This book illustrates the experience of Friends as they have attempted to follow these leadings in Aotearoa New Zealand.

The early Quaker settlers came from Britain and although Quaker immigrants also came from other countries too – such as Ireland, the Netherlands and the United States – until 1964 the Religious Society of Friends (Quakers) in New Zealand was part of British Quakerism under the aegis of London Yearly Meeting. The British book ‘Quaker Faith and Practice’ is used by Friends in Aotearoa New Zealand as it contains accounts of the experiences of Quakers from the beginning of Quakerism, but a need has increasingly been felt to compile, in addition, our own book. ‘Quaker Faith and Practice in Aotearoa New Zealand’ is therefore complementary to the ‘Quaker Faith and Practice’ of Britain Yearly Meeting, and reflects the life and thought of Friends in this country up to this time. (Our ‘Quaker Handbook’ was published by Yearly Meeting in 2000).

We are seekers, but we are also the holders of some precious discoveries. As each generation grows, we must find the Light for ourselves, and interpret it. We can then hand on to future generations this history of lives lived faithfully, insights gained, at times painfully, but above all our vision of the truth which will, again and again, grow and change. This volume therefore, can never be complete, but is our first attempt to gather together these threads.

Through the process of reading and reflection we have struggled for our authentic voice growing out of the colonial experience, influenced by the indigenous culture and the natural world. This book is one sign that we now have our own Quaker stories. We acknowledge the rich historical framework of our European Quaker heritage on which we are now weaving our own spiritual cloth, as richly coloured as the pohutukawa in bloom, as bright and clear as the light on the moana Pacific. Invisible among these threads are those Friends who did not leave behind a written legacy but whose lives also sustained the developing identity of Quakers in Aotearoa New Zealand.

We hope that you will find within these pages help on the spiritual journey, and new insights, along with knowledge and appreciation of the many Friends who have contributed to Quakerism in this land.

Committee of Oversight for the Faith and Practice Project:

*Nigel Brooke
Sandra Jones
Phoebe Macdiarmid
Phyllis Short
Sue Stover*

1 Beginnings

- 1.01 *The first Quaker to see these islands was Sydney Parkinson, the natural historian and artist who travelled with James Cook throughout the South Pacific in the 1770s. After his death, his brother Stanfield wrote of him:*

I have heard many of the surviving companions of this amiable young man dwell with pleasure on the relation of his singular simplicity of conduct, his sincere regard for truth, his ardent thirst after knowledge, his indefatigable industry to obtain it and his generous disposition in freely communicating, with the most friendly participation, to others, that information which perhaps none but himself could have obtained.

- 1.02 It may be of minor historical interest to Friends that William Trusted, who came from a long line of Quakers in England, was the first Quaker settler in Aotearoa New Zealand. He lived in the Hokianga from 1836. However, for the hapu Te Hikutu (the tail of Maui's fish) of Whirinaki, Hokianga, it is a living truth to this day, for they count themselves William Trusted's descendants. William Trusted and his partner Pikare had an only child, Betsy or Peti, who married Kamariera Morunga of Whirinaki, and they had 17 children. Their descendants in this generation decided to honour their ancestor William Trusted by placing a bronze plaque in his memory, in the wall inside the old Symonds St. cemetery (in Auckland) where he was buried. The unveiling was on 4 January 1998 and Friends were specially invited.

In the 1960s the Quaker connection with Te Hikutu was reinforced when Young Friends and others held several workcamps (organized mainly by the Knight family) at Whirinaki in the Hokianga. They repaired and painted an old Methodist church, cleared scrub, and built a piggery to enable the local people to use the skim milk from their herds, as only the butterfat went to the

factory, the skim being poured into a stream! Remember that this was a very depressed area at that time. The workcampers stayed on a marae on the land of a descendant of William Trusted, Wehi Morunga, and family. None of this has been forgotten by Te Hikutu.

Phyllis Short 1998

- 1.03 *With his son Charles, Daniel Wheeler spent several months in the Bay of Islands in 1836-37, in the course of his missionary journeys in the South Seas, which lasted over three years. He was well received by the Anglican missionaries, with whom he stayed. In his copious diary is this account:*

Twelfth Month, 11th. (First-day) Since the last Sixth day morning, way has opened in the minds of those about us, in a remarkable manner, as if the ever-blessed Master had directed our steps to a place, where He himself intended to come, in his own appointed time, in condescending mercy to a poor way-worn, unprofitable servant. It was now proposed by William Williams, that I should attend their place of public worship. He said, 'if you have a word for the people, I will interpret for you'. This was more than I had looked for, or dared to hope, but a few days ago. Although not exactly accordant with my own views, yet I have of late, I think, learned to be willing almost to become all things that would lead to an opening for me to proclaim to others the glad tidings of salvation, through a Saviour's love. We sat on one side of the congregation, on a low form, attracting the attention of many, by retaining our seats, while all, but ourselves, stood, or knelt, as occasion required. When all was gone through, William Williams threw aside his surplice, and fetched me to the appointed spot, where we stood together in silence. I had largely to testify of the love of God, as it is in Christ Jesus, and to turn the attention of the people to the light of His unspeakable gift, which shineth in every heart. The countenances of some of these dear people spoke louder than words, their brokenness could not be hid; to

such, the message of everlasting love flowed freely, and I humbly trust, was as a shower upon the thirsty soil. It was an open and relieving season: it was the Lord's doing, and, I believe, marvellous in the eyes of some present. There were several European families, besides those of artisans, attached one way or other to the mission; which, with the boys school and the natives of the surrounding neighbourhood, formed a considerable body of the people : but the praise was His alone, who wrought the work. In the afternoon we attended the meeting again, but my lips were closed up: it afterwards appeared that some were looking for words, and were disappointed.

- 1.04 We would entreat those who may establish themselves in newly settled countries to reflect upon the responsibility which attaches to them when they are the neighbours of uncivilised and heathen tribes. It is an awful but indisputable fact, that most settlements of this description, besides dispossessing the natives of their land without equivalent, have hitherto been productive of incalculable injury to the moral and physical condition of the native races; which have been thereby more or less reduced in numbers, and in some instances completely exterminated. Earnestly, therefore, do we desire that all those under our name, who may emigrate to such settlements, may be careful neither directly nor indirectly to inflict injury upon the natives, but that they may, on the contrary, in their whole conduct, exhibit the practical character of that religion which breathes 'Glory to God in the highest, and on earth, peace, goodwill toward men'.

From *Advices and Queries of London Yearly Meeting 1840*

- 1.05 Frederick Tuckett came from a prominent Quaker family near Bristol. In 1841 he came to Nelson as the NZ Company's principal civil engineer and surveyor for the intended settlement there. He saw at once that the site was unsuitable, with very little arable land nearby. He criticised the Company for receiving money under false pretences as there was not enough land for all purchasers. This put him at loggerheads with Captain Arthur Wakefield, the settlement's leader. Tuckett was one of the party who went to survey land in the Wairau Valley in 1843, where he refused to bear arms when they were attacked by Te Rauparaha and Te Rangihaeata. Wakefield, Cotterell and others were killed, but he escaped. Tuckett was appointed as resident agent in Nelson in Wakefield's place, but his high-handed manner and quick temper alienated many people. He hated the continuing warlike atmosphere in relation to the Maori, and planned to return to Britain in 1844. However, he was offered a further appointment with the NZ Company, as principal surveyor and agent for the projected New Edinburgh settlement. He accepted on condition that he should have a completely free hand in selecting the site. He spent two months travelling by sea and on foot, from Port Cooper (Lyttelton), the Company's choice, to Bluff and Stewart Island. He was described as 'of stalwart frame, great endurance and an excellent pedestrian'. His journal shows his great care in assessing all the natural features of each place for their suitability for a settlement. He was determined not to repeat the mistakes that had been made at Nelson. He talked with all the local Maori chiefs about what he was doing, and gained their consent before carrying out his preliminary surveys. Otago harbour impressed him as by far the best site, and in June 1844 he negotiated the purchase of the Otago Block with Tuhawaiki and the other chiefs, for a price he considered fair. In 1846, he left New Zealand for good, but always maintained a close interest in the Nelson settlement, where he had helped establish the first school, and was active among the small group of Quakers. On

leaving, he gave the Lutheran congregation his house, and the school his books and the rents from some property. He never ceased to speak out about the robbery of the Colonists & of the Natives by the New Zealand Company, and 'the folly and short-sightedness of the company's attempted system of selling land by lottery.' A letter written by him in 1844 from Otakou to Dr Hodgkinson in America includes this extract: 'I consider that your visit to America has fully compensated you in that you have arrived at a decided opinion (that America was unfit for settlement by Britons). I like decision, and that men should embrace error heartily, rather than hold the truth in doubt or apathy, and consider it of universal application that he who doubteth is damned if he acts, because he acts not in faith'.

Christina Gibb (2003)

- 1.06 *In 1842, John Silvanus Cotterell (1819-1843) a young surveyor, arrived in the Nelson area intending to settle there. Less than 18 months later, he had died - among those killed in the Wairau dispute. A newspaper in his hometown of Bath, England published the following tribute:*

We have it on the best authority that he took no part in the affray, except as an unarmed peacemaker; that during the whole of his sojourn in New Zealand, he was on the best terms with the natives; and the very last letter received from him mentions the pleasure he experienced in having acquired sufficient of the native language to be enabled to converse with the 'Maories' on religious subjects. In Mr. Silvanus Cotterell the New Zealanders have slain one of their best friends. Indeed, we cannot but reflect with feelings of the most distressful character upon the early removal of this young man and by means too painful to contemplate. We last saw him in 1841 at the New Zealand House in London, when on the eve of embarkation for that distant country. He was then in the bloom and pride of manhood - tall,

strong, active and robust. In a word, as fine a specimen of a young Englishman as we have ever remembered to have seen. At the time of his death, he wanted only a month of being 24 years of age.

- 1.07 Thomas Mason came to New Zealand with his wife Jane from York in 1841 at the age of 22. In later years he was prominent both in public life and commercial affairs, and as a major pastoralist. He also created the finest botanical garden in New Zealand. As well as cultivating 100 acres of land in the Hutt Valley, where he and Jane lived for many years, he acquired 12,000 acres of run land in the Hawkes Bay in the 1850s. Because of an error in the survey of the land purchased, the house, woolshed and sheepyards were built on adjacent Maori land. Thomas Mason came to an agreement with the Ngati Kahungunu chief, Kurupo Te Moananui, to pay an annual rent and a sum for timber used. In 1861, on Moananui's death his former rival, Te Hapuku, of Ngati Te Whatu-i-apiti assumed ownership and demanded a further 300 pounds for the previous use of the land and seized 2000 sheep. Thomas Mason shifted all his buildings off the Maori land; 1000 more sheep were seized, but in line with his Quaker principles he refused the promptings of other Maori to allow them to take back the sheep from Te Hapuku by force. The Rev. Samuel Williams of Te Aute made an unsuccessful attempt at persuasion and Thomas records 'I told him (Te Hapuku) that I felt no ill-will whatever. My earnest desire has been that no act or deed of mine may be the occasion of strife'. Te Hapuku ultimately relented and a few months later returned the sheep.

James and Audrey Brodie (1993)

- 1.08 Fifteen years were spent in London, when it was decided to leave England, as for many years M. Harlock had felt a concern to emigrate to New Zealand, where the prospects in life would be more encouraging. It was a serious undertaking to leave old associa-

tions and friends behind and also those who were in religious sympathy with you, to come to a land where our Society had no church organisation. But the decision was made to come, and in 1880 Dunedin was reached.

Coming from amongst Friends to a country where Friends were little known, was a great change. Owing to M. Harlock's strong belief in the principles of Friends, she could not feel comfortable in attending other places of worship, so it was arranged to hold a meeting every First Day evening. Since 1886, a meeting has been regularly held on First Day morning, which has proved of much blessing.

Testimony to the life of Mary Harlock 1819-1893

- 1.09 *During the 1800s Quakers arrived as individuals and as family groups - many of them farmers. When Thomas and Ann Fletcher Jackson immigrated with their family of sons, they brought with them rudimentary medicines - a gift from their English Quaker meeting - which benefited both Maori and Pakeha near Whangarei where they initially settled. The Jacksons' grand-daughter Ruby Dowsett wrote that despite tremendous poverty, Ann started a rural school, and how after years of Friendly isolation, she felt called to travel amongst New Zealand Quakers.*

In some cases she would travel 150 miles on horseback to see two or three Friends who lived in lonely places. Travelling in those days was never easy and often the roads were almost impassable. To get to Auckland to attend Meeting was quite a business, involving a long drive over country roads and then some hours in a small coastal steamer.

The time came when Thomas and Ann Jackson decided to sell 'Home Farm', because Friends wanted them to live in Auckland so that they could be at Meeting for Worship each Sunday and help Friends there in all sorts of ways. Ann looked forward to her new life in the city. Did she look back and sometimes remember

an entry in her diary sixteen years earlier in 1883? It was a time when life was very hard for the pioneers in the North. This is what Ann's diary says: 'Our cows are dry and not likely to be milking until November. My heart aches when I think of the children being without milk or butter. Dry bread and water is their only fare for the evening. This evening, when my eldest son came home from a hard day's work I only had dry bread and weak tea to offer him.'

And she tells us that she wept. If she looked back she would surely thank God that she and the whole family had had the courage to keep on even when it was terribly hard going, for the remaining years were years of happy service to Friends throughout New Zealand.

- 1.10 A deputation of Quakers of the Society of Friends waited on the Prime Minister (Sir Joseph Ward) to-day in reference to the provision of the Internal Defence Bill. The Friends had already petitioned the House entering a conscientious and religious objection to compulsory military training.

Mr. Thos. Wright said they wished the Government to understand that they were with it in every way. It was in no factious spirit that they came forward - they simply desired it to be known that taking part in war was against the spirit of Christ, as far as their religious principles were concerned. They thanked the Prime Minister for including the conscience clause, and were prepared to undertake civil duties as long as they had no connection with war.

Correspondent, Auckland Star 1909

- 1.11 One Friend spoke of it being seven years since he had been in a Friends Meeting. Another 32 years since in any Friends Meeting, not even in a cottage. Alfred Quertier told us how his Quakerism was well known in his district in the extreme south. A few visits had been paid by ministering Friends and he had always put together a good company of neighbours to meet such, but it was 57 years since being in a regular Friends Meeting.

General Conference of Friends 1910

- 1.12 It has been stated that the training in our schools is physical not military; but this is contrary to fact. Whether the school be primary or secondary, military movements and the use of the rifle form an essential part of the instruction, and this in spite of the insistence by authorities on physical culture, that military drill is of little value in bodily development. We are entirely at one with the Government in desiring to raise the moral, mental and physical standard of the youth of the country; but to do this, radical measures must be adopted. The system of physical and other training should be carried on long after the primary school age.

It is pitiful that, whilst the older countries are feeling the intolerable burden of their war expenditure and are seeking to lessen it by treaties of International friendship, in this new land our Government is making such pacific relationships very difficult for the future, in that during their most impressionable years the spirit of racial suspicion and fear is being implanted in our boys. If preparation for war is felt to be necessary, it is worse than folly to lay its burden on the children. Far better, surely, to teach them, as all past history proves, that only righteousness really exalts a nation; and that do as they would that men should do to them, would lessen strife, both amongst individuals and nations.

Annual Meeting of the Society of Friends in New Zealand 1912

- 1.13 All efforts in the cause of peace lay near his heart and from 1912 onwards, during the years of practical protest by New Zealand Friends against the compulsory military training of boys and conscription under the Defence Act, Egerton Gill shared in many attendances before Magistrates on behalf of conscientious objectors, whether members of our own Society or of other shades of conviction, and was ever ready with sympathy and advice. His office was several times searched by the authorities and he was twice fined for peace publications - then legally seditious.

Testimony to the life of Egerton Gill 1878-1937

- 1.14 Adherence to the teachings of Christ should raise His followers to a plane where the boundaries of nationality do not exist, but where all who profess His name, to whatever nation they belong, have only one interest to serve - the promotion of the building of the City of God. With that supreme claim to our loyalty, the claim of no lesser loyalty can conflict - neither loyalty to family, nor friends, nor state.

General Meeting of the Society of Friends in New Zealand 1915

2 People, place

2.01 The village of Parihaka, in Taranaki, was developed in the 1860s and 70s by the prophets Te Whiti o Rongomai and his uncle, Tohu Kakahi. Like early Friends, Te Whiti and Tohu spoke (in Maori) a language that relied on the Bible for much of its imagery, and they drew from it a message of peace and trust in God to ensure justice. Despite their refusal to take up arms, they were far from passive, and spoke truth to power in the face of persecution and imprisonment. Their cause was the cultural and economic integrity based on Maori tribal land that the Government was confiscating to distribute to settlers, and they chose with wit and inventiveness the way of large scale non-violent resistance. Te Whiti and Tohu illustrate tantalising thematic links between the experiences of Maori under colonisation and those of early Friends in England. Both groups saw themselves as ‘peoples’ with a right to a degree of independence from the dominant culture. Maori and early Friends have suffered for this. For us there is an especially interesting link between Parihaka and the seventeenth century Diggers in England. The Diggers also created a non-violent communal movement to hold and use the remaining common lands against the encroachments of early capitalism. They were promptly suppressed, two years after George Fox began the ministry that led to the Quaker movement, and some of the Diggers (or True Levellers as they called themselves) became Friends, possibly including their leader Gerrard Winstanley.

The European missionary who in 1846 first came to Te Whiti’s village was startled when he greeted the young man with ‘I come in peace, bringing God’s word,’ to be answered ‘We know that word and greet you, in God’s peace.’ When Te Whiti spoke in 1881 as the mature leader of the Parihaka community, it would be hard to tell his translated words apart from those of James

Naylor or Gerrard Winstanley: 'Do not think I am fighting against men, but rather against the devil and all wickedness. Let us not use carnal weapons. Listen. Do not let us seek that which is lost - not look back to what is left. There is to be nothing about fighting today, but the glorification of God and peace on the land. Put both your hands and your feet on the new land, and stand in the ark of patience.'

David James and Jillian Wychel 1991

- 2.02 At one of the performances of the Friends School Concert, we had the pleasure of entertaining a group of Maori children from St Joseph's School, Jerusalem, about 40 miles up river from Wanganui. Not only did the children and the two Sisters attend our concert, but 12 children spent the night in the school, having meals with us and sleeping in extra beds put up in the children's bedrooms. Next morning they gave us some songs and went into classes for a short while before leaving. It was a delightful occasion and Sister Walburga wrote as follows: 'Again we have the pleasant task of saying thank you very much for the wonderful way you have extended your hospitality to us. The children are just full of their visit. For me it is a treat that we have something real to talk about, write about and draw about. I do hope we did not interfere too much with your routine. Would you please thank the members of your staff who so warmly welcomed the children and made us all feel so very much at home. You are certainly doing your share to prevent the rising of racial barriers in the minds of these children. I was very impressed with a remark I overheard after we arrived home. One of the boys was telling his younger brother about the trip. The younger asked, 'Any Pakehas there?' The reply was unexpected but deeply significant. 'No, all Friends.'

Howard Dyson 1963

- 2.03 I wish I could give you the feeling of a life lived with the opportunity - in fact the necessity - of working out the age-long human values, not in the old world in which they originated but in the new, that is in these small islands, mere specks at the bottom of the Pacific ocean - more than a thousand miles from our nearest neighbours who, with the exception of white Australia, are all Asian, not European peoples. And not as first comers either. We followed another colonising people of a different ethnic origin with whom, after a century and a half of relationships often marred by actions caused by arrogance and deception, we are now trying to build a new nation with the values of both cultures.

Dorothy Johnson 1966

- 2.04 For one whose family has lived in New Zealand for nearly 150 years, and whose grandfather grew up speaking Maori before he spoke English, it is an admission of which I am not proud when I say that this visit to the marae at Rotorua was practically my first real contact with the Maori people. It was both a moving and a humbling experience.

On the happy occasion of the announcement of his engagement, Murray felt the need of having members of his Quaker 'tribe' with him, and for many of us who had known Murray and his family for many years this was an opportunity not to be missed. We came from the north and the south, the east and the west, young and old, children and grandparents, in the true spirit of Quaker family gatherings, which to me are the strength of the Society of Friends in New Zealand.

Through his work with the Maori people in Rotorua and now through the more personal contact of his engagement and future marriage to Niwa, Murray has opened a door of opportunity for New Zealand Friends which, to my knowledge, we have never had before. We are now accepted on the Mataatua marae at Rotorua

as welcome friends. We are able to talk with, work with, and eat with the Maori people there in love and friendship. We slept in their meeting house, the guests on one side, the hosts on the other; we joined in their prayers each morning; we shared the experience of part of a tangi, when the 'death' was brought back to the marae, and the old Maori Ringatu minister carried out the sacred ritual; afterwards everyone present was greeted and 'hongied' by the mourners.

We joined in the wonderful hangi feast prepared for the engagement celebrations, and the joyful social gathering afterwards, with speeches made by Maori and Pakeha in turn. When we parted on Sunday we felt we were leaving our friends. 'Next time you must come and stay a week,' said our hosts.

Elsie Bennett 1972

- 2.05 *In 1978, John and Muriel Morrison learned of the tragic death of their foster son Jim in a car collision. It was difficult deciding whether to travel the distance from Christchurch to Te Puke for the tangi. But once they got there:*

We stood together shivering in the dark and cold beyond the fence of the Marae, waiting to be led in and welcomed; someone came up and said 'We were expecting you, we knew you would come.'

We were led slowly forward, called to come in and stood together at the foot of the open coffin - Jim lying quietly asleep, it seemed - surrounded by flowers. I was helped to sit on the mattress beside him, with Johnnie his oldest son, only fifteen and heartbroken. Speeches of welcome in Maori were made to us, my neighbour translating for me. John in reply sounded hoarse and stressed - a difficult task for him. With me, tears welled up. We were then led right round the circle of those seated on the mat-

tresses and greeted with tender kisses, embraces and tears, from women and men alike. Some greeted John with a hongi.

We returned to the Marae early next morning, and were ushered straight into the tent to sit beside Jim. Newcomers arrived and were welcomed with speeches and women's singing. Some came to greet us tenderly, some to bend over Jim and weep. In reply to the welcomes the spokesmen said 'He did so much for us. We loved him.'

The children ran up to touch their father's face, came close to a grown-up to be comforted, and ran off again to play; people chatted, 'When did you have Jim first?' 'When he was a little boy about ten, he belonged to us for most of his life.' 'Oh yes, I remember you when you came to see Jim and Rose at Linden.' Another group was welcomed - the children were shushed. 'You kids be quiet when someone is speaking.'

As the time approached for the coffin to be screwed down and the service to begin, the sound of weeping heightened, the old grandmother's wailing intensified as she made her last farewells. Sitting opposite her I felt 'pakeha' scarcely showing my grief.

The service began. A great crowd of people had gathered. We sang hymns, said the Lord's Prayer, followed the service in Maori. The coffin was carried slowly out, the children following with the flowers to place in the hearse, and we proceeded to the cemetery. When the words of committal had been spoken, the coffin lowered, some handfuls of earth and some flowers thrown in, the minister called on any who wished to speak. 'It is our custom', he said. Several spoke, John to express appreciation of their acceptance and inclusion of us, young Johnnie to say 'Thank you' for his father's sake. We filed silently past, 'Goodbye Jim, Goodbye' came from my heart.

Back at the Whare kai the hangi followed, and then farewells from us to the living. I held the hand of the old grandmother. 'You have taught me much. You have shown me how to say "Goodbye"'. 'Haere ra' they said and I, 'E, noho ra'.

Muriel Morrison 1978

- 2.06 In the years preceding World War II, there was an on-going assumption that the British Empire would continue to offer opportunities for white settlers. To be growing up in the UK during this period was to be unconsciously shaped by our education and to assume that the opportunity to emigrate was ours of right. Very few of those contemplating migration were concerned for the indigenous people of their chosen land of settlement. As were all other assisted immigrants, my family and I were 'processed' and plenty of information was available about life in New Zealand, but as far as I can recall, nothing about understanding the Tangata Whenua or the Treaty of Waitangi. In fact, the general emphasis was that New Zealand was a little England overseas. In company with many others who have become New Zealanders by emigration, I now have to meet the challenge of biculturalism and the rights of the Tangata Whenua.

Eric Camfield 1986

- 2.07 (a) We recognise the Treaty of Waitangi / Te Tiriti o Waitangi as a living document fundamental to the life of this nation, and we commit ourselves to the principle of partnership which it embodies. This is in accord with our longstanding commitment to social equality and peaceable co-operation. We accept that honouring the Treaty will have implications for our personal and collective lives. We cannot yet know in detail what this will mean for the Religious Society of Friends, but we acknowledge that it will certainly involve equitable sharing of resources and giving up by Pakeha of exclusive decision-making in the institutions of society.

(b) We call upon all our Meetings and individual members to recognise this commitment by becoming better informed about Maoritanga and the bicultural history of this country, and by seeking ways of expressing this partnership in action.

(c) On our side of the partnership we recognise the values of the European basis of Pakeha culture, including our Quaker heritage.

(d) The building of a just partnership between Pakeha and Maori lays a sound foundation for relationships with diverse ethnic groups in this country.

Yearly Meeting of Aotearoa New Zealand 1988-89

- 2.08 On the question of biculturalism, and the racist structure of New Zealand society, we were forced to admit that we had failed to live up to our earlier commitment to work for genuine partnership with Maori people. This would demand sharing of resources, and giving up some of our power and privilege.

We know that indigenous peoples regard the land, and indeed the whole natural world, not as something they own, but as something that owns them. A Friend who is Parliamentary Commissioner for the Environment spoke from her Quaker background of her realisation that the present ecological crisis in the world may in fact have its roots in the Judaeo-Christian tradition. According to Genesis, God gave human beings dominion over creation, so we are having to learn from other cultures the meaning and importance of stewardship of natural resources. Environmental management and social policy must work together to mend damage resulting from years of arrogant exploitation of privately-owned land.

Yearly Meeting of Aotearoa New Zealand 1991

- 2.09 The challenge of co-existing with a different cultural perspective, especially the challenge of an indigenous culture in a colonial society, can be dealt with by destruction and assimilation, by marginalizing, or by ignoring it. These are the attempted solutions of the past.

The only alternative that we can see is to set out consciously to make space for other cultures and to share decision-making power with them. Liberation for the oppressor and the oppressed, and entry into the dialogue and dance between cultures, has to be both spiritual and social. It is a dance because changing circumstances, and the dynamic nature of culture itself, will keep both parties in a constantly changing relationship in which first one and then the other will take the lead. This is the enterprise of bicultural development on which some in Aotearoa New Zealand have embarked.

David James and Jillian Wychel 1991

- 2.10 How has the spirit been moving amongst us? Is the name 'Quakers' still appropriate?

These questions were highlighted by a proposal we had to consider. Friends had asked the Maori Language Commissioner to suggest a Maori name for our Society. He proposed the name Te Haahi Tuuhauwiri, which can be rendered as 'the faith founded on the inward spirit moving us'. We consider this name to be a beautiful gift.

This name is a challenge to us to respond more faithfully to the movings of the Spirit, and notably to the call to work for greater social justice for all the people of Aotearoa New Zealand. During our Yearly Meeting we have been made more aware of those who are exploited and marginalised in our country; but also of the beginnings of alternative structures whereby some people are

empowering themselves to build their own futures. At the same time we have been warned against the dangers of being overcautious and unexperimental. We have been encouraged by the radiant growth of the Alternatives to Violence Project, in the short time since it was initiated at our last Yearly Meeting.

We go forward from this Yearly Meeting with a renewed knowledge of who we are as a family of Friends, and with a resolve to use more fully and adventurously the gifts that we have been granted.

Yearly Meeting of Aotearoa New Zealand 1993

- 2.11 Our Yearly Meeting met within a very special context this year. Our country is much exercised by race relations and the question of what constitutes the rights of New Zealanders to live in this land.

The tribes of indigenous peoples have rejected the government's unilateral proposals to settle Treaty grievances. We wrestled with these very complex issues of right and wrong and, because we have Friends who are very well informed, we learned a great deal. We are committed to continue trying to discern the things that are eternal in events as they rapidly unfold.

One small Monthly Meeting is located in a city which has been a focus of national media attention because local Maori are occupying central city land to highlight their claim. Local Friends have contributed to ensuring peaceful processes of dialogue and to averting violent confrontation.

On a flash point day there, when the country expected the police to evict the Maori, local Friends including half-a-dozen women in their eighties participated in the human shield that stood between police and Maori. We are proud of this Monthly Meeting.

Although our Yearly Meeting is small, we are confident that there is much we can contribute because of our Quaker heritage to achieve a durable foundation for the justice and harmony so yearned for by the many peoples in this land.

Throughout this Yearly Meeting we have tried to dwell in the Light of God. A Friend spoke to us about transparency and translucency. If you are transparent, you let the Light pass through you. But if you are translucent, you let it also bring out your own special colours. We celebrate the unique colours that our Yearly Meeting brings to the world family of Friends.

Yearly Meeting of Aotearoa New Zealand 1995

- 2.12 During the 79 day occupation of Pakaitore/ Motua Gardens, in Wanganui in 1995, on the first eviction day up to 2,000 people stood on the land and the Quakers led the formation of a hand holding ring round the perimeter. I remember a morning during the occupation in Wanganui when an early phone message came 'The police are hassling us!' Three Quakers, Laurie, Michael W. and Liz A. went down and mingled with the crowd ringed by police in riot gear with long batons drawn keeping the people surrounded while they searched the tents. They became aware that there were two men for whom they had arrest warrants in the crowd. A brave Quaker woman, Liz A. negotiated with the police chief and with the two men and got agreement that they would not be arrested then and there perhaps causing a riot, but that Liz would accompany them to the police station - walking off the site between a row of young men performing a spirited haka.

Michael Wiltshire 2003

- 2.13 A few years ago when I first heard of Maori claims for rangatiratanga (sovereignty or self determination) I could not see how it was possible. Were not the Maori only 14% of the population?

Conditioned so thoroughly to western 'democratic rule by majority', I couldn't grasp the concept of equal partnership. Yet that was the situation when the Treaty of Waitangi was signed - more Maori than Europeans, and the European population dependent on the Maori for safe passage, for land for their homes and food supplies. Gradually I have been able to recognise my equality with Maori and to allow that they will know best what is right for them. Maori radio programmes gave me an insight into attitudes and aspirations that have often been hidden from Pakeha, but are there for all to hear if they wish.

The idea of Maori self determination seems to me right and sensible and I applaud the movement towards finding and establishing a constitutional solution. I have not forgotten the step by step process by which my mind was wrenched round from its position of a colonialist conditioning, to one of freedom to accept and support choices by Maori on their own behalf. It is for this reason I venture to write in encouragement of Friends who are on the path and taking steps of their own.

Barbara Mountier 1997

- 2.14 Maori in Aotearoa are now in a minority, and sometimes express feelings of powerlessness, so they do need to know that, for the long haul, ignoring the sideshows and temporary setbacks, there are Pakeha who remain committed to what they are really on about. In other words, that they have reliable allies. Of course I will have doubts and hesitation. Sometimes I will be unsure of the form in which my support can best be expressed. I will often have to be patient, but to trust that in faith, I will be rightly led by the spirit.

Philip Macdiarmid 1997

- 2.15 My wife said she wept on seeing rugby goalposts from a train in England. I wept when a New York restaurant pianist struck up 'God Defend New Zealand' and our party stopped eating and sang it; and didn't stop there, singing 'Po Karekare Ana' and 'Tutira Mai Nga Iwi' as well. Best of all was going to Meeting in London; it was just like being at home.

Llyn Richards 2003

- 2.16 Long ago I sat upon the shingle bed of the Ashburton River. There in still small pools, I watched water spiders at their work and marvelled. As they ran over the stones they looked very ordinary grey-brown creatures, but as they descended into the water, they were hung about with loveliness, for as each spider dipped below the surface, it blew around itself an air bubble. This bubble appeared to be a radiant silver sphere. Within it the spider went its little way untouched by the surrounding water. Amongst dark interstices between stones it travelled, and followed a devious path amongst weedy entanglements. It was in harmony with its little water-world. Foul and muddied corners held no terror for it, for everywhere it moved it carried its silver bubble around it.

