

1. Theme: Re-envisioning religious education as lifelong spiritual formation.

Group Members: Margaret Cooley, Mike Green, Brent bill, Marcel Martin, Irene McHenry.

Briefly describe the ministry you see to address this opportunity:	How will the work of this ministry specifically benefit those it serves? How will it improve skills, knowledge, or spiritual deepening?	What compelling language can be used to attract participation?	What resources will be needed? Be as specific as possible – numbers of staff, volunteers, budget size, etc.
Living Quaker faith and invitation to transformation.	Living into the spiritual depth of everyday life. Transforming ourselves, our faith communities, the world. Learning to live well with awareness of the sacramental nature of all life. Strengthening: daily practice, listening, devotional readings, spiritual storytelling, service, accompaniment. Help through the seasons of life. Connections of surrender, faithfulness, shared values, belonging.	Holy – istic Integrated, journey, invitation, cycles, exploring. Transformation: transformative community. Experiential. Reclaiming the richness of spiritual language.	All the resources exist; they need to be packaged, curated. Resources need to be designed with attention to how they can be delivered and easily used.

Please list assets available: names of friends, funding sources, gifts in kind.	What else will help to increase participation?	What are potential collaborative arrangements among Quaker meetings and organizations?	How can online tools be used?
People resources: Marcel's book, publication's committees in monthly meetings, imagination, everyone from the FTC consultation 2014. Money resources: Shoemaker, Obadiah. Organizational resources: Baltimore yearly meeting, School of the Spirit, Holy texts.org, QSP, FGC-Couples Enrichment, yearly meetings.	Pilot project in a variety of locations with a variety of models. Modules with different levels of engagement. Multiple entry points. Stories of success. Retreats. Smart phone apps. Small groups within meetings to be spiritual pioneers for the work.	School of the Spirit (regional and modulated); Baltimore Yearly Meeting and Philadelphia Yearly Meeting spiritual formation programs; Friends schools; Friends Council on education; Woodbrooke; collaboration around publication; QSP; online open source input; FGC gathering and Quaker retreat centers collaborate in programming, calendars, etc.; Earlham School of Religion. FAHE. Couples enrichment.	A delivery system for individuals and meetings. Podcasts, webinars, blogs, Facebook, downloadable texts, Moodle, QED X, Quaker Speak.

Small-group Reports - Theme: Re-envisioning religious education as lifelong spiritual formation.

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	How might this ministry be scaled for very wide use and participation?
<p>“we don't need any help”. Resistance to anything “top – down”. How to use the resources. Technology issues.</p>	<p>Ongoing evaluation and revision: act - plan - reflect. Online maintenance. Human interface with meetings.</p>	<p>Offer a smorgasbord of components with a living thread throughout. “ you don't ever let go of the thread” – William Stafford. Modules – podcasts that can function independently. Individual, small group, whole yearly and monthly meeting.</p>

2. Theme: Hungering for deeper worship

Group Members: Beckey Phipps, Ellie Caldwell, Eric Evans, Jackie Stilwell, Sue Reagan.

deep worship=

we ache for it; intimacy with God
 see or feel spiritual currents
 feel corporate body sink deeper
 feels covered, surprising, miraculous.
 Surrender – given over what's in the way
 known with outspoken messages
 presence experienced
 options: encouraging individual spiritual practices
 spiritual accountability
 understanding corporate worship
 elders holding the meeting and welcoming
 everyday community

eldership=

all are engaged in encouraging each other to faithfulness, and mutual accountability
 naming and nurturing gifts (acknowledging, celebrating)
 providing spiritual hospitality
 praying for worship/meeting
 transmitting the faith and practice.

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deepening worship, eldership in the meeting because it encourages faithfulness.	Shifting our culture so that everyone is engaged in actions that deepen worship.	Language that describes eldership that is: affirming, inviting, loving, inclusive. What resources will be needed? Videos to foster curiosity stories easily communicable/accessible descriptions, invitations and queries programs/workshops/consultations downloadable tools for meetings volunteers/curators/facilitators money for web work, videos, tools and staffing	

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<p>existing Quaker organizations (and emerging work! E. G. John Watts) articles, Pendel Hill pamphlets, books workshops/gatherings, already existing FGC online resources many, many already engaged in encouraging eldership/spiritual nurture.</p>	<p>Inviting language defining terms in friendly/inclusive ways making buddies/mentors available various modes for transmitting faith and practice creating and sustaining enthusiasm by sending friends back to their meetings</p>	<p>Materials, programs, sharing what we know: School of the Spirit, Ohio yearly meeting conservative, QLSP, Quaker centers (Pendle Hill, Ben Loman, etc.) combined programs, brief one-day retreats: Friends Journal, yearly meetings, Quaker schools, Friends Council on Education, FAHE, John Watts</p>	<p>Sharing stories central place to find resources online tools to connect friends and their meetings with seasoned companions online multi-entry and multistep curriculum.</p>

