

## PARTE VI -- APÉNDICE

### CAPÍTULO 1 --BIBLIOGRAFÍA ANOTADO (En Inglés)

(for further reference to Friends faith and practice)

- Abbott, Margery Post A Certain Kind of Perfection (Wallingford, PA: Pendle Hill, 1997) 305pp. An anthology of liberal and evangelical Quakers reflections on the call to holy living.
- Anderson, Paul N. and Macy, Howard R., Eds. Truth's Bright Embrace (Newberg, OR: George Fox University Press, 1996) 356pp. Offers interpretive essays about Quaker faith and practice by a couple dozen Quaker leaders from across America.
- Bacon, Margaret Hope. As the Way Opens (Richmond, IN: Friends United Press, 1980) xiv, 132pp. The story of Quaker women in America, reflecting their equality with men before God and their contributions as pioneers in expressing themselves in public and in social reforms for more than three centuries.
- Barbour, Hugh and Frost, J. William. The Quakers (Richmond, IN: Friends United Press, 1988) 434pp. An interpretive history of the Quaker movement, with greatest emphasis upon developments within the United States. A biographical dictionary of former Friends leaders in the United States is a helpful feature.
- Barbour, Hugh and Roberts, Arthur O., Eds. Early Quaker Writings (Grand Rapids, MI: Eerdmans, 1973) Good source material from seventeenth century Quaker writers.
- Barnett, Paul W. Why Am I a Quaker? (private printing, 1970) 118pp. A series of discourses on basic doctrinal teachings treated in the context of evangelical Friends concerns and substantiated by Scripture references.
- Bond, John L., ed. Friends Search for Wholeness (Richmond, IN: Friends United Press, 1978) xiv, 186pp. A compilation of articles by twelve authors who believe that Christian living demands both faith and works.
- Brock, Peter The Quaker Peace Testimony (London, U.K.: Sessions of England, 1990) A documentation of peace efforts between 1660 and 1914, written by a Canadian pacifist scholar.
- Cooper, Wilmer A. A Living Faith (Richmond, IN: Friends United Press, 1990) 217pp. A historical study of Friends' beliefs through the eyes of a leading twentieth century scholar in the Conservative tradition, and the envisioning dean of Earlham School of Religion.
- Elliott, Errol T. Quakers on the American Frontier (Richmond, IN: Friends United Press, 1969) 434pp. A carefully researched history of westward migrations, settlements, and developments of Friends on the American continent; includes 24 illustrations and 11 informative appendices.

- Freiday, Dean, ed. Barclay's Apology in Modern English (Newberg, OR: Barclay Press, 1991, Fifth Printing, 1998) 465pp. A translation of Barclay's classic work into 20th century English.
- Hall, Francis B., ed. Friends in the Americas (Philadelphia, PA: Friends World Committee, 1976) 130pp. An updated edition of American Quakers Today, setting forth the history and basic concerns and activities of fourteen segments of Quakerism to be found in the Western Hemisphere.
- Hamm, Thomas D. The Transformation of American Quakerism (Bloomington, IN: Indiana University, 1988) This is a study of the changes in worship and community among "Orthodox" Friends from 1800-1907.
- Hinshaw, Seth B. Walk Cheerfully, Friends (Greensboro, NC: North Carolina Yearly Meeting, 1978) viii, 152pp. The essential optimism of the Quaker faith as seen by Quaker willingness to move a "step or two ahead" for the sake of consistency in living out their convictions; includes anecdotes of a humorous nature.
- Ingle, H. Larry. First Among Friends (London, U.K.: Oxford Press, 1994) This biographical study seeks to put George Fox into the context of his times, using historical rather than theological analysis.
- Jones, T. Candy, Ed. The Power of the Lord is Over All: The Pastoral Letters of George Fox (Richmond, IN: Friends United Meeting, 1989) 530pp. A collection of George Fox's epistles. A topical arrangement, with titles, helps make Fox's pastoral letters more accessible to the modern reader.
- Kelly, Charles M. A Little Apology (Newberg, OR: Barclay Press, 1964) 81pp. A condensation of Barclay's Apology..., setting forth the gist of his fifteen doctrinal propositions.
- Kenworthy, Leonard S. Quakerism (Dublin, IN: Prinit Press, 1981) vi, 215pp. A study guide on the Religious Society of Friends, giving a historical review for each of four centuries, six chapters on distinctive features of Quakerism, and five chapters on other aspects of Quakerism.
- King, Lauren A. The Way You Believe (Newberg, OR: Barclay Press, 1991) 82 pp. Thoughts on the nature of faith and how it correlates with reason, by a distinguished Quaker Professor at Malone College.
- Kingrey, David W. and Willcuts, Jack L. Team Ministry (Newberg, OR: Barclay Press, 1980) xi, 128pp. A model for today's church, set forth in an exchange of letters between Dave and Jack, based on their experiences at University Friends in Wichita, KS and Reedwood Friends in Portland, OR.
- London Yearly Meeting. Christian Faith and Practice in the Experience of the Society of Friends (Richmond, IN: Friends United Press, Reprint, 1973--first printed in London, 1960, with