So with one of the finest and most difficult achievements of the Quaker way of life. To take part in this world as human beings, and in a bond of loving understanding to be in touch with all sorts and conditions of human lives. To experience the more pitiable and murky states of being, and yet to keep the beauty and enchantment of that which is of the Spirit, and to wear this fragile thing in no such manner as to separate us one from the other by any degree of 'bitterness', but only to attract by the enthusiasm and magic of love of all God's children.

May we think in reverence, and in some hope of copying such lives that have impressed themselves upon us. Some may have shown the way gravely and with exhortation: others there be who may never have spoken the word of guidance, no! not one word and who have been merry and full of laughter withal, yet knowing of places where there can be no laughter. But in either case there has been a radiance round them - the silver bubble of the Spirit, the very Light of God. And if so many of us live so closely to earthly things that we cannot recognise quickly the Divine, we might say of such that have touched us in passing 'How he drew out my very heart towards himself! I wish I could be like him.' 'Let your light so shine before men - that they may glorify your Father which is in Heaven.'

Mary F. Perrin 1933

- 2.17 I was wandering round the garden one day and noticed how all the plants and trees which had been so badly battered, bruised and burnt with salt spray during the terrible cyclonic gales of February 3rd had all set to work to send out new shoots and, in some cases, fresh flowers and fruit, and the thought came to me, how well it would be for us if we were to model our lives in that way. When we have been beaten and bruised by the trials and tribulations of life - there are few of us who escape - we should set to work with a new vigour and try to repair all the damage and, if possible, make an even better show than before..

Annie B. Isaachsen 1936

- 2.18 Returning to the Dominion by the steamship Maunganui we arrived at Bluff too late to catch the morning tide and were anchored outside the whole day. Our ship was held by one anchor and we rode the sea easily, unresisting to the tide. A single sure anchor saved stress on the ship.

A single commandment, said Jesus, is sufficient for any man to live by if he includes with his love to God his care for his fellow-men. I suggested that this phrase of Augustine's was parallel to the saying of Jesus. 'Love God and do as you like.' How could anyone love God and then do the things that displease Him? 'If ye love me ye will keep my commandments,' said Jesus. John says that it is a sign that 'we have crossed from death to life' when 'we love the brotherhood'. This one thing done, loving God with our whole heart, with our whole soul and with our whole mind, all others fall into place.

Philip Thorne 1939

2.19 *On Milford Sound*

If you take God from me,
Whom shall I thank for sun on my face
As the bubbled spray in the boat's wake
Spins laid-on-water lace,
And the leaping dolphins make
Parabolas on the sea?

If you take God from me,
Whom shall I praise for the ice-scarred snow
On peaks reaching to the clear sky?
Who has given me heart to know,
Mind to ponder if and why,
Wonder and ecstasy?

Is not my God to me
Magnified here in grandeur of bush
That clings and grows on the cliff's slope?
Flung veils of water's rush -
Thin falls like silvered rope -
Gossamer tracery?

Must we in logic seek
God, when rock and sky spell his name?
Must we prove our God with our small wills?
Let mountain and cloud proclaim
'Lift up your eyes to the hills',
And stones and water speak.

Anon 1966

- 2.20 On a clifftop above the blue Waitemata Harbour about fifty of us were gathered in a circle. Our altar was set out in our midst - a tapa cloth lay on the grass, a banana leaf on it carried the bread, there was a bottle of wine and a pottery mug. Three young men tuned up their guitars and we sang - 'The answer is blowing in the wind', but on this perfect day there was scarcely a breeze. We broke the bread and passed the cup with murmured greeting each to each. We had personal acquaintance with but few of those there, but suddenly we were among close friends.

The children, running freely about, tumbling on the grass, were our family. Then we walked down to the beach and prayed together for the blessing of the waters as a place of life and health, free from nuclear terror.

There on that hilltop, on that walk down to the shore, on the sands by the waters, I felt that I died as an individual, as a Quaker, and became one with God's creation, with humanity, with earth.

Margaret West 1975

- 2.21 If *you* stop: huge holes will open in the land;
The earth will crack and old roads become impassable;
Great chunks of territory will disappear; impossible
Slips will take whole gullies of trees, a full stand
Of totara, a lone kauri, groves of kanuka, well planned
Vege gardens, decorative borders, herb knots, indivisible
Long stemmed roses...And as I watch, movements, invisible
Will take, a millimetre at a time, whole plains jammed
Full of people down below the sea, whilst dreary plateaux rise
Where springs, creeks, estuaries, harbours and whole oceans
Once moved and were moved upon. The land waves and writhes;
The sea skids and jolts; neither drowned nor dry will cease motion
Till I stop. And though I follow you, for me no quaking;
No shattering cataclysmic hell; just no waking.

Llyn Richards 2003

- 2.22 It is the prophetic tradition which requires us to ask questions such as: Are we perpetuating dependency or facilitating self-determination? Who benefits most from this action or programme, who is making the decisions, and who is bearing the cost? Is this action moving us towards a just society, and is the process itself an empowering one?

The spirituality that is real to us finds its inner strength in the mystical experience of connectedness with each other and with the whole of creation. This is the deep, still and vibrant centre that transcends time. From that dynamic place it is possible to turn outwards and work in one's own available and chosen action spaces to help make manifest the harmony that is already known.

David James and Jillian Wychel 1991

- 2.23 Bill's capacity for exercise and activity was extraordinary. Avoiding using the car when travelling on his own was part of his philosophy. If he couldn't cycle, he took the train whenever possible. The bush was a special place for Bill. He shared with Friends the sense of wonder and sacredness he found there - of feeling in touch with the invisible power which surges through all things. This spiritual awareness was a strong factor in Bill's deep concern and love of the planet and his dedication to work for sustainability.

Testimony to the life of Bill Moxon 1931-1994

- 2.24 I had an experience in Meeting for Worship some time ago that has stayed with me. In my imagination, I was sitting on the way to Porter's Pass, and had a strong sense of being given a little parcel of Grace wrapped in red ribbon, just my size, not too large and not too small. Humanity has to live with all creation and the balance and harmony is threatened by human greed. So my task as a human is to enjoy my share and deal with my greed of wanting more than I need.

Rosemary Tredgold 2000

- 2.25 For decades contemporary Friends have pointed out how our greed, selfishness and ignorance are threatening the future health of the earth, and how the stewardship of the earth is a major concern. I think there is now a general understanding among us that the present environmental crisis is a spiritual and religious crisis, something that is beautifully expressed in our recent YM Testimony on Sustainability.

Gudde Moller 2000

- 2.26 Let us recognise the diversity of life, its interdependence and balance. The inherent wisdom of life astounds us. From cells to ecosystems we see a self-organising, self-repairing, co-operative whole. Our human focus needs to be widened to encompass the whole web of life. We need to change from domination to par-

ticipation. The process will not be easy. Our belief in simplicity will help us to live full and joyful lives without devouring the earth's resources. We can cheerfully do more with less.

Yearly Meeting of Aotearoa New Zealand 2000

- 2.27 God's universe in all its complexity has never been static. Constant change, including death and decay, is part of life and evolution, and is universal. In addition to our global responsibilities, we, as inhabitants of Aotearoa New Zealand, have a special responsibility to protect the unique life forms which have evolved in these islands. We find our concept of stewardship and the Maori concept of *kaitiakitanga* (guardianship) helpful.

Bay of Plenty/Auckland Monthly Meeting 2001

- 2.28 I have, for most of my life, needed solitude and silence. In my younger years this was met by spending weekends and holidays climbing mountains. Mostly this was done with like-minded friends, although the times alone had the most nourishment for me. There was time for reflection, an absence of human talk when thoughts could emerge and be pondered upon. At the time I did not think this was awareness of the spirit, but I do now. Of course there were other factors too, being in the open air with distant views where one was a tiny part of creation and the self diminished. I always felt renewed after a day or weekend away.

Patricia Knutson 2002

- 2.29 I see us as integrally part of the environment. We're not detached from it. The atoms from which our bodies are made were forged in the stars a long time ago. We can't survive without the water and plants and other animals and the complete ecosystem. And, because of our huge power over the natural world, we have a correspondingly huge responsibility to look after it. I have moved away from the dualistic interpretations of man over nature, spirit

over matter, the hierarchies of God, Man, Woman, Nature. That doesn't tie in with my understanding of God, or of people. I have always had a very strong sense of awe in the face of the mysteries of the natural world. My sense of awe is by no means diminished by my scientific training and an increasing understanding of how things work.

Christina Gibb 2002

3 This I know experientially

3.01 I am renewed
as God's love flows again
like the upwelling sap of spring
Glory to Thee my soul does sing
and every leaf and shade
blade and flower
sings in this hour.

I am a living thing
whom death's blade
touched
Yet God clutched
the soul and brought it
whole to light again.

Michael Wiltshire 1959

3.02 'Seek and ye shall find'. As I clamber about on the hills with my plant-loving husband, John, I look under all the rocks near my path. On some rare occasions I have thus found a plant John particularly wanted to see or to record, and I long to repeat such an exciting experience. Nearly always I find some dear little well-known and well-loved ferns and I feel my spirit refreshed by their beauty. So it is when I go to Meeting for Worship - I go as a seeker. On rare occasions I am given a message to deliver. Often another's message speaks to my need. Once a few words changed my outlook from near despair to hope. Always, without fail, my spirit is refreshed by worshipping with my dear friends.

'Being rooted and grounded in love.' The beautiful sweet-scented flowers that bloom among the shifting shingle on the mountain-sides remind me of this text. They have very long, tough roots firmly fixed in the clay below the shingle and so come to perfec-

tion in the most unpromising surroundings. Amid the ever-changing circumstances of our lives, the sorrows and burdens that are our lot, we too can steadfastly diffuse the love of God if we put our roots down deep enough.

Phyllis Thompson 1967

- 3.03 On the Damascus Road, Saul heard the voice and saw the blinding light. The words struck home, 'I am Jesus whom you persecute'.

It was as Son of Man that he became real to me - in a poor slum Meeting House, God was there in a living silence, manifest as Spirit and as man. He did not leave me when Meeting ended. We walked together, the Son of Man and I, mingling with brawling, breadless men and half naked women and children in crowded, filthy, drink-soaked tenements and in the cobbled streets. Often his garments smelt of fish and chips, cheap whisky, human vomit and stale night air. But his love was steadfast.

Months after, worn out by long nights, near death and only wanting to die, I, like Saul, saw the rift in the sky. The light shone clear and I heard the voice, 'To live is Christ'.

That was over half a century ago. Whatever may have happened to the bones of Jesus is unimportant to me. I know he lives. Fox would have said I know experientially.

Edward Dowsett 1968

- 3.04 Throughout my life I have never ceased to be thankful for my Quaker heritage. I am grateful that I was taught that the whole of life was my Bible: that the word of God, though found within the covers of the Bible, was not confined to it. I was glad that I had not to accept some ancient creed, whether I believed it or not, but

was free to build up my own. Friends are often said to be woolly in their theology; but this is good if it means working things out for oneself, even though there may be fallacies, and our beliefs may be different from those held by others. I built up a working hypothesis on which to run my life. It is important for all of us, as we grow, to see that our philosophy is not static, final, unchanging. It must grow as we grow. If we believe the same at 70, as we believed at 20, or even 50, it is a danger signal: we need to watch that we are not stagnating, caught in a rut. It soon becomes obvious that truth is many sided: that in fact to the basic questions of life there may be no answer. We may have beliefs and have faith: but there is no certainty. It becomes a test of our maturity to live with doubt, knowing our theories, our working hypotheses, may not stand the test, being ready to abandon them, or more likely develop them.

William Sewell 1974

- 3.05 Crucifixion, resurrection, salvation, grace of God, Redeemer, Saviour. These are words, which I struggle to understand because I do not have the religious links with the ancient Near East, which alone could make these words live. I need those links with the past for decoding and translating those words correctly into concepts I can understand so that I can discover the religious truths to which they are pointing. For myself, I could do this only by becoming a religious historian, rediscovering the context in which those words were originally uttered by the early Church, rather than knowing I lie in the same unbroken religious tradition and that no process of rediscovery was required.

Fundamental to everything is meaning. Meaning is closely connected with what men call God, and indeed, meaning and God are the same. To say that God was in the beginning is to say that meaning was in the beginning. All things were made meaningful, and there was nothing made that was meaningless. Life is the

drive towards meaning, and life has emerged into the light of humanity, the bearer of meaning. And meaning shines out through the threat of absurdity, for absurdity has not destroyed it.

Roger Martin 1976

- 3.06 I was so pregnant that Janet (who was sitting next to me) could see my skirt jump as the infant moved inside me. I was thinking about an American *Friends Journal* whose cover quotation read 'You move within me Lord, like the stirrings of an unborn child'. I had glanced at it every night during my early pregnancy - back in the days when I felt permanently pregnant.

Deciding to have a child was one of the most difficult decisions of my life. And a strange perceptual change began from the point of that decision. I became aware of my vulnerability to time - I saw myself on a road that circles and progresses that includes my forebears and my descendants. Intellectually, I have always been aware of mortality, but emotionally - I have felt quite immune.

I sat there in Meeting on Waiheke, feeling this child stirring and stirring, wondering what does this stirring have to do with my indistinct vision of God? And what came to me was - the necessity and inevitability of change. Pregnancy is a constantly changing state, but then surely life is constantly changing, too?

The move into motherhood confronted me with the life cycle and the constancy and stability of change - I don't think that's a contradiction of terms.

My vision of God includes this infinite process of change. How we meet this challenge bonds us humans in common struggle.

The stirrings of the unborn child brought me back to the point of acknowledging with my whole being that I am part of that process of change, which keeps our lives alive.

Sue Stover 1984

- 3.07 Like many others, I have been interested to read and think about feminine spirituality, the Goddess religions etc. I have been pleased to pull into my internal picture the fact that other cultures have recognised either equality of worth of both sexes or even a bias in favour of women. However that did not help me to accept standard Christianity completely, and I continued to feel apologetic for my conviction that the Holy Spirit was a vital and lively part of myself when so much that was attributed to Christianity was counter to many of my beliefs and leadings within. This dichotomy has blocked my spiritual growth and I have continued to be somewhat ambivalent about Christianity as a result.

The part of the Friends World Conference that I attended in the Netherlands was the most spiritually rewarding experience I have ever had. For nine days we were surrounded by warmth, caring and sharing and most of all by the tangible presences of the Holy Spirit. It is no longer possible for me to be apologetic about my commitment to the will of God, to the definite leading of the Holy Spirit and it is therefore imperative that I dispense with the contradictions and internal controversy which I have had. As is the way of the Holy Spirit - I was immediately aware of being guided to find some of the answers.

Jill Gooder 1992

- 3.08 God is a forcefield of power for good and loving kindness and courage that human beings generate around and between themselves. And the whole is greater than the sum of the parts and is very energising, empowering, healing, inspiring and enjoyable. Where there is pain and injustice and natural deformity and accident and disease and human deprivation and meanness and death - God occurs in what we do about it.

Catherine Benland 1993

3.09 *Healing*

Healing came on gentle wings
Insisted on entry
Tapped through the frost covered window
until
wearyed by words and arguments
I freed the latch
let her in.

She brushed my cheeks with warmth
feather soft, beckoned me
along unexpected paths
and opened doors of kindness.

Healing came
insistent
silent

Josephine North 1997

- 3.10 So I can take this message - how have I acted towards those around me? And know that this is the only valid way for my life to be judged. This is a huge and continuing personal challenge to me. It is so much easier to choose to whom I will give my love (and therefore either minister or withhold from that person the love of God).

At the very core of this man, Jesus, the base from which all his teachings and his actions sprang, was compassion, a love that embraces all. His life asks me to consider love, the source of all good and how this operates in my own life and how to give this love? I need to be careful that what I am giving is love, not simply

preference. The example that his life sets is that he lived his message instead of just holding theories and proposing philosophies. I am invited to do the same in each day of this life I have been given. I can start afresh.

Linda Fisher 1999

- 3.11 *The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...(Galatians 5:22,23).*

I like this scripture. I went back to find this scripture about three or four years ago when I was feeling overwhelmed and burned by life. I was needing some soul food. I use these qualities as a model for personal and spiritual growth; as a set of values and ethics to live by. This scripture is my framework for being. When I contemplate these fruits of the Spirit I experience great strength, life and passion welling up within me.

They are qualities that I was startled to realise that people I really admire and enjoy being in their presence have. These are qualities I want to find and cultivate in myself as I see a calmness, equability and centredness in my friends who have these qualities as well as a pleasure in life and nature, a simplicity in their lives that has nothing to do with their material possessions or success or lack of it as seen in the eyes of the world.

This scripture speaks to my condition at present because it is a reminder of the comfort and solace and renewal I can find in my connection with spirit. It gives me hope when I am feeling demoralised and burdened with the struggle of life, my own personally and on a wider scale throughout New Zealand and the world. Reading it; contemplating it has been, is, a source of strength. Practicing these qualities and integrating them into myself and my soul in the face of external worries and doubts

and times of spiritual drought has given me the experience and belief that I am not alone, that I can be peaceful in spite of what's going on around me.

Ruth Steven 1999

- 3.12 For me the Goddess has her essence in everything of nature, especially the sea, which for me is a special source of spiritual nurturance. It is magnetic in its attraction. It is a source for my inspiration and creativity. I can meditate on the beach and feel literally transported. I have to struggle to hold down the outflow of feeling and poetry that flows as a result of what I can only describe as a dive into a well of insightfulness, emotion and creativity.

Lee Pinder 2000

- 3.13 I had been attending Wanganui Friends Meeting for only two months when I had one of several experiences of the light of Christ. That particular Sunday I entered the meeting room as usual, but with a sense of despair and spiritual crisis, wondering what might be the purpose of life and how one might find meaning and joy.

As I closed my eyes to pray from the depths of my being over and over in my mind, Jesus save me, heal me, help me, I became still in spirit within half an hour.

Following this God laid two impressions on my heart; the first being a customer in my workplace who was disgruntled with the service he had received from me. The second was a close friend who I had fallen out with before coming to Friends.

Do you forgive? A still small voice from within called out as the first impression ended.

I knew it was God's voice, and so from within I answered,
Yes I forgive, I let that go.

As soon as I had answered, the first impression left and the second took its place.

Again a still small voice from within called out, Do you forgive,
do you really forgive?

From the depths of my soul I answered, I forgive; I truly forgive
and let that go.

As I spoke I felt an ocean of light, love, and peace well up within
me, flowing over the ocean of darkness, death and despair.

The power of the light of Christ flowed over me in waves, refresh-
ing me and lifting me up out of my despair.

I felt fully empowered to follow after and live for the things of His
Kingdom in a deeper way.

The Meeting for Worship finished with the shaking of hands,
and silently I slipped out to go home touched by the reality that
Christ has come to teach his people himself.

Mathew Harding 2002

- 3.14 I was brought up in a Coronation Street in the north-east of England. Religion and God played no part in our lives. I liked school and worked hard, and by the age of 33 I had a good husband, healthy children, a sound home, and the knowledge that I was captain of my own soul. I was also at a loss to find that although having all these things which should have made for happiness, it wasn't the case. Inwardly I was not at peace. Nothing gave me joy, and although my health was good, everything felt like dust and ashes. I decided something else had to be found that would give me peace. Looking around and reading, I concluded

that people with God in their lives appeared to have those elements that were still lacking in mine. But was there a God? If so, I was determined to find Him/It.

Some months after this, I woke up feeling more alive than I ever had been. Every sense was keener, and I felt unbounded goodwill towards all. I concluded I must have been sickening for something all those months, and I had now thrown it off. Our five year old daughter became very ill and the doctors didn't know why. I visited her each day in hospital, and to my surprise, in spite of the seriousness of her case, I didn't feel at all worried. A saying had come into my head: underneath are the everlasting arms. I thought I must have seen this message on a church billboard outside of some church. Deep within me had come the knowledge that if she lived all would be well, and if she died all would still be well. However, one day after leaving my daughter wan and exhausted with an evil-smelling brown fluid oozing from her mouth, for the first time I felt anxiety and I went into the bedroom for a cry. As I crossed towards the bed I was arrested by a stern inner voice saying 'You haven't enough faith'. This halted me in my tracks. This isn't me saying that or I would have known what I was going to say. This must be God - I've found him, I thought. Even as I thought this, I knew that wasn't the case. He had come to me. It was an undeserved gift. I was then drenched (that is the most expressive word I can find, as there was such a torrent) with love from God. I stood there, with my entire being responding to so much love. I also knew that God loved each of us with this same generosity.

Our daughter recovered quite quickly. Months later I found she had eaten some berries from a hedge on her way home from school. I too had extra health and energy. I not only had the inner peace I had longed for, but there was this wonderful joy, and the feeling of a loving companion by my side.

Vera Dickinson 2001

3.15 *The Almighty in a print dress*

When
I lay in my sickbed
sick
 of people
 of problems
 of conflict
 of life
sick
that is
with worry
held close in my arms -
she comes,
and she visits me
she comes with flowers
to sit at the end of my bed
The Almighty
in a print dress
with flowers
and sometimes
grapes
To sit at the end of my bed
Where,
she takes off her sunhat and laughs aloud
and talks to me
of trivia
And I am amazed
not just that
The Almighty
would come

to sit with me
this way,
but that
such visit
should have
such good effect.
And that worry
(held so close
in my arms)
could dissolve
so easy
under her
tender gaze.

Ian Burn 2002

3.16 *Be Still and Know That I Am God*

This beautiful psalm for me holds the kernel of making these decisions - an open silence and stillness, going down to the core of your being, stripped of all surface concerns to establish what is of prime importance at the moment. I think it is essential to be alone and suspend any busy-ness for that moment to be open and receive what God might be wanting to tell you at that time.

I think that if I could take the time to meditate on these words any time I had a dilemma or decision to make, or just felt uneasy with myself, then it would create more clearness and peace in my life.

Liz Remmerswaal-Hughes 2002

- 3.17 Ask me about God, and I'd have to say that I don't really know. However, I have settled for using the word God as convenient shorthand. Of course I have degenerated the word, and de-anthropomorphised it (that is, I don't see God as a human figure).

God represents for me a mystery, a mysterious spirit, presence, power, that we can sense sometimes when a special moment comes upon us. It could happen in a Meeting for Worship, in the bush, by the sea, in an encounter that brings relationship, hearing or making music, in fact engaging in any creative activity.

Then somehow we know that there is something beyond ourselves that we mysteriously respond to and feel part of. This sense of knowing without really knowing is what delights and sustains me. There might be a special moment at any time!

Phyllis Short 2002

- 3.18 I really only discovered God's presence in my life by his sudden absence. After the death of our second son (another son died seven years before), I fell into a black hole.

It was the valley of the shadow of death. I had no contact with God, nor did I sense the prayers that Friends said for me. I lost all faith and said to my mother that I thought that I would throw God out.

Her reply was I don't think you will be able to. How right she was.

For about six months people came unbidden and shared their deepest experiences and insights - the things that are eternal. A friend visited with her three daughters and baby pukeko they were rearing. I was entranced. Through my love of the natural world and the goodness of people, God gradually reasserted his presence in my life.

It is only in retrospect that I can recognise the rod and the staff that were comforting me.

Viola Palmer 2002

4 Promptings

- 4.01 Through everything we must adhere to a vision of what might be and not allow ourselves to be constrained by what is. Only in this way will we unleash the energy and purpose to start a new beginning and head towards the final jubilee when justice and peace shall reign supreme. Without visions we remain rudderless and prone to dominant religious and secular fads and fancies. Friends and other Christians must demonstrate a luminosity that comes from purposeful lives; such purpose comes from adherence to bold and unshakeable visions and images of what the world might be.

Kevin Clements 1988

- 4.02 Twice lately I was asked ‘What is the Society of Friends for; what is its reason for being; what is its message?’.

I answer this: that its cause and reason for existence, and its message is just the same as that which Jesus expressed. The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord; and also to love the Lord our God with all our heart, and with all our soul and with all our mind; and our neighbour as ourself.

I believe this is our whole reason for being. I believe that realizing, nurturing, and letting God firmly establish His Spirit in ourselves and others is our chief concern. I believe that nothing less than this can justify our existence.

We have the greatest opportunities. Let us pray for Light, Strength and Love to see and use these opportunities.

Annie B. Pudney 1931

- 4.03 As I work with little children I marvel everyday at their trust and simplicity and joy in living, and I realize more and more the meaning of Christ's words, 'Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven'. I regret that as we grow older many of us seem to lose that simplicity and trust which we had when we were little and become beset on either side by the complexities of this life, until by great striving we draw near to that simple and receptive state again.

There may be some of us who have never managed to get as near to God as we were before when we came 'trailing clouds of glory from God who is our home.' How far we might go if we were able to go steadily forward from childhood instead of growing away from it and having to be converted to become as little children again that we might enter the Kingdom of Heaven.

Margaret Gibbons 1943

- 4.04 We can follow the wisdom and knowledge of tradition up to a point, as an artist studies art of the past, poetry, music, etc., but one comes to a point when one has to develop alone - strike out a new path. Jesus forged ahead from the traditional Jewish teaching, which he knew well. So must we. The past you share with others, the future is all your own.

Doris Addis Smith 1959

- 4.05 We certainly need guidance, but perhaps the emphasis on seeking and not being sure if we have found or rightly understood our guidance makes for uncertainty - as if there were nothing on which we could anchor. While 'it is the will of God' had its weak and rather fatalistic side, it did give a certainty and a peace of mind. God is in charge - not we. How can we put these two aspects together? Perhaps it might be done this way. Suppose we think of all the small events of our daily lives as tests, as stimulants to growth; as if God said to His children now here you are in this sit-

uation; how are you going to use it? And then besides being interested in our endeavors, He would also be there to help when we asked, as any father would. God is in charge. He will help, but we have to act on what we know in order to know more, whether His will leads to activity or to acceptance of limitation...And even then perhaps the influence of a life lived under God may be an effective help. I do not believe an endeavouring life is wasted; though how God uses it is a matter beyond our knowledge.

Margaret Benson 1959

- 4.06 Have faith in God. How simple it sounds! Yet how difficult for those wracked by pain, of tortured mind; and how difficult for the lonely, the starving, the homeless and the hopeless. How difficult, too, for honest searchers after truth when the collective faith seems to be disintegrating. Yet Jesus was as simple as that. His simplicity confounded the intellectuals of His day; the simplicity of the early Christians confounded the sophistry of the Greeks, and the simplicity of the Quakers confounded the theologians of the 17th century. As a new Yearly Meeting we enter into a new phase of our life as a Quaker community in New Zealand and we face a very different religious and secular atmosphere than did the early Christians or the early Friends. For the early Friends the Word of God was not only the Word spoken through the prophets and by Jesus himself, it was the Eternal Word made flesh and therefore intelligible to man in terms of human life in the person of Jesus. More than that, it was the authentic Word of God recreated again and again in the personal life of men and women who wait upon God for the renewal of their spirits and the revealing of further light.

We need to take a fresh look at the faith of our fathers and in the language of Paul: 'Put all things to the test and hold fast to that which is good'.

Edward Dowsett 1964

- 4.07 I have found life full of paradoxes. In the act of putting into words what is felt as a basic truth to me (however small), I also become conscious of, or rather see, a fleeting picture of truth in its opposite. As Pascal says, 'A man does not show his greatness by being at one extremity but rather by touching both at once, or, the truth lies in both extremes, not halfway between the two'.

Dorothy Johnson 1966

- 4.08 Early Friends were tireless in their challenge to the Church and as long as they continued to argue, they were perforce taking the Christian tradition seriously. They rejected it, true, but they had to consider it. They had to find reasons for their faith. Their message thus constituted a commentary on the tradition. But early in the 18th century, the argument died down and Friends proceeded to the refinement of their own side of the case. The tradition was not so much rejected as ignored. Theology was no longer challenged by the appeal to experience; it was no longer even understood. That, I believe, is the very situation some Friends find themselves in today, they seem to be engaged in a last ditch stand, alas it is only a last ditch defense of their particular views. It may well be that the duty of the faithful is to go on guarding the truth, but also searching ahead as well, otherwise they turn out to be only museum attendants, guardians of a dead past.

Frank Davidge 1968

- 4.09 It was a director of studies at Woodbrooke who said, 'Give us each day our daily discovery', and such discoveries are not made only in the realm of intellectual ideas but in the realm of emotional life, in art, music, poetry, painting, drama. This is not just a seeking after novelty, but a deeper seeking after ways that speak to our own time, to this present. Perhaps again in renewed faith. We may learn to meet our world with something of the zeal and confidence of earlier Friends, earlier Christians and with also the

sensitivity and tenderness required in the modern world, which so badly needs the quietness, simplicity, the truth and the caring love that are the fruits of the spirit for which our Society has stood from its earliest days - fruits that we can only grow if we are deeply rooted in the source of our strength.

Ruth Fawell 1968

- 4.10 Discussions as to the nature of God or of the nature of Jesus Christ and our relationship to him may be interesting but they are not as important as coming to decisions as to what living the Christian life means in terms of social action and personal life style in New Zealand. If Friends are to be considered Christ-centered then it ought to be in the sense that Jesus Christ did his best in his situation as he saw it, and we've got to do precisely the same in our situation as we see it.

Anonymous Young Friend 1970

- 4.11 With the coming of World War II we found ourselves in an occupied country. The other day, taking a book from the shelves, which I had not opened for some time, I found a leaflet between the pages, which must have been there since the war. It said, in Dutch, 'Bayonets cannot stop thoughts'. It goes much deeper than that though, for we discovered together with many others how absolutely necessary it is at such times to have a quiet place within oneself to which one can retire, which is untouchable by events crowding on us, but open to that Power of Love which is forever surrounding us at all times. At times of great stress when all one's strength is needed to cope with just everyday occurrences, there is a danger that one regards that as the whole of life, feels that it will always be like that, and loses sight of all else. If you have the inner sanctuary you know that that is not so, that what is happening is only part of a great whole and that the life of the spirit flows on through it all and beyond, linking us all and pointing forward. One can get strength to go on even in the most

difficult circumstances, and can give others strength and they us. Here again I think of the phrase 'in the Life' with its sense of continuity, something which was there before us, is present now and will be there when we are gone.

Kathleen Daamen 1971

4.12

The Holy Spirit

(Thoughts prompted by a Meeting for Worship in Auckland 1971)

The messages of truth and love
Don't come to us in packets
Clearly labeled
From the Holy Spirit.
They come in strange unlikely ways.
They come when we are quiet and listen,
When we let go and let the spirit
Work through us,
When we get our busy, noisy selves
Out of the way
Of its mysterious working.
How very hard it is for us to get out of the way
And let the spirit through,
But help us, painfully maybe to do just that -
To get out of the way,
With our judging, moralising
Always speaking, speaking
With our desire for praise, appreciation,
The bolstering up of our pathetic egos,
One way or another,
In our own eyes or in the eyes of others.
Help us quite simply
To be quiet and still
In our own mind and spirit,

And in the space left spare,
Let trust in you,
Acceptance, love of others
Flow in.
Help us to trust your spirit
Wholly and completely
As it does its secret work
Hiddenly,
Persistently and quietly
In the stormy world around us,
In the stormy world within.

Ruth Fawell 1971

- 4.13 I have often wondered whether Jesus meant us to regard as attainable in this life his advice, 'Be ye therefore perfect, even as your Father in heaven is perfect'. Howard Brinton has something to say on the subject. For the Quaker, perfection and its consequent inner peace can be reached when all of God's immediate requirements as understood are faithfully met. These requirements are never so great that the individual cannot meet them. God requires more of a man than of a boy; more of a saint than of a sinner. As Isaac Penington put it: 'There is a growing in the life even where the heart is purified from sin, even as Christ did grow and wax strong in spirit, for *a state of perfection doth not exclude degrees.*'

It is so encouraging to feel that we may try for perfection in easy stages, so to speak. The God of Ages has not changed. The harsh and fearful Yahweh of old is the same God whom Jesus regarded as Father. So if God is always perfect, then it is man's view of perfection that has changed. Perhaps what has happened over the ages could also happen in one man's lifetime - so his goal of perfection is raised. I don't see this as an elusive chase of the

rainbow's end, but rather as the satisfaction of ticking off the milestones on the uphill road towards union with God at some stage beyond this life.

Kathleen Rose 1972

- 4.14 The spiritual journey is a long one and attempts to take short cuts via drugs or other undesirable practices can lead to disaster, or at best unnecessary difficulties.

