

QuakerCraft: Becoming the Quakers the World Needs

**Transcript of a presentation to North Pacific Yearly Meeting
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by Robin Mohr

Thank you, Gayle, and thank you Tom, and thank you to all of you for inviting me here this morning. It is a pleasure to be at North Pacific Yearly Meeting for the first time. I'm Robin Mohr, and I serve Friends as the Executive Secretary for the Friends World Committee in the Section of the Americas. About four years ago, at the Section Meeting, the clerk of the Nominating Committee got up to give her report, and present the names that were being put forward for the officers of the Section. She started with an apology of sorts for there being so many North Pacific Yearly Meeting names on the slate, but she also said something to the effect of "maybe we should be looking at what North Pacific is doing to prepare Friends for leadership in Quaker organizations." So whatever you've been doing, thank you.

As someone who was part of Pacific Yearly Meeting for a long time, I feel pretty much at home here. But preparing to come here made me reflect on the first time I came to the Northwest as a Quaker, almost 10 years ago, when it did feel like a risk to come. In 2006, my family and I came to Tacoma for the FGC Gathering, for the first time we had ever gone to that, and then on the way home, we went to Newberg, to meet for the first time a bunch of evangelical Quakers. Both of those experiences felt unfamiliar, uncertain, like I was being brave to go. But in both places I found Friends. In both places, I got to meet people I had only known online and worship with them, talk with them, eat and laugh and sing with them. In both places I had profound moments of connection. You might say I recognized them as fellow practitioners of the craft of being the Quakers the world needs. It was hard work, but it was also a life-changing, ministry-affirming, journey.

This morning we are going to talk about Quaker craft. You might have wondered if we were going to knit or scrapbook or something, but no. Later in the week, I get to spend some time with the Central Friends, and we're going to talk about some comparisons between Minecraft, the enormously popular computer game, and Quakercraft. But this morning, I'm going to start with an older definition of craft.

Liz Gates is a Quaker friend of mine, a member of Lancaster Monthly Meeting. She is an award-winning bookbinder, as was her mother before her. In her studio hangs a letterpress poster with a quote from Edith Dieler, one of the 20th

century masters of the Guild of Bookworkers. This is the picture I took of her poster. You can see why they asked me to be your speaker and not your photographer. "Craftmanship is not an academic subject, and no craft can be mastered by learning about it from a book. It is empirical knowledge that counts in producing a skilled craftsman, since craft is a practical matter. Long hours of work at the bench are necessary, repeating operation after operation, before the eye can be trained, the hand made skillful, and the mind, eye and hand co-ordinated."

I think that being a Quaker is more of a practical craft than an academic subject. Also requiring long hours on the bench, or the folding chairs, as the case may be, to coordinate the mind, eye and hand, to be skillful. We learn it partly from each other and partly from the Inward Master of Quaker Craft.

Just like other crafts, our time on the bench is the process, but it is not the end product. A book is meant to be read, or written in. A cup from the potter's wheel is meant to be filled, and drunk from, and washed, and filled again. Sitting clean and quietly on the shelf for a while does not diminish the cup, but that's not what it's for either.

So what is the process of crafting a Quaker? Obviously there are lots of books written about Quakerism, many by practicing Quakers, some old and some very recent. But the stories I want to tell you this morning are mostly not written in books. Not now, or maybe not ever. We are practitioners of a living craft, and I want to talk to you as colleagues, fellow craftsmen and women.

So take a moment right now, to introduce yourself to your neighbors, as colleagues, like you were at a professional convention. You're going to turn to a person next to you, and say your name, and your local meeting, and some piece of your Quaker credentials. For example, "My name is Robin, I'm from Green Street Monthly Meeting, and I currently serve on the Nominating Committee there" Or you could say, "I wrote a book about Quaker poetry in 1957." Or "I practice extended worship on fifth Sundays." Or whatever. Whatever is a fact about your Quaker experience. Go ahead now. All right, I feel like we're more of a team now. Like I said, we are practitioners of a living craft, and I want to talk to you as colleagues, or teammates.

Last year, the executive committee of the Friends World Committee, Section of the Americas, where I work, was engaged in the periodic exercise of strategic planning. One of the leaders of the exercise was a Friend named Noah Baker Merrill, from New England YM. Some of you may have met him or heard him speak before. But this particular morning, he asked the Executive Committee a question: what business are we in?

