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Sponsored by the Quaker Theological Discussion Group

The purpose of the Quaker Theological Discussion Group is to explore the meaning and implications of our Quaker faith and religious experience through discussion and publication. This search for unity in the claim of truth upon us concerns both the content and the application of our faith.

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Editor's Page

In place of an editorial, a favorite theologian will summarize my feelings about prayer, and a favorite statesman will express my thanks to God for the prayerful support that my wife and I have had recently from many people, describable denominationally only under a great variety of Christian labels.
D. F.

WHAT IS PRAYER?

- It is . . . not easy:
- To know what prayer is and how it happens.
- To overcome a feeling of existential disorientation
 - the feeling that prayer is nothing but auto-suggestion.
- To believe it is meaningful for a miserable creature to talk into the endless desert of God's silence.
- To grasp that the word "Father" is not the projection into the infinite of childish subjective concepts, which aim at a pre-rational domination of his existence; but is authorized by a God, who, working in everything, liberated his creatures to his own freedom and love.
- To do more than understand all this theoretically.
- To realize it existentially, both before and after prayer, along with the renewal of all the natural prerequisites of meditation — the evocation of the deepest levels of our humanity.
- To achieve all this necessitates —
 - innumerable efforts, experiences,
 - and new beginnings.
 - Karl Rahner, S.J., *Belief Today*
(New York: Sheed & Ward, 1967), p. 76.

A 1953 PRAYER

- For all that has been — Thanks!
- To all that shall be — Yes!
 - Dag Hammarskjöld, *Markings*
(New York: Knopf, 1970), p. 89.