Perhaps in the minds of many, the term 'wilderness period' has come to mean that stage before there is any abiding sense of inner joy and peace - in which for a long time and amidst great inner stress and often painful outward experiences as well, there appears only uncertainty and darkness. This is the travail of the first rebirth into a conscious spiritual Life. It is by no means the last, but once a measure of inner joy and peace has been experienced, one *knows* one is not alone.

At all times it is the motive that counts. Times of seeming failure, of discouragement, of the feeling of unworthiness, of divided loyalties, of inner conflict, of deep grief over failure - *rightly* faced - can all be drawing us nearer to the Great Love. He asks only our willingness to endure the process and our obedience to such Light as is given.

Margaret Lenk 1972

- 4.15 The Quaker community was made up of those who obeyed the Christ within. Their relationship with Christ was direct, unmediated, a matter of experience, not of dogma. They tended to see Christ in three complementary ways: as the prehistoric Light, the Word of John's gospel; as the historic Christ, the Light made incarnate; and as the Christ within. They were definitely Christian, but not in any narrow, dogmatic sense. The experience of the Christ within was for many of them a shaking experience,

one that involved (as it did for Fox) a terrible struggle against self-will, and one that involved at first a great sense of guilt and inadequacy. Thus, the negative aspect of the Light was important. Margaret Fell shows this in an epistle: 'Now Friends, deal plainly with yourselves, and let the Eternal Light search you ... for this will deal plainly with you; it will rip you up and lay you open ... naked and bare before the Lord God, from whom you cannot hide yourselves. Therefore give over deceiving of your souls; for all sin and uncleanness the Light condemns'.

Larry Jones 1973

- 4.16 The seemingly impossible situations, the humanly insoluble problems can drive us deeper and higher to seek for a strength and wisdom beyond the human. True, help may come through human channels, but if the right solution is to be found, only after the inner contact has been made.

Once we have had some experience of God, we can be held from the Centre at all times or rather we can know that we are so held, for he has never left us - but there are many degrees of awareness and each new degree is preceded by a time of stress in one form or another. Sometimes the inner and outer conditions are so turbulent that we may need the upholding of others if we are to maintain or regain our equilibrium, but always there is that bit we have to overcome on our own, trusting to the unseen angelic mediation, or we should not grow.

Wisdom is needed to know when to ask for help and when to refrain as wisdom, too, is needed by those who mediate and here, too, the Spirit will guide.

The Lord is our Shepherd and there are times when that is the one thought we can cling to. Yea, though I walk through the valley darkened by the shadows of evil, I shall not fear.

The valley experiences do not last for ever - each one leads on to the next immediate height to be attained, thanks to the Infinite Love and Wisdom of our God Who is drawing us all - slowly or quickly in the measure of our response - back to Himself. May we become aware of the inflowing magnetic streams of His Love and be willing to respond and arise!

Margaret Lenk 1973

- 4.17 Defining non-violent action is difficult. We may not be talking about the same things. For example, at first sight the act of blowing up by explosives the registration office in Amsterdam during the occupation of the Netherlands looks much more violent than the act of quietly removing overnight the tongs in a main railway track. Yet the first act did not cause any physical harm to anyone and saved most probably the lives of Jews and of those who tried to hide them. The second caused derailment and most probably physical harm to the train crew. Non-violent action cannot give results on a short-term basis, but it carries onward as it has done from early times. It cannot always avoid provoking violence but it fails when other people than non-violent activists die or get hurt as its consequence. Did not Jesus provoke violence against himself?

Jos Brusse 1973

- 4.18 We sometimes forget that as individuals we are a fragment of the whole family of man and that our little life, either as a strength or as a weakness has its influence on the whole of society. So we see the significance of the social emphasis in the Lord's Prayer - *our* Father, *our* daily bread, *our* sins.

How important this is we see when we come to a consideration of our social standards and the quality of many of our social institutions. In New Zealand, for example, we still have demands for tougher penalties for crime. Why? Because we still have greater faith in the power of punishment than in the redeeming power of caring and concerned friendship. We do not care to acknowledge our share in the guilt of the offender, nor to have any responsibility in bringing about the conditions, which have produced the criminal.

Ruby Dowsett 1974

- 4.19 I hope that in the Society of Friends in New Zealand we not only allow but welcome playfulness. I don't mean we should encourage irreverence; to me this kind of play is a reverent activity. Nor does it mean irresponsibly taking on all new ideas we happen to toss up, and mindlessly discarding tried-and-true ones. Playfulness will not threaten the true value of what has come down to us, though it may give it new vividness and meaning. I do not think we need to fear playfulness; our heritage is strong enough, our belief deep enough and our hold on our values firm enough, to take the risks and re-examination playfulness calls for. We may find ourselves changing; I do not think we shall find ourselves falling apart. We can believe devoutly and live righteously without being prigs. Let us stay with our tradition and our principles. But let us do all we can to avoid the control of priggishness and be open to receive fresh light from whatever quarter it may come.

Shelagh Cox 1979

- 4.20 I read in George Motley's article, 'The Quakers: Where Are They?' (The Friend June 22) about 'the Reader's Digest complete Atlas of the British Isles where there is a map peppered with hundreds of black square dots, each representing a local meeting and some larger black dots for areas where Quakers are particularly dense.'

'Are particularly dense?'
That will surely give offence.
Friends who live in big black dots
Won't like being called crackpots,
They had better join our number,
Come and live with us Down Under,
Where our black dots are so small
That they hardly show at all.

Norman Bennett 1979

- 4.21 At the recent peace workshop with Adam Curle, we were told that we do not need to grind our way up to a state of goodness, but rather that we have to peel off the overlay - the superficial characteristics which we identify as us - which have gradually covered the delicate but precious spark of the divine - our very essence. Much of the time a false self is operating. But much more stress was laid on becoming aware of ourselves and other people, on living at our deepest level and on creating areas of peace around ourselves - which would in turn spread outwards. I recall that Jesus in preparing his disciples to go out into the world spent little time in strategy. Most of his teaching was to insure that their ordinary daily activities would demonstrate their love and inner serenity. He too, knew great conflict and worked through it by withdrawal and prayer.

Katherine Knight 1980

- 4.22 This Inner Light is not frozen, it is dynamic, it is now, it is the eternal now. The Inner Light requires our individual willing attention, our readiness to be changed. This change involves an evolutionary process.

Through this process we become more nearly the person we are meant to be. We are given courage, and the fruits of this experience are joy and peace.

David Buller 1981

- 4.23 God is both within and without us. The kingdom of God is within you. We have to have the right climate of faith and love to draw upon that power that within us lies. For whilst love is the wiring that connects our souls with God, faith is the switch that turns on the power.

Percy Gourlay 1989

- 4.24 Quakers have said that every meal, every place, every day and season is sacramental. I extend this to consciously and often naming where I am, who I'm with, what I'm doing, what I see, taste, touch, smell, hear, feel and think - as sacramental. On top of this, I often recall from my teenage years a priest's phrase 'The Sacrament of the Present Moment', and I dwell in the preciousness and uniqueness and brief gift of the present.

Goodness is not necessarily replaced by Badness. If you don't seek or find God-consciousness, you aren't necessarily evil or an evil-doer. In between Good and Evil is busy-ness. I think one can spend a whole lifetime being busy. The same priest who preached on the Sacrament of the Present Moment said (and this was thirty years ago) that women have different temptations from men. And the worst was busy-ness. At the time I thought 'Easy for you to say, waited on hand and foot by nuns - who's out there making your lunch and vacuuming your room?'. But now I see automatic

watching of TV or reading SciFi and romances or taking on too many good causes or being too often racing for time against deadlines, as busy-ness which fills up all the space and leaves no chance for replenishment or for seeing patterns or reflection or contemplation.

Catherine Benland 1993

- 4.25 Can you recognise the simplicity in things that are beautiful?
Can you recognise the beauty in things that are simple?
Simplicity begins with awareness.

Elizabeth Duke 1995

- 4.26 The answer that I have found, paradoxically, is that 'there are no answers', and that the search has no end, the answer is the search itself, this very experience called life. I realize that everything is an inseparable whole to which the self inseparably belongs. Everything is sacred, all life is religious. The Divine is not something out there or up there, it is everyday life, the actual experience, the mundane, the profane, all is sacred. And the sacred everything is beyond words, beyond our symbols and language.

How dare I believe that with words I can reach the sacred, can explain the infinite Mystery. George Fox remained a Christian and I am one no longer; but this does not change the strong affinity I feel with his conclusions. However, if others insist that to be a Quaker I must be a Christian, or believe in God, or be a Pacifist, or believe in anything, then I would not be a Quaker. This is because I identify myself as a mystical seeker/sojourner. If Quakerism requires me to have faith in any ideology or principle, then I would be submitting to an authority outside myself (one called Quakerism), and this would be a restriction on my ability to honestly sojourn in this amazing experience called life.

David Goldsmith 1996

- 4.27 To me, the essence of spiritual growth is not about meditating, social action, being or not being Christ-centered, but about a sincere striving for Truth in our lives. Pain and adversity can act as strong motivating factors, but anyone with a strong enough desire to find the truth can grow in the Spirit. Being prepared to honestly examine ourselves and our responses to others (not easy, often very painful and needing courage) and endeavoring to act out of purity of motive is a move towards the search for Truth, as is an openness to leadings that come from somewhere purer and higher than our own minds. I think too that it is possible to be close to the Spirit without being consciously aware of its existence, just by humbly acting out of pure love, untainted by faulty human thinking. I also think that acceptance of and respect for another's path demonstrates a freedom from the need to assert one's will on others, and that relating from Spirit and a position of trust will bring unity.

Margaret Burling 1996

- 4.28 Testimony to the importance of pausing comes from all sides. Donald Nichol in his book, *Holiness*, said that pauses enable us to respond to people and events instead of merely reacting to them. When we are criticised or offended we react in almost reflex fashion in defense of our bruised egos. But if we can pause and put distance between events and ourselves, we have an opportunity to make a considered response.

We seem to feel that unless we are doing something or saying something, nothing is happening. Nothing is further from the truth. It is the pauses that make possible much that is essential for our welfare. We are able to appreciate the meaning of what we read or hear. We collect ourselves, make sense of our lives and get back on course.

The gospel writers tell us that Jesus sought solitude and silence in the early morning or during the night. They tell us that he went apart to pray when crucial decisions had to be made such as the calling of the disciples, and before major experiences such as the transfiguration and crucifixion. But Jesus did not only seek to be alone and silent in times of crisis. In a public ministry in which he usually seemed to have a crowd around him, he sought silence and solitude as a regular practice. Yet there was so much to be done and his time was short. He could fairly claim urgency.

Richard Thompson 1996

4.29 *Candles*

The Spirit is a breath so strong
it can blow a thousand candles alight!
When my daughter turned four
we lit candles on the cake.
She blew out two first blow
and on second blow the rest, BUT
the first two came alight again:
'How wonderful!' 'How wicked!'
And indeed they were, being Magic Candles,
the kind that only seem to go out,
since each contains a fuse that refuses
to die - if you look very close
you can see the point of it
glowing and ready to flame.

In Friends' eyes, people are candles
that burn, some bright, some fitful.
But even those who seem hopelessly dimmed
still hold at their core an inner thread,
an ember waiting to be stirred
by the wind of Transforming Power.

Peter Low 1999

- 4.30 We need to be more open, less shy in sharing our spiritual experience if we can find the language. Nevertheless we need to be careful to avoid mistaking passion for emotionalism. As George Fox, surely a man of passionate feeling said, 'Stand still in the Light'. This means much more than going to Meeting for Worship once a week. The Society will flourish or fail according to the extent we individually respond to the call for spiritual renewal.

Alan Gilderdale 2000

- 4.31 The last thing you should do in Meeting for Worship is to think about yourself. That way lies madness. It is idolatry, in old-fashioned language. If there is a God to be found by Quaker worship he/she is accidental to seeking. Jesus made that quite clear: 'Anyone who tries to save his/her life will lose it', and 'Seek first the Kingdom of Heaven'. What is this Kingdom? Watch Jesus, who lived in it, and see what he did. Not a single case of him encouraging anyone to look 'inward', not a single case of him searching his own soul. He ate and drank with anyone, regardless of rank, or sex, or nationality, or race, or religion or holiness and he healed when asked to, and he was faithful to his message of universal loving till he was killed for it.

So let us get on with doing things together - eating, planning, acting to heal every sort of hurt, where we can. That way we reach towards God, who is merciful and righteous, or towards God-like-ness.

Llyn Richards 2003

5 Openness

5.01 We come to an experience of God in diverse ways for we are very different. Many of us come to know Him in terms of human life. Indeed, we cannot know Him except in terms of our human existence - in terms of our life situation. The disciples who had known Him felt, with Paul, that they had seen the glory of God in the face of Jesus Christ, and many a modern Friend has had his first inkling of the nature of God in the person of the man Jesus, and can say with Fox that He speaks to their condition. Others have trodden different paths. Some seem to have come to Jesus through an inner spiritual apprehension. Like the woman of Samaria they have learned through some encounter with the Divine that God is Spirit and, believing, they have been able to worship Him in spirit and, worshipping, have found themselves near to the Jesus of the Gospels. Such a one is Gurdial Mallik, a Hindu Friend, who knows more about the Grace of God than most Christians. To worship with Gurdial is to be lifted into the very Presence of God. Then there are among us some who feel that they lack that assurance of faith. They are not mystics like Gurdial Mallik, nor have they the certainty of the reality of the Risen Christ like George Fox, yet, led by the spirit of God within their own souls, they are honestly seeking and finding meaning and certitude in life. They have come to an awareness of the Presence of God.

Edward Dowsett 1964

5.02 To me, working with and among members of the other churches is just the chance of showing the validity of the Quaker point of view, especially the emphasis on the Spirit or the Inward Light. Enabled by the Spirit I seek to recognise the Spirit in others, not misled by the different garments and beliefs in which it is expressed, nor desiring to impose my pattern as a condition of unity.

Dorothy Johnson 1966

- 5.03 The big thing we all learned is not to dismiss a man whose beliefs you cannot accept, but rather to find out why such sensible and admirable men think the way they do.

Mavis Airey 1966

- 5.04 If there were any single idea, which might express what is living and precious for me in Quakerism, this seems to be the quality of openness. First, it is the unmediated openness to the Will of God and the Source of Spiritual Energy. This is the historical and spiritual base of Quakerism. It is the reason for our continued existence as a separate church. It is the ever-present reality of each day of our lives. It is our most valued privilege, ours at any time or place. It is by virtue of this first openness that all other freedom becomes a strength rather than a weakness, a power for good rather than the cause of a fall, and a source of confidence and joy, rather than uncertainty and fear. It is by virtue of this openness that we survive as a church without external authority and an unchanging creed. Instead of these, we claim a Guide who is more adventurous than we but who is ever patient with our faithless and uncertain steps, a Guide who will always help us back to his path when we have, in our freedom, made our mistakes.

There are two more faces to openness. The next, we turn to people. As we claim our own potentiality for openness with God, we must recognize this potentiality in all others, regardless of any consideration, and especially regardless of their attitude towards ourselves or our ideas. The feeling for openness is the key, which can open or loosen a closed door while preserving our own readiness to receive and learn.

The last face of openness we turn towards ideas. Whether they be of science or art, politics or religion, no ideas need be forbidden to our examination. New thoughts are repugnant only to those who have already built a wall to protect their truth. If our open

ness is first to God, then not only need there be no fear of truth but much more reassuring, we need have no fear of losing our way in the search. It matters not where our wanderings may have carried us; we can if we will, turn to the one truly ubiquitous Guide waiting there to suggest a new direction for our feet.

Paul Knight 1966

- 5.05 Meantime in my attitude to the wider Church, I had come round full circle. From repudiation of the Church, I now felt real respect. For had not the Church preserved the great truths of Christianity for 16 centuries - up to the time George Fox took over!!! Now she was striving for unity, and looking at the problems of peace. But only a handful of Friends in our Meeting were active in the ecumenical movement, and some were indifferent or even hostile. Yet without the literature, Bible study, radio devotions and church services, the visiting theologians and the fellowship provided by other Churches, my Quakerism would have been poor indeed.

Katherine Knight 1968

- 5.06 To be a Religious Society with a corporate experience of God in our lives, we need *words* to describe and share the experience. It is a paradox that if the silence of worship in our Meetings is to be a living, creative silence we cannot remain forever wordless before what John's Gospel calls The Word: 'And the Word was made flesh and dwelt among us.'

In the silent assemblies of early Friends the Word did dwell among them, and was made flesh both in their passionate vocal ministry and in their willingness and eagerness to share their faith and practices with outsiders. If we remain silent too long we run the risk of losing sight altogether of that which we need the words for.

I question whether we have not gone too far in rejecting many words and terms still used by the other churches. We have become so afraid to use clichés and tired old language that we have left ourselves with too few words for communicating our religious experience among ourselves and to others. But communicate we must, if our worship is to be revitalised and our corporate faith to become revolutionary again. We have two options: one is, where traditional God-talk is stale, insipid, suspect, or unsound, to coin new words: this is being done in every other sphere of our rapidly-changing and moving modern world; as our religion becomes dynamic again, we will find it happening with us.

The other option is to reassess the worth of much traditional God-talk: it is too drastic to throw it out lock, stock and barrel. We will never better Fox's wonderful term, 'opening'; some of the language in the old Bible translations has no parallel as powerful in modern English; and we can borrow from the other more articulate churches where vivid and authentic language has developed if we have the humility.

Cathy Wilson 1978

5.07 *In 1979 Kathleen Johnson was one of 2,500 women who attended the 4th United Women's Convention in Hamilton. Kathleen reported to Friends:*

It is through tension and conflict as well as through unity and excitement that we move forward, discovering new strategies and reassessing old ones. To expect achievement without internal conflict is like expecting the patriarchy to welcome us, or petrol to last forever. Looking back I realise I learnt more about myself from the upsetting events than from the stimulating ones. I have seen my sisters angry and felt emotionally what I knew intellectually - that while women remain convinced that being polite will gain their ends for them, the patriarchy has still won. Not only

can the men in power feel safe that our demands will not be followed by any inconveniencing action, but by remaining reasonable we are remaining less than human. Being angry, being unreasonable, being intolerant are part of the full human being. As a middle class person, a Quaker, a woman, and a liberal, I have been taught a fear of raw emotion, to reject anything unpleasant. But this fear will hold me back in my struggles for womanhood far more than any overt threat of the patriarchy - the same patriarchy that teaches women they should be nice and polite and considerate.

There is a story about one of Margaret Fell's servants who felt the call of God to go and preach in a village. The villagers stoned him and threw him off a bridge into the water. But he stood there in mid-stream with the blood from his cuts turning the water red and continued preaching. Such courage cannot be achieved by rejecting violence and being nice. So much of my Quaker heritage is in tune with my feminism. There are many similarities in attitudes and methods.

But Friends what are we doing for the revolution?

- 5.08 All of us must take account of the major world religions but there are other issues, which depend on where we live. Where Quakers are part of the mainline culture, as in Britain, the challenge is from immigrant faiths and new religions (e.g. modern Rastafarianism) often arising within immigrant groups. Where we are part of a colonial culture, as in New Zealand, the issue is different and potentially more fundamental.

There were Christian missionaries in New Zealand before there was any concerted attempt at European settlement, and when the Maori, who had arrived about 1000 years before, adopted Christianity, they did so with some seriousness. Church activities

are a focus for a Maori community, and many events which European society would consider secular, such as adult education courses or even protest marches, include prayers and hymns. This has not meant that knowledge of the traditional religion (with a number of gods concerned with nature or human activities) has been lost. Christian speakers at a Maori funeral will still invoke the spirit of the dead, inviting it to pause on a local summit to say farewell to the familiar scene, and then to journey by stages northwards, until it reaches the final rocky cape and slides down the roots of a red-flowering pohutukawa tree to travel to Hawaiki, the home of spirits.

Maori resistance to the seizure of land sometimes expressed itself in Christian terms (one village, Parihaka, saw the development of techniques of non-violent resistance which anticipated Gandhi by several decades), but sometimes by a revival of old religion or the development of new ones which combined traditional beliefs, part of Christianity, and other elements. Today's resurgence of Maori identity includes a new focus on spirituality and a call to the non-Maori community to recognise the value of Maori beliefs, for example the religious significance, not just the hygienic need, of not polluting sea-food by sewage. I have expanded on this as one example of the calls, which are likely to be made on Friends in different parts of the world. If we have a real commitment to seek for truth, we should be listening; yet it is Catholics rather than Quakers whom I have heard suggesting that the work of the spirit can be experienced in Maori religion, and that it should be seen as the Old Testament of New Zealand.

Elizabeth Duke 1985

- 5.09 We have in ex-colonial societies the special privilege of living alongside peoples with alternative myth systems which will in some circumstances be more illuminating than our own.

Awareness of this will encourage us to compare, to re-interpret, and to look beyond the surface of our own myths for their meanings. We shall be less likely to assume that either set of stories represents literal reality, when both are actually pointers to underlying truths.

At the present time of ecological crisis, it's especially valuable to be able to draw on creation-centered traditions close at hand and evolved to fit the lands where we live. Metropolitan Europe is inclined to see Australia and New Zealand as frontier societies in a somewhat condescending sense; perhaps we are frontier societies in the other sense of being the settings where major discoveries can arise from the long-deferred true partnership between indigenous and settler cultures.

David James and Jillian Wychel 1991

5.10 *Ministry on Diversity*
(Christchurch, 15 October 1995)

The magnificent force of life
The ineluctable power of love
Far, far transcend
Our puny capacities of comprehension,
So prophets invent symbols and myths
To represent them.
Because we are human, we then endow these myths
With the reality they are meant to represent,
Creating the religious tragedy
Of separating us from those groups
Who believe in other myths
To represent the same magnificent realities,
The force of life and the power of love.

Bill Willmott 1995

- 5.11 Whatever words we use, the inner journey cannot be made without commitment to learn the truth about ourselves and the world in which we live, or, as somebody put it, to move forward spiritually we must first grow in a personal sense. Part of this is a willingness to listen to each other more often, and a willingness to be changed by what we hear. It's important, I think, that we allow our certainties to be challenged so that we do not become locked into a static state of self-satisfaction.

Gudde Moller 2001

- 5.12 If asked whether I am a Christian, agnostic, atheist, pantheist, Buddhist, I would say 'A bit of all those, thank you, except the atheist.'

Christian: we are helplessly embedded by our culture and our Quaker roots in Christianity. That's fine with me, but when I say that, I don't mean the church or being a traditional or conventional Christian; nor does it mean that I can't be influenced by other faiths and cultures.

In any case there are similarities. I discovered when visiting Buddhist monuments in India dated 400 BC, carvings on stone slabs showing the immaculate conception of the Buddha, his impregnated mother lying under a bodh tree, and the holy spirit flying away in the form of a bird. This convinced me that many of our Bible stories are mythological too.

The description Quaker covers for me all those terms (except atheist as I said). It is my way of being, my tribe with its particular spiritual whakapapa (ancestry); an inclusive community whose spiritual ancestors become yours if you join it. It lives not for itself but for the whole world.

Phyllis Short 2002

- 5.13 I know that I walk tallest, stand straightest, work best and feel happiest when I am with people with whom I can talk about whatever difficulties come among us. When painful knots in relating are unraveled, I dance. When there is no way of tending to those knots, there is heaviness within.

Going into and through the dark in any relationship allows the light to happen.

Mary Rose 2002

- 5.14 When alone one fine first day afternoon with my dear wife, some weeks before she died, and when her mental faculties were unclouded, but when she felt her earthly life was drawing to a close, she wished to give me messages for members of our family and relatives, in case she should not be able to do so later on, and after receiving special messages from her, she said 'Tell all my friends' (and I am sure she would include not only Friends who knew her, but even those who did not, so wide was her loving outlook, seeking to encompass every soul in tender solicitude) 'of my love for them and of my deep concern for their happiness and well-being, and of my trust that they will find this happiness in yielding themselves wholly to the loving, living Saviour, not only for salvation, but for constant guidance and strength to walk in the narrow way and to do God's Will on earth.'

John Rigg as testimony to his wife Hannah 1852-1927

- 5.15 I suppose you all have read that little poem that tells of six blind men of Hindustan who inspected an elephant and decided that it was wholly like the portion that each one happened to feel and not one would listen to the opinion of another. In one way those six blind men were right. We cannot follow the truth as it appears

to another. We must follow the road that seems to each of us individually to be the right path. What we must remember is that our road is not the only one that will lead all people to God. Let us help each other as far as possible, but at the same time remember the words, 'Judge not, that ye be not judged'.

Bob Gibbons 1934

- 5.16 We cannot really love our neighbour as ourselves, until we have learned to love ourselves rightly - to accept and understand and value our worth as human beings and members of the vast human family. There are people who seem to do this naturally - who have neither an inflated opinion of themselves that leads to conceit and boastfulness, nor an under-estimation of self that may lead to apologetic uncertainty or lurches from self-abnegation to over-importance - and we love and treasure such fine, balanced natures. But most of us, as well we know, are made up of the wolf and the dove battling with one another, or the thick-skinned rhinoceros and the rabbit, or the lion and the gazelle, and we have the task of accepting our limitations and our natures and bringing all into a whole.

Columba combined within his nature the wolf and the dove, and recognising his own diversity must have given him more understanding for the diversity of others. Sometimes we seem to feel that it is a choice of either/or in our relationships with others and in our community life rather than a combining of different qualities and gifts into one whole. Is there a Quaker image that includes with approval serenity, gentleness and calm but excludes passion, vigour and movement? Do we find a place for the dove and the wolf in our own natures, in those of others and in our community life?

Ruth Fawell 1965

5.17 *The Other Person*

Help me not to lose this other person,
Whom I know to be
Cherished and loved by you
Behind a cloud of petty faults and failings
Negativisms, captiousnesses,
Which I, drawing my portrait of her
Stress against my better judgement
With black and heavy strokes
At the expense of her many
Generous acts, her vitality, her laughter,
Her most unique contribution.
Help me to stand away,
To see her truly and draw her truly,
To preserve her whole,
Even as I long
That others, too, may draw me whole.
Help me not to lose this person
Behind a cloud of petty faults and failings.

Ruth Fawell 1971

5.18 *In 1975, the NZ Friends Newsletter encouraged Friends to contribute their own Advices and Queries. A Young Friend, Tim Smithells, offered these ten, which he said he had found helpful - 'perhaps because they helped me to clarify my position'.*

1. Do you see each person as a unique individual, and do you show every person who comes into contact with you in your daily life that you see them?

2. Do you listen for the meaning behind others' words? Do you let others know that you need them to hear the message behind your words?
3. Do you listen to, accept, and show respect for the feelings, attitudes and ideas of others, especially those much older or much younger than yourself? Are you honest in showing them who you are?
4. Do you care for others? Do you give them your help, your good will, your understanding, your acceptance, in order to let them grow? Do you seek the good in people?
5. Do you unselfishly place the needs of others ahead of your own needs? Are you there when others need you? Do you accept that others need you, perhaps more, perhaps less, than you need them?
6. Are you openly accepting of changes in others, in their feelings, attitudes, ideas and needs? Are you aware of changes in yourself and of how these may affect others? Do you cope within yourself?
7. Do you set time aside each day for yourself? Do you think of others in this time of solitude and wish them well in their lives?
8. Do you try to bring to the place where you live, be it house, home, flat, hostel or room, an atmosphere of gentleness, warmth, encouragement, friendliness and acceptance? Do you willingly take others in and share with them?
9. Do you part with your possessions and encouragement freely where others have greater need? Do you receive the gifts and encouragement of others graciously?

10. Do you, in every loving relationship you enter into, place the other person unselfishly ahead of yourself? Do you accept those behaviours, which you view as faults in them? Do you tell them of your expectations in the relationship, and do you accept that their expectations may be other than yours? Do you seek honestly to share the sexual responsibilities in your relationship?

- 5.19 People like harmony and are willing to preserve it - at almost any cost, for they think conflict might be unbecoming or improper. But is conflict bad? Psychiatrists don't think so. In fact, they point out that conflict has good aspects. Out of conflict can come constructive change and growth. People get very uncomfortable when a community gets distressed by dissension and controversy. But out of these things can emerge new and better development.

It is unrealistic to think that conflict is something that must be resolved. Every community has its irreconcilable groups. They will never agree. But they can still live together, in love and acceptance.

Friends, it is not necessary that we agree. Outward harmony is not required of us. What is necessary is that we love one another.

Clive Packer-Doust 1978

- 5.20 I am still a Christian at heart. I am not always happy with Christian religious language but I understand it and can see past it to the basic truths that are meaningful to me. I came to Friends more than twenty years ago to join in worship with an accepting and trustworthy group. If Christian language and stories express what I am called on to say in ministry, I want to be able to say it and to have the contribution received in a loving way. If it isn't going to be heard because a non-Christian or a post-Christian person refuses to listen to any contribution couched in religious

language then the group is not accepting and trustworthy, and it appears I am not truly worshipping with them but merely worshipping in the same room.

Carril Karr 2000

- 5.21 Change can be uncomfortable. Risking our innermost understandings can be painful if not received with love. Have we the courage to move closer to one another and speak our truth in a non-threatening way? For numbers of us this may be an alarming prospect. What can we do to reassure one another, to be ready to accord the same love and respect that we would hope for ourselves? In short what is the Quakerly way to deal with differences? We have resources to draw on - from our peace testimony; from Friends' history of mediation; from our experience of the Alternatives to Violence Project; from our familiar method of creative listening. Perhaps this last, being closer to many of us and personally practiced, gives us direct guidelines for dealing truthfully and lovingly with our differences. Being respectful, choosing for ourselves how much we wish to share, stating our own positions without trying to convince others, listening with care for the other, drawing from our own experience to help us understand the other, avoiding judgement, exercising tolerance and patience. You don't have to be a Quaker to practice these attitudes, as many of us have found in other settings. It is an approach that many Friends find compatible and helpful.

Barbara Mountier 2000

- 5.22 A generation like no other, we have reached middle age still challenging old conventions and determined to find fulfilment in ways previously undreamed. Haltingly, often with indecision and at times confusion, we are groping our way forward to establish alternative conventions and follow new paths. The traditional enduring patterns of love and marriage have eluded many of us. Increasingly, we have come to view the success of relationships

more in terms of quality than in ability to endure. We have been confronted with shattered marriages, and for some, altered sexual orientation. We have been forced to cope with adversity and create new lives. The experience has enriched and inspired many of us. We are more confident, more aware and often more compassionate than we would otherwise have been.

The search for love, for security, for a partnership in which we can grow and be ourselves is still the priority for many. Some of us find it, and some of us don't. In the end, the quest itself can turn out to be as important as the discovery. Some speak of what they have learned from the failure of an old relationship and the building of the new. Some describe it as an adventure, a period of a renewed sense of self and of a better future. We are, indeed, recycled people. From our pain, our hope and our courage, we have distilled abilities to establish fresh pairings and give and receive considerable joy. We have come a long way and learnt a great deal; we have much to offer and much to bestow, for, as many of us have discovered, there is nothing to compare with the giving or receiving of the reconditioned heart.

Coral Atkinson and Paula Wagemaker 2000

5.23 *Love Provides*

Love understands
What fear would attack.

And Love heals
What fear would destroy.

Love provides
What fear would deny us.

For Love unites
What fear would divide
For Love always gives
And fear always takes
And the choice is always ours.

Alan J. Pitt 2002

- 5.24 People are tough. They survive trauma, horrendous accidents, bombing, abuse, business collapse, divorce, even torture. So do not be afraid of breaking them by mere talk. There is no irreparable harm in disagreeing with someone, and telling them so; no harm in being sure you are right and they are wrong, sometimes. It is persisting in trying to get some other person to change that can be pathological. Killing is the ultimate end of such a drive, and its ultimate failure too. If you are right, time will prove you so. Make the point you are sure about, whether it looks like hurting or not. Plain speech; playing the ball not the player.

Llyn Richards 2003

6 Lives

- 6.01 Quakers have always seen the outer life as an expression of the inner and therefore have been both mystics and activists. Deepening our spiritual roots is an ongoing process that gives our work in the world a greater integrity and authenticity.