Now remember the Executive Committee is the official board of directors of the organization. But they are also all Quakers. Amazing individuals, all of them, but I would guess that 10 out of 12 of them have never worked in a for-profit

business. (I have, but not since I was a teenager.) Nonetheless, Noah asked them to think about the Friends World Committee and answer the question, as succinctly as possible, “what business are we in?”

He gave us an example from a case study he had read. There was this company that made environmentally sensitive paints, you know, like house paint. And in their strategic analysis, they decided that they were in the business of “happy walls.” And so everyone in their company, from the chemists to the accountants to the warehouse managers to the truck drivers could answer that question in two words, “I am in the business of happy walls,” and they could see how their work connected to that business, and how they contributed to it, and when they had to make decisions about their work, they could judge, will this make more happy walls or not?

And Noah challenged us to be that clear, and that concise, so that all of us could explain what we do in a way that other people can easily understand. Umm, we did not come up with a two word explanation for the Friends World Committee that day. If you’d like to hear more about the outcomes of our strategic planning process, I’m happy to talk more about that another time. But that question stuck with me. What business are we in? And a few months later, while I was traveling for FWCC but thinking about this talk with you today, the answer came to me in the middle of the night. I had to turn on the light to write it down. Are you ready?

We are in the business of Formation in the Vocation of Being the Quakers the World Needs. I’m going to say that again. We are, all of us, every monthly meeting, every yearly meeting, every Quaker organization, in the business of formation in the vocation of being the Quakers the world needs. Think about that for a minute. Now even though I knew then, that was what I was going to talk about, even I knew that it wouldn’t make a good poster. So I kept turning it over and over in my mind, and then I saw the craftsmanship poster on the wall in Liz’s studio and it came together. A craft guild, and any good apprenticeship program are also about formation in the vocation of being a craftsperson.

Now for those of you who haven’t made this leap with me, I’m going to break it down and unpack that phrase, word by word. What do I mean by formation in the vocation of being the Quakers the world needs?

FORMATION: Formation is a word I associate with becoming a nun. But literally it means shaping something or someone so they are “fit for purpose”, as the British say, giving it form. I can see a connection to a potter shaping and molding the clay, or an athlete getting into shape – doing the pushups that make it possible to shoot the baskets, or a construction worker building the wooden forms into which you pour the concrete that will be the stairs or the wall.

There is a lot of skill involved in doing the forming – in being the coach who knows how many laps to assign at each point in the season and for the particular team she’s got; or in being the spiritual director who know what questions to ask at different stages, or the foreman who knows when to give a more challenging project to a trainee. Just as there are the techniques, the muscles, the mind-eye-hand coordination that we develop in the process of being formed.

VOCATION: This is another word that some people associate with religious callings. But when I was in high school, “vocational” classes were practical: hands-on work techniques, like welding, or nursing, or typing. But here I do mean work that we are called to, our heart’s work, whether that is fixing people’s bike chains or praying with them in the hospital.

BEING: Quakers is something that we are, not just what we do. With proper formation in any vocation, we can’t help but be who we are. Like you know how you can tell a military man even when he’s out of uniform? That’s formation. It changes who you are, and you can’t hide it.

As another example, one of my favorite sayings about evangelizing is: No one wants to hear from you about how Jesus is a blessing in your life if they can’t see that you are a blessing in the life of the people around you. And you could substitute vegetarianism for Jesus in that line and it is still true. Right? “Nobody wants to hear about how veganism is a blessing in your life unless they can see that you are a blessing in their life.” It’s true for any cause. It’s not about what position you hold; it’s about who you are.

THE QUAKERS: I have two points to make about this. One is that it’s a plural noun. Quakers are at our best in community, where we test our leadings, where we encourage one another. If we live in an isolated place, we still have to find ways to connect with the Quaker community. Even a person who has just read about Quakers is in some mental dialogue with the writer or they haven’t yet engaged in Quakerism.

The second point is illustrated by a story that Eric Moon tells. He’s from Berkeley Meeting, and for many years he has worked for the American Friends Service Committee. I’m sure some of you know him from when he was the Brinton Visitor? So one day, Eric went to some community organizing event, where he dutifully signed in, and then moved down the registration table to pick up his nametag, and canvas tote bag, or whatever, and he overheard somebody behind him in line exclaim, as they looked at the sign-in sheet, “Oh good, the Quakers are here.” And he looked up startled, thinking “where?” And then he realized, “Oh. They mean me. Am I “the Quakers” now? Are they going to be disappointed when they find out it’s just me?” Which makes me wonder, what kind of expectations did that community have if “the Quakers” are here? And are we that kind of Quakers? How are we becoming the Quakers the world needs?

