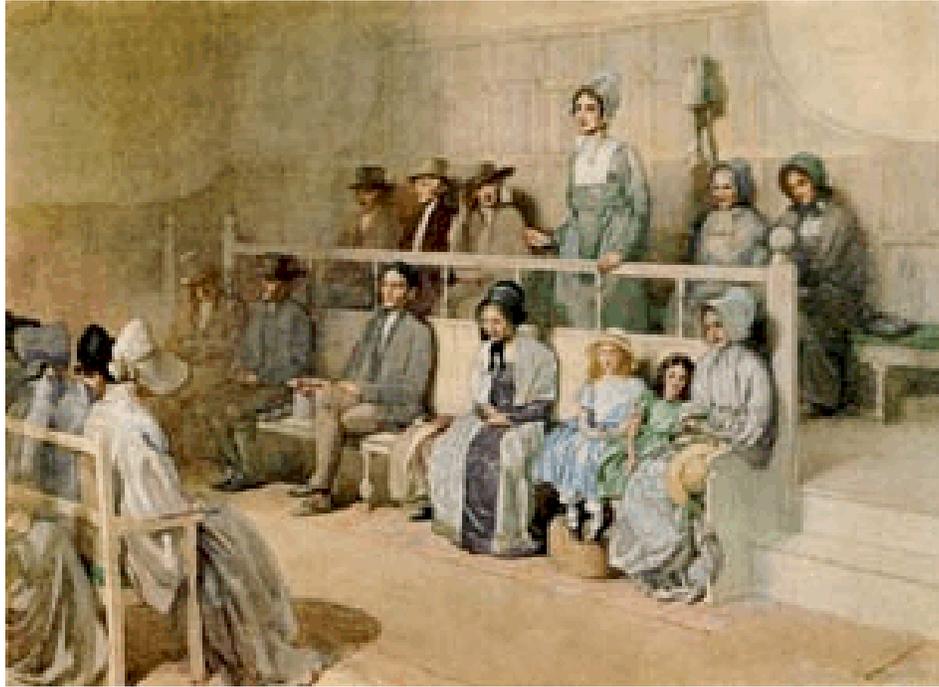


# A Quaker Lexicon



## Discussion Guide

West Hills Friends  
Fall 2005

# INTRODUCTION

One day, a person was traveling by train through the countryside. Hoping to initiate some conversation, the traveler pointed through the window. Outside the train, a flock of sheep was grazing on the hillside. “Look at that,” the person observed out loud. “Those sheep are freshly shorn.”

An old Quaker was seated nearby. For a moment, he studied the sheep. Then he concluded, “Well, they are freshly shorn on *this side*, anyway.” As a Quaker, he wouldn’t commit himself to the side he could not see!

We Quakers have a well-earned reputation for being careful with our language. Maybe its absurd to “split hairs” over wool. But maybe there is wisdom in cultivating a habit of distinguishing between what you see and what you assume.

Over the years, Quaker attention to the nuance of language has produced a peculiar vocabulary of words and phrases. For example, Friends famously addressed one another as “thee” and “thou” rather than using the more familiar “you.” To our ears, the words “thee” and “thou” sound stiff – I think we associate these words with Shakespeare and the King James Bible (neither of which is considered casual reading!). Actually, “thee” and “thou” were *informal* ways of referring to someone in the second person. In bygone days, English speakers would have said “thee” and “thou” to their friends and social equals. The word “You” was considered plural. It would have been used to address a group or someone of a higher social status. Because they held that all people were equal, Quakers called *everyone* “thee” and “thou.”

Early Friends also had a distinctive calendar. In the popular culture, days and months are named for pagan gods. “Thursday” is named for the Norse god, Thor. “March” is named for the Greco-roman god of war. The early Friends had no interest in honoring these personifications of violence and war. Instead, Quakers enumerated the days of the week and the months of the year. What others called, “Sunday,” Friends called “First Day.” What others called “January,” Friends called “First Month.”

Compared to their neighbors, Friends had a peculiar way of speaking. Quakers used unique words and phrases precisely because they had a unique perspective. Because they saw things differently, early Friends needed a different vocabulary to put their ideas into words.

As a final introductory example, Quakers were careful to distinguish between *the people of God* and *the building* where those people met for worship. Only the people can rightly be called, “the church.” And so Friends were careful to call the building, “the meeting house.” Our peculiar way of speaking reflects a Quaker way of seeing.