Spiritual Nurture programme brochure 1998

- 6.02 Laurence was one of those rare persons who managed to combine scientific outlook with that sense of wonder which most of us enjoy only during the freshness of childhood. He revelled in the feeling that science in his day was discovering more and more of the marvels of God's creation. His great zest in observing, and in serving, the miracles of plant growth was well known and endeared him to many; and the eloquent but controlled expression of his wonder and appreciation of all creation, from the viruses to the stars in their courses, widened the world for all who heard him speak in Meeting and elsewhere.

Laurence's high mental abilities and the depth and breadth of his studies were widely recognised; but what drew people to him was the spiritual in him, which shone out so that his other gifts were seen as in a shade. People noticed above all the sense of expectancy that was in him, the awareness and alertness to the deeper things of life; the interest he showed in other people; and the kindliness.

Testimony to the life of Laurence Addis-Smith 1904-1965

- 6.03 On his father's side his Quaker descent was unbroken from George Fox's time; his mother came of a committed Methodist family. The Wests naturally took part in the religious life of the church in Helensville and the Meeting in Auckland. Besides his work for the mill which included rafting trips on the Minerva, later carting logs by truck for long distances after many hours

work in the cold and mud, and many struggles with recalcitrant engines in addition to managerial responsibilities which increased over the years, Arthur accepted every opportunity to take an active part in the Helensville community. He made many friendships. It was appropriate he was president of the Old Scholars for their Silver Anniversary and mayor of Helensville for the centenary.

Arthur's standards of life and conduct were firmly based on his reading of the New Testament, which he had studied thoroughly in his apprenticeship days. He did not think it necessary to preach or make a show of religious observance. It was no surprise to find that he marked in his well-worn Bible the passage in the Epistle of James illustrating his verse, 'But be ye doers of the Word and not hearers only, deceiving your own selves. What doth it profit my brethren though a man say he hath faith and hath not works, can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them Depart in peace, be ye warmed and filled; notwithstanding that ye give them not those things which are needful to the body, what doth it profit?'

Testimony to the life of Arthur West 1912-1966

- 6.04 Charles Ward was born in 1898 of Quaker parents who worked at Hoxton, the abode of the poorest of the poor. It was in this setting that Charles Ward, a practical Quaker indeed, learned about service to his fellow man. Occasionally he would talk of his youth when he helped to deal with bug-infested houses and underfed, tubercular children.

We know little of his middle life after World War I when he was wounded in the throat at the battle of Jutland.

Charles Ward became a well-known figure at Dunedin Meeting with his powerful frame, strong hand grip, loving manners and great dignity. He represented something we lacked with his simplicity of manners, speech and action. He was worried lest we had lost some of the essence of Quakerism in what he regarded as our over-intellectualism. He was at his happiest among young children, be it at the Meeting House or in a home. To him Quakerism was something to be lived and he taught us by his faithful example, regularly making tea, helping in the garden and doing odd jobs. During his last illness he made a glass fronted poster box for outside our fence, putting it up when he could scarcely stand. After his death, at the Meeting for Worship, there were many testimonies to the impact that this fine, simple and loving man had made on us.

Testimony to the life of Charles Ward 1898-1972

- 6.05 In over 61 years it is believed he was away from morning Meeting on about six occasions. He was doorkeeper for about 40 years. His quiet and kindly welcome and happy presence was a blessing to the whole Meeting.

Testimony to the life of James Mancy c. 1887 - 1974

- 6.06 He spent his boyhood in Christchurch and graduated at Canterbury College with a B.Sc. degree in maths and physics, then went on to take an honours degree in maths at Auckland University. On the outbreak of war he registered as a conscientious objector and eventually left New Zealand in 1945 for Friends' Ambulance Unit work in China. After the end of the war, work in the field of scientific research appealed to him but the avenues open at that time were of a military nature, so he relinquished the prospect of a vocation and turned to accountancy, which he studied by night while working as a clerk during the day.

He worked with the same company until his death, resisting promotion because of the ever-greater demands it would make upon his time, though inevitably his responsibilities and workload increased with the expansion of the company. Had he so desired he could doubtless with his qualifications and ability have carved out a more spectacular career for himself, but his priorities were of a different nature and he directed his energies to other fields, primarily for the benefit of the Society of Friends, but also for a wider community.

Testimony to the life of Neil Johnson 1921-1975

- 6.07 *When she was ten years old, Dorothy Johnson (1891-1980) came with her parents to New Zealand from England. She was one of the first women to gain a Bachelor of Science in Home Science. Research and science teaching occupied her until her marriage to John Johnson - they had a family of five sons. At 47 Dorothy returned to work and became a rural sociologist - her visits and regular broadcasts were especially appreciated by rural women. She was deeply influential on the ecumenical movement in NZ, especially through her work with the National Council of Churches. Dorothy inspired many people - particularly Young Friends - to grow spiritually and in understanding of themselves and their place in the world.*

The delay in going to the university was by no means all loss. On the contrary at 23 I was far more able to benefit from university life. And it made a pattern of experience that has served me well. (So Young Friends, don't wallow too deeply when you meet your early rebuffs.) Had I been able to start at 18 there would have been no science degree for me. All my 6th form friends graduated in English, Languages or Botany. But five years later there was the opportunity that completely altered the direction and scope of my adult life. I mention this because it is fundamentally the pattern in which I have experienced guidance not understood as

such at the time. But looking back how many times have I been aware of the guiding hand of a Power and understanding which in denying the present desire makes possible in due course a richer experience.

- 6.08 Joe's compassion for the human condition and commitment to living out his belief in social justice in a quiet positive way, were exemplified by his work for Corso for over 30 years. The quality of being truly present to his friends, focusing on each individual and penetrating to the essence of that person, created for many a unique quality of relationship. Wherever his interests led him, Joe made friends.

His approach to life was a spiritual one; everything fitted together and was seen as part of the integrated wholeness of life. Trees, plants, and all living things concerned him, and he felt himself and all of us linked to natural growth and development. His generosity in sharing his time and knowledge is reflected in the many gardens he helped establish throughout Wellington and the whole country.

Joe's commitment to Friends was total; his involvement at all levels of the Society made him widely known and loved amongst Friends in all parts of the country. Summer Gatherings provided wonderful opportunities for him to share something of his understanding of plants and trees and their inter-relationship, during trips to nearby areas of interest in all parts of the country. In Wellington Meeting, it seemed to matter little which particular appointment Joe held at any time; he made himself available to all, reaching out in a thoroughly non-judgmental way to those in need.

We are all part of God's Universe, and even after we have become dust, the everlasting earth will remember Joe's stewardship of it. His touch was everywhere, and everyone and everything will remember how he cared and nurtured growth in all its aspects.

Testimony to the life of Joe Short 1916-1982

- 6.09 *Jos Brusse (1913-1987) was born in Rotterdam, Holland and immigrated to New Zealand in 1954. As a 14 year old school boy he printed illegal pamphlets in his father's basement raising issues of social justice in Holland. As a young man Jos trained in agriculture.*

He was asked by the International Quaker body to set up a farm section at their International Boarding School in Ommen. He was in charge of that throughout World War II, hoping to train German-Jewish boys for work in the USA and so help them escape from the terror of Nazism. In this work place he found his belief in God among people who like him cared for the peace and justice issues so dear to his heart. He also met and married a teacher from the primary school section.

Together Jos and Angela kept the Quaker Farm School going after the German occupation had commandeered everything else belonging to the school, including some pupils who had been unable to get away and were sent to concentration camps. The farm was close to the German border, there was an ammunition dump, a local concentration camp and a school building now occupied by Hitler Jügend (Youth) all within easy walking distance. Yet both Jos and Angela were able through those years to play their humble role in the Dutch underground resistance.

Testimony to the life of Jos Brusse 1913-1987

- 6.10 Bill had a capacity for putting an opposing point of view without being confrontational or antagonising the other party - a true Quaker quality. Bill attended the eighth International Ecopolitics Conference in Christchurch, the second only to be held in New Zealand. When he arrived at the conference he was asked to sit at the front, to help fill empty seats so he thought. But as he sat down an elder asked if he would make a welcoming speech. With only a few moments to collect his thoughts Bill stunned the gathering, first with what most thought was a very long silence - about one minute! - then with a passionate and sensitive speech. He connected the Maori greeting and agenda - offering to the meeting his own spiritual and philosophical commitment in the Society of Friends, and skilfully linked both of these to the business of the meeting.

Testimony to the life of Bill Moxon 1931-1994

- 6.11 When the Japanese invaded Indonesia she, her husband and two small sons were taken prisoner and Be' spent four years in a camp. During these years her husband and youngest son died in prison camp. Life was very difficult for Be' being separated as she was from her remaining son who was in the men's camp although only 14 years old at the end of the war. Be' harboured no feeling of hatred against her captors but just told people they were only doing their job.

Testimony to the life of Beatrix Margarete (Be') Vogel 1906-1995

- 6.12 What is the nature of spiritual progress and how is it evident in the life of each of us? Easier I found to say what it is not. Spiritual growth can't be physically measured, like a Plunket book with graphs, nor is it the number of Quakers listed by the census. It seems to me rather to do with quality. The quality of our being within our doing, in how we deal with others and with ourselves as we go along. Our Quaker spiritual progress is flavoured by the

Christian culture though not confined within it. The spirit operates for me often, in mystery and paradox, often sending me in circles and spirals so that I may end up back at the beginning, but in a different dimension, or with deepened understanding. Sometimes in headbangable frustration, and sometimes in cheerful synchronicity.

Friends keen on action may see progress in their good works, their political activity, campaigns and concerns. Or simply, while dealing humbly, justly and mercifully in their daily lives, at work, with family, friends, and children. Is it the trying that counts? or must we have results? It has been pointed out to me that other religions don't worry about progress but concentrate rather on the here and now, or Nirvana or...Others make progress by being engaged in the absorbing business of personal growth (and I think spiritual growth may intersect with this sometimes) by being more sorted out, clear in relationships and careers, by being forgiving, honest, assertive, understanding and wise, more balanced and better able to serve others.

Mel Bogard 1996

- 6.13 What has impressed me most about John Woolman's life and character is that he was never an agitator, but a sincere and clear thinker, who then acted with courage. He gradually founded his opposition to slavery on experience, clear reasoning, deep sympathy and divine guidance. He dealt with the root causes of slavery, and to avoid having any connection with the slave labour he was wearing only undyed clothing, even if risking to be ridiculed. He also gave up profitable legal business work and shop-keeping so that he could maintain a simple life style just by doing some tailoring.

Yet, I wonder if I could ever have John Woolman's determination to seek and find out what God's will would really be in my life

and then have such unfaltering obedience to the promptings of the Inner Voice as he did?

What also impressed me about Woolman is that he was not merely a conscientious objector (he refused to serve any military purpose), but he was primarily a conscientious *affirmer* of right and truth. People were often converted to his point of view, at least partially if not wholly, and in no instance does Woolman appear to have failed in winning at least their respect. And Love was indeed his first motion.

I hope and pray that John Woolman will continue to speak to me and to really change my views, feelings, words and actions, to be more aware of and true to my own promptings by God. I can't be another Woolman, but I'd like to be a more genuine Lea Rasanen Wiltshire.

Lea Wiltshire 1998

- 6.14 While he was in the army, he began to learn the Japanese language, as he felt a need to improve understanding between nations, even those who were our enemies. He joined the Allied Translations and Interpreter Service and was used by the armed forces as an interpreter notably at the peace negotiations in September 1945. The interest in the Japanese language and culture continued throughout his life, and he found many ways to cement friendly relationships with Japanese people. In the last year of his life he finished an article for which he had done much research, arguing that it was not necessary to have used the atom bomb against Japan. Driven by the same spirit of developing understanding, he chose to study Russian at the height of the Cold War.

Testimony to the life of Eric Thompson 1922-2000

- 6.15 We do not know what form if any, life after death may take; each of us is free to conceive of death as an end to consciousness as we know it, as the continuation of our spiritual life or as a new beginning. We feel that we are called to work for the reign of God on earth; therefore we do not need to dwell on an after-life.

Quakers in Aotearoa 2002

- 6.16 Another Friend has been taken away from this world of shadow, and has entered into the realm of light. Those left behind have had to mourn the loss of a dear one yet they have not mourned as those without hope; for they know that through faith in a crucified and risen Redeemer, death to her has been an entrance into life eternal.

Testimony to the life of Mary Harlock 1819-1893

- 6.17 *Gone, no address*

When people die
I wish they'd leave
A forwarding
Address.
I'd often like
To share with them
Our joys and our
Distress.

Norman Bennett 1971

Note: After reading the above, Edward Dowsett wrote: I was deeply moved by Norman's short poem. He expressed a very natural feeling that all who have been bereaved must at times experience. His lament, how

ever poetically expressed, appears to be a sort of half-truth. For me it is less than that. It may well be that some, perhaps many, die and leave no address. On the other hand, it is the testimony of many that this is not always so. I can only speak for myself but, through the years there have been not a few whom I have, in this life, known in the things that are Eternal who have definitely died and in dying have left an address. The address is simply God. In God we have a meeting place - a place of fellowship - a Holy Communion. This I have known.

- 6.18 To pray for the removal of symptoms would be telling God what to do, but finding and highlighting the things of value and that which is good, the eternal Light within, is what a support group can foster and nurture by affirming its power to transform. The art of listening, an openness and vulnerability is essential on both sides of the communication. Wholeness means openness and results in healing. This confidence-building process requires a transparency and an open dialogue in which all who take part can contribute. A readiness is required which is the personal responsibility of each in the group, a constant vigil. Healing, wholeness, freedom and depth are all one in the Spirit and in Truth.

Chris Daamen 1989

- 6.19 It seems that I was meant to be part of the Fellowship of Healing, just at the time when I could have been living a life of quiet desperation. The healing experiences of the Fellowship have always been related to the inner life, although together we have explored many types of healing; not dwelling on the sickness or distress of the person, but rather on the idea of their wholeness.

This was perfectly illustrated for me in my husband's terminal illness. Cases of oesophagus cancer, the Wellington surgeon said, rarely last a year after diagnosis. My husband lived for three and a half years and during that time we came to understand and

appreciate one another more than in all the previous forty years of a very rocky and at times tempestuous marriage, and for this respite I can thank the prayers of my many F(f)riends of all denominations.

Freda Larsen 1989

- 6.20 I have been puzzling quite a bit on the problem that has clearly been perplexing Davy as he wonders where his Uncle Ted has gone - his sudden disappearance. That must be quite a jolt for a youngster to encounter - something he was quite unprepared for. I think you told us he was asking about it, and I have been much wondering how you were managing it.

So many people are so frightened of death that it is almost a hoodoo subject. It seems to me quite natural that near the end of my life I have pondered more on this.

My conclusion is that I have only one life to live. I am living it now. That death is death, the end of my individual existence as a person. It will lead to the end of my living body and I can discover no grounds for expecting my life to go on and on elsewhere in a disembodied ethereal state. Such an eternal existence would be unbearable. Try to think of the millions of trillions of persons stuck forever, all together - where and what for? To me the very idea of life eternal is unthinkable and unacceptable. A product of human egotism and vanity. Being such an ancient idea does not lend it any support. People thought that the earth was flat, and that the sun went round the earth; but that didn't change the cosmos.

But how to explain such thoughts to a little boy? P. S. I have to confess I see quite clearly that the conclusions I have come to *may* be slightly or seriously in error. As the human mind tries to understand the truth of the world and life, it has to know that the

complex it perceives and examines must of necessity be partial and in error in various ways. On that point I have no doubts. I have little doubt: I see through a glass darkly.

Bernard Elphick 1990

- 6.21 Well, I don't understand life after death at all. I only think this - that somewhere or other, before I was born, I was around and that I was alright. Wherever I was, I was quite safe, and maybe when I die I'll still be around. But I don't imagine myself having this type of existence or conceiving of life as it is now. There are some who say that souls already dead, relatives or whatever, will be there to greet you. I've heard people say that who really meant it. Well, I don't know whether there is a soul or not, I really have no thoughts about it, except that I think whatever it is, it will be okay.

Muriel Morrison 1991

- 6.22 *David Bowskill (1937-1993) was deeply involved in the small Kaitaia meeting - he travelled long distances to worship with Friends even when unwell.*

The silence of meeting was always important to David and Friends felt very privileged to share regularly with him in worship both in health and through his illness. Throughout his illness he talked openly of his feelings about his approaching death. At times he spoke of his impatience with the sense of powerlessness that his physical deterioration brought but he faced the future with an acceptance that was characteristic of his nature. Always he shared his belief that life should be lived to the full in the here and now.

- 6.23 When our family friend died, by his own hand, a brilliant young doctor in his 30s leaving three beautiful small daughters and his dedicated partner (also a doctor) I was overwhelmed with a sense of sorrow. The whole business made no sense to me and I was angry too. I went to Meeting next day and in grief, spoke briefly how he had died the day before - God knows why. Then the comforting side of those words came to me, spoken first in puzzlement, but then as a revelation. God alone will know. Despite terrible loss, and sorrow and anger, God's wisdom and God's time became a comfort of themselves.

Mel Bogard 1998

- 6.24 I believe Quakers, in general, age well. I have reflected on some of our testimonies and practices, thinking how they affect us and those around us.

Seeking after the Truth

An active mind, no matter the age of the owner, is an asset to well being and health. Do older Quakers read, embark on new learning, discuss and even argue more than the average person? If they do, it seems to be good for their health.

That of God in us all

Quakers know of that of God in us all: from the beginning of life to its ending. The best age is the age you are. So all are respected, valued and included. I think of Summer Gathering as an example of this.

Honesty and Integrity

Honesty and integrity, and therefore acceptance of the natural processes of life, illness, disability, dying and death without denial. Not exclusive to Quakers, but integral to our being, is an

honesty within ourselves and to those around us. It should not be a brutal honesty, but tempered with tact and tenderness.

Simplicity

Sometimes doctors come across as wanting to take all the enjoyment out of life - the thou shalt not attitude. Joy and laughter and singing are all health giving too, of course. But in an age of overindulgence and demand for instant satisfaction, watching what we eat and drink, and avoiding harm to our bodies and brains, without being obsessional about it makes sense. I see aging Quakers as proving this point.

Stillness

Much of the illness I see is due to bitterness or unfinished, unforgiven business. We Quakers can be passionate people, active in many fields of justice, peace, and on behalf of our planet. We can come back to the stillness of the Meeting where there is a balance, back to our centre, group, and individual.

All that sitting in silence brings down the blood pressure and slows the heart rate too.

Testimonies to those who have died

We are careful to record the lives, work and gifts of those who have gone before us. This helps to keep our sense of continuity and history as a group. We also have many living, well-rounded, wise, active and vibrant older Quakers and I am grateful for and to them.

Helen Kingston 2001

6.25 What is different between being old and just being a Quaker at any time of life? The most obvious thing is one's inevitable closeness to death. I am unlikely to embark on ambitious concerns demanding energy and strength, although I still believe in the Quaker counsel to live adventurously and one can certainly still think adventurously. In more physical things one has to remember that one can become a liability. The chances of having a significantly unpleasant terminal illness and of then being a lingering liability to friends and family are quite high. Accepting impotence and actually being prepared to hand over in humility to others seems the only option, a stage on the way. The urge to be in control, at least of things concerning our intimate selves is strong in most of us. Will being a Quaker help when it comes to the crunch? Being at Meeting seems a good time to confront the suffering as well as the beauty of the world and makes me hope that it will, but I can only wait and see.

Roberta Highton 2001

6.26 *Gratitude*

Sometimes, when alone
in this my old age
I feel that if I could see my blood flowing
I would see in it here and there
gold flecks of gratitude
for benefits previously unrecognised,
but certainly received
in youth, in middle age,
and now, too, while old.

Seemingly, as grit and ignorance dissolve
along with the rest of me
into nothingness,
gratitude replaces them.

Those unthanked benefactors!
so many gone, gone, gone:
those givers of my life's needs.

Perhaps I could think of Heaven
as a place where,
despite departures,
we still get to offer our belated thanks

For blessings received
and not even noticed at the time.

Claudia Fox 2002

6.27 We of the bonus time are the fortunate ones.

We have come to the devastating crisis of our lives and survived. By some miracle there is a way back. Not knowing how, and with more support than we realise, we move into the bonus time. Whether the sick one, the family or friends, we all move into this gift period.

After the anticipatory grief, anger and fear have resolved, a period of calmness and peace descends. We are happy to have this extra time and sad for those suddenly taken who have no time for goodbyes or a second chance.

With extra time comes clarity of thought; a greater appreciation of family and friends; a release from petty emotions and a crystallisation of values; we know the worst of ourselves - and the best. We have time to savour each day to the full and realise our part in the complex weave of life.

Daphne Painting 2002

6.28 Prayer has been defined as the solemn request or thanksgiving to God. So often the request in the prayer is for change, a happy issue out of affliction, for the resolution of conflict. Such prayers may not be answered directly: instead of immediate solution we are given the power and strength to weather the storms and confidence in the knowledge that the storm will end. We may also acquire coping skills on the journey to equip us as storm riders in the future.

Penelope Dunkley 1996

6.29 *Compassion - a New Year prayer*

May we have a special place for stillborn things, the things that never were, yet should have been. The little songs no singer ever sang, the beauty of a picture left unhung, a tender heart that loves with no return, a deed well meant, which, somehow, turned out ill, a lovely flame that vainly tried to burn, but could not last, though all the winds were still, the ambitious Caesar, whose lust for power makes him unacknowledged and unloved, and those whose sense of nothingness makes them struggle for a false identity.

O God, help us to realise what the pain of stifled things can be, so that we may treat the stillborn very tenderly.

Doris White 1969

6.30 What has influenced me most in life I think is the quality of the lives of people with whom I have come in contact, and feeling what was the mainspring of those lives and what was expressed in them. Prayer played a large part in my mother's life. We had no family prayers, but knew of the importance my mother gave to private prayer. 'I will make it a matter of prayer', she would say when important questions arose, and later, as we grew older and had decisions of our own to make, she would advise us: 'Make it a matter of prayer'. Certain ideals and standards of conduct were put in front of us and we were given to understand that it was not always easy to live up to them but that we could find strength from God if we asked for it and that would help us.

Kathleen Daamen 1971

6.31 Lord, I pray to keep always within me that awareness that all my actions, even to the turning of a tap, affects the lives of others. Let me be so sensitive to the needs of others and to the glories of your universe that I live as delicately and as harmlessly as possible.

Betty Fowler 1979

6.32 What a comfort Meeting for Worship is. This morning I was thinking about James, my grandson, his inability to talk and his asthma. I suddenly realised the intensity of this concern was me being prayed through or, as Thomas Kelly puts it, 'infused prayer'. This was me and the Lord in communication. I understood that I didn't need to make a conscious mental effort to hold James in the light because my prayer was already being accepted while I was experiencing the intensity of the concern in the presence. After this happened I felt a great happiness. I received further clarification from ministry - that when we pray for others, it is not so much asking God for help as standing alongside the person spiritually. For some reason I found this very helpful in relieving my ever-present doubt that I am really doing something that will be of help.

Gwyn Nonweiler 2002

7 Walking in the light

7.01 What are we Quakers doing? Some of us, recalling the noble support that our Society has given in the past to forward movements, have been glad to believe that numbers mattered little and that we might yet 'build bravely' despite our decline in numerical importance. Have we not the secret of power - faith in the human personality, with its spark of the divine? Has not that faith moved mountains in the past? Friends spoke much at General Meeting about the challenge that comes to our Society in this time of stress. The challenge has been before us long enough. What have we done? What are we doing? Is our light hidden under a 'bushel' of formalism and exclusiveness? Or have we the vision for lack of which the people perish? How can we reach the people? The challenge is to each of us.

Jennie Street 1933

7.02 His concern for the underfed peoples of the world led him to relinquish his position as a solicitor in order to show, by intensive cultivation of half an acre, that many could contribute in some small measure to the world's food supply.

Testimony to the life of William Pudney 1893-1956

7.03 Her creative talent was reflected in her beautiful handwork, which was a joy to herself and to many others. We remember the tremendous effort she put into the Friends Service Committee's 'Bring and Buys' at the Meeting House. She worked hard throughout the year making many acceptable articles for sale and, to a large extent, assumed the responsibility for the successful running of the events. In this way an appreciable sum was handed to FSC each year.

Testimony to life of Constance Gill 1882-1969

- 7.04 *What can Friends do about injustice occurring several continents away? In the case of the apartheid system in South Africa, Friends like many other New Zealanders struggled to use the existing links - especially through rugby - to push for change. Rugby tours - to South Africa or by South African whites-only teams - became focal points for anti-apartheid activities. After an anti-apartheid conference in 1972, Muriel Morrison reported to Friends:*

Our Prime Minister will not stop the tour because he believes it will help to build bridges, which he prefers to walls. He does not or will not see that he is building a wall between us and seventeen million Africans, and that as for the bridge, it will only be used by the white minority as before. A delegation of representative churchmen, Protestant and Catholic, (Joe Short among them on our behalf), spent two hours with Mr Marshall two days after he had stated that he would not stop the tour. They expressed their concern with his statement and tried to make it clear to him that what he had said was in effect condoning Apartheid.

We are involved in a struggle which is a matter of life and death for millions of people but it need not be 'violent' here. This may be the time for us to show that our peace Testimony means more than just saying 'no' or opting out.

- 7.05 In working out my faith in relation to my Quaker experience I try to be the same every day for everybody all the time, whether at work or outside my work. I try to maintain the same standard of dress and behaviour seven days a week. The clothing industry carries the stigma of sweat-shops, poor pay, long hours and poor working conditions - the sort of industry no parent would have wished his child to enter. Yet the industry has its importance: we

all wear clothes more or less according to the dictates of fashion and have done so for quite a long time. I belong to a group within the industry which acknowledges that the labourer is worthy of his hire. My fellow-workers are no longer 'hands' but members of families with widely varying responsibilities which they hope to meet from their labours. The majority of my work colleagues are women and I appreciate the acceptance and respect which Friends have shown for the service of women. Having no male-responsibility axe to grind has generally enabled me to gain response from co-workers without arousing industrial problems. My job is preparing young people to enter this exciting industry. I enjoy my work and I hope that some of my pleasure in it brushes off on to them.

Eric Camfield 1972

- 7.06 *When Russell Gregory contested the Mt Eden election in 1974, he didn't win. But the campaign gave him a chance to state why he was standing and what he believed. He wrote:*

There are many social attitudes that I don't like. I may be right, I may be wrong, but I do know that if anything is for the good of the community it will prevail; if not it will disappear and something better will emerge. No one can stem the flow of social change and ultimately that change must be for the better. Why? Because all of us are basically good. We all want a better way of life, not only for ourselves but for mankind. Therefore I don't look on those with different outlooks from mine as suspect, but as other individuals striving to better mankind in their own way. I may even think their way anti-social and, if indeed it is, I believe that by constructive action and dialogue others will cause them to see the light, and joint efforts will bring forth something better. We all make mistakes but we can learn by those mistakes. In the extreme, I believe that if one is persecuted by the ill-informed and ignorant, who no doubt think themselves right, the repercussions of that persecution are such that good rises from it. In other

words, I believe that every cross has its resurrection. Man can and does overcome evil with good. History, I am sure, gives practical support to this theory, if theory it is. I hope that extreme bigotry is no longer found in our country. I can only be grateful that the evolutionary process has moved so far during my lifetime. The conservative of today would certainly have been classified a radical in the early years of this century. Yes, I have faith in people. I believe, no I know, the world will progress towards a society where everyone will have a fullness of life beyond my powers of comprehension.

7.07 *Several times during the 1970s and in several different New Zealand ports, an armada of small boats - 'a peace squadron' met incoming US warships. In 1976 in Auckland, Kathleen Rose saw this:*

A host of Davids in a fleet of little boats
Had stopped the giant in its tracks
Edging towards anchorage - audacious people
Not to be put off by size and bluster;
Banners and pennants fluttering their message
Under surprised and down-turned faces of the crew.
No exercise of thumbing noses this - but
Brave attempt to reach the hearts and minds
Of sailors; and, through ripples of reportage,
Of their masters back across the sea.

Ashore we maintained vigil shifts
(The lamps of those on night watch
Glimmering on tired faces by the kerb)
Believing that each caring heartfelt effort
Engenders widening ripples - joining ours with
those of little boats
To rock on the tide with them to Wellington
(And perhaps America).

- 7.08 The part of the Alternatives to Violence Project that enchants me, is that it has given me - a woman in her late seventies - the opportunity to use all my talents and to keep on growing. Because we affirm one another I have been strengthened enough to have the courage to look at my dark side and bring it out into the open. We spend a great deal of time on community building and making it a safe place to speak freely and openly. This takes time, but the results are amazing. We can move mountains.

Myra Giese 1998

- 7.09 *In response to a call in 1999 for Christians to show their support for social justice and efforts to overcome poverty, Marvin Hubbard decided to join the Hikoi of Hope.*

I felt drawn by the spirit to join the Hikoi of Hope. This feeling was reinforced by my Dunedin friends, Quaker Meeting, Jobs With Justice, and the Dunedin North Branch of the Alliance. The Hikoi seemed hopeful and a different more spiritual way of expressing what I have been trying to articulate for the last eight years or so.

After coming to the decision to walk the Hikoi from Bluff to Invercargill I was led to make a personal commitment to put the Hikoi, its goals and purpose, the Ko Papa, first before any personal feelings or concerns of my own. It was this which carried me forward through the difficulties and hard places on the journey. This was probably the most important decision that I made on the Hikoi; that simplifying concentration was what kept me going.

Hīkoi

Walk through sadness

Walk through regret

Walk through love

Walk with love

Hīkoi gift of New Zealand

Hīkoi awash with love of Aotearoa

New Zealand

Marvin Hubbard 1999

- 7.10 I have for some years had a mental picture of a volcano as a metaphor for religious fervour, but it has been the Tongariro/Ngaauruhoe complex rather than those which dot the suburban landscape in Auckland. Friends in the heady days of the 17th century are represented by the Tongariro of a former era, in full spate, full of energy, some of it misplaced, which gradually as it cooled down and solidified became rigid, a historical icon. However the energy, not to be denied, has found other outlets, some the gentle warming springs of social endeavour, or the new mission fields of the secondary crater.

I often think that I would have kept well away from the lava flow of the early Friends; I would have stuck with the familiar solid earth. And yet I am drawn to take Friends' message to parts of the community, the prisons, where instability, creativity, and unexpected revelations continually catch me unawares. In spite of myself.

Fran Hintz 2000

- 7.11 For many years it was clear to me that nowhere did a general blindness and callousness prevail more than in the attitude towards animals; not deliberate or extreme cruelty such as is abhorred by the majority of people and finds its ways into law courts and newspaper items, but the systematic brutalisation of

animals for our profit and pleasure. I flinch to see goats tethered for years on two or three metres of rope, unnaturally solitary and often exposed to the weather and all sorts of hazard. The plight of battery hens is now well known. In order not to support this practice we keep our own hens. However I have a concern that is not usually voiced; that of farm animals, and in particular, sheep - the mild, dumb sheep in paddocks fenced in, unable to run from worrying dogs and deliberately bred to lamb early in the bitter cold so fat lambs will be ready to kill for Christmas. Cold also hastens the production of wool so they are shorn twice a year; the second shear in early winter as the cold comes on. As long as animals don't actually die, the farmer feels justified. It is, after all, he thinks, general farming practice and the general acceptance anaesthetises him to any finer feeling for the creatures on which he and his family depend.

And we the consumer don't look at the poor pressed-in things in the sheep truck, don't see or smell the fear as they are forced in to be slaughtered, don't think how lambs are separated from ewes (the calling goes on for days and days) or are castrated, or get fly-strike - that burrowing of maggots into live flesh.

When we came to live near Taihape (possibly the sheep rearing capital of the world) and had to kill one of our own sheep with fly strike, it looked at me with its innocent, uncomprehending eyes and at that moment the full horror of what we do to animals struck me. I stopped eating meat. It won't stop farming animals, but it is all I can do. If I am pressed on my reasons for vegetarianism I express concerns for animals. People often regard me as over-sensitive and put forward many arguments against my views on this matter. But inwardly I know it is right to feel concern for these sentient creatures and believe that one day we will reject meat eating as we did cannibalism and slavery.

Anne Potaka 2000

7.12 The most important times of my working life were those when I was working not in paid employment but without pay, and purely for the love of the work and its ideals. It is only some of us who are privileged to give our time in this way - we are not among the millions of poor who live just to survive.