THE WORLD: This means to me that we are engaged in the world, not just shut up as contemplatives in a sterile meetinghouse. Actively doing stuff. But we are also part of the world – our meetings, our institutions, our families, are all part of “the world” – we are not somehow separate from it. Who we are and how we are at home and in the meetinghouse counts just as much as how we are at a street corner vigil or feeding starving children in Africa.

NEEDS: Ok, the last word. Needs. I just want to ask: What does the world need from us? And is that something we have to give? And what do we do if they don't match?

All right. Enough explanations. You remember what business we're in? Formation in the vocation of being the Quakers the world needs. Say it with me now, everybody: Formation in the Vocation of Being the Quakers the World Needs.

Got it? Every local meeting, every yearly meeting, every Quaker organization is in this same business. Oh sure, we have other stated goals. We have programs we run, projects we do. **But at our core, we are in the business of formation in the vocation of being the Quakers the world needs, or we are dying. And we forget this at our peril.**

Maybe some of you are thinking, *dying*? Isn't that a bit over-dramatic? I would say that at a minimum, any Quaker meeting or organization that doesn't remember this has cut off the blood supply to or from a limb or vital organ. Sure you can survive some amputations. And this is a metaphor and it only carries so far. But I'm serious. We are all in the business of formation in the vocation of being the Quakers the world needs, training to live up to that calling, or we, the Religious Society of Friends, this living craft, are dying.

So what do we do? How are we “the Quakers” the world needs now? How are we making “the Quakers?” the world needs to come? I have four suggestions for Friends:

Real formation happens with real work

Reflection on our practice informs our practice

Rhythms of rest and re-creation

Generalization and specialization

1. Real formation happens with real work

Like blacksmiths' apprentices who start out making nails, and then proceed to making their own tools before going on to other people's projects. You don't learn a craft by just reading about it.

The book of James in the Bible says, “Real religion is to reach out to the homeless and loveless in their plight and guard against corruption from the godless world.”

Because being a Quaker is more of a practical craft than an academic subject, becoming a Quaker comes from doing real service and from being in worship together. For adults or children. Convincement doesn't happen in First Day School. Or rarely. It comes from a profound experience in worship or in working together at the foodbank, or the sense of community that is intentionally built at camp. We have to practice doing Quakerism to get it.

So our meetings need to organize ourselves to have real work experience -- visiting members of meeting when they are in the hospital, organizing meals for families with new babies, setting up chairs for worship and thinking about what room layout works best, these are all part of religious education. They build the spiritual and community-oriented thoughtfulness muscles that we all need. It's harder sometimes to get a teenager or any newcomer to meeting to do them with you, but learning how to teach is also part of religious education.

Real formation comes from real work.

Being in worship – those hours on the bench – this is also a necessary part of formation in being a Quaker. No amount of first day school, or of reading about worship or prayer, can replace the actual practice – it isn't easy, but it is what works.

Make a concerted effort to get teenagers into meeting for worship when they come back from camp or yearly meeting all lit up with the Holy Spirit. We need them to bring their excitement to meeting, and they need to have some way to sustain that connection to the Spirit in between weeks at camp. Our form of worship is it. Remind them that God is here in our meetinghouse too and that they can hold their friends in the Light while they are in worship even miles apart, and that we welcome their contributions to vocal ministry. Especially if you're not a parent, offer them a ride. Offer them pizza for breakfast. Whatever they need to make it there. We need them and they need us.

Going to business meeting. Newcomers and our children mostly hear us complain about business meeting. But doing the work of the meeting makes us part of the meeting. And how many Friends do you know who have had a profound convincement experience in an extraordinary business meeting, where you really saw and felt the Holy Spirit move among us? You know who you are. And it makes you hungry for more.

Real formation comes from real work.

You've probably all heard that saying "Live up to the Light you have and more will be given." We need to live up to the Light we have been given.