This particular Quaker lexicon is far from exhaustive. The eight topics in this booklet will do very little to expand your Quaker vocabulary. However, I hope spending time with these words and phrases will give you a deeper sense of what is unique about the Friends perspective. More generally, I hope this discussion will help you think about the necessary connection between the values we hold and the words we use.

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## “OPENING”

George Fox left home at the age of 19 in search of *something* that might answer his deep spiritual longings. Young George wandered across the English countryside, talking to every manner of “religious expert” his society had to offer. George heard all sorts of advice (including my favorite: “Smoke tobacco and sing psalms”). However, nothing he heard “spoke to his condition.”

Finally, Fox heard the Spirit of Christ speak *directly* into his heart. In a flash of insight, Fox understood that God had been at work all along – preventing him from taking satisfaction in the advice of others. Instead of knowing *about God* through the wisdom of someone else, Fox was meant to know God directly. Rather than assume he had received some unique privilege, Fox concluded that *everyone* could seek and know the voice of God within.

Listening to that still, small voice within is at the very heart of Quaker spirituality. Friends must learn to distinguish the voice of God from all the other voices that clamor inside of us. For example, the voice of our culture can speak forcefully within us (telling us what is “normal” or even “good”). Early Friends identified a *creaturely* voice within us (demanding comfort, status and other “worldly” objectives) . We have impulses to do what is noble and impulses to do what is selfish. We must learn to distinguish between **all** these inward motivators and the true voice of Christ.

Margaret Fell remembers Fox asking, “You will say, 'Christ saith this, and the apostles say this;' but what canst thou say? Art thou a child of the Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?” Early Friends were *expected* to speak their Spirit-born insights. These Quakers spoke their “Truth” (with a capital “T”) or their “leading” from God or their “opening” from the Lord. All of these phrases point to God as the source of what is being proclaimed.

As modern Friends, we probably feel more cautious about speaking on God’s behalf. Even so, it is our task to listen for the voice of God within – and to speak as we are led.

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For this discussion, please reflect on the voice of God within. Not everyone who discerns the “voice” of God hears an *audible* sound. How do you “hear” the voice of God?

Take five or ten minutes of silence to consider what it means to receive an “opening from the Lord.” After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. As you reflect on what it means to discern the voice of God within, what is a word or short phrase that comes to mind for you?

2. After everyone has spoken briefly, say more about your experience of discerning the voice of God within. Did you learn to hear God's voice, or has this "always" been part of your life? If you are still seeking God's voice, how will you know you have heard it?
3. How do you distinguish God's voice from other "mental traffic?"
4. To what extent do you feel comfortable talking about what God has revealed to you? What blocks you from talking about the activity of God in your life? What encourages you to talk this way?
5. Compared to those who lived in the 17<sup>th</sup> Century, what might make people in the 21<sup>st</sup> Century more reluctant to proclaim what God has spoken directly into their hearts? Does anything make it easier for us to do so?
6. How do you incorporate a practice of listening for the voice of God into your spiritual journey? When are you most likely to hear the voice of God in your life? How often do you put yourself in that context? Is there a way to make this a more regular practice?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## **"THAT OF GOD IN EVERYONE"**

God has a reputation for being *everywhere*. We can imagine that God is present in very exotic places (like the rings of Saturn or in a subatomic cloud of orbiting electrons). Somehow, it is more controversial to say that God resides in *other people*.

The early Quakers shocked their more conventional neighbors by proclaiming that God's Spirit resides in **everyone**. To this day, many of our neighbors assume that God is compelled to avoid those who have not yet said the right words or participated in the right ceremonies. Many of our neighbors are inclined to emphasize the unworthiness of humanity. Quakers, on the other hand, place our emphasis on God's relentless activity: No matter who we are, God is in us. Even if we are estranged from God, God's Spirit is actively nudging us toward wholeness and drawing us ever more deeply into relationship.

Quakers have something fairly unique to say about the human condition: Although the Spirit of God is not a human faculty (like 'abstract reasoning' or 'moral conscience'), part of what it means to be human is to have access to God's voice within.

In a letter from Launceston Jail, George Fox admonished Friends in the ministry to "walk cheerfully on the earth, answering that of God in everyone." This phrase invites us to address ourselves to the work God is *already* doing in the lives of others. When

we minister to someone, our task is **not** to focus attention on what is wrong with them (naming their sins, condemning them, and/or perhaps beating the devil out of them). Rather, our task is to understand the unique way God is already moving in each person. Once we discern how God is working in someone's life, then we are able to support that work. We are to name God's work for what it is ("Here is where I see God at work in you").