minor corrections in reprints to 1972) n.p. Fifteen chapters, setting forth historical statements which are amplified by extracts--many non-British--totaling 677 in all.

Maack, Elaine A. Biblical Teachings of Evangelical Friends (Haviland, KS: Friends Bible College, 1980) vii, 138pp. A study book in Quaker doctrine, presenting those views held by evangelical, pastoral Friends; with Scripture references and numerous quotations from writers of the 17th, 19th, and 20th centuries.

Macy, Herman H. What About the Ordinances? (Newberg, OR: Barclay Press, 1955) 40pp. A presentation of the positive teachings of Friends about the one baptism and spiritual communion, using Scriptural support.

Penn, William. No Cross No Crown (Richmond, IN: Friends United Meeting, 1981, 1989) 156pp. Edited by Ron Selleck. A classic of devotional thought from the founder of Pennsylvania.

Punshon, John. Portrait in Grey (London, U.K.: Quaker Home Service, 1984) A short and interpretive history of the Quakers by a leading British scholar, recently serving at Earlham School of Religion.

Roberts, Arthur O. Drawn by the Light (Newberg, OR: Barclay Press, 1993) 241pp. Autobiographical reflections by a contemporary Quaker minister and college professor, offering insights about Christian faith and practice.

Roberts, Arthur O. Messengers of God (Newberg, OR: Barclay Press, 1996) 197pp. The Sensuous Side of Spirituality. Helpful reflections upon contemporary culture and how to find Biblical faithfulness in loving God with body, soul, and mind.

Roberts, Arthur O. The People Called Quakers (Newberg, OR: Barclay Press, 1997) 32pp. A useful summary of Friends beliefs and practices.

Russell, Elbert. The History of Quakerism (New York: The Macmillan Co., 1942) 586pp. A scholarly history of Friends in England and America.

Selleck, Linda B. Gentle Invaders (Richmond, IN: Friends United Meeting, 1995) 312pp. A sympathetically interpretive account of Quaker women educators and racial issues during the American Civil War and its reconstruction period.

Snarr, D. Neil and Smith-Christopher, Daniel L., Eds. (Richmond, IN: Friends United Meeting, 1994) 266 pp. Essays about Quaker faith and practice, by several Quaker leaders.

Trueblood, D. Elton. The People Called Quakers (New York: Harper & Row, 1966) 298pp. A study of Quaker ideas and how they have developed in three centuries of Friends history.

----- What Future for Friends? (Philadelphia: Friends World Committee, 1970) A report of the St. Louis Conference, "a gathering of concerned Friends"; position papers by Everett

Cattell, Dean Freiday, and Lorton G. Heusel and the reactions of six Quaker leaders, two to each paper.

Willcuts, Jack L. The Sense of the Meeting (Newberg, OR: Barclay Press, 1992) 179pp. Edited by Susan Willcuts Kendall. A compilation of Jack Willcuts' editorials for 27 years as published in the Northwest Friend and the Evangelical Friend magazines.

Willcuts, Jack L. Why Friends Are Friends (Newberg, OR: Barclay Press, 1984) 96pp. Some convictions that shape the lives of Friends.