A few years ago Carl Magruder from Pacific Yearly Meeting gave a talk about Earthcare at Ohio Valley Yearly Meeting. What I remember most from his speech is that he pointed out that Quakers are a people in pain. We know a lot about how we need to be changing, how our economy, our environmental practices, our forms of living need to change. We hurt because we don't do as

well as we know. Compact fluorescent lightbulbs and Priuses aren't enough. Our own hypocrisy is causing us so much pain that we are unable to respond effectively to other people's needs. We have to live up to the Light we already have. It's not that we don't know what to do. It's that what we need to do would be hard, and we don't think we can do it.

GK Chesterton said that the real problem isn't that Christianity has been tried and failed, but that Christianity has been found difficult and therefore not tried. Unprogrammed worship can be like that too. Are you living up to the Light that you have been given? Are we becoming the Quakers the world needs?

The real problem is that most people don't want to make the effort to be part of this community, in all its complicated, cozy, messy, tedious, transformative glory. Which sometimes means showing up for stuff that you're only tangentially interested in, just because your Friends are going to be there and it's important to them. And sometimes it means following leadings when we don't understand why.

In other words, it means showing up. For the programs you think you'll enjoy and the ones you know you won't enjoy. My Friend Stephen Matchett from San Francisco Monthly Meeting, many years ago from University Meeting, has made this a serious practice. He made it a priority that if something is happening at meeting, he'll be there rather than somewhere else. And it has been a blessing to the meeting and it has been a blessing to his spiritual journey.

For Friends who live a long way from a local weekly meeting, do you make it a priority to get to larger but less frequent gatherings, like this one here? Do we as a yearly meeting make it a priority to help those isolated Friends get to quarterly or half-yearly meetings?

Our traditional "learning by osmosis" doesn't happen unless we are physically and frequently present to one another, and doing our Quaker stuff together. And to have multiple, regular opportunities so that we develop the skills we need.

Real formation comes from real work.

2. Reflection on our practice informs our practice

If we are practicing our Quaker skills, reading Quaker materials is also useful. I don't want to sound like I don't think it's important, even if I think it is secondary. Reading Quaker materials at home, online, from the meeting library – these can all help us discern our vocation and to learn what others have already learned and written about – what is hard, what helps, how to take it into daily life.

And we have lots of resources nowadays. Books and pamphlets and magazines and blogs - there are Quaker writings on all aspects of Quaker life that are widely available. Both old and new, short and long, academic or homespun,

technical or warm and fuzzy. This gives us access to a wider conversation on how to be a Quaker - with Friends who went before us, and with fellow practitioners today who don't live nearby.

If you don't know of any reading that you'd like to do, ask a Friend. Most of the widely-read Quakers I know are happy to tell you what they are reading. If you read a lot, write up a suggested reading list for your meeting's newsletter. Every year, write a new one. It doesn't have to be a full-on book review, just the list is helpful.

Discussing what you've read with Friends, either in a local small group or an online community will help broaden your knowledge of what is available, help you sift through the information overload, and help you incorporate that learning into your own practice. Talking about Quaker practice, in small groups, over coffee after worship, at Friendly 8s dinners, with a friend you go to the movies with, not just formal worship sharing but honest and frank conversations.

The Thursday night study group in my long time community of San Francisco Monthly Meeting made a huge impact on my spiritual life. Some from the Quaker books we read, but mostly from the engagement with other practicing Friends. Even if it's really small. It's good for you, and it's good for the community to have this opportunity.

But reflecting on our practice doesn't only come from reading. Some of it comes from prayer and time in meeting for worship. What is God asking of you in worship? Are you feeling a nudge to spend more time in prayer? Or to be on time for worship more often? Hold your own practice in the Light during worship and listen for what God might have to say to you about it.

I have also benefited from eldering received and pondered. Sometimes, some people have a gift for speaking a word in season, for suggesting a pamphlet to read, for encouraging a timid start, or noticing a tension, or calming an impatient spirit.

When we receive those gifts of being noticed, how do we reflect on them? How do our meetings encourage this in a helpful way and restrain the unhelpful? We need to talk to others who have this gift, and learn what has been done well, and what has been hurtful in the meeting in the past. Gentle and honest conversation about our practice has the possibility of leading us directly to our Inner Teacher.

Reflecting on our practice improves our practice.

3. Rhythms of rest and re-creation

Who here knows one of the most important and popular contributions of the trade union movement to the rest of the working world? The concept of a 40

hour work week, with paid vacation and sick leave, as a way of making workers more productive in the long run.