This model of ministry means we cannot simply nag people into conforming themselves to some outward standard of piety. We cannot mass market "10 Easy Steps to a More Spiritual You." Instead, we must listen for the unique way God is moving in each heart and add our voices to the voice of God.

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For this discussion, please reflect on the times you have seen God at work in your life and in the lives of those around you. To what extent have other people played a role in helping you discern God's activity in your life? Have you ever helped someone else in this way?

Take five or ten minutes of silence to consider the phrase, "Walk cheerfully on the earth, answering that of God in everyone." After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. If you could use only one or two words, how would you describe the way God works to draw people to God's self?
2. When everyone has shared briefly, say more about your experience of God's presence in your own life. At some point, did you become aware that God was working in your life? If so, what made this insight possible for you?
3. Are some people beyond the reach of God's influence? Regardless of your answer, how do you know?
4. What does it mean to "answer that of God" in children? What does it mean to "answer that of God" in people who frighten us? In people who don't care?
5. Are there things you can do (or avoid doing) to better discern God's activity in your own life? Are there things you can do in order to better discern how God is moving in the life of someone you know?
6. If God is truly at work in every life, how might that influence your spiritual journey?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## “PROFESSOR”

The early Friends made a very sharp distinction between the outward forms of religion and inward substance of faith. They found the outward forms of religion lifeless and without power. They saw the church building as nothing more than brick and mortar. They saw written creeds as nothing more than “airy notions” conceived by human minds. Instead of devoting themselves to outward forms, Friends were eager to know the Spirit of Christ as a living presence in their lives.

Once they made this distinction between outward forms and inward substance, Friends came to some radical conclusions. As we have seen, Quakers came to recognize that the inward substance of faith is available to **everyone**. Quite explicitly, 17<sup>th</sup> Century Friends acknowledged that the Spirit of Christ was at work among Muslims, Hindus and Native Americans.

Friends also concluded that some of their fellow Christians were *only* interested in the outward forms of faith. While any religion can fall victim to legalism, Friends were particularly troubled by this rigid outlook among those who claimed to follow Jesus. How could the followers of Jesus become like the Pharisees, scrupulously following the letter of the law but knowing nothing of the Spirit? Friends came to call nominal Christians, “Professors.” That is, nominal Christians *professed* to be followers of Christ. Because they believe that the outward form of their religion (creed, liturgy, church polity) **is** the substance of their faith, *professors* are inherently unwilling to look for common ground someplace *deeper* than words. For them, there is no “deeper.”

In contrast, those who know the Spirit of Christ at work in their hearts can also find communion with one another – despite the different words or ceremonies they may use to express their faith. Those who know Christ within were called, “Possessors.”

The early Friends were critical of any faith that replaced the inward Christ with outward forms – even if those outward forms were nominally Christian. This criticism did not endear Friends to their neighbors.

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How do you perceive the relationship between Friends and the wider Christian world? Do you think Friends should continue to distinguish themselves from “Professors?” Or should we take a more conciliatory approach to our Christian neighbors?

Take five or ten minutes of silence to consider the outward forms of Christianity and the Spirit of Christ within. After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. Using only one or two words, how would you describe your own relationship to the wider Christian world?

2. When everyone has shared briefly, say more about your experience with the outward forms of Christian religion. Do you generally feel at home among other Christians? What forms have helped you? What forms have hindered your connection to the Spirit?
3. When you encounter a group of Christians (or any group for that matter), how do you discern whether or not they have made their outward forms the substance of their faith?
4. Over the years, we Quakers have adopted certain outward forms (e.g. silent worship and a distinct form of decision-making). How do we keep from turning *our* outward forms into the substance of our faith?
5. How do we “answer that of God” in a professor (who may assume that he or she knows God better than we do)?
6. How does the distinction between outward forms and inward substance influence the way you think about your own spiritual journey?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## “RANTER”

The Friends movement began during a turbulent period of English history. That country suffered the agony of civil war in the 17<sup>th</sup> Century. In 1651, King Charles I was captured and beheaded. To many people, it seemed as if the impossible had come to pass.

Throughout the middle ages, kings across Europe had claimed a “divine right” to rule. People had come to accept the prevailing social hierarchy as an expression of God’s will. When a king was *killed* by his subjects, all these assumptions were called into question. Could people *thwart* God’s will by killing a king? Or did the execution of King Charles prove that God had no interest in securing the rule of kings?