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	How might this ministry be scaled for very wide use and participation?
<p>Language with emotional baggage/religious hierarchy (inclusive definitions) resistance to change (patience and repetition) ongoing learning technophobia apathy about worship – getting friends excited about worship and its benefits it's hard to be spiritually accountable.</p>	<p>Volunteer coordination program coordination distributing information widely directory resource persons</p>	<p>How's the worship and community life how might this ministry be scale for very wide use in participation? Broad outreach – not just for ministry and counsel events were everyone is invited online accessibility..</p>

3. Theme: Reaching out to and welcoming seekers and a broad diversity of people

Group Members: Vanessa, Holly, Laura, Allison, Sharon, Christina.

Core values/foundation:

in order to be welcoming, we invite meetings (core faith communities) to be clear about what is core face faith versus culture/practice parenthesis clear message) and then intentional about which practices to keep and why. Reflective of who we are at the moment – continuing revelation – re-examine often.

This is essential to be able to enact different practices, forms of worship, and community that might be more inclusive.

Clear and loving boundaries and expectations

importance of meeting people where they are/multiple doorways in.

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<p>certification/training program for faith communities to be welcoming and meet people where they are. As we welcome new people, it is important to discern what is core to our faith and what is culture, so we can be clear about our caring boundaries and expectations. Includes annual consultation, networking events, and travel teams (like Quaker quest)</p>	<p>Our meetings already want to be welcoming but often struggle. This program will give them the skills that they have lacked. The program would help meetings discern what is core and what is culture that is what is faith and what is practice, how to address conflicts, and tapping into spiritual hunger outside our meeting (a people to be gathered) understanding them at the demographics of the community.</p>	<p>Spiritual hospitality, radical inclusivity, transparency, core versus culture, faith versus practice, spiritual hunger, diversity</p>	<p>staff (2 to 3 FTEs?), Volunteers – geographically diverse; (scale of quick request) please list assets available: model programs from other denominations, model of Quaker quest, best practices in meetings.</p>

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	Sharing success stories, online tools, volunteer-based.	Organizations like Pendle Hill Ben Loman, QPS, etc. Quaker schools and camps.	Information on the web, sharing best practices, portal for meetings, online trainings.

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	How might this ministry be scaled for very wide use and participation?
Money, aversion to conflict and to clarity; some meetings don't want to change or grow.	Ongoing consulting/support for meetings; mentoring; regular reminders to revisit/check-in; survey.	

4. Theme: Supporting meetings to create identities as spiritual communities

Group Members:

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using the metaphor of a wheel and the landscape through which it travels, facilitate the meeting in telling the story of its spiritual journey – past, present and future.	Defined/recognize the ways they are a spiritual community. Deepen spirituality and connectedness through sharing stories of the spiritual journey of the meeting and the individuals within it. Help them get to know one another in that which is eternal. Envision meeting's future as a spiritual community that meets the hopes of the individuals within it. Bring together the future vision.	Storytelling... Weaving our personal stories with the stories of the meeting to create a tapestry.	must be a team effort. Two traveling ministers trained and equipped with effective process to help meetings tell their stories. Travel costs/released friends costs copying, photography for scrapbooks, projector. Large wheels. Assets available: meeting pays for part of the program.

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	Make concerted effort to engage all who are part of the community. Materials and examples of other meetings stories. Testimonials, word-of-mouth.	Stories share through Quaker Life, Western Friend, Friends Journal. Yearly – regional – quarterly meetings.	Quaker cloud; online framework for constructing and sharing stories – multimedia.

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	What criteria might be used for evaluation?	How might this ministry be scaled for very wide use and participation?
Meetings ability to pay for program varies handled through financial aid; technical infrastructure costs/investments.	Scheduled follow-up; availability of presenters for questions, etc.; oversight by nurturing ministries.	Creation of a product to share electronically. Self reporting on impact of program on meeting.	Cloud – stories, tools, methods all online.

5. Theme: Welcoming families into the whole life of the meeting

Group Members: Ed, Dennis, Katherine, Christie, Maia, Chris.