In our spiritual lives, as much as anything else, we need to have exciting experiences and we need to set up the chore charts and pay the bills. The view from the mountaintop comes after a long climb up and before a long climb down. As a community, we need to receive the gift of enthusiasm from people who have been to the mountain top and have come back with new stories and new visions that we haven't seen. Every community needs regular infusions of excitement. But if adrenaline becomes a steady drip, that's not healthy either.

We also have to balance the family, the ministry, the paycheck, in different proportions at different times in our lives, sometimes they overlap, and sometimes they don't. Like sometimes being a mother is a completely fulfilling ministry, and sometimes it's just doing the laundry.

Sometimes we get paid for doing God's work, and sometimes we have to find the God opportunities in whatever work we can get paid for in order to pay the rent or the college tuition.

We need those rhythms of rest AND re-creation.

4. Generalization and specialization

In any field of work or knowledge, you need a broad foundation and a more focused specialty.

For example, carpenters can all swing a hammer. Some of them are cabinet makers and some are house framers, and in the course of their apprenticeship, they specialize and get better at one or the other. But they can all do some of the rest of the craft.

In any kind of medical profession, they all took anatomy and they all learned about preventing infections. Some specialize in obstetrics and some in broken bones, but they all learned a little about the other fields in their training.

For Quakers, we all need to have some experience being both minister and elder. Beyond that, we each need to grow more fully into the specific gifts we have been given in fuller measure.

Me, I can organize a great intergenerational cleaning day or an engaging religious education session, but I am not actually that good at pastoral counseling or at clerking a business session. So I do the best I can at those when it's my turn, because sometimes we all have to take a turn, AND I try to focus on doing the things I am better at, because usually the world doesn't need me to do sloppy work.

Even though we may have different gifts, we all need some basic training in pastoral care, like what not to say when you visit someone in the hospital, and we all need to know where the broom closet is and how to run the mop if we

spill something on the new meetinghouse floor. None of our meetings is big enough to specialize that closely, and it is all part of a healthy religious education.

We all need to give some attention to social justice and anti-oppression work and some attention to religious stuff. You should not spend 50 years as a Quaker, no matter when you started, without learning something about your own racism and how to overcome it, and you should not spend 50 years (or 2 years) as a Quaker without learning something about your own theology and how to articulate it.

We need a broad formation and a specialty.

Of course, different people have different preferences and different capabilities, but always high performance = high maintenance. If you want a high performance car or a high performance bike or a high performance horse, you have to commit to the high maintenance levels. I personally don't want to spend a lot of time on my car, so I have a kind of boring, low performance model. However, I am really committed to my spiritual practice, and I put a fair amount of time into it, like attending more than one yearly meeting sessions each year? Like two or three hours of meeting for worship some times? Like reading a lot of Quaker books? Like giving up extraneous dress and jewelry? And this has all made a difference in my ability to follow God's leadings. That's what I call high performance Quakerism.

I don't want this speech to come across as scolding, because I know that all of us here, we are pretty much the high maintenance Quakers already, or you wouldn't have come all this way to be here. So I address this to you as colleagues – fellow practitioners of a living craft. Are there muscles that you need to develop, spiritual, physical, compassion muscles? Do you have some muscles that are overdeveloped? Like a bodybuilder with gigantic biceps and little skinny legs? Would a stranger (or your family) recognize you as being a Quaker?

We need a broad formation and a specialty.

A couple of years ago, I heard a short speech by Colin Saxton, now the General Secretary of Friends United Meeting, but he used to be from Oregon. He said we all have to be bilingual. But he didn't mean everybody learning Spanish. He was talking about how we need to be able to speak to insiders and outsiders. To peace activists and military families. To evangelical Christians and Buddhists. To gay and straight. To blacks and whites. To generations older and younger than ourselves. Actually, his example there in North Carolina was that we have to learn how to speak NPR and NASCAR.

This is an increasingly important skill for Quakers, in our meetings, in our workplaces and our families. There's a famous parenting book called "How to talk so that kids will listen and listen so that kids will talk." I think that

effective peacemaking requires these skills. Effective education requires these skills. Effective outreach requires these skills. We need to practice cross-cultural communication, all the things that linguists and sociologists have learned about that, across the cultural divides of theology, race, class, gender, language, in our meetings and in our local communities and workplaces. How are we learning to be good listeners and effective communicators? Are we teaching that in our First Day Schools? In our yearly meeting workshops? When they're offered, do we go?