After the king’s death, it was relatively easy to imagine other radical changes in English society. A myriad of “fringe” groups appeared, each one promoting its own agenda for social change. The Quaker movement took root at this time. So did the Ranters.

The Ranters were religious radicals who believed that **every** impulse was inspired by God. If you felt an impulse to stand naked in the village square while reciting the Phoenician alphabet, then doing so was considered an act of faith. Not doing so was considered a sin (because your inaction meant you were defying God’s authority). Not surprisingly, the Ranters did a lot of strange things and greatly annoyed their neighbors.

Perhaps it is more surprising to learn that English society drew no distinction between the Quakers and the Ranters. After all, both groups claimed to hear God's authoritative voice within the privacy of their own hearts. Both groups did things that defied social conventions of the time.

Early Friends wanted to distinguish themselves from a group like the Ranters. While never losing confidence in their ability to discern God's voice within, Friends came to recognize the danger of a *purely subjective* approach to God. If our faith is *entirely* inward, then we become separated from one another. If there is no check on what we *perceive* as God's voice, we may do foolish (or even terrible) things in God's name.

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For this discussion, please reflect on what people have done in the name of God. When we think of tragedies – like the poisoned Kool-Aid at Jonestown or the attack on the World Trade Center – we may wonder, “How could those people believe they were doing God's will?” As those who seek God's guidance within, are we subject to the same errors? Why or why not?

Take five or ten minutes of silence to consider these questions. After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. As you reflect on the possibility of misunderstanding God's intent, what is a word or short phrase that comes to mind for you?
2. Has God ever asked you to do something that surprised you? Do you think the sense of being surprised would make you *more* or *less* likely to believe some inward nudge was truly the voice of God?
3. How would *you* describe the difference between Quakers and Ranters? How do *you* discern whether someone who claims to act on God's instruction is truly Spirit-led?
4. Is all faith *purely subjective*? If something is objective, does it still require faith?
5. If someone feels led to speak in meeting for worship, do you have a responsibility to evaluate whether or not their leading is genuine? Do you have a responsibility to communicate your conclusions to those who speak? What if the speaker is someone from outside your community?
7. How does the danger of mishearing the Spirit influence the way you think about your own spiritual journey?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## “SENSE OF THE MEETING”

Listening to that still, small voice within is at the very heart of Quaker spirituality. As we discussed in the last chapter, the work of listening for God’s *inward* guidance is inherently subjective. Fortunately, Quaker practice does not leave us isolated in separate one-on-one conversations with God.

Friends believe that the *same God* is at work in all people. The voice you hear speaking to your heart should harmonize with the voice I hear speaking to my heart. If we are all listening to the same God, then we should all be hearing the same message.

Imagine a group of people in the same room: each person is wearing a separate set of headphones. If these people are listening to their individual iPods, then it is unlikely that any two of them are hearing the same thing. However, if it is a room full of diplomats – each one hearing the speaker translated into his or her own language – then everyone is still part of the same conversation. As Friends, we believe that a group of people listening together for the voice of God is more like the second example than the first.

Friends have such confidence in group discernment that it is a regular part of our life together. Individual Friends contemplating a marriage or some other major decision can convene a “meeting for clearness,” inviting others to *listen with them*. Collectively, we use group discernment to know God’s guidance on those matters of business that we face as a meeting. Because we are listening together for the voice of God, we call this exercise in group discernment a *meeting for worship* for the conduct of business.

When Friends gather for group discernment, we aren’t trying to agree with one another about what we *prefer*. Rather, we work to set aside our preferences (biases, fears, etc.). We listen until we find a sense of unity in what God is saying. When we find this unity, we call it the “sense of the meeting.” Every time we find the sense of the meeting, we bear testimony to the oneness of God. This is especially true when we can remember the divisions that separated us when we started!

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For this discussion, please reflect on the Quaker process of seeking the sense of the meeting. What has been your experience in business meetings or meetings for clearness?

Take five or ten minutes of silence to consider the unity of God beneath/behind/within the diversity of our individual perspectives. After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. What is a word or short phrase that comes to mind as you reflect on your experience of seeking the sense of the meeting?
2. After everyone has had a chance to speak briefly, say more about your experience. Have you ever had seen God at work in a business meeting or meeting for clearness? Have you ever been disappointed by this process?