Enid Bloomfield 2001

7.13 So we walked - 28 ordinary looking Friends amidst extraordinary exhibitionism. With our beloved octogenarians (and nearly octogenarians) smiling in our midst, we walked without visible costume or uniform with the all-in-black, sultry gay and lesbian deaf dancers in front of us, and the outlandishly costumed marching band behind us. Perhaps we explained ourselves with a banner that said 'Society of Friends - Quakers - a Reconciling Church'. Or maybe we didn't. The fact that Friends some years ago declared itself a 'reconciling congregation' and open to gay and lesbian people explains the language, but being a 'reconciling church' probably didn't make much sense to the uninitiated. Cryptic message or not - we were visible and the response was overwhelmingly positive.

Sue Stover 2001

7.14 I have tried to make it clear that our Peace Testimony is rooted and grounded in a spiritual experience - an experience that is an intimate Divine-human relationship. It is bound up with another and greater testimony, also born of that relationship. I refer to our testimony to the worth of the individual soul and of the right of the individual to a full measure of spiritual freedom. In its 'appeal to the nation' on the Military Training Bill in May 1939, the Meeting for Sufferings declared 'The compulsion of men to learn how to destroy their fellow men is an assumption by the state of an authority over human personality that is an outrage upon God and man.' It seems necessary to emphasise that phrase 'an assumption by the state of an authority over human personality'.

Let us have no illusions about the present situation, nor let us minimise the issues that are at stake. The nations of the world are engaged in a life and death struggle - a struggle that threatens to assume titanic proportions. The whole world may yet become a shambles - at best our civilisation may be shaken to its foundations. Unable, because the way of Christ has not, yet, been made the way to peace - to cope with totalitarian aggression the Allies are at war. At war, they believe, to save the world from tyranny; to save what is left of freedom. The Allies may fail - it is not inconceivable. The result of that failure we hardly dare imagine. The Church of Christ may again be imperilled. She may be driven underground as were the early Christians to the Catacombs - it is by no means beyond the range of possibility. And greatest of all dangers, in their attempts to vanquish their enemies, the Democracies may, themselves, be forced to use the weapons of totalitarianism. So might freedom be lost in the attempt to save it.

But what are we Quakers to do? Are we still going to maintain our testimony against all war? Let us be serious about this for the

times are desperately serious. And let us be ready to lose our lives and, if needs be, the life of our Society, if by so doing, we can save anything of worth for the world and for the Kingdom of God. The call comes clear to all of us irrespective of age or sex, not merely to enlistment for the duration of the war, but to enlistment for all time.

As a Society, we must stand aside from this war of nations. We do not believe that matching force with force is Christ's way. But ours can be no 'holier than thou' attitude. We must, with all men, accept our responsibility for the war. We have not, since 1660, lived enough in the 'life and power' that would have taken away the occasion of all war.

Whether we like it or not, we are part of the world that is at war and our responsibility to the community and nation of which we form a part must be fully recognised. If we will not fight and die for our country - still more for the principle of sound democratic freedom - we must, at least, be prepared to live for it.

Edward Dowsett 1940

7.15 *In 1917, Friends delivered a manifesto to the press and Members of Parliament stating why all conscientious objectors should be allowed exemption from military service, regardless of whether they belonged to a traditionally pacifist church. The statement had been approved by General Conference 1916:*

Our belief is founded on the guidance of the individual by the Holy Spirit, which works in the human conscience irrespective of creed or church membership. We also believe that freedom from the scourge of war will be brought about through the faithfulness of those individuals who live under the guidance of this Spirit, and that at this time many in this land have been so guided.

Faithful adherence to these beliefs has brought untold suffering in the past, and we feel that to simply exempt a few descendants of those who won for us the principle of religious liberty and the right to live in accordance with the leading of our consciences, has the effect of denying the principle which was so dearly bought, and makes a pretence of religious toleration which does not exist.

We claim that the life service of every conscientious man in his ordinary avocation is of inestimable value to the nation; that to remove him from such work as he has taken up from a sense of vocation or special fitness and placing him in some other sphere for the sake of punishment for right-doing is a most disastrous policy.

- 7.16 *Young Friends' Newsletters of the time described the events affecting their group, and the conscientious objector (CO) movement.*

Conditions change rapidly and events are continually happening during these days of war and as each day passes we wonder who will be the next to be caught in the Militarists' net.

Arthur and Robert Farrand, Percy Gill, Harold Wright and Fred Parr, all members of Auckland Meeting, are daily expecting arrest, as also are others known to us, among them being Brian Allely and Arthur Blanchard. I am due to parade on 15th inst.

We are feeling greatly strengthened and desire that all who are in touch with our circle may feel the deep joy and exhilaration which comes as we face the unknown future. That perfect love which casts out fear is surrounding us and you.

In closing may I express the deep desire that we Young men and women Friends may dig deeper still? We have only just begun to turn the soil, let us *delve*. Great treasures await us, our hands are upon the plow, let us make a deep furrow.

On behalf of Auckland Young Friends,

Edward Dowsett 1917

- 7.17 Since our last letter, one of our number, Harold Wright has received a sentence of two years hard labour. He was taken to Mt Eden Gaol on the morning of Dec. 4th, and within two hours of his arrival there was at work on the stone quarry.

After spending two nights there he was taken along with three other prisoners to Kaingaroa, 30 miles south of Rotorua. It was raining when they arrived at their destination so T. Bentley and H. Blundell were ready to give Harold a welcome, and they had the afternoon free for a chat, being very glad to hear all the latest news. The clock at Kaingaroa is put forward 75 minutes so they rise with the lark, and when 'lights out' comes, it is still twilight. Each man has a hut of his own containing bed, table, chair, lamp, billy, plate, knife and fork, and a hearth brush. Their work consists chiefly of planting trees, and sometimes is several miles away from 'home'. Little or no communication is allowed with the other prisoners, except on rare occasions: one of these occurred recently when a bush fire necessitated strenuous exertions, and the COs did a good share in saving many miles of private fencing, and preventing the destruction of the young trees.

Mr. J. Olley of Hastings has now joined the Kaingaroa group, after spending four months in Hut 21.

George and Joseph Billings, and Colin Robertson, members of the Fellowship of Reconciliation in Auckland were court-mar-

shalled on Dec. 7th, and are now awaiting sentence at Fort Cautley, Devonport.

Another of our circle, Robert W.E.Pudney, had his appeal heard on Dec. 14th, and on its being dismissed was taken under close arrest to Fort Cautley where he now awaits Court Martial.

The rules are much more strictly enforced now, owing to the recent escape of German Prisoners, so visits are limited to 15 minutes each.

Evelyn Wright 1917

- 7.18 Taking his standing courageously for peace he suffered much for conscience's sake during the period of the First World War. In speaking of his experiences in prison, and it was seldom he mentioned them, it was noticeable how lightly he dwelt on the injustice and cruelty he endured. He would tell of his relationships with his fellow prisoners and how, below a tough and criminal exterior of some of them he could discover finer feelings and aspirations. One can remember a smile on his face, as he would tell of his efforts by a look or undertone of speech to try and bring nobler sentiments to the surface. He was so much revered by his fellow prisoners that they found ways and means at the time of his release of presenting him with a beautiful token of their esteem. Greatly did he prize this gift.

Testimony to the life of William Newby 1893-1958

- 7.19 *When remembering John Brailsford (1884-1956), Edward Dowsett wrote that he 'lit many lamps' including in prison where his passionate pacifism deeply affected conscientious objectors in World War I.*

John was an inspiration and a source of strength to the small band of conscientious objectors. Those of us who were in prison with him knew full well that he expected of us an unswerving loyalty to the pacifist cause. Few of us could keep pace with him. His idealism was so terrific that he was always ahead of us. Sometimes he asked more of us than we were able to give, but he stirred the flagging zeal and simply made us follow. It was John Brailsford who refused to let any one of us give way to self pity; it was John who helped us to think first of our fellow prisoners and to refuse all concessions that were not also granted to the outlaws from society serving sentences for crimes of a different kind from ours. It was, it must also be recorded, John Brailsford's outspoken championing of the 'civil' prisoners' cause that landed him in close confinement and led some of us into a prolonged hunger strike.

- 7.20 Minute 2: The conscientious objectors of our Society, and others likeminded have fared badly; but some of our members considered it right to help our Empire in its hour of need, and chose ambulance work. Three members of our meeting, Henry and Cecil Wardell and J. H. White (James) left New Zealand to assist in ambulance work, and we are pleased to record that their work was appreciated by the state. We are thankful that travelling mercies were granted them. Though often exposed to danger none of them were wounded.

Dunedin Two Months Meeting 1918

7.21 From early in the war, there was considerable ill-feeling towards those who, for whatever reason, were unwilling to participate in the fighting. In 1940 the government issued badges to volunteers who had been rejected or were waiting final acceptance so that they might avoid being mistaken as a non-volunteer. There were certainly no opportunities for humanitarian service such as that open to British COs in the Friends' Ambulance Unit. This lack of opportunity for service concerned many pacifist groups in New Zealand, among them the small but influential Society of Friends. In both the first and second world wars the Society's members were virtually automatically exempt from military service. Nevertheless, this did not totally shelter Quakers from some of the harsh consequences of pacifist ideals. In World War I, thirteen New Zealand Quakers (a significant number among a community then comprising only 260 members) were imprisoned, most for refusing to comply with the Alternative Service Regulations which required exempt COs to agree to undertake non-combatant work under the direction of the military. Quakers, however, have never been isolationist and their preferential treatment over other pacifists made them distinctly uncomfortable.

Caitriona Cameron 1996

7.22 *In 1939, her poem 'Flowers of war' won a prize for Patrice Morant (White). She wrote 'That prize was followed by a visit from a plain-clothes policeman, questioning my views on the war. The application for my training college was refused so I decided to get a job in the interim at the Hokitika Mental Hospital. I lasted only a few months when word came through from Wellington that I was to be dismissed immediately. No reason was given.'*

Flowers of War

The rata is too red this bitter year,
We who have known so much of suffering
Can't quell our rebel hearts, while flowers fling
Blood's colour at us like a vengeful spear.
The Kowhai flaunts her gold too boldly here;
Avert your eyes, it is not good to see
That guilty colour worn by any tree,
Since gold has laid youth on a bloody bier.

- 7.23 Just before the war in 1939 Richard had retired from active work. As a Friend, Richard felt especially the need to help the enemy aliens who were in difficulties through war conditions - internees on Somes Island and later in the Wairarapa - dependants of internees who found themselves suddenly deprived of their bread-winners. Tirelessly Richard interviewed government officials on the one hand and the wives of Italian fishermen or relatives of German nationals from Samoa on the other, to reach reasonable arrangements. His casework was always kept human; common sense and humour were more noticeable than righteousness or indignation. Richard tried to get the internees on their tight little island interested in handwork, and both he and they succeeded. Fellow members in the (Wellington) Meeting were organised to collect the paua shells and scraps for this, and were rewarded by viewing and purchasing the finished products. Later in the war when Japanese prisoners of war were brought to New Zealand Richard would visit them, seeking out rice which was in short supply to give a special treat to a sick prisoner in hospital and later recounting with gusto how to conduct an entire conversation with the one common linguistic phrase 'OK' and lavish use of gesture and intonation.

Testimony to the life of Richard Harris c.1877-1962

- 7.24 *In his book 'The path from Guadalcanal', former Japanese POW Michiharu Shinya wrote of his experiences of being imprisoned at Featherston. In this section translated by Eric Thompson of Auckland Meeting, he recalled being visited by a Quaker, who Eric believed was Donald Whisker of Carterton.*

I cannot forget his good intentions, or what could be called his love. That there should really be here and on this earth even one person willing to humble himself to take notice of me, an outcast among mankind and the most lonely and pitiful creature in the world, and willing to greet me warmly and without remoteness like an old friend, was a marvel and a boundless consolation, an encouragement and source of strength to me. As I learnt later, he lived in a nearby town where he ran some radio business, and was a Christian of the Society of Friends. They said he came to the hospital from time to time and visited the Japanese prisoners of war there. With him it was a case of literally putting into practice those words of Jesus Christ, 'Love your enemies', even right in the middle of a war. His activities were perhaps trifling and not worthy of notice, yet through them he became one person I shall not be able to forget in my lifetime.

- 7.25 *In 1944, John Johnson of the Quaker Relief and Reconstruction Committee reported to New Zealand Friends that, despite the apparent needs of war-torn Europe, they needed to be prepared for post-war service work within this country.*

One cannot help but be deeply impressed with the earnestness that is being shown by those responsible for the present early organisation for post-war work, but as one who went through it here in New Zealand at the close of the last war, I would add a word perhaps of caution lest we feel that distant fields are more ready for harvest than our own. There is every likelihood of 'history repeating itself' here in New Zealand in the form of some

scourge or epidemic. Is there any better preparatory training than to make ourselves ready to give moral, mental and finally spiritual help in such a struggle? Those that went through the 'epidemic' in 1918 know that 'struggle' is a light term to use.

What is wanted then more than anything is a supremely unconscious, selfless and altogether faithful labour of love. It is no easy test to move here in New Zealand amongst those who struggle for life amongst poverty, hunger, dirt and loved little ones needing aid, yet that should be work to which we feel called should the need come. Our Quaker faith has room for its utmost and most practical practice. How many are ready now? If we fail to stand up to that test is it any use our seeking to go overseas where we might be but a handicap and have to meet conditions far worse and possibly more dangerous to life? The first training necessary is to be able to live adventurously. Our Society badly needs 'Commando' Quakers at this stage in its history. How many are there really in New Zealand? Are we able to explain how the Spirit of God heals both body and soul and brings calmness and trust to those who suffer, through example, what we have so long done in precept?

7.26 *Just as World War II was ending, a group of 12 young New Zealanders, including four Friends, arrived in southwest China as part of the Friends' Ambulance Unit. In difficult and sometimes dangerous circumstances, they helped run hospitals and transported medical supplies. The experience changed their lives.*

In the 1940s, living and working in China was a highly adventurous undertaking for young New Zealanders. For most, however, it became more than just an exciting interlude in their lives. Some found that the China experience led to new careers, or to specific fields within already chosen careers. Others found their time with the FAU encouraged them to use a more cooperative approach in their work relationships. Some became more politi-

cised in their views of poverty and aid, deciding that hunger was more often caused by economic inequality than by the simple unavailability of food. For all, the years in China led to a deep affinity with the Chinese people and lasting love for China.

Caitriona Cameron 1996

- 7.27 *The lost peace*
(September 3, 1939 - beginning of World War II)

To stand up and be counted just thirty years ago
Was required of every person - whether soldier or C.O.
You couldn't dodge the issue - the Government saw to that -
So you ended up in prison or became a Desert Rat
But to stand up and be counted in 1969
Needs a different kind of courage - and I would that it were mine -
For it means to stick our necks out when as long as you lie low
All your mates at work will take it you support the status quo.

Norman Bennett 1969

- 7.28 *Betty Duffield (1910-1994) showed herself to be an independent thinker from an early age and became a pacifist whilst nursing in an Egyptian underground hospital during World War II. She lived much of her life in South Africa, came to New Zealand in 1978, and settled in Takaka.*

In this new phase of her life, Betty became involved in many community activities including the Golden Bay Peace Group. When war threatened in the Persian Gulf in Sept 1990, Betty felt very strongly that Quakers should do something positive to prevent the war and had a vision of Quakers from around the world gathering in the desert between the opposing forces. In December she read in the paper that the Gulf Peace Camp was being set up on the Kuwaiti border and she knew that she had to go there too. Despite having said that she was too old and tired to go to

Summer Gathering that year, she set off for the Gulf instead, fully prepared to give her life in the cause of peace. Such indomitable spirit! News of that action affected many people around the world, who were amazed at the courage and determination of this 80-year-old grandmother!

- 7.29 The quest for peace and justice needs to begin with the interests and needs of the weakest and most vulnerable. It is these persons who are often most severely damaged by violent conflict and the insecurity that flows from it. Too much of the war against terrorism is being articulated by privileged elites for their purposes rather than for and on behalf of impoverished people who experience daily existential terror at being unable to satisfy their basic human needs. It is important, therefore to ask how and in what ways the current war against terrorism is going to help or is currently helping the weak and vulnerable.

Kevin Clements 2002

- 7.30 Life, the whole of life, confronts us and, however precious our organisation and the accepted pattern of Quaker practice may be to us, we shall test and re-test its validity in every generation. As individuals, as we follow the guidance of the Spirit we shall be led into some strange places and, like Jesus, may be numbered with the transgressors and accused of consorting with sinners.

Edward Dowsett 1964

- 7.31 If we are to serve the world, we have to try to understand it.

Ruth Fawell 1968

- 7.32 Breathing deepens, lungs expand, walking...
Muscles and minds co-ordinate better, walking...
Worries can melt away, walking...
Fatigue can disperse, walking...
Poems can be composed, walking...
Grief can be lessened, walking...
Songs can be sung, walking...
Reverses can be accepted, walking...
Resolves can be strengthened, walking...
Hates can dissolve, walking...
Hearts can soften, walking...
Confusions untangle, walking...
Blessings can be counted, walking...
Responsibilities can drop off your shoulders, walking...
Friendships can grow, walking...
Meditation can occur, walking...

Queries:

Are you guilty of thinking that walking is wasting time? Do you skim over or miss out on valuable mental, physical and spiritual experiences by a too liberal use of your car?

Olive Smithells 1971

- 7.33 1. Are you more a consumer than a producer in NZ society?
2. Do you spend more time and energy on the maintenance and improvement of the various types of machinery which you own than on the maintenance and improvement of your relationships with your fellow human beings?
3. Are you actively considering the meaning and relevance of the Quaker ideal of simplicity in your daily life and do you try to put this ideal into practice?

4. Do you buy clothes on impulse because you have money to spend, or because you really need them? Consider carefully whether or not the old could be mended and used rather than discarded.

5. Do you try to be sincere and authentic in your relations with others, or do you concentrate too much on presenting to others an impression of yourself which is essentially a mask to conceal?

6. Consider carefully whether or not your concern for your own privacy is a kind of individualism which is in fact stifling your individuality.

Roger Martin 1973

7.34 We make uneasy compromises, until it can be said that Quakers are of the world, but not in it. In our relation to New Zealand society, it is difficult to revolt, difficult not to be co-opted and corrupted.

Thus, caught in a sticky web of a secular society, moved by forces neither our own or God's, we feel ourselves to be in a different relation to history than that of the early Friends. We do not feel ourselves to be on the cutting edge of change, but rather washed along in the sudsy tide of affluence. Take, as example, over use and abuse of the automobile. If the devil had approached us and said, 'I will provide you with a quick convenient means of transport, if you will sacrifice to me 700 lives a year, burn offerings that will poison the air, and design your cities and your lives so as to minimise the possibility of 'community', we would probably have turned him down. But our society has accepted all this piece-meal, and Friends have drifted along with it. So here we are dependent on our automobiles, perhaps vaguely guilty about it, but caught up in a system we cannot extricate ourselves from.

Larry Jones 1973

7.35 *Traditionally, many Friends have been totally opposed to the consumption of alcohol in any form. However, in 1976 Philip Macdiarmid wrote:*

Wine is one of God's gifts: it is a 'Pleasant creature', so think many Friends, myself included, who see no harm in the moderate and responsible use of alcohol. We all on the other hand deplore the tragic effects of over-indulgence and addiction, and would encourage all efforts towards its better use. Some Friends, probably a minority, are abstainers, and believe that complete abstinence is the only Christian response, for these and other reasons. We do not as the Society of Friends have a corporate witness that the taking of liquor is wrong.

7.36 Representatives of our newest Monthly Meeting led our hearts and minds to examine Friends' responsibilities in the wider New Zealand society. We see the current emphasis on lowering inflation as a kind of idolatry. The welfare state has been replaced by the tyranny of the powerful and wealthy. This allows the sinful theory of monetarism, based on the false criterion of profit making, to undermine in particular our health, welfare and education systems. We feel contaminated by these forces, sometimes to the point of paralysis. We need to look to our centre to see the Light of the Spirit, so that we may be empowered to speak and to act collectively.

Yearly Meeting of Aotearoa New Zealand 1991

7.37 The Religious Society of Friends (Quakers) in Aotearoa New Zealand commits itself to be a community of reconciliation, responding to the love of God in equality of participation and service, and recognising the gifts of God in one another. A cornerstone of Quaker belief is that of God in everyone, which makes each person precious, and of value to God, to the planet, and to her or his community.

In Quaker practice we believe that we all are equally called to ministry, through our worship, our daily lives, our service to others and in the activities and celebrations of our Meeting. Lesbian and gay Friends have played and will continue to play a significant part in Quaker life, thought and ministry both locally and nationally. Particular gifts are brought to our religious life from the struggle of gay and lesbian Friends, in the face of oppression, to find and express their faith. We need the spiritual gifts which are unique to each individual's personality and experience. We give thanks for all our gifts and service.

Yearly Meeting of Aotearoa New Zealand 1992

- 7.38 We believe that alternatives to imprisonment should be used more widely. These include diversion, intensive supervision, mediated restitution and community programmes. Restorative Justice, based on community group conferencing, is a process that brings together victim, offender and other people involved to empower them to work towards reparation, reconciliation and healing. We have heard that this process can be effective when it is properly supported, and look forward to a full and independent evaluation of results.

Yearly Meeting of Aotearoa New Zealand 1999

- 7.39 We affirm Science as a search for Truth.

We call for recovery of the integrity of science. It should not be reduced to the pursuit of short-term goals while unacceptably risking our natural and social environment. We are concerned by the shift in funding from public to private sources and by the decline in full honest sharing of information because of the demands of financial backers. We oppose patenting of life-forms and genes.

Scientists must always remain aware of the possible long-term effects of their work. We should consider our individual responsibility and work co-operatively to develop ethical standards that temper knowledge with wisdom. Teachers must involve ethics in all science-related courses.

The media has an enormous responsibility to improve its understanding and presentation of developments in science and technology.

We hope scientists will regain their respected place in society and be employed to meet the pressing needs of humanity and the biosphere.

Friends' Science and Ethics Seminar 2001

7.40 I have seen advice to Friends to 'live in moderation' - No, No, NO!

Since when have 'moderate' people attracted a challenged and inspired following? Jesus, Gandhi, the redoubtable Elizabeth F(ry), the many Friends who have done remarkable and costly things, often in uncomfortable and dangerous circumstances to advance their vision of God's Kingdom on Earth?

Or, in perhaps more widely understood terms, to make the world a better place for those who most need it to be a better place.

Shall we promulgate a new beatitude, 'Blessed be the moderate'? Is it moderation that will drive us to constantly deepen our awareness of the essential needs of those of our fellow creatures who have least, or none, of this Earth's resources? Is it moderation that will lead us to an equitable sharing of our resources?

Will a moderate attitude to life aid us in habitually examining our thoughts and actions, so that we may prevent outcomes which do too little to diminish poverty, protect the environment, seek justice in the world?

Is it moderation that will instil in us an abomination of and outrage against injustice? How do we apply the principles of moderation to prayer? And please tell me, how will being moderate lead to our developing our full potential?

Yes, moderation is to be shunned as a boy shuns soap, as a little cockroach shuns the light.

Tony Maturin 2002

8 Our Religious Society of Friends

- 8.01 Let's be honest with ourselves. We are proud of being seekers. Let us recognise why our Society is inadequate as a family party, or clumsy in business, or unable to arouse the world. We are immature in the Spirit.

It took George Fox seven years up to the point of discovery, which advanced his soul to eternity and enabled him to act. Until we are wrapped up with eternal values, like a smiling infant helpless to move unless his mother carries him, we shall not achieve great things. We cannot achieve great things by thinking up some good act and then praying for an obedient God-theory to make an indulgent blessing. At the most we shall lead a useful life - as many non-Christians lead useful lives.

Which do you seek for: a useful theory to produce a useful life, or a lasting encounter from which 'Behold! All things are made new'?

Elizabeth Douglas 1968

- 8.02 As Quakerism has developed, it has been based on the experience of God in the lives of men. As we see doubt and disillusionment around us, a re-affirmation of the real place of God in life needs and calls for our testimony in this age.

Our affirmation will be powerless without our serious study and search to understand the relationship of a vital religion to individual and social life. At a time when all the world is calling for action, it is essential that we find out how to act. Right action is more important than action alone. Let us together set out on a living quest through study, through individual and group meditation for vision to guide our action.

The challenge of Jesus lies not only in his profound understanding of how to live, but above all in the fact that he did live, ven-

turously and daringly, losing himself in the will of God. We must not blindly accept the discoveries of Quakerism unless we are willing to experience them personally and to accept their deepest implications. Needless to say, Friends have been seekers who have ventured. Our very principles demand action, demand verification in personal and corporate life. We cannot shut them up in musty books. We cannot keep them in the peace and tranquillity of the walls of our Meeting Houses. We must fearlessly venture in every reach of our lives.

Elizabeth Pudney 1933

- 8.03 The Inward Light is often mentioned amongst Friends because it is our sure apprehension of God. We must not, however, despise the Outward Light, for what is Inward Light to one must be Outward Light to another. Similarly with our Society as a whole, we must be ready to see and adopt from any other group the good which we see in them. We are a dynamic, and not a static Society. Institutionalism and tradition must give way to Life. Jesus is the Life, and all the good there is, and He is not limited to any one group. Heaven is expansion. This necessitates a continual removal of what once sheltered, but soon imprisons, and stifles.

Annie B. Isaachsen 1936

- 8.04 Quakerism is not a creed, but a way of life; a fearless search for truth, not something which makes us peculiar and aloof from our fellows; not something which keeps us lagging in the rearguard, but something which compels us always to the vanguard in that fearless search for the common good. If our belief means anything it means that we must follow that inner urge, no matter how it cuts across our preconceived convictions, our prejudices, our love of a comfortable and tranquil life.

Alan Shackleton 1940

- 8.05 Do we, in Friends, spend so much time leaning over backwards to shun anything that smacks of ‘doctrine’ that we leave our children without a basis for a living faith?

Norman Bennett 1970

- 8.06 I believe in a divinity which must, because of our bounded existence as humans, be beyond our ability to comprehend fully or describe in words. I see all human religion as an outreach to that divinity, shaped and formed by the society in which that religion grows. But the totality of human religious experience persuades me that this divinity can be experienced as personal, and reaches out to us in ways for which various forms of human relationships are suitable images. But it is probably a limitation to think of the personal as summing up the nature of God: it is surely impudence for us to attribute to God the imperfection of being either male or female. I see the most powerful embodiment of this divinity in Jesus, but I know that for others he is not a unique revelation, so I have to recognise that I may be wrong, bounded by my place in space and history. Similarly, the Society of Friends has its place in history, which sets it within the Christian tradition, but I feel that it would be wrong for us to go back, to be nothing but a Christian church.

Elizabeth Duke 1984

- 8.07 We looked first at ourselves. How faithful are we to our callings to worship, witness and care for one another? Is our spirituality a little thin? We recalled that a number of Friends have left our Meetings, burnt out by the demands we have made on their energy, time and expertise. Thus we have lost a little of our collective memory. We are conscious that by and large we belong to middle-income groups. The extensive urban areas that are Quakerless indicate that though we may give to the poor, we are not with the poor.

Yearly Meeting of Aotearoa New Zealand 1991

- 8.08 A high proportion are Friends by conviction, and have had to learn to be Quakers from scratch, rather than absorbing Quaker life from childhood. This means that we aren't constrained by a heavy burden of tradition or knowledge, but at the same time we find it hard to be in touch with that tradition when we do need it. Do we tell our stories enough?

Elizabeth Duke 1995

- 8.09 'May we hold our Friend in the Light'. These words are frequently heard in a Healing Fellowship Meeting. We settle down and close our eyes, a few like-minded Friends gathered for Healing. We are a Spirit motivated group, seeking in silence God's healing power. With each prayer for the sick, each loving thought, each concern and deep compassion from the heart, the Spirit touches the whole group and a power builds up within the Meeting. Sometimes a pinprick of Light appears in the deep recesses of our minds. In my own case prickling behind my eyes alerts me and I take my Friend by the hand and lead him/her into the Light, leaving them there, confident they are enveloped in Love and Healing Power.

This over-simplification of how I experience the Light is my own, in the same way that God is 'my God' and 'your God' is yours.

Dori Clayton 1995

- 8.10 I know Friends have a testimony of simplicity. But I want to make a plea for complexity. My vision is of an organisation with multiple strong ideals. Visualise a circle marked by magnets, each powerful, important. Imagine each magnet as being a quality of Friends' faith and process that you love. Many of the magnets come in sets of two, which are powerful polarities. The power of the individual pulling against the importance of the group; a faithful heritage pulling against the promise of here and now rel-

evance; Christianity pulling against paganism. Imagine yourself being pulled towards all of these magnet poles at once. I see myself as magnetically attracted to Contradictions, which means the magnetic fields almost work backwards. So if I find myself proclaiming the importance of the individual, something reminds me of the importance of the group.

If I leave Friends' heritage for too long, the inadequacy and often mediocre qualities of the Here and Now faith start to loom in front of me and I need to edge back towards the historic legacy of Friends. When I find myself drawn to the familiarity and stability of Christian tradition, something happens and I find myself repelled - perhaps by the piousness and remoteness of its language; or the hierarchical nature of its organisation - and I find myself being drawn instead towards the mysterious intrusions of the natural world. Living with Contradictions means acknowledging the inevitability of inconsistency and conflict. It also means change is a constant. I believe that Friends have survived as an organisation because of our capacity to move - dance - within the energy of ideas whose expression changes with time.

Sue Stover 1999

- 8.11 I like being a Quaker. I appreciate opportunities to share my faith and learn from others. I value what our lives have taught us. I believe our Quaker faith gives us freedom to grow, to question, to believe that everyone has a Spirit within that can help us get in touch with, and use, the gifts that we have been given. We can develop our ability to live 'In the Light', both as individuals and with others. Sharing our lives, believing in one another, we can work toward decisions and actions far better than relying only on ourselves.

Ann Olsen 1999

8.12 One advantage of a Quaker background is learning to speak to groups of people. Our Meetings' children, JYFs and YFs become quite natural speakers as they experience leadership in their groups, and telling the rest of us about their plans and activities. And they seem to grow up with almost an instinct about how to work in a group, being inclusive and sharing responsibility. Now I'll try to list what I see as possible disadvantages of a Quaker upbringing, in the form of questions. Did we grow up too trusting? Certainly I still tend to take people at face value and not to look at what's behind their words. Are Quakers still, as previous generations were, poor at dealing with conflict among themselves, letting it be covered in polite Quaker silence? I believe that here in Aotearoa New Zealand in my generation we have begun to be able to face and deal with such difficulties. Is there a danger of us being 'all sweetness and light' and not facing reality? This tendency is robustly counteracted in my Meeting by our being brought face to face with the realities of the world; on the whole, realism underpins our looking at people and situations 'in the Light'.

Phyllis Short 2000

8.13 If our Testimonies are taken 'as a rule to live by', I think few, if any, of us would claim to be perfect in our living. We all would confess to failing at least one Testimony in some respect. There are two comments I make about this. Firstly, I don't regard the Testimonies as rules to walk by but rather as ideals to aim for, as guides and reminders of how we should try to live. Secondly, we are still 'learners in the School of Christ'. We have not attained perfection, we are still on our way. I, for one, feel I have a very long way to go, but I hope that no Friend will demand my resignation, because I fail to live up to Friends' ideals. I need to belong to the Religious Society of Friends because it provides me with a route map and helpful companionship on my life's journey.

Kathleen Douglas 2000

- 8.14 I came to Friends through reading - an intellectual rather than a spiritual approach. It seemed an experimental and growing form of religion, not set out once and for all in a precise form of words to express belief, prayer and praise, in ritual which seemed to me then to become unreal through repetition. At that time I did not appreciate the fuller symbolic meaning in those forms and rituals as I hope I do now. I believe strongly that man cannot live without symbols and that our call and challenge is to become conscious of the symbols we use. Symbolic understanding is the other side of the coin to our belief that truth can never be finally expressed in a form of words.

There is a long, often difficult road to travel to reach membership. One commits oneself before one is 100% sure in the human sense for one's faith, as trust must have a chance to grow. One walks and acts in the Light at a particular time and place: in New Zealand in the middle of the 20th century in my case. It means that one has been accepted by a particular group of people, one's chosen second and larger family, and in it one further learns about the business of living - what is life for, what is its significance and meaning?