Williams, Walter R. The Rich Heritage of Quakerism with Epilogue by Paul Anderson (Newberg, OR: Barclay Press, 1987) 326pp. A picture of Quakerism from its beginnings to 1986; it stresses the principles of the Friends from an evangelical viewpoint, describing their contributions in many fields; includes 3 maps, 11 illustrations, 5 appendices.

**CAPÍTULO II -- ACADEMIAS EN LA JUNTA ANUAL DE KANSAS (EFC-MAYM)  
(EN INGLÉS)**

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

**Special Notes**

a) Named for Stephen Grellet; main building (26x36) completed 1881 for \$1,400; burned in 1895. First tuition from .35 to .50 per week; had a boarding hall.

b) Initial financial aid from English and eastern Friends; tuition from \$5 to \$8 for each of three 13-week terms. Closed because of indebtedness.

c) Special bell cast in the east with name and date. Closed by small enrollment.

d) Classes held in meetinghouse until 1906; benefited by \$25,000 endowment from D.H. Dillon will. Closed by depression of 30's and migration of many Friends.

e) Enrollment 200 plus in 1900; offered college preparatory, Latin scientific, normal, and commercial courses; owned by corporation. "The Friends Association."

f) Offered college preparatory, general academic, and business courses, also music and painting. Visions of a polytechnic institute using water power not realized.

g) Began classes in vacant store building; \$1,500 subscribed by Philadelphia Friends. Academy Hall used for church services until 1905. (See Friends Bible College.)

- h) Named for Stella Howard, first teacher of subscription school. Began classes in tabernacle tent. College prep course; industrial department added in 1911.
- i) Built in shape of cross from pines felled by Galveston storm 9-8-1900. Southwest wing completed in 1902; assembly room also used for church services.
- j) Named for Laurence Kersey who donated land; building was 24x40; two dormitories built later. The Fellows stressed projects and temperance deputation.
- k) Fowler M M established to give school official connection; teachers, quarters on second floor; school rooms used for church services also.
- l) "Brain child" of Nixon and Minnie Rich; closed because of World War I. Walsh Q M not set up in this area until 1929.

**CAPÍTULO III -- ARTÍCULOS DE INCORPORACIÓN (así como están en inglés)**

**RESTATED ARTICLES OF INCORPORATION**

**OF THE**

**MID-AMERICA YEARLY MEETING  
OF THE SOCIETY OF FRIENDS**

**(Formerly the Kansas Yearly meeting of the Society of Friends)**

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

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

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

**FIRST:** The name of this corporation shall be:

**MID-AMERICA YEARLY MEETING OF THE SOCIETY OF FRIENDS**

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

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

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

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

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

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

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

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

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

- a) The payment of all existing debts of the Mid-America Yearly Meeting of the Society of Friends.
- b) After payment of such debts, all remaining assets and obligations shall be turned over to such qualified and tax exempt charitable organizations as are recognized by the United States Internal Revenue Service as tax exempt charitable organizations and which are deemed by the Trustees as those through whom the charitable, educational, missionary and religious purposes of the Mid-America Yearly Meeting of Friends could best be realized.
- c) Any interest of the Mid-America Yearly Meeting of the Society of Friends in any real or personal property which is terminable at the will of any party shall be distributed to any tax exempt Christian organization designated by the Trustees and for its continued use in meeting such charitable, educational, missionary and religious purposes as have been hereinbefore defined as the purposes of the Mid-America Yearly Meeting of the Society



of Friends, provided, however, that such distribution shall have the approval of the other individual.

**IN TESTIMONY WHEREOF**, and pursuant to direction of the general membership taken on the 11th day of August, 1978, we have hereunto set our hands and affixed the seal of said corporation this 1st day of November, 1979.

/s/ Robert L. Davis, President and Trustee  
/s/ Billy D. Warner, Secretary and Trustee  
/s/ Philip S. Whiteman, Trustee  
/s/ Leatha R. Hein, Trustee  
/s/ Ronald Ross, Trustee

Filed for Record, November 29, 1978

Jack H. Brier,  
Secretary of State

### **CERTIFICATE OF AMENDMENT**

Name of corporation: Mid-America Yearly Meeting of the Society of Friends

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

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

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

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

We further certify that the amendment was duly adopted in accordance with the provisions of K.S.A. 17-6602, as amended.