3. Friends tend to regard the discernment of a group as more reliable than the discernment of a single individual. What is your opinion? Are some decisions so important that they require the discernment of more than one person?
4. Often, there are individual “pioneers” who see the truth of something ahead of the group. What is gained when the individual “waits” for the discernment of his or her group? What is potentially lost by doing this?
5. Quakers expect that those who listen for the voice of God within will ultimately find unity with one another. How does this expectation inform your understanding of God? How does it influence your spiritual journey?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## **“IN THAT SPIRIT BY WHICH THEY WERE GIVEN FORTH”**

George Fox was *very* familiar with the Bible. Like most early Friends, Fox incorporates the language and the imagery of Scripture into his writing. Fox corrected those who misquoted the Bible. Even more frequently, he sought to correct those who knew the Biblical text by heart, but *misunderstood* the meaning of what they had read.

Fox understood that a person could know the Bible *as a document* without ever knowing God’s *Spirit*. In his Journal, Fox writes of entering a church building in Nottingham. From his pulpit high above the congregation, the local preacher proclaimed that the Bible was the “judge by which they were to try all doctrines, religions and opinions.” In reply, Fox cried out, “Oh, no, it is not the scriptures.” The outspoken Quaker reminded his audience that the religious authorities of Jesus’ time had claimed to act with *biblical authority* when they persecuted Christ and the apostles. Rather than embrace the authority of words on a page, Fox urged them to know the Holy Spirit, “by which the holy men of God gave forth the scriptures.”

Fox uses a similar phrase to talk about his own spiritual awakening. As we know, Fox’s *opening* did not come from reading words on a page. However, he embraces the Scripture as something very precious to him, “for I was in that spirit by which they were given forth.”

This phrase suggests a uniquely Quaker approach to the Bible. Instead of limiting ourselves to what we read on the surface, Friends can expect to engage the Bible more deeply. In effect, we can invite Abraham, Isaiah, Luke, Paul and John (et al) into dialog. With them, we can seek a *sense of the meeting* for our current circumstances. Because the Spirit that spoke/speaks through them is alive, we have more than immutable words on a page. By approaching Scripture with the expectation of dialog, we avoid the extremes of elevating the Scripture to the position of “Unassailable Law” or of rejecting it altogether.

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For this discussion, reflect on your experience with the Bible. Has the Bible been a helpful part of your spiritual journey? Why or why not?

Take five or ten minutes of silence to consider the role of Scripture in your spiritual life. After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. Using only one or two words, how would you describe your own relationship to the Bible?
2. After everyone has spoken briefly, say more about your experience with Scripture. Has your attitude toward the Bible changed over time? If so, what has contributed to this change?
3. Do you have a favorite passage of Scripture? If so, what is it (and what does this passage mean to you)?
4. What (if anything) draws you to Scripture? What (if any) barriers get in the way of your dialog with Scripture?
5. The modern reader can usually see cultural “blind spots” in the biblical authors (e.g. their attitude toward women). To what extent does Scripture challenge the blind spots of *our culture*? What are the advantaged and disadvantages of listening to the Spirit through the lens of a different culture?
6. Where would you place yourself on the spectrum of seeing Scripture as “Unassailable Law” (at one extreme) or discarding it altogether (at the other)? Does this discussion open you to approaching Scripture in a different way?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## “MEASURE”

Although it’s probably not historical, there is a great story about George Fox and William Penn. As the son of an admiral, the young William Penn frequently wore a sword. Knowing that Quakers were opposed to war, Penn asked if he should forsake this customary part of his outfit. According to the story, Fox replied, “Wear it as long as you can.”

This story is often told to illustrate the nonjudgmental way of Friends. After all, other religious traditions are happy to tell you *exactly* what is expected of you. However, it is important to realize that Fox does **not** reply, “It doesn’t matter what you wear.” Clearly

Fox anticipates that a day will come when Penn feels compelled to relinquish his sword. Fox *expects* transformation. It is the *timing* of this transformation that remains an open question.

As Quakers, we expect that people will change and grow as they spend time in God's presence. However, we know that every person's spiritual journey is *unique*. Some people make dramatic changes very quickly. Other people change more slowly. And there is no set pattern to what must change first (or second or third).