<p>Briefly describe the ministry you see to address this opportunity:</p>	<p>How will the work of this ministry specifically benefit those it serves? How will it improve skills, knowledge, or spiritual deepening?</p>	<p>What compelling language can be used to attract participation?</p>	<p>What resources will be needed? Be as specific as possible – numbers of staff, volunteers, budget size, etc.</p>
<p>empowering multigenerational ministry in the meeting. To reach this end we propose a tool that provides pathways each addressing the range of meeting variables (such as size and interest) by providing queries and best practices gleaned from meetings across quicker to him. The practices will help meetings consider the actions and changes needed to be more accessible and grounded in spiritual formation. Welcoming is a continuous process, from the first day one steps in the meeting to 20+ years later.</p>	<p>The care relationship between meetings and families will be such that parents can be present and kids have a meaningful place. There is a commitment by the whole meeting to children and families. Increases likelihood of families staying in the meeting because all members will be fed and feel connected. The challenge of including different people with compassion is a practice that can be spiritually deepening.</p>	<p>"integration"</p>	

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<p>Philadelphia yearly meeting is learning how to do this well on the yearly meeting level. model: IKEA – very welcoming and inclusive on many dimensions without demands on those it serves model: Republican campaign center – literal lines on the floor offering a decision tree and making it easy to see the options that fit with the needs.</p>	<p>start by gathering best practices and successes from monthly meetings so that they have a foot in the game include a piece of the project-- a seasoning session or more for the meeting to give them more opportunity to be prepared to participate fully. Show example of successes in meetings.</p>	<p>Meetings – We’ll glean best practices and successes from meetings</p>	

<p>What are some potential roadblocks and how can they be handled?</p>	<p>What kind of ongoing support would be helpful?</p>	<p>How might this ministry be scaled for very wide use and participation?</p>
<p>Project is potentially all embracing and therefore too unwieldy. Alternatively, if the scope is too small it will obviously be missing important aspects. Language – always language. We use words that strike negative cords and then they don't want to engage. Use lots of different words. People don't want their patterns disrupted even when they believe they do. Ease into changes, starting the smaller ones. Tell meetings of this danger and asked them to affirm they are willing to go there.</p>		

6. Theme: Reconsidering the meaning of Membership in the RSF

Group Members: Katrina McQuail, Chuck Schober, John Spears and Henry Freeman

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<p>a listening ministry for the membership process using queries. Potential options: traveling ministry, local spiritual stories, online community engagement.</p>	<p>Benefits: sharing of personal stories, sharing the fire, exploring queries, understanding the complex nature of people's relationship to membership. Practice of doing clearness and learning through repetition and others experiences. Increase strength of the membership process, deep in the meeting community, learn historic practices for membership and reasons for it, learn the current practices and reasons for them.</p>	<p>Join the fire membership as meeting renewal membership is living water. Invitation: the opportunity to share your experience Is membership necessary or is God enough? Membership: building or barrier? Deal breakers – what would disqualify someone from being a Quaker?</p>	<p>Web resources: Moodle hardware, software, training. Staff and volunteers (number depends on scale – Pilot) travel funds is necessary training inquiries development educational packet – pull from existing materials.</p>

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mentorship from Quaker organizations, i.e.: Woodbrook. Friend and meeting hospitality frequent flyer miles grants/funds/donors shared/donated web hosting partner/mentorship with traveling ministries program.	targeted/personal invitations (phone, in person, mail) food and companionship fun social media engagement communicate value of participation goals/take away. Topic has meaning: correct framing.	Use of all existing Quaker organizations to disseminate invitation to engage in process. Pre-existing events/gatherings – provide programming.	Social media: Facebook Twitter YouTube LinkedIn online course framework online resources and materials: webpage/blog, disseminate findings.

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	What criteria might be used for evaluation?	How might this ministry be scaled for very wide use and participation?
"Why us? we're fine." – Ain't broke mentality – work on the idea that we can always go deeper, to better, grow and learn. Fear, ego: create safer space to share working with meetings to get authentic place. Meeting tensions, politics	Documentation and gathering best practices. Publicity and ongoing invitations to engage. Financial and time evaluation and evolution of queries.	Change in number of clearness committees for membership clarity is a community membership means to them baseline data on membership numbers. Follow-up at the time after. Quality – deepening spirituality meeting versus increased numbers. How might this ministry be scaled for very wide use in participation? Easily. Start with pilot to fail fast and learn and change in real time	

7. Theme: Building loving community

Group Members: Robin, Simon, Jonathan, Emily, Mary, Elaine.

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<p>build capacity of meetings to uncover the love of God and love for each other using the spiritual practice dialogue (like couple enrichment for meetings)</p>	<p>Built love and loving relationships in our meetings: Deepen tender listening authentic and respectful speaking prophetic witnessing to the possibility of transformation respond to the reality of conflict recognize Spirit working in community enable us to be Quakers in all realms of our life.</p>	<p>How does love prosper among you? Fall in love with your meeting Matthew 18, Corinthians 13.</p>	<p>Workgroup to develop program workshop manuals: include queries and exercises money staff time to rollout program people trained to lead trainers of trainers and facilitators please list assets available FTC couple enrichment model models from alternatives to violence program, Quaker quest, AVP, CMR, NYM conflict transformation committee couple enrichment leaders love that friends have for their meetings. what else will help to increase participation? Raising self-assessment awareness – create a tool for meetings. Presented as a way to address practical problems faced by meetings. Integrate skills training into other programs. Pilot program with testimonials for advertising. What are potential collaborative arrangements among Quaker meetings and organizations? Introductory workshops at yearly meeting sessions North American ministries of France United meeting friends will committee for consultation Britain yearly meeting: Woodbrook.</p>

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			YouTube video demonstrations and teasers manual and other resources available online social media to advertise use social media to build a network of support for facilitators.