In Testimony Whereof, we have hereunto set our hands this 22<sup>nd</sup> day of September, 2000.

/s/ Edward C. Hutson, Chairman of the Board of Trustees  
/s/ William A. Wells, Secretary

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

RETURN: Mid-America Yearly Meeting  
2018 Maple  
Wichita, KS 67213



THE STATE OF KANSAS

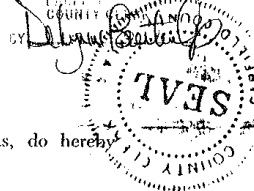
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STATE OF OKLAHOMA  
COUNTY OF DELAWARE

OFFICE OF SECRETARY OF STATE  
JACK H. BRIER • SECRETARY OF STATE

MAR 27 3 23 PM '96

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To all to whom these presents shall come, Greeting:

I, JACK H. BRIER, Secretary of State of the State of Kansas, do hereby  
certify that the following and hereto attached is a true copy of

RESTATED ARTICLES OF INCORPORATION  
OF  
KANSAS YEARLY MEETING OF THE SOCIETY OF FRIENDS  
CHANGING THE NAME  
TO  
MID-AMERICA YEARLY MEETING OF THE SOCIETY OF FRIENDS

FILED:

November 29, 1978

STATE OF KANSAS }  
MONTGOMERY COUNTY, } SS Fee \_\_\_\_\_  
This instrument was filed for record on the  
5 day of July, A.D. 19 94 at  
2:00 o'clock P.M. and duly record-  
ed in book 412 on page 91  
J. BURTON Register

Original Compared With Record

STATE OF KANSAS  
SPRINGFIELD COUNTY }  
FILED FOR RECORD AT  
DEC 1 1978

Original Compared  
With Record

4 15365  
BETTY L. MCCART  
REGISTER OF DEEDS



the original of which is now on file and a matter of record in this office.

IN TESTIMONY WHEREOF:

I hereto set my hand and cause to be affixed my official seal.

Done at the City of Topeka, this twenty-ninth day of

November A. D. 19 78

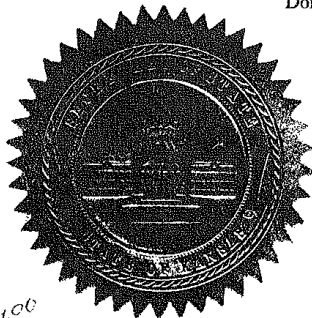
JACK H. BRIER  
SECRETARY OF STATE

By

ASSISTANT SECRETARY OF STATE

Form No. 252 CU

101



4.00  
January, 01

## **CAPÍTULO IV -- GUIANZA SOBRE IMPROPIEDADES**

(Aprobado el 28 de julio de 2000 por la Iglesia Evangélica Amigos-Junta Anual de Mid-América)

La Iglesia Evangélica Amigos - Junta Anual de Mid-América, como parte del cuerpo de Jesucristo reconoce oficialmente que toda la gente es creada en la imagen de Dios y que debe ser tratada con dignidad y respeto. Más específicamente, reconocemos que el acoso de cualquier miembro por causa de raza, género, origen nacional o discapacidad no se va a tolerar. Usted tiene el derecho de no tolerar ningún menosprecio que sea racial, sexual, étnico o de cualquier otro tipo. Además usted no tiene que tolerar ningún avance sexual, o chistes, comentarios o sugerencias, fotos explícitas o cualquier conducta que sea verbal o física que constituye acoso. Toda definición de acoso sexual debe incluir las leyes locales.

En el caso de violaciones de la declaración anterior, o mala conducta financiera (esto es, mala administración de los fondos de la Iglesia, una Mesa Directiva, la Junta Anual o una organización auxiliar), u otras formas de conducta impropias para un cristiano, o el mantener creencias contrarias a las doctrinas cristianas tradicionales o a la Fe y Práctica, se ofrecen las siguientes pautas.

El proceso normal para resolver ofensas o agravios entre los cristianos se basa en el estándar establecido por Mateo 18: 15-22. Este procedimiento se basa en ese proceso.