So you see that the Society of Friends is my home. It contains my chosen and beloved family. It is that place where I have a sense of security, where I know and am known by other members. Just to meet together is a pleasure to look forward to, hallowed by the experiences of worship and work we share. We are conscious of one another coming together in the silence into the presence of the Eternal. But this security is not an end in itself. It gives us the strength to respond to God's call to be his human hands and feet in serving His world.

Dorothy Johnson 1966

- 8.15 Years ago, being newly caught up in the love of God - and I mean just that - I could feel it, I joined Friends. Meeting for Worship was the highlight of the week. I used to virtually run there in my eagerness, and after a fruitful hour, I'd come away refreshed and strong for the week ahead. I couldn't do without it.

When considering Meeting for Worship today, I am struck by how my attitude has changed. The joy and elation of those early days, which I regarded as unwarranted gifts, gradually died away, and I was left alone and floundering. Not quite in the same state as before, however, as I now had an inner peace. For a long time I tried to recapture that feeling of rapture. I read, prayed, talked to people and even wandered down blind alleys of mysticism. Meeting for Worship became an agonising plea to be reinstated in that former light and joy.

It slowly dawned on me that if I was to find God again, not only singleness of purpose was required, but practical work was necessary in trying to live the sort of life he'd have me do.

Vera Dickinson 1972

- 8.16 A Friend suggests that because we Quakers are a collection of individualists, we are unable to achieve unity; and yet to me, this very singularity is the paramount principle that attracted me to Quakers.

After years of exploring other channels of worship and to find contact with that which is over all yet within this vast universe, I found within the silence of Quaker Meeting for Worship a veritable storehouse of inspiration.

As a young man I found within the Church of England and the discipline of the Book of Common Prayer, a framework wherein I could travel happily on a reasonably well-laid path, in the cer-

tain security of a community - like being a member of a large family or an association with lines laid down for one's guidance, not too dictatorially but definite.

As I grew older I began to want to 'think for myself', to accept responsibility for myself; to stand upon my own two feet; and this eventually, when I was ready, by the grace of God, led me to Meeting for Worship.

I too was puzzled at first by what seemed to be a lack of order and cohesion; I remember saying to dear Richard Harris, 'I'm afraid I'm not a very good Quaker' and he replied with a twinkle in his eye, 'My boy, there aren't any!'

Clive Packer-Doust 1978

- 8.17 On that day, looking round at the other persons sitting there in the circle, I saw (I thought) much the same as I would have seen in any waiting room of similar size, occupied by a similar number of persons. Forty-five years later, I still think that at the beginning of any Meeting for Worship, the scene does bear some resemblance to, say, a railway waiting room. The sitters sit; they wait; they have the protection of enclosure; they have brought with them as little as possible in the way of life's impedimenta; they travel light, as light as they dare; they have come with a purpose out of the hustle and bustle of the streets - and they expect something.

Thus the similarities. What of the differences?

Nowadays when I enter the room and sit, it is still true that in one sense I wait. In another sense, I have a much stronger recognition of having arrived at the beginning of another stage in my chosen journey. Although I do not now gaze on my companions (how hungrily I gazed on them on that first occasion!), I do at first look around a little, sufficient only to see the presence of, or absence

of, familiar trusted travelling companions and a few newcomers like my earlier self (and with whom I feel a great sense of fellowship). The chief difference is that I now sit down and, with William Penn, rest in the belief that: 'Nothing hurts, nothing harms, nothing makes afraid, on this holy mountain'.

Claudia Fox 1995

- 8.18 Soon after becoming a Friend I attended a teacher training college and on one weekend trip back to see my parents I had one of my very first gay encounters. This took place at Hyde Park Corner where I met a man and walked into the park with him only to find that we were almost immediately surrounded by about 12 policemen. First we were separated and then I was told that I would be charged for indecent activities even though we were only walking together. In the early 1960s in Britain such a charge would have been a disaster for my teaching career as well as having my name all over the newspapers. The only people I could think of to tell were the Friends and I chose an elder. He immediately took action and arranged for me to see a Quaker barrister and also a Quaker psychiatrist (a member of my Meeting). The first helped put my mind at rest but did say however that it was not beyond the police to fabricate evidence if they wanted a conviction. After two meetings with the psychiatrist I was told that being a homosexual was perfectly normal and that I was to go away and have an exciting and wonderful life. This was at a time when current thinking amongst psychiatrists was to advise 'aversion therapy' in order to 'cure this illness'. In fact several of my friends did have aversion therapy and what a mess their lives are in now!

To this day I continue to be supported by my Meeting and feel happy that New Zealand has such a fine statement affirming who I am.

John Goodey 1999

- 8.19 During those busy years anthologies of inspirational writing lifted me above my little life and cleared my mind. Through these writings I at last realised that others had had experiences like mine, the Christians mystics especially. On two occasions I had the sensation whilst standing on a hill of an imminent presence - in me and in the Earth itself. Like a window of perception opening and then, just as suddenly, closing. It was a relief to find I was not mentally unbalanced!

I feel that I did not become a 'Quaker by Convincement' if that implies that I have been convinced of the truth of Quaker beliefs and practices and thus have adopted them, but rather that I held these views strongly, inwardly before and have found people who individually and corporately embody them. There are few things as consoling as finding people who feel as you do. Even the tolerance of different viewpoints within the Society resounds with me, as does the balance of mystic contemplation and social action, the emphasis on simplicity, equality in all its forms, the method of decision making and the Peace testimony.

The Society of Friends has confirmed me in the experiences of my life. It has made sense of the intimations of a transcendent reality, which have flashed intermittently before me like a guide all my life. My previous spiritual life has been haphazard, now I believe I have a structure within which it can develop more steadily. Out of this too will come the outward service.

Anne Potaka 1999

- 8.20 To come to Meeting for Worship is an act of hope. We come knowing that God is present and that we may be fully present to God and each other. For the Society of Friends everything starts with our presence to God and each other. The most important

single thing that we can do for the Religious Society of Friends, the greatest gift we can give ourselves and each other, is our regular presence at Meeting for Worship.

Marvin Hubbard 1984

- 8.21 *Ann Fletcher Jackson (1833-1903) was known as a minister, yet even she struggled to know whether to speak during Meeting for Worship. Her granddaughter Ruby Dowsett wrote:*

Ann Fletcher Jackson never found it easy to speak in Meeting. Often it seemed as if a message was almost spoken to her, so clearly did it form in her mind. Yet just as often it seemed to her as if there were no one present who needed just these words. She would try to shut it out and forget it, but back it would come until Ann could bear it no longer and it became more comfortable to speak than to remain silent. Again and again she learned afterwards what her words had meant - they had brought comfort, answered questions, rekindled someone's faith and love, and after such happenings we find little entries in her diary something like this: 'God forgive me for rebelling so. If I had only been quiet and still I should have known that these words came from Thee. Make me willing to be faithful.'

- 8.22 Children differ in their ability to sit in silence and this should never be forced, but children should be brought into Meeting as early as possible - even babies sense the atmosphere of a gathered silence. One Friend, speaking from experience, said the deeper the silence, the quieter and more receptive the children became.

Anon 1965

8.23 In waiting together in silence and expectancy, in being ‘tendered’, as early Friends called it - made aware and open and tender-hearted to the needs of others - in sharing the divine communication, we are preserved from relying on the infallibility of our individual guidance. The group can be a strength and a check, and in the group meeting for worship we may know our own individual experience extended and enriched. ‘It is not the scattered embers, but the piled up logs that send great leaping flames to heaven.’

Ruth Fawell 1965

8.24 Do not think that all spoken ministry in any one Meeting must be on one or two themes only. This to me is a most regrettable error. We frequently do have Meetings when one theme seems to be developed, but this should not be our aim. Our Meeting is for worship, not for meditation alone, and worship includes so much more than thought; wonder, awe, confession, thanksgiving, adoration, remembering our Lord Jesus Christ, communion with the Holy Spirit, and complete willingness to be used for the good of others.

Phyllis Thompson 1968

8.25 *Two or three*

Three of us visited two sick Friends
And talked of Monthly Meeting trends,
Of who’d been there and what they’d said,
Of minutes made and letters read.
Then suddenly the chatter ceased
And silence fell - each Friend a priest;
The child of our party - not yet six -
Paused in her play with doll and bricks,
And all of us felt the Presence there
As real and as close as the evening air.
‘Where two or three are gathered,’

He said, 'I am in your midst, you are Spirit-led.'
So our thoughts went out to those distressed
In body, in mind by fears oppressed.
Then we rose, went forth with lighter hearts:
It's with two or three that a Meeting starts.

Norman Bennett 1971

8.26 *Our children*
(*Monthly Meeting Sunday*)

Shuffle, snuffle, puff and blow,
That's the way the babies go,
While the girls, a little older,
Get the giggles round my shoulder.
It's noisier than other days,
But who would change their childish ways?
What's more, in a few short years
They will be our overseers!

Norman Bennett 1971

8.27 What do I expect from Meeting for Worship?

I go. Why? For many reasons. My motives are mixed. I go. Usually reluctantly - and nearly always I come away thankful that I have made the effort.

I expect - mainly stillness, that myself and others sit without too much fidgeting, that we shall not withdraw into ourselves by reading, knitting or other distractions. I expect - a stillness which becomes a togetherness, a stillness that may bring a strengthening of my best intentions, a stillness that is healing to my hurts, a stillness that helps me to lose my self-preoccupation, a stillness that helps me to identify with others. I expect no miracles to take place - perhaps I should!

Alan Gilderdale 1972

- 8.28 Any insights that come these days are as likely to happen at the clothesline as when worshipping. As I sit there, all too often my silent thoughts seem to wing away into emptiness. However, I have a chance to review past actions and future plans, holding them up to the Light for flaws. During this time, I want to hear from other people about their seeking and insights in the hope that it will help me in mine. World problems I hear about every day, but in our prosaic day-to-day living there are too few opportunities to speak about the things of God. At the end of the Meeting I find that two things have invariably happened to me: there is a lessening of tension and pressure within, and I feel more tender to those around.

I must be content with this state of affairs at present. It has become clear to me that the inner life cannot be rushed. On the other hand it will remain static at this state unless I continue the quest and wait on God without ceasing. My past taste of nearness to him has whetted my appetite. I must continue to 'grow in the life' by every means possible. One of these means offered is the Meeting for Worship, and I gratefully use it, knowing that if I am faithful, it can lead me where I must go.

Vera Dickinson 1972

Postscript: Now aged 77, I can look back. The good supply of health and energy I have been given, plus the support of a loving husband enabled undertakings which cold logic would have steered clear of, and necessitated a closeness to God in order to be carried out successfully. With deep thankfulness I continue the journey.

Vera Dickinson 2003

- 8.29 For me, the Society of Friends must be grounded in worship. You are my worshipping community, as opposed to a social club or a political league. Everything needs to stem from our worship, be related to it - not by pious God-talk but by passion, by an infectious faith, by a presence felt and shared, as John Woolman says,

by 'what we have tasted and handled spiritually.' Our worship of God needs to be a fact, which we can take for granted in each other, which we express in our unique tradition of spiritual ministry. The Quaker tradition of vocal ministry is one of the aspects of our heritage, which I treasure most. It is so flexible, so free, so adaptable to the passing of centuries and the changes of location. It has enormous potential for renewing faith and vigour in each successive generation of Quakers. But we can't take it for granted - as something that will always happen, that cannot qualitatively vary. The prophetic tradition can and must continue: the Spirit will find new ways and many voices not all of them Quaker or even Christian. But I pray that our Quaker vocal ministry will continue to provide one of the ways, and that Quakers will continue to discern and respond to the 'openings' of the Spirit in them.

Cathy Wilson 1978

- 8.30 I really believe that peace is catching if we can hold true to it. And therein lies the difficulty. What do I do with the anger and hurt that I feel sometimes? I often want to respond in kind when arguments get heated or someone is being loud in their own hurts and misunderstandings. Sometimes I do respond in a way that I later regret or I will physically absorb the hurt and anger which just makes me feel ill. It is at these times that being with likeminded people is so important. When I am feeling low in resolve, Meetings for Worship become a time of reaffirmation and allow the rejuvenation of the Spirit.

Carolyn Davies 1994

8.31 The children talked about things they could do to centre down in meeting. Here are two of the suggestions.

1. *Unwrapping a parcel.* We imagined a parcel with five layers. First we looked at everyone and smiled at them, and then we threw that wrapping away. Second we thought of things we were doing for the rest of the day...then we threw that wrapping away. Third, we thought of our worries...and then we let that wrapping go too. Fourth, we listened to noises outside the meeting...and then we threw that wrapping away too. Then at last we looked right deep inside ourselves and we saw how lovely each one of us is.

2. *Using our five fingers.* The children held up their five fingers. For their thumb they thought of thanking people who had done nice things for them. For their first finger they thought of some of the things they had not done the way they wanted to, felt sorry and decided how to make it better next time. For their second finger, they thought of someone who needed a bit of help. For their third finger, they thought of a bit of help they needed themselves and tried to listen to ideas that come from inside them or from others on how to make it better. For their fourth finger, they thought how wonderful the world and their lives were. Counting on your fingers in order helps you concentrate on things in Meeting, step by step.

Shenagh Gleisner 1995

8.32 All of us, all of the time, have random thoughts arrive in our heads; they arrive; they depart, just as every tree may experience the random arrival in its crown of a changing variety of birds. I like to think of my random thoughts as birds, that come and go, but they don't necessarily belong to me. I can now remain unmoved by their arrival and their departure, whereas once I bent and swayed, as a sapling bends and sways under a weight.

The challenge of development is, as I see it, to grow till I no longer need to frighten the random birds of thought away; or catch them; or bother with them at all; no matter how large, how loud, ugly, beautiful, brilliant, light, heavy or sweet-singing they may be.

Claudia Fox 1995

- 8.33 In the olden days we knew each other as a community because we lived near one another and often had to depend on each other. Then the silence at Meeting for Worship had greater depth. Now we are an urban group from scattered areas often with little in common except the silence. Worship on its own is not enough. To know each other in the life eternal we also need to know one another in 'practical' life. The query of how are you... what is important to you right now... what are your hopes and fears... are your finances OK... are bits that we need to listen to. Also when have we had sheer fun together?

Myra Giese 1998

- 8.34 Sometimes when I go to Meeting I am miserable. I love the sun, and the Sundays of sun and cicadas and joy and fullness, it's the easy time to be joyful to bring the gift of gladness and joy to the Meeting. But those days are not with me all the time. And there are days when I just want to cry or rather groan, and I come in need and despair, bringing nothing but a poverty of spirit with me. Is that a proper burden to bring to the Meeting House? Heart and mind prepared, beds made and dishes done? One day in extremis, the comfort came of itself. It's as important, I felt assured, to bring that poverty of spirit, that depth of despair and grief, as to bring the glad gratitude of a summer day. That it is a gift too, which the Meeting needs, though it mayn't feel like it, I was assured.

Mel Bogard 1998

8.35 I did it! I spoke during Meeting for Worship! It was a small Meeting, about 20 were there. It felt gathered. There were at least five who spoke. I was third - going around the room! Betty N. started, then Olive with a reading of an epistle. I had listened to the radio before rising, when three mothers spoke about Mother's Day memories and what was important to them. I heard one express the value of being present to the family as members were growing up. This triggered further thoughts for me. During Meeting various questions rose for me about sharing the importance of being present with the Spirit in and around us all when relating to others. We don't have to be physically present always. Being present with someone as we talk on the phone, or write a letter as well as being present while talking in person, is valuable. It's important to be with each other in Spirit, in caring, sharing and love.

Ann Olsen 1999

8.36 The Inner Light shines in many artists, yet this does not mean that all art is beauty. Often in Meeting for Worship we may hear ministry which does not speak to our condition or seems to be a ranting on of a political agenda. The opportunity to 'Elder' (another standing in silence until such ministry ceases) has occurred infrequently. But, how often have we 'Eldered' ourselves in remaining silent and not speaking? The same Inner Voice, which moves me to paint or draw or create or to write poetry, is the same voice which stirs within me at a Meeting for Worship. If I remain still I cannot remain still. My heart begins to pound and I feel a nervous energy within. The energy suddenly surges forth and causes me to speak. It is this same 'quaking' within which moves me to write poetry, paint, draw or play the piano.

Larry Matthews 2000

8.37 All I know is back in the early days of Quakerism when faith was a brilliant burning light, those who contained the volcanic urge to spread the Truth were persecuted, suffered and were killed for their beliefs. In those times they needed each other's support and Meeting for Worship kept the Light burning; but there was one place in which all the adults were imprisoned. During this time no doubt they grieved for a Meeting that could not be held, the Meeting transmitting the energy in all their affairs.

Those who returned upon release were scared maybe of what they would find when they returned home. And what did they find? A Meeting for Worship held regularly and with conviction by the children of the meeting. I wonder whether they imagined that 300 years later their example would get an elderly lady out of her nice warm bed, and prepare to go out in a hurry and set off through the fog.

The fog is thinning.

Still no one comes to join me. It's hard to centre down, but gradually I become aware of those I expected to meet who are absent. They become very close and gradually I become aware of my need, and appreciation of each of them; of the gift each one brings and my own lack of tolerance, how this one challenges me intellectually, that one warms with a smile; the other reassures me with stories of the past and another opens my eyes to new vision. There are those who have constant comforting tenderness, great bakers and after all isn't bread the stuff of communion? I miss another who never fails to bring a laugh with him. Today they are not here and I just plain miss seeing them.

How about the fruits of the spirit I ask myself. How come these same people can sometimes be so annoying? John Betjeman's words come to mind. 'It's strange that those we miss the most are those we take for granted.'

Josephine North 2000

8.38 Our Meetings for Worship for the Conduct of Business is another reason for my allegiance to Friends. Seeking for the sense of the meeting in making decisions instead of voting to gain the majority viewpoint, is a worthwhile exercise, despite the frustration in slowness of action taken, if any! The fact that each person, ideally, has a chance to be heard, and there are opportunities to build with each contribution to reach the final decision means our decisions can be greater than the sum of the parts. We often develop our ideas as we share. We do not need to get stuck with what we initially expressed - our truth can evolve as we are open to the leading of the Spirit.

Ann Olsen 1999

8.39 If I am in my right mind I know that I have only a limited measure of the truth; it is unlikely that I, being finite, have the whole truth in any given situation. I may also assume that you too have a measure of the truth. My motives are mixed; there are complicated hidden forces which affect my decisions, even my most prayerful ones. My point of view needs checking, likewise your point of view. When we meet as a group, in Monthly Meeting perhaps, to deal with a sharp difference of judgement or opinion among members, we need time. We must try to be very much aware of what we are saying and how we need to create a climate of freedom where there is acceptance of every point of view and opportunity and encouragement for everyone to speak out without fear. There must be careful listening and analysing of opposing views. It helps to provide this climate if we recognise freshly the human dignity of each individual, the complexity of our motives, and if we accept the negativity of another person as a

sign of his involvement. 'You have never heard your opposition's point of view until you have so savoured its essence that you begin to feel the power of its persuasion.' If we choose to work at it we can turn any point of tension to creative use.

Muriel Morrison 1972

- 8.40 I think my main concern is caring for the individuals, not the decision making. The process, the listening, valuing of contributions, building with them, respecting individuals. These things feel more important than coming to decisions that we can act on. The Spirit within each of us, contributing in whatever creative way each can, is surely the priority in Monthly Meeting, to move forward as a Meeting. One of my understandings of the responsibility of the clerk, is to introduce items in such a way that the Meeting can consider them, being informed of all the facts without any personal views from the clerk. If the clerk feels compelled to state a view, the clerk needs to stand away from the chair as facilitator for the Meeting decisions. The clerk's responsibility is to find 'a sense of the Meeting', keeping personal views out of the role as much as possible.

Ann Olsen 1998

- 8.41 The flier for this weekend said it was 'open to all interested in exploring together what is involved in this appointment (Clerkship) and the Quaker process'. The word 'process' was repeated often during the weekend and for me it had resonance from the Playcentre phrase 'the process, not the product'. I realised that in my brief experience of Meeting for Business I have been very product-oriented, and hence felt frustration. I was anxious to quickly achieve a result. I had missed the final part of the name 'Meeting for Business in the spirit of Worship'. I need to think more of the process.

Margaret Blakely 2001

- 8.42 Our responsibility as Young Friends then seems a heavy one - to make our own lives peaceful as an example to others, and in other positive ways help them to achieve the same happy state; to create peace, or rather to create an atmosphere in which peace and goodwill can flourish naturally. Our responsibility - yes. But not ours alone.

Frances Moore 1958

- 8.43 A Young Friend spoke movingly of the Prodigal Son. She helped us realise our concern should not be primarily the loss of young people from the Society, but first and foremost the spiritual need of each child. If that had been met, even though he might still leave, he would know there was a home to which he could always return.

Anon 1965

- 8.44 For me my first Yearly Meeting gave me a chance to learn about the people who are part of the Aotearoa New Zealand community of Friends. The exciting thing for me was to meet people of my parents' and grandparents' ages who were still enthusiastic, concerned and involved in peace issues and social change. I know many 'radicals' of my age lose heart and become conservative in the grind of work and mortgages. I gained a seed of hope that not everyone follows that path.

Helen Gibbs 1992

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

Avon Pugmire 2001

8.46 The important thing at Summer Gathering was the way in which the diversity unified itself and sought a balance. I should never have thought that I would have left a sunny beach in mid-afternoon by my own desire to listen to a discussion of the historical background of Vietnam, but one wanted the balance of substance and concern which the Gathering offered. I should never have thought that I would willingly be drawn from a jubilant dance welcoming the New Year to listen to the tape-recorded cries from Qhi Nhon hospital of those who would have little reason to welcome the New Year - but the sound of the dance music from across the courtyard met dramatically with the cries of the distant sufferers to give one a deepened sense of the meaning and importance of both of those sounds. The Gathering was rich in such experiences, and the unifying principle was to be found in that faith which had brought us all together as Friends. The message was that of drawing together in the spirit of that faith - drawing together where diversity seems greatest and gulfs seem unbreachable on any other than deeply human terms. The Gathering itself was such a drawing together, not merely for silent worship but for every aspect of living. It seemed that what we so often feel, think or say had there come alive in practice, and that such living together, if only for nine days a year, was so important and revitalising that it had to be continued, insofar as possible in our separate Meetings until we could all gather communally again.

Hal Smith 1969

8.47 With mainly two generations present at Summer Gatherings a heavy responsibility falls on the 'parent' age-group to cope with the physical and spiritual aspects of the whole group. There is a real need for older Friends, the young (and young-at-heart) grandparents to attend. They may not feel that this kind of family gathering is their cup of tea for a holiday, but to be willing to come, to talk, 'to be available', will be valuable.

Carol Emslie 1971

- 8.48 The feel of us all being equal before the Lord seems to give the Summer Gathering a special quality that one meets nowhere else, and which engendered a most amazing sort of disorganised regimentation, by which all the chores were done efficiently and expeditiously by volunteers with great joy in their work.

Joan Smith 1979

- 8.49 Nelson is the home of the first Friends' Meeting House and the site of that house is preserved as a historic place, with a plaque, which identifies it. It is at 136 Rutherford Street and was the acre allotted to John Sylvanus Cotterell in 1841. He was c.23 years old. An etching exists which shows a cottage with a picket fence surrounded by farmland - today the spot is five minutes' walk from the town centre.

Cotterell was a surveyor and died at the hands of Te Rauparaha's band at the Wairau Incident (1843), although he was known to be popular with local Maori.

In 1853, Robert Lindsay from Brighouse Meeting in Yorkshire, England arrived in New Zealand to support local Friends. He encouraged Nelson Friends, who had been meeting in the home of Samuel Strong, to own a Meeting House and in consultation with Isaac Mason and Martha and Samuel Strong he bought Cotterell's cottage. They made some modifications to the house and grounds and the first Meeting for Worship was held on 15 May 1853. Six adults and three children were present.

Samuel Strong died in 1875 at the age of 80. He and his wife Martha (who died in 1854) were buried at the Meeting House, along with two of their infant children. After Strong's death, worship at the cottage was discontinued. Isaac Mason died in 1885.

Jan Marsh 2002

- 8.50 There will be many Friends in New Zealand who remember with joy their association with Frank when he and his wife were in charge of Friends' School, Wanganui, from 1923 to 1929.

Friends' School, under Frank Moreton, was a place where children's individual differences were really catered for, where motivation for learning was developed through children's interests and activity and where the full personality development of the pupils was a genuine aim of teaching and learning practices, which were decades ahead of their time in New Zealand.

Testimony to the life of Frank Moreton 1892-1974

- 8.51 Ruby and Edward Dowsett were the 'Weighty Friends' in Wellington Meeting when we, Terry and I, first found our way to Meeting in 1952. They were a true partnership, different but equal, both strong individuals and whereas Terry was drawn toward Edward, I was drawn to Ruby. I metaphorically sat at her feet and tried to emulate her, while recognising that I did not have her qualities. She had a deep interest in people and the ability to draw out the good qualities in individuals. She particularly loved children and young people were drawn to her. She was a keen gardener and her garden was always full of colour. She enjoyed wearing colourful clothes and always dressed attractively with a neat simplicity and rarely was a smile absent from her face. She was sympathetic, sensitive and understanding of other peoples' difficulties and concerned and a good listener. She enjoyed poetry and paintings. She was deeply religious and always had by her bedside a copy of 'A Testament of Devotion' and a copy of James Naylor's last words: 'There is a spirit which I feel that delights to do no evil...'

She was a very good advocate for Woodbrooke and her enthusiasm persuaded Terry to visit there when he was in the UK in 1958. She encouraged us both to study there and this led eventually to our wish to develop a study centre in NZ to bring Quaker education within the reach of more NZ Friends. So Friends Settlement, Wanganui, came into being as a direct result of Ruby's influence on us.

Ruby's favourite saying about Quakers was that we were 'learners in the school of Christ'. Friends Settlement which supports the study centre is a class in that school. Sometimes I think it is a primer class, we are very slow learners, but we do try to live our lives under the guidance of the Spirit of Christ, as Ruby herself did. I hope she can see and approve. She would be very understanding of our failures and rejoice with us in our successes.

Kathleen Douglas 2000

- 8.52 I am struck by the appropriateness of planting trees at the beginning of a community. They will both be long in growing; both will need much care and effort, based on love, especially in the early years. Both will provide shelter in a competitive, sometimes hostile, environment. And both can be destroyed in a fraction of the time they took to grow.

The trees are an expression of our faith in them and in the Settlement Community. I think too that somehow they are an expression of faith in ourselves.

Roger Nightingill 1976

- 8.53 The Settlement is an intentional community of Friends who have come together to run and care for an educational seminar facility for the use of New Zealand Friends, giving their time and energy for this purpose.

The Settlers are just ordinary Friends, with the same mix of gifts and faults as others. They are not specially chosen for their Quaker qualities and should not be expected to act differently from any other Friends. They try to live their Quakerism, as do those who live elsewhere, but fail as often and need your charitable understanding and support. If you feel that the Settlement should be a window to show the world what it means to be a Quaker, perhaps it gives a truer picture than we would like. Certainly some of the Settlers, if not all, would be happier if the reality was nearer the aspiration. But to lay down rules for the Settlement that do not apply elsewhere is not an answer.

Kathleen Douglas 2002

- 8.54 *Friends Centre, Auckland*

From crack of dawn the traffic roars
Right past the Quaker Centre doors,
An endless stream - cars, buses, trucks,
Like angry, selfish, squawking ducks,
Or lemmings, trapped in Nature's tide,
 Bent on committing suicide.
Then when I lie awake at night,
 Hearing a man and woman fight,
I sometimes think how good 'twould be
 If Friends could all live by the sea,

But soon recall what *Edward said:
How oft from Woodbrooke he had fled,
Spurning awhile that blest abode
To walk the noisy Bristol Road,
That he might know that God was there
As much as in the garden fair,
Sharing its clamour, filth and strife
And giving men the bread of life.

(*Edward Dowsett, who studied at Woodbrooke)

Norman Bennett 1971

8.55 *Friends House Waiheke , April 24th 1988*

In our distant cathedrals - Brigflatts? Swarthmoor Hall? -
whose air like their benches is worn silken smooth
by centuries of meeting, how easy to slip,
to plunge as practised divers, well-supported,
into their worshipful depths; be gathered in
by all that has gone before - all the way back
to the high-crowned hats, the fervour and the quaking.
In that company our tentative presence
could not signify much one way or the other.

Here though is laid upon us a strange burden,
the sensation of being responsible, innovators,
establishers of firm footings, pioneers.
Explorers too, by winds from every quarter
brought to discover, over and over again,
the same quiet island and its changing weather,
name for ourselves its peaks and promontories,
receive its view of the ocean of dazzling light.
Where we have climbed to on this glorious morning
the sound the silence holds is of work in progress:

raising the roof, driving the nails in true
(in attitudes of supplicatory prayer),
rustle, crackle of plans, deep cogitation.
A constant, proud ground-base - what can we add
but thankfulness for 'being present where we are',
and motions of love to the labourers in our midst,
who richly deserve that honour, from the heart,
have earned the right to those broad brims, high crowns,
and if they fancy them, buckles on their shoes.

Judith Child 1988

- 8.56 We built a Quaker Meeting House on Waiheke, which brought a whole group of people together who had not worked together before. Some Quakers saw that as a miracle - that this whole thing had been built out of nothing - people had materialised from nowhere. Those of us who were deeply involved in the building didn't see it as miraculous, and still had the back pain and sun-burn to prove it. I suppose the miracle was that we believed we would complete the building even though we didn't know how we were going to get there when we started.

Robin Watts 1989

Bibliography

A note to researchers: This bibliography allows the curious to contextualise where each extract was found. Those people who actually locate the original piece of writing will find that some extracts are not exactly copied, and may wonder why academic conventions covering such changes have not been followed. Where an idea is developed in several areas in a written piece, academic convention would require use of an ellipsis (...). Similarly where a word has been misspelled in the original, academic convention would leave in the spelling mistake and adding in the word 'sic'. In the interests of readability, the Committee of Oversight has chosen not to follow these conventions. In addition, researchers will see that some minor changes have been made in the wording of some extracts. This has happened for various reasons, including at the request of the author, and to correct inaccurate quotations from, for example, the Bible.

Therefore those using this book for academic enquiry are advised to consider these points. For serious researchers, it may be necessary to locate the original material rather than merely citing what is in this book - as what is here may not be exactly what was in the original.

- 1.01 Brodie, James and Brodie, Audrey. (1993). *Seeking a new land: Quakers in New Zealand*. Wellington: Beechtree Press. p. 20.
- 1.02 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. pp. 169-170.
- 1.03 Wheeler, Daniel. (1842). *Memoirs of the life and gospel labours of the late Daniel Wheeler, a minister of the Society of Friends*. London. pp 640, 641.
- 1.04 London Yearly Meeting (n.d.). *Christian Faith and Practice in the experience of the Religious Society of Friends*.
- 1.05 Gibb, Christina. (2003). Unpublished essay. Her sources: (1) Somerville, Ross. (1990) *Dictionary of New Zealand Biography*, Vol. I, pp. 551-2. Wellington. Dept of Internal Affairs; (2) Hocken, T.M. (1898) *Contributions to the early history of New Zealand*. London, 1898.
- 1.06 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 45.
- 1.07 Brodie, Audrey and Brodie, Jim. (1993). *Seeking a new land: Quakers in New Zealand*. Wellington: Beechtree Press, p. 82.