As we are gathered here for this wonderful, rich opportunity to be together with fellow Quaker craftspeople, what do you need now? What has been lacking in your formation? Have you gotten a solid overview of Quakerism as a whole? Do you know which part of our vocation is your specialty?

We can work together, this morning, and this whole week, to share the trials, the temptations and the joys of fellow practitioners. We get to be the Quakers, together. And we don't have to judge right now whether we are what the world needs, or not. We already are, but not as much as we could be, not as much as we can be if we stick together.

We are practicing a living craft. Quaker Craft is Being and Becoming the Quakers the World Needs. And just like any craft, we have to keep practicing to maintain that mind-eye-hand-and-heart coordination. We know that God is still forming us, guiding us, encouraging us with new leadings, new projects to work on. And we have to keep forming new apprentices into skilled Quaker craftsmen and women who will go on to craft things, write things, live things we never dreamed of.

At that FGC Gathering 10 years ago, there was an afternoon session to meet a local evangelical Friend who was also a blogger, Peggy Senger Parsons, now Morrison. I don't really remember what she talked about. The session was a little awkward and uncomfortable, kind of like a middle school dance, where everybody stands on opposite sides of the room, and they all really want to participate but they don't want to show it too much, and they don't really know how. But I still remember that at the end of the session, my husband asked her if she had a word for us. She got quiet, she looked around the room, and she said, "There are embers among you. Blow on them." [Blow into the microphone.] Now? Go and do likewise.

[25-35 minutes before closing]

So! What do you need now? What can we actually practice here in this room? I think there are two things, so we're going to divide up into two groups, and then we'll work in pairs.

Two groups, and you probably already know in your heart which one you should go to. One group is going to practice discernment and the other is going to practice encouragement.

- 1) Discernment – for those who just realized, I don't know what I need now
- 2) Encouragement – for those who know what they need, but it's so hard

We all go back and forth, and this is just a quick taste, but choose one. Are you going to be in the discernment group on this side of the room or the encouragement group on the other side of the room? If mobility is an issue for you, feel free to stay where you are. Everybody else, go now.

Okay. Now that you are all mixed up. Look around and find a partner, whoever's sitting next to you. For once, it's okay if it's someone you came with because we are all colleagues in this together.

I'm going to give some instructions, and then I will say go. And then you will have 8 minutes – about 4 minutes each, to follow the instructions. And when that time is over, or when you are ready, whichever comes first, we will have closing worship right where we are. And that should be about 10-20 minutes, and our clerk will close worship when he is ready, right from where he is, and then we'll have the announcements before lunch. Got it?

Okay. I'm going to give the instructions for both groups at one time. You may want to repeat this exercise with your colleagues in your home meeting, so you'll be ready. You each have a piece of paper with 4 queries on it. The discernment queries are on one side and the encouragement queries are on the other side. Make sure you are looking at the correct side.

Try to say something quickly in response to each query, even if some answers are really short and some are a little longer. Don't try to think about it too much. The first answer that comes to you is good enough. At the end, there are instructions for your partner, so leave time for that before you switch to having the other person take time to quickly answer all the queries.

Ready? Any questions?] In each pair, let's say the person closer to the left side of the room should go first. Go!

[Continue to offer timekeeping instructions as time goes on. After 10 minutes, say] It is now time to finish your conversation and join us in closing worship.

Discernment:

What part of my formation in Quakercraft has been strongest?

What have I missed?

What kind of formation does my meeting do best?

What does my meeting need now?

Partner: Ask a follow-up question and wait for the answer before you begin answering the queries.

After the second person answers their follow up questions, sink into closing worship.

Encouragement:

What is one way I am succeeding in living up to the Light I have been given?

What do I need encouragement to continue or go deeper or farther out in my Quakercraft?

How could my meeting encourage me?

What is one way I could encourage someone in my meeting?

Partner: Offer an encouraging word or prayer. Let a few seconds go by to let it sink in before you begin answering the queries.

After the second person offers their encouraging word or prayer, sink into closing worship.

Robin Mohr is Executive Secretary of Friends World Committee for Consultation, Section of the Americas. Robin has written extensively about convergent Friends and about her own struggle to blend motherhood and ministry on her blog at robinmsf.blogspot.com.

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For a complete transcript of this presentation, see: GIVE URL GIVE URL GIVE URL.