### Investigación Inicial

Si alguien tiene evidencias en apoyo de impropiedades por parte de una persona en servicio o en función de liderazgo, se pondrán en contacto con la persona o el comité de supervisión de la oficina de la iglesia u organización. Si no hay ninguna persona ni comité que de supervisión, entonces, ponerse en contacto con el Presidente de la Junta Anual.

El Presidente informará a la Mesa Directiva de Ancianos que esas denuncias han sido presentadas y serán investigadas para determinar sus méritos, incluyendo el involucramiento del acusado conforme el Presidente o el Consejo de Ancianos lo vean conveniente.

### Investigación Formal

Una vez que la Junta de Ancianos (o el comité de supervisión) haya comprobado que la acusación es formal, el Presidente de la Junta Anual (o de la iglesia local) se reunirá con el acusado para informarle sobre la investigación oficial. El acusado tendrá la oportunidad de responder oficialmente acerca de las acusaciones del Presidente y de la Junta de Ancianos. Si el acusado se siente falsamente acusado y puede proveer evidencia para apoyar eso, de una manera satisfactoria con la Junta de Ancianos, el asunto será eliminado.

### Disciplina, Restauración

Mas si la persona acusada concuerda en que las acusaciones son verídicas, la Mesa de Ancianos (o supervisores) recomendarán el curso de acción a tomar. Si las acusaciones son menos severas, la Mesa de Ancianos (o supervisores) diseñarán un plan de disciplina/ restauración junto con la persona acusada. Este plan puede incluir, pero no será limitado a: un período de prueba, suspensión con goce de sueldo, o suspensión sin goce de sueldo (donde aplique).

Si los cargos son bastante serios, la Mesa Directiva de Ancianos (o cuerpo de supervisión) puede recomendar o mandar que sea removido de la posición y decidir qué tipo de paquete de terminación (si es aplicable), si alguna, se le puede ofrecer. (¿Uso de su tiempo de vacaciones? ¿Tiempo pagado por su tiempo de vacaciones? Etc.)

Si la razón por la acción contra el acusado es por conducta ilegal, el asunto será reportado inmediatamente a las autoridades apropiadas para su acción.

Todas las juntas oficiales del Presidente y la Mesa Directiva de Ancianos (o el cuerpo de supervisión) con el acusado deben ser debidamente registradas con una acta. La junta de negocios de la iglesia local o el Cuerpo de Representantes de la Junta Anual tienen el derecho final para aprobar la acción disciplinaria que se debe tomar.

#### Derecho de Apelación de Acciones Disciplinarias:

Los acusados tienen el derecho de apelar a la Mesa Directiva de Ancianos para retener su puesto de empleo (si se aplica) o para quitar cualquier restricción impuesta sobre su empleo. La oportunidad para la apelación será condicionada por la sumisión a las instrucciones de la Mesa Directiva de Ancianos (o cuerpo de supervisión) durante el proceso de apelación.

El objetivo último de la disciplina no es castigar al ofensor o exigir la retribución, sino restaurar la comunión entre el creyente y Dios. Así que una vez que la Junta Anual (o iglesia local u otro cuerpo) haya tomado y aprobado la acción, el acusado puede ser referido a su congregación local para el proceso de restauración espiritual (si corresponde).

El objetivo final de esta guía es proteger la integridad, así como la autoridad espiritual y moral de la posición de ministerio.

## CAPÍTULO V-FORMULARIOS DE MEMBRESÍA

Suplimos los formularios que se encuentran en las siguientes páginas para que se copien y se usen. También existe un paquete de membresía oficial que se puede solicitar de la oficina de la Iglesia Evangélica Amigos – JUNTA ANUAL DE Mid-América.

EFC-MAYM OFFICE

2018 W Maple St

Wichita, Kansas 67213

**PETICIÓN POR  
LA TRANSFERENCIA DE MEMBRESÍA**

Este documento Certifica que

\_\_\_\_\_

quien quisiera transferir a

\_\_\_\_\_

IGLESIA Y DIRECCIÓN

\_\_\_\_\_

es un miembro activo con nosotros y lo (la) encomendamos a su Confraternidad Cristiana

Por parte de \_\_\_\_\_ Iglesia Amigos,

\_\_\_\_\_

DIRECCIÓN

y por acción oficial tomada el \_\_\_\_\_.