Bibliography

- 1.08 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 87.
- 1.09 Dowsett, Ruby (1959?). 'More NZ Settlers: The Jackson story'. In Dowsett, Ruby (ed). *Around the world Quaker stories*. pp.26, 27.
- 1.10 Anon. (1909, Dec. 14). 'Conscientious Objectors: Deputation to the Premier'. *Auckland Star*. No page given.
- 1.11 General Conference of Friends. (1910). 'Note' at the end of the minutes of the second General Conference of Friends in New Zealand.
- 1.12 General Meeting Society of Friends of New Zealand (1912, May). 'Peace and the Defence Act: A brief statement of the position of the Society of Friends in regard to the Defence Acts, 1909, 1910, New Zealand. Issued by the Society of Friends in New Zealand, and commended to the careful consideration of the Legislators, all Ministers of Religion, Citizens of the Dominion, and to the Press'. Christchurch: Society of Friends in New Zealand. Unpaginated.
- 1.13 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 70.
- 1.14 General Meeting of the Society of Friends in New Zealand. (1915). 'Peace Message'. p. 2.
- 2.01 James, David and Wychel, Jillian. (1991). *Loving the distances between: Racism, culture and spirituality*. 27th James Backhouse Lecture. Religious Society of Friends (Quakers) in Australia. pp. 5, 29.
- 2.02 Dyson, Harold. (sic - should be Howard) (1963). 'News of Wanganui: Harold Dyson adds'. *NZ Friends Newsletter*.
- 2.03 Johnson, Dorothy (1966). *What canst thou say?* Address to NZ Yearly Meeting. p. 1-2.
- 2.04 Bennett, Elsie. (1972, Jul.). 'A visit to the Mataatua Marae on the occasion of Murray Short's engagement to Niwa Graham'. *New Zealand Friends Newsletter*. p. 3.
- 2.05 Morrison, Muriel. (1978, Jun.). 'Tangi' *New Zealand Friends Newsletter*. pp 8-10.
- 2.06 Camfield, Eric. (1986). 'The opportunity to emigrate was ours of right'. In *The Pakeha and the Treaty: Signposts*. Auckland: Church and Society Commission of the National Council of Churches. p. 10.
- 2.07 Yearly Meeting of Aotearoa New Zealand. (1989). 'Statement on Maori-Pakeha Issues'.
- 2.08 Yearly Meeting of Aotearoa New Zealand. (1991). 'Epistle of Yearly Meeting, May 17-19 1991.'
- 2.09 James, David and Wychel, Jillian. (1991). *Loving the distances between: Racism, culture and spirituality*. 27th James Backhouse Lecture. Religious Society of Friends (Quakers) in Australia. pp 8-9.
- 2.10 Yearly Meeting of Aotearoa New Zealand. (1993). *Epistle*.

- 2.11 Yearly Meeting of Aotearoa New Zealand. (1995). *Epistle*.
- 2.12 Wiltshire, Michael. (2003). 'Pakaitore.' Unpublished essay.
- 2.13 Mountier, Barbara. (1997, Sep.). 'Confessions of a colonialist'. *New Zealand Friends Newsletter*. p.15.
- 2.14 Macdiarmid, Philip. (1997, Sep.). 'Maori-Pakeha relations' *New Zealand Friends Newsletter*. p. 11.
- 2.15 Richards, Llyn. (2003). Unpublished essay.
- 2.16 Perrin, Mary F. (1933, Nov.). 'Dear friends'. *New Zealand Friends Newsletter*. p. 1.
- 2.17 Isaachsen, Annie B. (1936, May). 'Untitled' *New Zealand Friends Newsletter*. p. 1
- 2.18 Thorne, Philip J. (1939, 1 May.). 'Untitled'. *New Zealand Friends Newsletter*. p. 4.
- 2.19 Anon. (1969, May). 'On Milford Sound'. *New Zealand Friends Newsletter*. p. 11.
- 2.20 West, Margaret. (1975, Nov.). 'The peace Eucharist'. *New Zealand Friends Newsletter*. p. 13.
- 2.21 Richards, Llyn (2003). Unpublished sonnet.
- 2.22 James, David & Wychel, Jillian. (1991). *Loving the distances between: Racism, culture and spirituality*. 27th James Backhouse Lecture. Religious Society of Friends (Quakers) in Australia. p. 43.
- 2.23 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 131.
- 2.24 Tredgold, Rosemary. (2000). 'The self care and spirituality of teeth'. Unpublished essay. p. 1.
- 2.25 Moller, Gudde. (2000). 'Parallels between Quakerism and Eco-Philosophy'. Unpublished essay.
- 2.26 'Statement on sustainability'. Yearly Meeting of Aotearoa New Zealand, 2000
- 2.27 'Environmental sustainability': a paper produced for Bay of Plenty./Auckland Monthly (2001). Unpublished position paper. p. 1.
- 2.28 Knutson, Patricia. (2002). 'Untitled'. Unpublished essay.
- 2.29 Gibb, Christina. (2002, Jun.). 'A small patch of ground: a huge responsibility'. *New Zealand Friends Newsletter*. p. 12.
- 3.01 Wiltshire, Michael. (1959). 'Awakening'. Unpublished poem.
- 3.02 Thompson, Phyllis. (1967, Feb.). 'Sermons in stones'. *New Zealand Friends Newsletter*. p. 10.
- 3.03 Dowsett, Edward (1968, Apr.-May). 'Easter Meditation' *New Zealand Friends Newsletter*. p. 1.
- 3.04 Sewell, William G. (1974, Winter). 'Response and responsibility: an address to Summer Gathering 5.1.74'. *New Zealand Friends Newsletter*. p.3.

Bibliography

- 3.05 Martin, Roger. (1976, Jul.). 'Letter to the editor'. *New Zealand Friends Newsletter*. pp. 4,5.
- 3.06 Stover, Sue. (1984). 'What I didn't say in Meeting for Worship'. *New Zealand Friends Newsletter*. p. 1.
- 3.07 Gooder, Jill. (1992, Feb.). 'Was Christianity patriarchal at its inception?' *Quaker Womens Aotearoa Newsletter*. Unpaginated.
- 3.08 Benland, Catherine. (1993). 'Mysticism'. In 'Mysticism' and 'The gate of life: the story of Perpetua and Felicitas': *Papers presented at the Quaker Women's Gathering, Kaiapoi*. p. 13.
- 3.09 North, Josephine. (1997, Aug.). 'Healing'. *New Zealand Friends Newsletter*.
- 3.10 Fisher, Linda. (1999). *A Quaker life? - Jesus of Nazareth*. Unpublished essay.
- 3.11 Steven, Ruth. (1999, Jul.). *The fruit of the spirit as in Galatians 5: 22,23*. Unpublished essay.
- 3.12 Pinder, Lee. (2001, Jul.). 'Letter to Godde and reply' *New Zealand Friends Newsletter*. p.15-16.
- 3.13 Harding, Mathew. (2002). 'Worship'. Unpublished essay.
- 3.14 Dickinson, Vera. (2001, Apr.). 'Surprised by love'. *New Zealand Friends Newsletter*. pp 14-15.
- 3.15 Burn, Ian. (2002). 'The almighty in a print dress', Unpublished poem.
- 3.16 Remmerswaal-Hughes, Liz. (2002). 'Leadings - How recognised, how tested, how acted upon'. Unpublished essay. Title from Psalm 46 v.10.
- 3.17 Short, Phyllis (2002, Easter). 'The mystery that includes us': a paper presented to the Easter seminar at Wanganui. Unpublished.
- 3.18 Palmer, Viola (2002). 'Untitled'. Unpublished essay.
- 4.01 Clements, Kevin. (1988). 'Mission and service in the struggles for economic and social justice: Background paper for FWCC Conference, Woodbrooke, England, April 1988.' Section 8. Unpaginated.
- 4.02 Pudney, Annie B. (1931, Aug.). 'Untitled' *New Zealand Friends Newsletter*. p. 3.
- 4.03 Gibbons, Margaret (1943, Sep.). 'Untitled' in *New Zealand Friends Newsletter*. p.1.
- 4.04 Addis-Smith, Doris (1959, Nov.). 'Towards life'. *New Zealand Friends Newsletter*. p. 1.
- 4.05 Benson, Margaret. (1962, Jun.). 'Certainty'. *New Zealand Friends Newsletter*. pp 15-16.
- 4.06 Dowsett, Edward (1964). 'Towards a dynamic faith': An address given to the first New Zealand Yearly Meeting. pp 1, 2, 4, 7.
- 4.07 Johnson, Dorothy (1966). *What canst thou say?* Address to NZ Yearly Meeting. p. 1-2.

- 4.08 Davidge, Frank. (1968, Sep.). 'Script and notes on address given by Frank Davidge to Seminar on NZ Society of Friends held at NZ Friends School, Wanganui, August 1968'. p. 1
- 4.09 Fawell, Ruth. (1968, Aug.). 'Openness: An address given to Friends at a seminar at NZ Friends School.' p. 6.
- 4.10 Anon. (1970, Nov.). 'A Young Friend's contribution to 1970 Summer Gathering'. *New Zealand Friends Newsletter*. Nov 1970 p. 6.
- 4.11 Daamen, Kathleen. (1971, Oct.). 'Prayer: an introductory talk given at the Otaki seminar'. *New Zealand Friends Newsletter*. p.3.
- 4.12 Fawell, Ruth (1968). 'The holy spirit'. In Dunkley, Penelope (ed). *An inner life: The verses of Ruth Mary Fawell*. Rotorua: Albatross Press, 2001.
- 4.13 Rose, Kathleen. (1972, Apr.). 'Be ye therefore perfect'. *New Zealand Friends Newsletter*. p. 9.
- 4.14 Lenk, Margaret. (1972, Aug.). 'The wilderness period'. *New Zealand Friends Newsletter*. pp. 5-6.
- 4.15 Jones, Larry. (1973). 'The early Friends and us'. Unpublished address to Summer Gathering at Roxburgh, p. 3.
- 4.16 Lenk, Margaret (1973, Jul.). 'Held from the centre'. *New Zealand Friends Newsletter*. p. 5-6.
- 4.17 Brusse, Jos. (1974, Feb.). 'Seeds of violence'. *New Zealand Friends Newsletter*. p. 7.
- 4.18 Dowsett, Ruby M. (1974, Winter). 'Untitled'. *New Zealand Friends Newsletter*.
- 4.19 Cox, Shelagh. (1979, Mar.). 'The dictatorship of the prigs'. *New Zealand Friends Newsletter*. p. 7.
- 4.20 Bennett, Norman. (1979, Oct.). 'The density of Friends'. *New Zealand Friends Newsletter*. p. 14.
- 4.21 Knight, Katherine. (1980). 'Friends face conflict: a personal view' An address to New Zealand Yearly Meeting 1980. p. 1.
- 4.22 Buller, David. (1981, Feb.). 'Reporting on an address by Alistair Heron of Sheffield Meeting at Summer Gathering'. *New Zealand Friends Newsletter*. p. 13.
- 4.23 Gourlay, Percy. (1989). *The NZ Friends Healing Fellowship Newsletter*. p. 13.
- 4.24 Benland, Catherine. (1993). 'Mysticism'. In Duke, Elizabeth and Benland, Catherine. 'Mysticism' and 'The gate of life: the story of Perpetua and Felicitas': *Papers presented at the Quaker Women's Gathering, Kaiapoi*. pp. 12, 14-15
- 4.25 Duke, Elizabeth. (1995). 'Advice and queries on outward simplicity'. *New Zealand Friends Newsletter*. p. 13.
- 4.26 Goldsmith, David. (1996, Jun.). *New Zealand Friends Newsletter*. p. 9.
- 4.27 Burling, Margaret. (1996, Aug.). *New Zealand Friends Newsletter*. p.17.
- 4.28 Thompson, Richard. (1996, Feb.). 'Dare to pause'. *New Zealand Friends*

Bibliography

- Newsletter. p. 16.
- 4.29 Low, Peter. (1999). 'Candles'. In Carver, Derek and Johnston, Gary (eds). *Common ground - a collection of poetry by New Zealand Quakers*. Vol. 1 (no pagination).
- 4.30 Gilderdale, Alan. (2000, March). 'The Volcano - is it extinct or only dormant?'. *New Zealand Friends Newsletter*. p. 6.
- 4.31 Richards, Llyn. (2003). Unpublished essay.
- 5.01 Dowsett, Edward (1964). 'Towards a dynamic faith: An address given to the first New Zealand Yearly Meeting'. p. 9.
- 5.02 Johnson, Dorothy. (1966). *What canst thou say?* Address to NZ Yearly Meeting. p. 5, 7.
- 5.03 Airey, Mavis.(1966, Feb.). 'A Young Friend looks at the 4th Ecumenical Youth Conference'. *New Zealand Friends Newsletter*. p.12.
- 5.04 Knight, Paul. (1966, Feb.). 'The mark of Quakerism'. *New Zealand Friends Newsletter*. p. 18.
- 5.05 Knight Katherine M. (1968). 'Quakerism past and present'. Address to Seminar at N Z Friends School. p. 5.
- 5.06 Wilson, Cathy. (1978, Oct. Supplement). 'Resting comfortably on our laurels': Address to New Zealand Yearly Meeting. *New Zealand Friends Newsletter*. October, pp. 8-9.
- 5.07 Johnson, Kathleen. (1979, May). 'United Women's Convention'. *New Zealand Friends Newsletter*, pp. 4-5
- 5.08 Duke, Elizabeth (1985, Oct.). 'Towards a vagabond theology'. *The Friends Quarterly*. p. 554.
- 5.09 James, David and Wychel, Jillian. (1991). *Loving the distances between: Racism, culture and spirituality*. 27th James Backhouse Lecture. Religious Society of Friends (Quakers) in Australia. pp. 30-31.
- 5.10 Willmott, Bill. (1995, Nov.). 'Ministry on Diversity' in *New Zealand Friends Newsletter*.
- 5.11 Gudde Moller. (2001, Jun.). 'Quakerism: The religious society of Friends: Te Haahi Tuuhauwiri: A personal statement by Gudde Moller: A talk given to the Hamilton Group of the Sea of Faith'. Unpublished address.
- 5.12 Short, Phyllis (2002, Easter). 'The mystery that includes us': a paper presented to the Easter seminar at Wanganui.
- 5.13 Rose, Mary. (2002). Unpublished essay. p.1.
- 5.14 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. pp.150-151.
- 5.15 Gibbons, Bob. (1934, May). 'Untitled'. *New Zealand Friends Newsletter*. p. 1.

- 5.16 Fawell, Ruth. (1965). *The relevance of courage*. London: Friends Home Service Committee. pp. 9, 13.
- 5.17 Fawell, Ruth.. (1971, 2001). In Dunkley, Penelope (ed). *An inner life: The verses of Ruth Mary Fawell*. Rotorua: Albatross Press. p. 31.
- 5.18 Smithells, Tim. (1975, Jun., Jul., Aug.). 'My queries to myself'. *New Zealand Friends Newsletter*. June, p. 8, July p. 2, August p. 2.
- 5.19 Packer-Doust, Clive. (1979, Oct.). 'Why are Quakers afraid of conflict?' *New Zealand Friends Newsletter*. p. 12, 13.
- 5.20 Karr, Carrill (2000, Apr.). 'Friends and Christians'. *New Zealand Friends Newsletter*. p. 25.
- 5.21 Mountier, Barbara. (2000, Mar.). 'Volcano sitting'. *New Zealand Friends Newsletter*. p 10-11.
- 5.22 Atkinson, Coral and Wagemaker, Paula. (2000). *Recycled People: Forming new relationships in mid-life*. Auckland: Shoal Bay Press. pp. 206-7.
- 5.23 Pitt, Alan J. (2002). . *Love provides*. Unpublished poem .
- 5.24 Richards, Llyn. (2003). Unpublished essay.
- 6.01 Spiritual Nurture Programme brochure. (1998-99). Kapiti: Yearly Meeting of Aotearoa New Zealand.
- 6.02 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 11-12.
- 6.03 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Beechtree Press: Wellington. p. 179
- 6.04 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press p. 176
- 6.05 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press p. 120
- 6.06 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 109-110
- 6.07 Johnson, Dorothy. (1966). *What canst thou say?* Address to NZ Yearly Meeting. p. 3
- 6.08 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p.158.
- 6.09 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p.35.
- 6.10 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press p. 131
- 6.11 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 172.
- 6.12 Bogard, Mel. (1996, Jun.). *New Zealand Friends Newsletter*. p. 7.

Bibliography

- 6.13 Wiltshire, Lea. (1998). *How do the concerns and experiences of John Woolman resonate in your life?* Unpublished essay. p. 3.
- 6.14 Anon. (2001, Feb.). 'Testimony to the grace of God in the life of Eric Hardisty Thompson'. *New Zealand Friends Newsletter*. p. 4.
- 6.15 Quakers in Aotearoa'. (2002). Section 8. Auckland: Yearly Meeting of Aotearoa New Zealand: Te Hahi Tuhauwiri.
- 6.16 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 87.
- 6.17 Bennett, Norman. (1971, Summer). *Latecomers and other pieces*. Auckland: Norman Bennett. p.17. Postscript by Edward Dowsett.
- 6.18 Daamen, Chris. (1989). 'The message of healing ministry'. *The NZ Friends Healing Fellowship Newsletter*. pp 3-4.
- 6.19 Larsen, Freda. (1989). 'Thoughts about the Healing Fellowship.' *NZ Friends Healing Fellowship Newsletter*. p. 10.
- 6.20 Elphick, Bernard (1990). 'Letter to Robyn and Paul' in *Journal Notebook 1973-1990*. Canterbury University Archives: Macmillan Brown Reference Series E.
- 6.21 Busch, Glenn. (1991). 'You are my darling Zita'. Auckland: Godwit Press. p. 275.
- 6.22 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 27.
- 6.23 Bogard, Mel (1998). 'Unspoken ministry'. Unpublished essay. p. 1.
- 6.24 Kingston, Helen. (2001, May). 'Quakers and aging: A GP's viewpoint'. *New Zealand Friends Newsletter*. pp 10-11.
- 6.25 Highton, Roberta. (2001, May). On belonging to the Society of Friends in old age. *New Zealand Friends Newsletter*. p 9.
- 6.26 Fox, Claudia. (2002). 'Gratitude'. Unpublished poem.
- 6.27 Painting, Daphne. (2002). 'The bonus time'. Unpublished essay. p. 1.
- 6.28 Dunkley, Penelope. (1996, Sep.). *Wider Quaker Fellowship Letter* 81. p. 1
- 6.29 White, Doris. (1969, Jan.). 'Compassion - A New Year prayer'. *New Zealand Friends Newsletter*. p. 11.
- 6.30 Daamen, Kathleen. (1971, Oct.). 'Prayer: an introductory talk given at the Otaki seminar'. *New Zealand Friends Newsletter*. p. 1.
- 6.31 Fowler, Betty. (1979, Feb.). 'Untitled'. *New Zealand Friends Newsletter*. p.17.
- 6.32 Nonweiler, Gwyn (2002). 'Spiritual diary'. Unpublished essay.
- 7.01 Street, Jennie (1933, Jun.). 'Dear friends'. *New Zealand Friends Newsletter*. p. 1.
- 7.02 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press p. 147.
- 7.03 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. pp. 69-70

- 7.04 Morrison, Muriel (1972). 'Apartheid. A conference to examine New Zealand's relationship, racism and colonialism in Southern Africa and its implications for N.Z. Friends: A report from Muriel Morrison.' Unpublished report. p. 2.
- 7.05 Camfield, Eric. (1972, Feb.). 'My faith and my work'. *New Zealand Friends Newsletter*. pp. 8-9.
- 7.06 Gregory, Russell. (1974, Dec.). 'Quakerama'. *New Zealand Friends Newsletter*. p. 4.
- 7.07 Rose, Kathleen. (1976, Dec.). 'Vigil in Auckland' *New Zealand Friends Newsletter*. p. 7.
- 7.08 Giese, Myra. (1998). 'Potential of Quaker spiritual growth through Alternatives to Violence Project'. Unpublished essay. Unpublished essay. p.1.
- 7.09 Hubbard, Marvin. (1999). 'Some personal reflections on my participation in the Hikoi of Hope'. Unpublished essay. p. 1.
- 7.10 Hintz, Fran. (2000, Mar.). 'Volcano in the suburbs', *New Zealand Friends Newsletter*. p. 7.
- 7.11 Potaka, Anne. (2000). Unpublished essay.
- 7.12 Bloomfield, Enid (2001, Oct.). 'My volunteer experiences'. *New Zealand Friends Newsletter*. p. 20.
- 7.13 Stover, Sue. (2001, Mar.). 'Don't look now - it's the Hero Parade'. *New Zealand Friends Newsletter*. p. 19.
- 7.14 Dowsett, Edward. (1940). 'The Peace Testimony of the Society of Friends: An address given by Edward Dowsett at the NZ General Meeting of the Society of Friends at Wanganui May 4th, 1940'. p. 4.
- 7.15 General Conference of Friends in New Zealand. (1917). 'Manifesto'. Presented to Parliament and to the Press during consideration of the Military Service Bill.
- 7.16 Dowsett, Edward (1917, Nov.). 'Untitled'. *Young Friends' Newsletter*. pp. 1,2
- 7.17 Wright, Evelyn M. (1917, Dec.). 'Untitled'. *Young Friends' Newsletter*. p. 1.
- 7.18 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 137.
- 7.19 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 28.
- 7.20 Dunedin Two Months Meeting. (1918). 'Minutes'. Dunedin Monthly Meetings archives.
- 7.21 Cameron, Caitriona. (1996). *Go anywhere, do anything: New Zealanders in the Friends' Ambulance Unit in China 1945-1951*. Wellington: Beechtree Press, pp. 24-25.

Bibliography

- 7.22 Morant (White), Patrice. (1937). 'Flowers of war'. Poem included as part of her funeral 2002.
- 7.23 West, Margaret and Brodie, Audrey (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. pp 90-91
- 7.24 Bennett, Norman (1979, Nov.), 'P.O.W.'. *New Zealand Friends Newsletter*. p.13.
- 7.25 Johnson, John. (1944, Mar.). 'Quaker Relief & Reconstruction Committee Report, March 1944'. p. 3.
- 7.26 Cameron, Cairtriona. (1996). *Go anywhere, do anything: New Zealanders in the Friends' Ambulance Unit in China 1945-1951*. Wellington: Beechtree Press, p. 12.
- 7.27 Bennett, Norman. (1971, Summer). *Latecomers and other pieces*. Auckland: Norman Bennett. p.18.
- 7.28 West, Margaret and Brodie, Audrey. (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 56.
- 7.29 Clements, Kevin (2002). 'Do terrorists have human Rights?' Presentation to the Law Society's International Human Rights Committee, Graham Turnbull Essay Competition Award's Ceremony.' Unpublished presentation. p. 20.
- 7.30 Dowsett, Edward (1964). 'Towards a dynamic faith: An address given to New Zealand Yearly Meeting'. p.11.
- 7.31 Fawell, Ruth (1968, Aug.). 'Openness: An address given to Friends at a seminar at NZ Friends School. p. 6.
- 7.32 Smithells, Olive (1971, Sep.). 'One approach to meditation'. *New Zealand Friends Newsletter*. p. 7.
- 7.33 Martin, Roger. (1973, Feb.). 'Some lifestyle queries'. *New Zealand Friends Newsletter*. pp. 8-9.
- 7.34 Jones, Larry. (1973). 'The early Friends and us'. Unpublished address to Summer Gathering at Roxburgh. p. 6.
- 7.35 Macdiarmid, Philip.(1976, Feb.). 'The vineyards'. *New Zealand Friends Newsletter*. p. 7.
- 7.36 Yearly Meeting of Aotearoa New Zealand. (1991). *Epistle*. p. 1.
- 7.37 New Zealand Yearly Meeting. (1992). *Handbook*.
- 7.38 Yearly Meeting of Aotearoa New Zealand (1999). 'Towards Transformative Justice' downloaded from www.quaker.org.nz on 12 August 03.
- 7.39 'A Friends statement on science and ethics reaches a wider audience'. (2001, Nov.). *NZ Friends Newsletter*.
- 7.40 Maturin, Tony. (Nov. 2002). *New Zealand Friends Newsletter*. p. 7.
- 8.01 Douglas, Elizabeth. (1968, Jun.). 'To be Christian or a good fellow?' *New Zealand Friends Newsletter*. p. 9.

- 8.02 Pudney, Elizabeth. (1933, 1 Mar.). 'Untitled'. *New Zealand Friends Newsletter*. p.1.
- 8.03 Isaachsen, Annie B. (1936, May). 'Untitled' *New Zealand Friends Newsletter*. p. 1
- 8.04 Shackleton, Alan J. (1940, Sept.). 'Untitled'. *New Zealand Friends Newsletter*. p. 1.
- 8.05 Bennett, Norman. (1970, Aug.). 'A living faith'. *New Zealand Friends Newsletter*. p. 2.
- 8.06 Duke, Elizabeth. (1984). 'The country from which they went out': *Address to New Zealand Yearly Meeting*. p. 6.
- 8.07 Yearly Meeting of Aotearoa New Zealand. (1991). 'Epistle'. p. 1.
- 8.08 Duke, Elizabeth. (1995, May). 'Where in the world are we?'. *New Zealand Friends Newsletter*.
- 8.09 Clayton, Dori. (1995, Summer). 'Healing power'. *Friends Fellowship of Healing Newsletter*. p.2.
- 8.10 Stover, Sue. (1999, May). 'State of the society: Yearly Meeting presentation'. *New Zealand Friends Newsletter*. p. 10.
- 8.11 Olsen, Ann. (1999). 'Ann from Wellington'. In Seaman, David (ed). *New Zealand Quakers in the Year 2000*. Kamo: David Seaman. p.11.
- 8.12 Short, Phyllis. (2000, Aug.). 'Growing up a Quaker'. *New Zealand Friends Newsletter*. pp 14-15.
- 8.13 Douglas, Kathleen. (2000, Sep.). 'Dear Friends: Friends' testimonies - what do they mean to us?' *New Zealand Friends Newsletter*. p. 4.
- 8.14 Johnson, Dorothy. (1966). *What canst thou say?* Address to NZ Yearly Meeting. p.4
- 8.15 Dickinson, Vera. (1972, Spring). 'What I expect from Meeting for Worship' *New Zealand Friends Newsletter*. p. 7.
- 8.16 Packer-Doust, Clive. (1978, May). 'Individualism and unity'. *New Zealand Friends Newsletter*. pp 4-5.
- 8.17 Fox, Claudia. (1995). 'Chosen journey'. In *Readings on Worship*. pp 17-18.
- 8.18 Goodey, John. (1999, Apr.). '40 years a gay Friend'. *Friends for Gay and Lesbian Concerns newsletter*. Unpaginated.
- 8.19 Potaka, Anne. (1999). 'An inner journey: spiritual autobiography'. Unpublished essay.
- 8.20 Hubbard, Marvin. (1984, Sep.). 'Meeting for worship as I-You relationship'. *New Zealand Friends Newsletter*. p.13.
- 8.21 Dowsett, Ruby (n.d.). 'Untitled' - a paper given at Pendle Hill. In Benson, Margaret (ed) *Ministry. an anthology*. Dunedin: Margaret Benson.
- 8.22 Anon. (1965, Jun.). 'Report of New Zealand Yearly Meeting'. *New Zealand Friends Newsletter*. p. 5.

Bibliography

- 8.23 Fawell, Ruth. (1965). *The relevance of courage*. London: Friends Home Service Committee. p. 31.
- 8.24 Thompson, Phyllis. (1968, Mar.). 'For those who have never spoken in meeting'. *New Zealand Friends Newsletter*. p. 15.
- 8.25 Bennett, Norman. (1971, Summer). *Latecomers and other pieces*. Auckland: Norman Bennett. p.6
- 8.26 Bennett, Norman. (1971, Summer). *Latecomers and other pieces*. Auckland: Norman Bennett p.17.
- 8.27 Gilderdale, Alan (1972, Spring). 'What do I expect from a Friends meeting for worship'. *New Zealand Friends Newsletter*. p.5.
- 8.28 Dickinson, Vera. (1972, Spring). 'What do I expect from a Friends Meeting for Worship'. *New Zealand Friends Newsletter*. p.7.
- 8.29 Wilson, Cathy. (1978, Oct. Supplement). 'Resting comfortably on our laurels: Address to New Zealand Yearly Meeting'. *New Zealand Friends Newsletter*. pp. 5,6,7.
- 8.30 Davies, Carolyn. (1994, Aug.). *Wider Quaker Fellowship Letter*. p. 1.
- 8.31 Gleisner, Shenagh. (1995, Oct.). 'Using the silence'. *New Zealand Friends Newsletter*. pp. 8, 9.
- 8.32 Fox, Claudia. (1995). 'Chosen journey' in *Readings on worship*. p.18.
- 8.33 Giese, Myra. (1998). 'Potential of Quaker spiritual growth through Alternatives to Violence Project'. p.1.
- 8.34 Bogard, Mel (1998). 'Unspoken ministry'. Unpublished essay. p. 2.
- 8.35 Olsen, Ann. (1999). 'Why do I seldom give vocal ministry?' Unpublished essay.
- 8.36 Matthews, Larry. (2000, Nov.). 'Quakers and creativity'. *New Zealand Friends Newsletter*. p. 18.
- 8.37 North, Josephine. (2000). 'Keeping the meeting'. Unpublished essay.
- 8.38 Olsen, Ann. (1999). 'Ann from Wellington'. In Seaman, David (ed). *New Zealand Quakers in the year 2000*, pp 11-12.
- 8.39 Morrison, Muriel (1972, Winter). 'Have we a common vision? Where does our basic unity lie?' *New Zealand Friends Newsletter*. p.14 .
- 8.40 Olsen, Ann. (1998). 'Resetting in New Zealand'. Unpublished essay. p. 6.
- 8.41 Blakeley, Margaret. (2001, Apr.). 'Clerking - the gentle art' *New Zealand Friends Newsletter*. p. 7.
- 8.42 Moore, Frances. (1958, Oct.). 'Dear Friends'. *Young Friends Newsletter*. p. 1.
- 8.43 Anon. (1965, Jun.). 'Report of New Zealand Yearly Meeting'. *New Zealand Friends Newsletter*. p. 5.
- 8.44 Gibbs, Helen. (1992, Jun.). 'First Yearly Meeting'. *New Zealand Friends Newsletter*. p. 7.

- 8.45 Pugmire, Avon. (2001). 'Young Friends report to Yearly Meeting 2001' cited in *Quakers in Aotearoa*, section 10.
- 8.46 Smith, Hal (1969, Mar.). 'Friends' Summer Gathering' *New Zealand Friends Newsletter*. p. 11.
- 8.47 Emslie, Carol. (1971, Dec.). 'A letter from Carol Emslie'. *New Zealand Friends Newsletter*. p. 5.
- 8.48 Smith, Joan. (1979, Feb.). 'Summer Gathering 1978-79 Nga Tawa, Marton'. *New Zealand Friends Newsletter*. p. 3.
- 8.49 Marsh, Jan. (2002). Unpublished essay.
- 8.50 Douglas, Kathleen. (2000). 'Ruby Mildred Dowsett'. Unpublished essay.
- 8.51 West, Margaret and Brodie, Audrey. (eds). (1999). *Remembrance of Friends Past*. Wellington: Beechtree Press. p. 127.
- 8.52 Nightingill, Roger. (1976, Aug.). 'Smithell's Silvicultural Saturday'. *New Zealand Friends Newsletter*. p. 10.
- 8.53 Douglas, Kathleen. (2002, Sep.). 'What is it? Who are the settlers?' *New Zealand Friends Newsletter*. p. 21.
- 8.54 Bennett, Norman. (1971, Summer). *Latecomers and other pieces*. Auckland: Norman Bennett. p.10.
- 8.55 Child, Judith. (1988). 'Friends House Waiheke, April 24th, 1988'. In Carver, Derek and Johnston, Gary (eds.). *On common ground - a collection of poetry by New Zealand Quakers* vol 1, 1999. Unpaginated.
- 8.56 Watts, Robin. (1989). unpublished essay.