Quakers would say that God gives each one of us some specific "measure" of Light. Rather than conform ourselves to some *outward* standard of abstract perfection, we expect to receive specific guidance in the context of our relationship with God. "Measure" assumes that God is active, like a sculptor — chipping away here, smoothing out there. Changed lives do not roll off an assembly line, but take shape under the direct care of a loving God.

By remembering that our spiritual journey reflects the "measure" of Light we have received, we can hold each other accountable to growth without prescribing exactly what that growth should look like. Hopefully, this aspect of our tradition does help us avoid a judgmental attitude. Also, it should inspire us to look within for the area where God is actively working in our lives to bring about change and growth.

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For this discussion, please reflect on what it means to have a "measure" of Light. Can you identify the measure of Light that God is giving you now? Has this changed over time?

Take five or ten minutes of silence to consider the concept of "measure." After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. As you reflect on the concept of "measure," what is a word or short phrase that comes to mind for you?
2. When everyone has had a chance to speak, say more about the "measure" of Light God has provided you. To what extent is your measure unique? To what extent does your measure seem parallel to what others are hearing?
3. Having an inward measure of Light makes it rather difficult for an outside observer to know whether or not another person is being faithful. Is this uncertainty good or bad?
4. Do you feel you can negotiate with God about "what is next?" Can you, in other words, say, "I know you'd like me to change *this part* of my life, God, but I'd rather focus on *this* instead?" Is God open to this sort of spiritual haggling?
5. Having a "measure" of Light implies that no one perceives the *fullness* of Light at one viewing. What are the strengths and weaknesses of accepting the limitation of our view?

6. To what extent does this concept of “measure” express something you have observed in your spiritual journey? How does this concept impact the way you think about your relationship with God?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

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## “CONCERN”

A couple of times each week, I drive to the local post office and gather up all the mail addressed to our meeting. Like everyone else, we get our share of bills. We also get some pretty interesting commercial offers (e.g. liturgical dance robes!). And we get letters that ask us for money.

People solicit funds to protect the environment, to end domestic violence, to shelter pregnant teenagers, to house the homeless, to promote economic development in the developing world, etc., etc., etc. The list of worthy causes can seem endless. Just absorbing all this information feels overwhelming. To actually *engage* every problem feels impossible.

And yet... those who turn to the church for money tend to quote from the Gospel of Matthew. Jesus (we are reminded) taught his followers to care for all those in need as *if we were caring directly for Christ, himself*. These letters tend to imply that if we fail to donate to this particular cause (protecting the environment, sheltering pregnant teens, housing the homeless, etc.), then we are failing Christ. Talk about pressure! From this perspective, we are doomed to disappoint Christ unless we engage **every** need.

The Quaker concept of “concern” can help us move beyond the paralysis of overwhelming need. For starters, let’s remember that the fate of the world does not rest in *our* hands. We are not called to engage the world as isolated individuals, but as members in the Body of Christ. Since we are part of a larger Body, we can trust that some needs will be met by other parts of the Body. This perspective gives us the freedom to concentrate on the work we have been given to do.

When a Friend announces a concern (e.g. “I have a *concern* for coffee growers in Guatemala”), this is meant to communicate something much deeper than a vague sense of apprehension. Identifying our concern orients us to the work that God will do through us. Having a concern commits us to take some action in the name of God, but it also frees us from feeling like we have to take action on *everything*.

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For this discussion, reflect on the Quaker concept of “concern.” Take five or ten minutes of silence to consider how your sense of “concern” has shaped the way you engage the world around you. After the silence, the facilitator can open worship sharing by asking these questions (feel free to edit, omit or add questions!):

1. As you reflect on this concept of “concern,” what is a word or short phrase that comes to mind for you?
2. Do you have a sense of what God has specifically placed on your heart to do? To what extent did you have to discover this “concern?” To what extent have you “always” known what to do?
3. Does your sense of concern ever change over time? Have you ever felt “finished” with a concern?
4. How do we engage needs that fall outside our area of concern? Do we ignore them? Feel vaguely sympathetic? Take action? How do we decide what is appropriate?
5. To what extent should engaging our concern bring us joy? To what extent should we expect the work of engaging a concern to feel like toil?
6. What is the difference between a responsibility and a concern? Do we accumulate responsibilities in our life that have nothing (directly) to do with our concerns?
7. To what extent does the concept of “concern” express something you have observed in your own spiritual journey? How does this concept impact the way you think about your relationship with God?

Close worship sharing with a time of silence (so everyone can reflect on what was said). When hearts are clear, you may draw the exercise to a close.