FECHA

La transferencia será oficial a la presentación oficial  
de este certificado.

\_\_\_\_\_, Presidente

FIRMA

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Reconocido el día \_\_\_\_\_

por \_\_\_\_\_

PRESIDENTE                      FECHA

de \_\_\_\_\_

IGLESIA

## Solicitud de Membresía en la Iglesia Amigos

Habiendo aceptado a Jesucristo como mi Salvador personal, y habiendo tenido la experiencia del nuevo nacimiento (Juan 3:5-8) a través de la fe en la sangre expiatoria del Señor Jesucristo, y habiendo considerado favorablemente las doctrinas y prácticas de la Iglesia Evangélica Amigos-Junta Anual de Mid-América, y deseando estar asociado con aquellos de la misma preciosa fe en la Comunión Cristiana -- Yo por la presente solicito la membresía de la iglesia.

Apreciando los privilegios y bendiciones que los cristianos tienen en asociación con los demás en la iglesia de Jesucristo por ser sagrados y preciosos, reconozco que hay una comunión y asociación sagrada. Creo en la iglesia que provee un afectuoso cuidado de pastores y ancianos, la enseñanza de la Santa Palabra de Dios y la inspiración útil a la adoración en grupo.

Entiendo que la membresía en la iglesia implica una obligación de mi parte de apoyar su interés por:

1. Vivir una vida coherente y piadosa.
2. Asistir a los servicios regulares y anunciados a menos que sea obstaculizado por una razón que puedo dar conscientemente a mi Señor y Maestro.
3. Contribuir sistemáticamente al presupuesto de los gastos como el Señor me prospere.

Yo creo que estoy en armonía con las doctrinas de la religión Cristiana enseñadas por la iglesia, y, si en algún momento me doy cuenta que conscientemente ya no puedo trabajar en armonía y comunión con la iglesia, yo me retiraré tranquilamente y solicitaré que mi nombre sea eliminado de la membresía.

Firma \_\_\_\_\_

¿Es usted ahora miembro de otra iglesia? \_\_\_\_\_

Si es así, ¿Dónde? \_\_\_\_\_

Fecha de Nacimiento \_\_\_\_\_ Soltero/a \_\_\_\_\_ Casado/a \_\_\_\_\_

Nombres y Apellidos \_\_\_\_\_

Dirección \_\_\_\_\_

Ciudad: \_\_\_\_\_ Estado \_\_\_\_\_ C.P. \_\_\_\_\_

Teléfono \_\_\_\_\_

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### RECOMENDACIÓN A LA JUNTA DE NEGOCIOS

La Mesa Directiva de Ancianos en unión acepta al solicitante y presenta su nombre para la membresía a la Junta de Negocios que se realizará

\_\_\_\_\_ Iglesia Amigos

Fecha \_\_\_\_\_

Presidente de la Mesa Directiva de Ancianos

## CERTIFICADO DE MEMBRESÍA

A \_\_\_\_\_ Iglesia Amigos  
en \_\_\_\_\_.

\_\_\_\_\_  
NOMBRE(S)  
e hijos menores,  
\_\_\_\_\_

y miembros asociados,  
\_\_\_\_\_  
\_\_\_\_\_

deseando que su membresía sea traspasada a su junta. Con esto certificamos que \_\_\_\_\_  
es(son) miembro(s) en buena condición y así lo(s) encomendamos a su cuidado cristiano y  
confraternidad.

De parte de \_\_\_\_\_ Iglesia Amigos, hecho  
por \_\_\_\_\_ este día \_\_\_\_\_ de  
\_\_\_\_\_, de 20\_\_\_\_\_.

\_\_\_\_\_, Presidente

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## RECONOCIMIENTO DE TRANSFERENCIA

A \_\_\_\_\_ Iglesia  
Amigos: Con esto certificamos que hemos recibido y aceptado el certificado de membresía  
enviado por ustedes por parte de

\_\_\_\_\_  
\_\_\_\_\_

Por parte de \_\_\_\_\_ Iglesia Amigos, cumplido  
este \_\_\_\_\_ día de \_\_\_\_\_, 20\_\_\_\_\_.