Glossary

Corso	The Council of Relief Services Overseas, started by various agencies including the Friends Service Committee in the 1940s
E noho ra	Words of farewell spoken to a person remaining
Haere ra	Words of farewell spoken to one leaving
Haka	A ceremonial war chant with accompanying gestures
Hangi	Earth oven, consisting of a hole in the ground in which food is cooked by heated stones; the food so cooked
Hapu	Section of a large tribe
Hikoī	A walk; pilgrimage; march
Hongi	Maori greeting or salute by pressing noses together symbolising the transfer of spirit (wairua) from one person to another
Kaupapa, Ko papa	Plan; scheme; proposal
Kowhai	A tree with yellow flowers
Maoritanga	Maori culture in its broadest sense
Marae	A complex of meeting, sleeping and eating houses; the space immediately in front of a Maori meeting house
Moana	The ocean
Pakeha	Once a person of predominantly European descent, now used of any person not of Maori descent
Paua	Shellfish similar to abalone
Playcentre	A parent cooperative early childhood education movement
Plunket Book	A book in which the weight, height, and general health of babies is recorded
‘Po Kare Kare Ana’	A well-known Maori love song
Pohutukawa	A tree whose crimson flowers appear at Christmas
Pukeko	Swamp hen

Rata	A forest tree with red flowers
Ringatu	A Maori church founded by Te Kooti in 1868
Tangata whenua	Literally ‘people of the land’, the Maori inhabitants of New Zealand
Tangi (tangihanga)	Weeping; mourning; the occasion of a funeral
Tapa	Cloth made from the bark of the paper mulberry, commonly used in the Pacific Islands
Te Hāhi Tūhauwiri	Maori name for Quakers loosely translated as “the faith founded on the inward spirit moving us”
Treaty of Waitangi	The treaty signed in 1840 between representatives of the British Crown and a number of Maori chiefs. Its meaning and effect are still the subject of debate and a source of unrest.
‘Tutira Mai Nga Iwi’	A well-known Maori song about unity
Whare kai	Literally ‘eating house’; a dining room

Index

- Action: 8.02
Addis-Smith, Doris: 4.04
Addis-Smith, Laurence: 6.02
Advices and Queries: 5.18, 7.32, 7.33
Aging: 3.04, 6.24, 6.25, 6.26, 7.08, 7.28, 8.44
Airey, Mavis: 5.03
Alcohol: 7.35
Allely, Brian: 7.16
Alliance: 7.09
Almighty, The (*See also* God): 3.15
Alternatives to Violence Project: 2.10, 5.21, 7.08
Ambition (*See also* Integrity): 6.06
Ancestors: 6.24
Annual Meeting of the Society of Friends in New Zealand (*See also* New Zealand Yearly Meeting): 1.12
Anonymous: 2.19, 8.22, 8.43
Apartheid: 7.04
Art, The Arts: 4.04, 4.09, 8.36
Ashburton River: 2.16
Atkinson, Coral: 5.22
Auckland Star: 1.10
Auckland, Auckland Meeting (*See also* Bay of Plenty-Auckland Monthly Meeting): 1.09, 2.20, 7.07, 7.16, 8.54
Augustine: 2.18
Authority: 7.14
Awe: 8.24

Bay of Islands: 1.03
Bay of Plenty-Auckland Monthly Meeting (*See also* Auckland): 2.27
Beatitudes: 7.40

Beauty: 4.25
Belief, Beliefs: 3.08, 4.02, 8.06, 8.14
Benland, Catherine (*See also* Wilson, Cathy): 3.08, 4.24
Bennett, Elsie: 2.04
Bennett, Norman: 4.20, 6.16, 7.27, 8.05, 8.25, 8.26, 8.54
Benson, Margaret: 4.05
Bentley, T.: 7.17
Bereavement: 3.18
Betjeman, John: 8.37
Bible: 3.04, 3.11, 5.05
Billings, George and Joseph: 7.17
Blakeley, Margaret: 8.41
Blanchard, Arthur: 7.16
Bloomfield, Enid: 7.12
Bluff: 2.18
Blundell, H.: 7.17
Bogard, Mel: 6.12, 6.23, 8.34
Bowskill, David: 6.22
Brailsford, John: 7.19
Briggflatt: 8.55
Brinton, Howard: 4.13
Britain: 4.20
Brusse, Angela: 6.09
Brusse, Jos: 4.17, 6.09
Buddha, Buddhism: 5.12
Building: 8.55, 8.56
Buller, David: 4.22
Burling, Margaret: 4.27
Burn, Ian: 3.15
Burn-out: 8.07
Busy-ness: 3.16, 4.28

Cameron, Caitriona: 7.21, 7.26
Camfield, Eric: 2.06, 7.05
Cancer: 6.19
Candles: 4.29
Cars: 7.32, 7.34
Certainty: 4.05, 5.11
Change (*See also* Growth; Tradition): 2.13, 2.27, 3.06, 5.19, 5.21, 7.06

- Chickens: 7.11
 Child, Judith: 8.55
 Children: 1.12, 3.06, 4.03, 4.29, 6.20, 8.05, 8.08, 8.22, 8.25, 8.26, 8.31, 8.36, 8.42, 8.43, 8.44, 8.45, 8.50
 China: 7.26
 Choice: 5.23
 Christ, Christian, Christianity (See also Jesus; Lord's prayer): 1.10, 1.14, 3.03, 3.05, 3.07, 3.13, 4.01, 4.03, 4.08, 4.09, 4.10, 4.26, 5.08, 5.12, 5.20, 7.14, 8.06, 8.01, 8.10, 8.27, 8.50
 Christchurch: 5.10
 City living: 8.33, 8.54
 City of God: 1.14
 Clayton, Dori: 8.09
 Clements, Kevin: 4.01, 7.29
 Clerking, Clerks: 8.40, 8.41
 Colonisation, Colonialism: 1.04, 1.05, 1.06, 2.01, 2.03, 2.09, 5.09
 Comfort: 6.32, 8.34
 Commitment: 5.11, 8.14
 Communication: 5.06, 5.13
 Communion: 2.20, 8.24
 Community (See also Group): 2.09, 8.11, 8.20, 8.33, 8.37, 8.46, 8.47, 8.52
 Complexity: 2.27, 8.10
 Compromise (See also Integrity): 7.34
 Concerns: 1.10, 1.12, 4.02, 6.14, 7.01, 7.02, 7.09, 7.10, 7.11, 7.13, 7.40
 Confession: 8.24
 Confidence: 5.04
 Conflict, Conflict resolution: 3.15, 4.21, 5.19, 5.24, 8.12
 Connectedness: 2.20, 2.22, 8.27
 Conscientious objection (See also Conscriptio; Pacifism; Peace): 1.10, 1.13, 6.06, 7.15, 7.16, 7.19, 7.20, 7.21
 Conscriptio (See also Conscientious objection): 7.14
 Consumption: 7.33, 7.34, 7.35
 Contradictions: 8.10
 Convincement: 8.08
 Cook, James: 1.01
 Co-operation: 7.39
 Corso: 6.08
 Cotterell, John Silvanus: 1.05, 1.06, 8.49
 Cox, Shelagh: 4.19
 Creation (See also Nature; Trees; Universe): 2.08, 2.16, 2.17, 2.19, 2.20, 2.21, 2.22, 2.23, 2.24, 2.25, 2.26, 2.28, 3.02, 3.18, 5.09, 6.08, 8.19
 Creative listening: 5.21
 Creativity: 4.04, 4.09, 7.03, 8.36
 Creeds: 8.04
 Curle, Adam: 4.21
 Daamen, Chris: 6.18
 Daamen, Kathleen: 4.11, 6.30
 Dance: 2.09, 8.10
 Darkness: 4.14, 5.13
 Davidge, Frank: 4.08
 Davies, Carolyn: 8.30
 Death (See also Tangi): 2.05, 2.27, 3.01, 3.18, 5.14, 6.15, 6.21, 6.16, 6.20, 6.22, 6.23, 6.27, 6.29
 Decision-making: 3.16, 5.19, 5.24, 8.11, 8.38, 8.39, 8.40, 8.41
 Defence Act: 1.13
 Democracy: 7.14
 Development: 8.32
 Devonport: 7.17
 Dickinson, Vera: 3.14, 8.15, 8.28
 Diggers: 2.01
 Disappointments: 6.07
 Discernment (See also Leadings; Truth): 4.12, 5.17, 8.02

- Discovery: 4.09, 8.02
Discrimination: 7.22
Diversity (*See also* Ecumenism):
2.20, 5.10, 8.46
Divine, The (*See also* God):
2.16, 4.21, 4.26, 5.01, 7.01,
7.14, 8.23
Divinity: 8.06
Divorce: 5.22
Doubt: 3.04
Douglas, Elizabeth: 8.01
Douglas, Kathleen: 8.13, 8.51,
8.53
Douglas, Terry: 8.51
Dowsett, Edward: 3.03, 4.06,
5.01, 6.16, 6.17, 7.14, 7.16, 7.19,
7.30, 8.51, 8.54
Dowsett, Ruby: 1.09, 4.18, 8.21,
8.51
Drugs: 4.14
Duality: 2.29
Duffield, Betty: 7.28
Duke, Elizabeth: 4.25, 5.08, 8.06,
8.08
Dunedin, Dunedin Monthly
Meeting: 1.05, 1.08, 6.04, 7.09,
7.20
Dunkley, Penelope: 6.28
Dyson, Howard: 2.02

Ecumenism (*See also* Diversity;
Universalism): 1.03, 5.02, 5.05,
5.08
Education (*See also* Learning,
Teaching): 1.12, 2.02, 8.50
Elephant: 5.15
Elphick, Bernard: 6.20
Emotional life: 4.09, 5.07, 8.30, 8.34
Emslie, Caroline: 8.47
Enemy: 6.11, 7.23, 7.24
Engineering: 6.03

Equality (*See also* Testimonies;
Maori-Pakeha relations; Social
responsibility): 7.37, 8.48
Ethics: 7.39
Evolution: 4.22
Exercise: 2.23, 7.32

Faith: 2.14, 2.17, 3.04, 4.06, 4.09,
4.23, 5.12, 6.20, 8.05, 8.07, 8.11,
8.15, 8.28, 8.29
Family, Families: 2.05, 3.06, 3.14, 6.30,
6.32, 8.26, 8.35
Farming: 1.07, 1.09
Farrand, Arthur: 7.16
Farrand, Robert: 7.16
Fawell, Ruth: 4.09, 4.12, 5.16, 5.17,
7.31, 8.23
Fear: 5.23
Featherston: 7.24
Fell, Margaret: 4.15, 5.07
Fellowship of Healing: 6.18, 6.19, 8.09
Fellowship of Reconciliation:
7.17
Feminism: 3.07, 3.12, 5.07
Fisher, Linda: 3.10
Forgiveness: 3.13, 6.11
Fowler, Betty: 6.31
Fox, Claudia: 6.26, 8.17, 8.32
Fox, George: 3.03, 4.15, 4.26, 4.30,
5.01, 5.06, 6.03, 8.01
Freedom: 6.18
Friends Ambulance Unit: 6.06, 7.26
Friends School, Whanganui:
2.02, 8.50
Friends Service Council: 7.03
Friends World Conference: 3.07
Friendship: 5.14, 6.08, 6.16, 8.45
Fry, Elizabeth: 7.40

Galatians: 3.11
Gandhi, Mahatma: 5.08, 7.40
Gardening, gardens: 2.17, 2.21, 7.02,
8.51

- Gay and lesbian stories and concerns: 7.13, 7.37, 8.18
- General Conference of Friends (*See also* New Zealand Yearly Meeting): 1.11, 7.15
- General Meeting of the Society of Friends in New Zealand (*See also* New Zealand Yearly Meeting): 1.14, 7.01
- Gibb, Christina: 1.05, 2.29
- Gibbons, Bob: 5.15
- Gibbons, Margaret: 4.03
- Gibbs, Helen: 8.44
- Giese, Myra: 7.08, 8.33
- Gilderdale, Alan: 4.30, 8.27
- Gill, Constance: 7.03
- Gill, Egerton: 1.13
- Gill, Percy: 7.16
- Gleisner, Shenagh: 8.31
- Goats: 7.11
- God, Godde, Goddess (*See also* Almighty, the; City of God; Divine, the; Divinity, Great Love; Great Spirit; Guide; Healing Power; Holy Spirit; Inner Light; Inner Voice; Inward Light; Kingdom of God; Kingdom of Heaven; Light; Light Perpetual; Outward Light; Spirit; Transforming Power): 1.09, 2.01, 2.08, 2.19, 2.29, 3.01, 3.05, 3.06, 3.07, 3.12, 3.13, 3.14, 3.17, 3.18, 4.02, 4.03, 4.05, 4.12, 4.16, 4.23, 4.31, 5.02, 5.06, 5.14, 6.02, 6.09, 6.15, 6.18, 6.23, 6.24, 6.28, 6.32, 7.37, 8.02, 8.15, 8.20, 8.21, 8.28
- Golden Bay: 7.28
- Goldsmith, David: 4.26
- Good, Goodness: 4.21, 5.04
- Goodey, John: 8.18
- Goodey, John: 8.18
- Gourlay, Percy: 4.23
- Grace: 2.24
- Grandparents: 8.47
- Gratitude: 6.26
- Great Love: 4.14
- Gregory, Russell: 7.06
- Group, Groups (*See also* Corporate): 5.20, 8.10, 8.23
- Growth (*See also* Change): 2.17, 4.04, 4.27, 5.11, 6.08, 6.12, 8.14, 8.28
- Guidance: 4.05, 5.04, 6.07, 8.23
- Gulf War: 7.28
- Happiness: 5.14
- Harassment: 8.18
- Harding, Mathew: 3.13
- Harlock, Mary: 1.08, 6.16
- Harmony: 2.22, 5.19
- Harris, Richard: 7.23, 8.16
- Hawkes Bay: 1.07
- Healing (*See also* Fellowship of Healing Illness, Renewal): 3.09, 3.14, 3.15, 3.18, 6.18, 6.19, 6.23, 7.38, 8.09, 8.25, 8.27, 8.34
- Heaven: 6.26, 8.03
- Helensville: 6.03
- Help: 4.16
- Highton, Roberta: 6.25
- Hikoi of Hope: 7.09
- Hintz, Fran (*See also* Moore, Frances): 7.10
- Hokianga: 1.02
- Holy Spirit (*See also* God): 3.07, 4.12, 5.02, 7.15, 8.24
- Hope: 4.29, 8.20
- Hoxton (London): 6.04
- Hubbard, Marvin: 7.09, 8.20
- Humour: 4.20, 4.29

- Ideals (*See also* Principles): 8.10
Illness: 3.14, 6.18, 6.19, 6.22,
8.09, 8.25
Immigration: 1.02, 1.04, 1.07,
1.08, 2.06
Indigenous people
(*See also* Maori): 2.08, 5.09
Individual, Individualism
(*See also* Self): 4.18, 7.14, 7.33,
7.39, 8.10, 8.11, 8.16, 8.23
Indonesia: 6.11
Inner Life: 6.01
Inner Light, (*See also* God): 4.22,
5.02, 8.03, 8.36, 8.37
Inner peace: 4.14, 8.15
Inner Voice (*See also* God): 6.13
Integrity: 2.22, 6.06, 7.05, 7.27
Intellectualism: 6.04
Internal Defence Bill: 1.10
International relations: 1.14
Isaachsen, Annie B. (*See also*
Pudney, Annie B.): 2.17, 8.03
Isolation: 1.07, 1.11, 2.03, 2.15

Jackson, Ann Fletcher: 1.09, 8.21
James (Epistle of): 6.03
James, David: 1.14, 2.09, 2.22,
5.09
Japan: 6.14, 7.24
Jennings, Peggy
(*See* Gibbons, Margaret)
Jesus (*See also* Christ): 2.18, 3.10,
4.02, 4.04, 4.06, 4.13, 4.17,
4.21, 4.28, 5.01, 7.30, 7.40,
8.02, 8.03, 8.13, 8.24
Jobs with Justice: 7.09
John (1st Epistle of): 2.18
Johnson, Dorothy: 2.03, 4.07, 5.02,
6.07, 8.14
Johnson, John: 6.07, 7.25
Johnson, Kathleen: 5.07
Johnson, Neil: 6.06
Jones, Larry: 4.15, 7.34

Journeys: 8.17
Joy: 2.26, 3.11, 3.14, 4.14, 4.22,
5.04, 7.16, 8.15, 8.34
Judgement: 3.10, 5.15
Junior Young Friends: 8.12
Justice: 4.01, 4.02, 4.18, 6.08,
7.29, 7.36, 7.38, 7.40

Kaitaia, Kaitaia Meeting: 6.22
Kaitiakitanga: 2.27
Kanuka: 2.21
Karr, Carrill: 5.20
Kauri: 2.21
Kelly, Thomas: 6.32
Kindness: 6.02
Kingdom of God, Reign of God
(*See also* God): 4.23, 6.15, 7.14,
7.40
Kingdom of Heaven
(*See also* God): 4.03
Kingston, Helen: 6.24
Knight family: 1.02
Knight, Katherine: 4.21, 5.05
Knight, Paul: 5.04
Knutson, Patricia: 2.28
Kowhai: 7.22
Kurupo Te Moananui: 1.07

Land: 2.08, 2.21
Language (*See also* Words):
4.30, 5.06, 5.11, 5.20, 8.14
Larsen, Freda: 6.19
Leadings (*See also* Discernment):
4.27, 7.10, 7.30, 8.04, 8.21,
8.39, 8.56
Lenk, Margaret: 4.14, 4.16
Life: 2.17, 3.15, 4.11, 4.14, 6.21,
7.30, 8.03
Light, Inner Light, Inward Light
(*See also* God): 4.14, 4.15, 5.13,
8.09
Lindsay, Robert: 8.49
Live adventurously: 6.25, 7.25

- London Yearly Meeting: 1.04
 Lord's prayer: 4.18
 Love: 3.10, 4.02, 4.11, 4.23, 5.16,
 5.19, 5.23, 6.13, 7.24, 8.45
 Low, Peter: 4.29
 Loyalty: 1.14, 6.05
- Macdiarmid, Philip: 2.14, 7.35
 Malik, Gurdial: 5.01
 Mancy, Edward: 6.05
 Maori, Maori tikanga, Maoritanga:
 2.04, 2.05, 2.08,
 2.10, 2.15, 5.08, 6.10, 8.49
 Maori-Pakeha relations: 1.02,
 1.04, 1.05, 1.06, 1.07, 1.09,
 2.01, 2.02, 2.03, 2.04, 2.05,
 2.06, 2.07, 2.08, 2.09, 2.11,
 2.12, 2.13, 2.14
 Marriage: 2.04, 5.22, 8.28
 Marsh, Jan: 8.49
 Martin, Roger: 3.05, 7.33
 Mason, Isaac: 8.49
 Mason, Thomas: 1.07
 Matthews, Larry: 8.36
 Maturin, Tony: 7.40
 Meaning: 3.05
 Meeting for Sufferings: 7.14
 Meeting for Worship (*See also*
 Worship; Ministry): 1.08, 3.03,
 4.12, 4.30, 4.31, 5.20, 6.05,
 6.22, 6.25, 6.32, 8.15, 8.16,
 8.17, 8.20, 8.22, 8.23, 8.27,
 8.28, 8.30, 8.31 to 8.41, 8.55
 Meeting for Worship for
 Business: 8.38, 8.39, 8.40, 8.41
 Membership: 8.13, 8.14
 Mentors: 6.26, 6.30, 8.51
 Milford Sound: 2.19
 Militarism, Military training:
 1.10, 1.12
 Military Service: 7.20
 Military Training Bill: 7.14
 Milling: 6.03
- Ministry (*See also* Meeting for
 worship): 1.03, 3.02, 8.21,
 8.23, 8.24, 8.29, 8.35, 8.37
 Miracles: 6.27, 8.27, 8.56
 Misery: 8.34
 Missionary work (*See also*
 Outreach): 1.03, 2.01, 5.08
 Moderation: 7.40
 Moller, Gudde: 2.25, 5.11
 Monetarism: 7.36
 Moore, Frances
 (*See also* Hintz, Fran): 8.42
 Morant, Patrice
 (*See also* White, Patrice): 7.22
 Moreton, Frank: 8.50
 Morrison, John: 2.05
 Morrison, Muriel: 2.05, 6.21, 7.04,
 8.39
 Morunga, Kamaeiera: 1.02
 Morunga, Wehi: 1.02
 Motion: 2.21
 Mountains: 2.24, 2.28
 Mountier, Barbara: 2.13, 5.21
 Moxon, Bill: 2.23, 6.10
 Mystery: 3.17
 Mysticism, Mystical experiences:
 2.22, 3.12, 6.01, 8.09, 8.15,
 8.19
 Myths, Mythology: 5.09, 5.12
- National Council of
 Churches: 6.07
 Nature (*See also* Creation):
 2.26, 2.27, 2.29, 8.10
 Naylor, James: 2.01, 8.51
 Neighbours: 4.02, 5.16
 Nelson: 1.05, 1.06, 8.49
 New Year: 6.29, 8.46
 New York: 2.15
 New Zealand Yearly Meeting
 (*See also* Annual Meeting of the
 Society of Friends in New
 Zealand; General Conference

- of Friends; General Meeting of the Society of Friends; Yearly Meeting of Aotearoa New Zealand): 4.06, 7.37, 7.38
- New Zealand, New Zealand society: 4.18, 4.20, 7.25, 7.36, 8.07
- Newby, William: 7.18
- Nichol, Donald: 4.28
- Nightingill, Roger: 8.52
- Non-violence, non-violent action: 2.01, 2.12, 4.17, 7.04
- Nonweiler, Gwyn: 6.32
- North, Josephine: 3.09, 8.37
- Nuclear armaments/ Disarmament: 2.20, 7.07

- Obedience (*See also* Discipline): 4.15
- Ocean (*See also* Sea and beach): 2.21, 3.13, 8.55
- Olley, J.: 7.17
- Olsen, Ann: 8.11, 8.35, 8.38, 8.40
- Openness, Openings (*See also* Leadings): 4.30, 5.04, 5.06, 8.29
- Outreach: 2.16, 4.09, 7.01, 8.07
- Outward Light: 8.03

- Pacifism, Pacifists (*See also* Conscientious objection): 4.17, 6.09, 7.21, 7.28
- Packer-Doust, Clive: 5.19, 8.16
- Paganism (*See also* Nature): 8.10
- Painting, Daphne: 6.27
- Pakaitore: 2.12
- Palmer, Viola: 3.18
- Paradox: 4.07, 4.26, 6.12, 8.14
- Parihaka: 2.01, 5.08
- Parkinson, Stanfield: 1.01
- Parkinson, Sydney: 1.01
- Parr, Fred: 7.16
- Pascal, Blaise: 4.07
- Passion: 4.30, 7.10, 7.28, 8.29
- Paul, Epistle of: 4.06, 5.01

- Peace (*See also* Disarmament; Conflict; Inner Peace; Peacekeeping-Peacemaking): 1.06, 1.10, 1.13, 2.01, 2.07, 4.01, 6.09, 7.04, 7.07, 7.14, 7.18, 7.19, 7.28, 7.29, 8.30, 8.32
- Peace squadron: 7.07
- Penington, Isaac: 4.13
- Penn, William: 8.17
- Perrin, Mary F.: 2.16
- Pinder, Lee: 3.12
- Pitt, Alan J.: 5.23
- Plain speaking: 5.24
- Plants: 3.02, 7.22
- Playcentre: 8.41
- Playfulness: 4.19
- Politics: 6.12, 7.06
- Porter's Pass: 2.24
- Potaka, Ann: 7.11, 8.19
- Poverty: 1.09, 3.03, 4.02, 6.04, 7.02, 8.07
- Prayer: 3.18, 4.11, 6.18, 6.28, 6.29, 6.30, 6.31, 6.32, 7.40
- Pregnancy: 3.06
- Prejudice: 5.17
- Priggishness: 4.19
- Prisons, Prisoners: 6.11, 7.10, 7.18, 7.19, 7.24, 7.38
- Process: 8.39, 8.40, 8.41
- Prodigal son: 8.42
- Prophetic tradition: 2.22, 8.29
- Pudney, Annie B. (*See also* Isaachsen, Annie. B.): 4.02
- Pudney, Elizabeth: 8.02
- Pudney, Robert: 7.17
- Pudney, William: 7.02
- Pugmire, Avon: 8.45
- Pukeko: 3.18
- Punishment: 4.18

- Quaker history and 'early Friends': 3.04, 4.08, 4.09, 4.15, 5.06, 7.10, 7.34, 8.08, 8.37
 Quaker Relief and Reconstruction Committee: 7.25
 Quakerism, Quakers (*See also* Quaker history; Society of Friends): 2.10, 2.16, 3.04, 4.13, 4.15, 4.22, 4.30, 5.04, 5.05, 5.07, 7.01, 7.21, 7.30, 7.35, 8.02, 8.04, 8.08, 8.11
Quakers in Aotearoa: 6.15
 Quartier, Alfred: 1.10

 Racism: 1.12
 Rapture: 8.15
 Rata: 7.22
 Rebirth: 2.20, 4.14
 Reconciliation: 7.37, 7.38
 Relationships: 3.06, 3.15, 4.27, 4.31, 5.04, 5.13, 5.17, 5.18, 5.19, 5.21, 5.22, 6.12, 7.33, 8.14, 8.31, 8.33, 8.47, 8.48
 Religion: 8.02, 8.06
 Remmerswaal-Hughes, Liz: 3.16
 Renewal (*See also* Healing): 3.01
 Respect: 5.03, 5.21, 6.13, 8.40
 Restorative justice: 7.38
 Richards, Llyn: 2.15, 2.21, 4.31, 5.24
 Rigg, Hannah: 5.14
 Rigg, John: 5.14
 Ritual: 8.14
 Robertson, Colin: 7.17
 Rose, Kathleen: 4.13, 7.07
 Rose, Mary: 5.13
 Rotorua: 2.04, 7.17
 Russian: 6.14

 Sacraments, Sacramental living: 2.20, 4.24
 Saul (*See also* Paul): 3.03
 Science: 2.29, 6.02, 7.39

 Sea and Beach: 2.21, 3.12, 8.54
 Seeker/s, Seeking: 3.02, 4.26, 4.31, 8.01, 8.02, 8.04, 8.39
 Self (*See also* Individual, Individualism): 2.28, 4.15, 4.21, 5.16, 8.27
 Self-satisfaction: 5.11
 Senses: 4.24
 Service: 6.03, 6.04, 6.05, 7.03, 7.12, 7.14, 7.24, 7.25, 7.26, 7.31, 7.37, 8.14, 8.19, 8.24
 Sewell, William: 3.04
 Shackleton, Alan: 8.04
 Shadow: 6.15
 Sheep: 7.11
 Shinya, Michiharu: 7.24
 Short, Joe: 6.08, 7.04
 Short, Murray: 2.04
 Short, Niwa: 2.04
 Short, Phyllis: 1.02, 3.17, 5.12, 8.12
 Silence (*See also* Stillness): 1.03, 2.28, 3.16, 4.28, 5.06, 6.22, 8.09, 8.12, 8.14, 8.22, 8.23, 8.25, 8.33, 8.55
 Simplicity, simplification: 2.25, 4.03, 4.06, 4.09, 4.25, 6.13, 6.24, 7.31, 7.33, 8.10
 Smith, Hal: 8.46
 Smith, Joan: 8.48
 Smithells, Olive: 7.32
 Smithells, Tim: 5.18
 Social action: 4.10, 4.31, 6.01, 6.12, 7.36, 8.19, 8.44
 Social responsibility (*See also* Justice): 6.31, 7.23, 7.40, 8.42
 Solitude: 2.28, 4.28, 5.18
 Soul: 3.11, 6.21, 8.01
 Spiders: 2.16
 Spirit / Spirituality (*See also* God): 2.16, 2.28, 3.11, 4.12, 4.27, 4.29, 6.02, 6.12, 7.36, 8.01, 8.29, 8.30, 8.38

- Spirit, Fruits of the: 3.11
Spiritual Nurture Programme: 6.01
Steven, Ruth: 3.11
Still-born: 6.29
Stillness (*See also* Silence): 8.27
Storey, Elizabeth (*See* Pudney, Elizabeth): 8.02
Stover, Sue: 3.06, 7.13, 8.10
Street, Jennie: 7.01
Stress: 4.11
Strong, Martha: 8.49
Strong, Samuel: 8.49
Summer Gathering: 6.08, 8.46, 8.47, 8.48
Sustainability: 2.23, 2.25, 2.26, 2.27, 2.29, 5.09, 7.33, 7.34, 6.31
Swarthmoor Hall: 8.55
Symbols, Symbolism: 8.14
- Taihape: 7.11
Tangi (*See also* Death): 2.05
Te Hapuku: 1.07
Te Hikutu: 1.02
Te Puke: 2.05
Te Rangihaeta: 1.06
Te Rauparaha: 1.06, 8.49
Te Whiti o Rongomai: 2.01
Teachers, Teaching: 2.02, 7.39, 8.51
Tension: 8.39
Terrorism: 7.29
Testimonies: 6.24, 7.35, 8.13
Thanksgiving: 8.24
The Netherlands: 4.11, 4.17
Theology: 3.04, 3.05
Thompson, Eric: 6.14, 7.24
Thompson, Phyllis: 3.02, 8.24
Thompson, Richard: 4.28
Thorne, Philip: 2.18
Thoughts: 8.32
Tohu Kakahi: 2.01
Tolerance: 5.03, 7.06, 8.37
Tongariro: 7.10
- Totara: 2.21
Tradition: 4.04, 8.03, 8.08
Treaty of Waitangi /Te Tiriti o Waitangi: 2.06, 2.07, 2.13
Tredgold, Rosemary: 2.24
Trees (*See also* Creation): 6.08, 8.52
Trust (*See also* Faith): 4.03, 4.12, 4.27, 5.20, 5.21, 8.14
Trusted, William: 1.02
Truth (*See also* Discernment): 4.07, 4.08, 4.27, 5.15, 6.20, 7.39, 8.14, 8.38, 8.39
Tuckett, Frederick: 1.06
Tuhawaiki: 1.06
- United Women's Convention: 5.07
Unity: 5.02, 8.16
Universalism: 5.01, 5.10, 5.12
Universe (*See also* Creation): 2.27, 6.08
- Vegetarianism: 7.11
Vietnam War: 7.27, 8.46
Vigil: 7.07
Violence: 4.17
Vision: 4.01
Vogel, Margarete: 6.11
Volcano: 7.10
Volunteering: 7.12
- Wagemaker, Paula: 5.22
Waiheke, Waiheke Friends House: 3.06, 8.55, 8.56
Wairau dispute: 1.05, 1.06
Wakefield Company: 1.06
Wakefield, John: 1.06
Walburga, Sister: 2.02
Walking: 7.32
Wanganui (*See* Whanganui)
War (*See also* Vietnam War, World War I, World War II): 7.15, 7.26, 7.28, 7.29

- Ward, Charles: 6.04
 Wardell, Cecil: 7.20
 Wardell, Henry: 7.20
 Watts, Robin: 8.56
 Wellington, Wellington Meeting:
 6.08, 7.23, 8.51
 West, Arthur: 6.03
 West, Charles: 6.03
 West, Margaret: 2.20
 Whanganui Friends Settlement:
 8.51, 8.52, 8.53
 Whanganui, Whanganui Meeting:
 2.12, 3.13
 Whangarei: 1.09
 Wheeler, Charles: 1.03
 Whirinaki: 1.02
 Whisker, Donald: 7.24
 White, Doris: 6.29
 White, J.H. (James): 7.20
 Wholeness: 6.18, 6.19
 Wilderness: 4.14
 Williams, Samuel: 1.07
 Williams, William: 1.03
 Willmott, Bill: 5.10
 Wilson, Cathy (*See also* Benland,
 Catherine): 5.06, 8.29
 Wiltshire, Lea: 6.13
 Wiltshire, Michael: 2.12, 3.01
 Winstanley, Gerrard: 2.01
 Wisdom: 4.04, 4.16
 Women: 3.06, 3.07, 4.24, 5.07,
 7.05
 Woodbrooke: 8.51, 8.54
 Woolman, John: 6.13, 8.29
 Words (*See also* Language):
 3.05, 3.0.9
 Work: 6.07, 7.02, 7.05, 7.12,
 7.15, 7.27
 World War I: 1.14, 6.04, 7.17,
 7.18, 7.19, 7.20, 7.21, 7.25
 World War II: 4.11, 6.09, 6.11,
 6.14, 7.14, 7.21, 7.22, 7.23,
 7.24, 7.25, 7.26, 7.27, 7.28
 Worship (*See also* Meeting for
 Worship): 5.06, 5.20, 8.23,
 8.25, 8.29, 8.37
 Wright, Evelyn: 7.17
 Wright, Harold: 7.16, 7.17
 Wright, Thomas: 1.10
 Wychel, Jillian: 2.01, 2.09, 2.22,
 5.09
 Yearly Meeting of Aotearoa New
 Zealand, Te Hāhi Tūhauwiri
 (*See also* New Zealand Yearly
 Meeting): 2.07, 2.08, 2.10, 2.11,
 2.25, 2.26, 7.36, 7.37, 2.38,
 8.07, 8.44
 Young Friends, Young people:
 1.02, 4.10, 5.18, 6.07, 7.16, 7.17,
 7.26, 8.12, 8.42, 8.43, 8.45