\_\_\_\_\_, Presidente



## CARTA DE MEMBRESÍA

A \_\_\_\_\_ :  
IGLESIA

\_\_\_\_\_  
NOMBRES

nos informó que \_\_\_\_\_ desea(n) unirse en membresía con la \_\_\_\_\_  
\_\_\_\_\_ denominación de Cristianos y solicita(n) una carta declarando su  
buena participación en la iglesia.

CON ESTA CERTIFICAMOS QUE \_\_\_\_\_ miembro(s) activo(s) de esta  
iglesia y como tal le encomendamos a su cuidado cristiano. Favor de afirmar su recepción de este  
documento por devolver a nuestro correspondiente el certificado completado y firmado. Esta  
carta será cancelada si no está presentada dentro de seis meses desde la fecha de envío.

Firmado por dirección y de parte de la Iglesia Amigos \_\_\_\_\_ que se  
junta en \_\_\_\_\_, el \_\_\_\_ de \_\_\_\_\_, de 20\_\_\_\_.

\_\_\_\_\_, Presidente

\_\_\_\_\_, Dirección

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A \_\_\_\_\_ Iglesia Amigos,  
\_\_\_\_\_, Presidente

ESTA CERTIFICA QUE \_\_\_\_\_  
ha/han sido recibido(s) como miembro(s) de \_\_\_\_\_ Iglesia  
por \_\_\_\_\_.

Firma \_\_\_\_\_

Título o Puesto \_\_\_\_\_

Dirección \_\_\_\_\_  
\_\_\_\_\_

## CARTA DE RECOMENDACIÓN A LA CONFRATERNIDAD

A \_\_\_\_\_ Iglesia:  
Pastor \_\_\_\_\_:  
\_\_\_\_\_, miembro(s) activo(s)  
ha/han expresado su deseo de afiliarse con su congregación sin traspasar su membresía y así le  
encomendamos \_\_\_\_\_ a su confraternidad cristiana y amor en esa relación.  
Este no transfiere su membresía. De parte de la Iglesia Amigos \_\_\_\_\_.

\_\_\_\_\_, Presidente  
\_\_\_\_\_, Dirección

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A \_\_\_\_\_ Iglesia Amigos:  
\_\_\_\_\_, Presidente

Hemos recibido el certificado para membresía afiliada enviado por ustedes este \_\_\_\_ de  
\_\_\_\_\_, de 20\_\_ y por lo mismo hemos recibido \_\_\_\_\_ a la membresía afiliada. Por  
parte de la Iglesia \_\_\_\_\_, en junta en \_\_\_\_\_  
el día \_\_\_\_\_ de \_\_\_\_\_, de 20\_\_\_\_\_.

\_\_\_\_\_, Presidente  
\_\_\_\_\_, Dirección

## CERTIFICADO DE MEMBRESÍA AFILIADA

Fecha \_\_\_\_\_

Este certifica que \_\_\_\_\_, ha declarado su fe en las doctrinas principales de los Cristianos Evangélicos, ha sido recibido como miembro afiliado por \_\_\_\_\_ Iglesia Amigos.

Como tal, él/ella tiene el privilegio de participar en los negocios de esta junta y ser nombrado(a) a cualquier oficio aunque retiene su membresía en otra denominación evangélica.

Se entiende que él/ella reconocerá y cumplirá con la obligación de asistencia regular en los cultos, en el apoyo activo y moral de la iglesia y su obra, y en ofrendas generosas para su programa económico. Esta membresía se puede terminar por su discreción de él/ella.

\_\_\_\_\_, Presidente

## CERTIFICADO DE MEMBRESÍA ASOCIADA

Este certifica que \_\_\_\_\_ ha sido registrado como Miembro Asociado de la Iglesia Amigos \_\_\_\_\_ una iglesia local de la “Evangelical Friends Church – Mid America Yearly Meeting,” el día \_\_\_\_\_ de \_\_\_\_\_ de 20\_\_\_\_.

\_\_\_\_\_, Presidente

Fecha de Nacimiento \_\_\_\_\_, Pastor