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Translation of models and contexts complacency in meetings denial of need (not knowing what's possible) time – busyness money	Community of volunteer facilitators tech support for developing and publishing print and online resources staff time commitment ongoing funding ongoing workgroup	Love – o – meter revisit queries a year later satisfaction of meeting facilitators and meeting participants number of workshops held and post data regarding feelings of inclusion meeting’s wider engagement with local community.	Regional trainings of facilitators from meetings standardized curriculum with culturally relevant options workshop at the gathering enough money to do it well.

8. Theme: Living a deeper daily life using spiritual tools and daily spiritual practice

Group Members: Arthur, Bob, Deborah Shaw, Elaine Emily, Marty Grundy.

<p>Briefly describe the ministry you see to address this opportunity:</p>	<p>How will the work of this ministry specifically benefit those it serves? How will it improve skills, knowledge, or spiritual deepening?</p>	<p>What compelling language can be used to attract participation?</p>	<p>What resources will be needed? Be as specific as possible – numbers of staff, volunteers, budget size, etc.</p>
<p>create committed covenant groups that meet regularly to encourage participants hence the daily spiritual practices to bring us to the refiner's fire and provide ongoing mutual accountability. The refiner's fire shows us those parts of ourselves that are out of alignment with love that enables us to be transformed. Accountability includes support, encouragement, and admonition. Our intention is to be open to transformation so that, with grace, we will become changed ourselves and thus enabled to go for forth as patterns and examples, walking cheerfully and answering that of God in everyone.</p>	<p>Transformed lives lead to transformed meetings which can become demonstration models of the new social order – the "Kingdom" Jesus taught.</p>	<p>We search for words that people within and without the Friends can hear that are not watered-down euphemisms. Some suggestions include: are you yearning for a vital experience of the Divine? Join the movement to find the light within and follow it with us. Hungry for meaning in your life? Join this group because it will make life more rich and meaningful.</p>	<p>At least one person with spiritual maturity, vision, encourage in each group how-to manual PDF list of spiritual practices (and bibliography) contact person if needed for help.</p>

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<p>Bob Runyan volunteers to draft a manual. Marty Grundy, Deborah Shaw, Arthur Larrabee, and Elaine Emily offered to critique and edit it. Other assets the group can draw upon: existing models spiritual formation program of Baltimore yearly meeting, Philadelphia yearly meeting, Lake nearly yearly meeting, etc. Epistles and letters of earlier Friends. Existing electronic infrastructure. Traveling ministries program and new meetings project to publicize it. Ben Lohman, Wollman Hill, Pendle Hill – potential weekend "tastes" Friends in retirement centers as potential seasoned volunteers to provide email or phone resources.</p>	<p>To increase participation in these groups: personal invitation, word-of-mouth, articles and friends journal, Western friend, Quaker life, Kendall Hill pamphlets, yearly meeting and monthly meeting newsletters. Online tools: to publicize groups as face-to-face or electronically available electronic groups: one model could be small, closed, email or Facebook groups to email weekly one struggles, defeats, victories, and joys. Another model could meet by conference call or Skype encourage young adult friends to connect an ongoing level of accountability. To increase participation in our local meetings: these groups can change lives and strengthen meetings which will attract people who are hungry. Corporate discernment of shared cord values of our experiences/beliefs would help us to be able to talk about Friends. Built into the program the expectation of weekly corporate silent waiting worship.</p>	<p>Workshops, websites, written materials. These groups can electronically include Friends from other branches and those geographically dispersed groups can be used by any Friends or non-Quakers.</p>	

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	What criteria might be used for evaluation?	How might this ministry be scaled for very wide use and participation?
<p>Roadblocks of potential destroyers: betrayal of confidentiality, Judgmentalism, unwillingness to be vulnerable, mental health issues, stuck at an intellectual level, bogging down in theological notions, naysayers, too wide or fluid a range of expectations, too wide a spectrum of spiritual maturity. These can be handled by careful discernment. Be clear at the beginning about expectations and accountability. Offer sample session first. Trust God that the gifts that are needed will be provided.</p>	<p>Available seasoned friends via email or phone. Continuing Quaker education such as School of the Spirit, Pendle Hill, Ben Lomond, Woolman Hill, yearly meeting and monthly meeting retreats, traveling ministries program, way of the spirit, etc. Online such things as Quaker Studies (Salem quarter of New England yearly meeting), Britain yearly meeting's "Becoming Friends", Woodbrooke web. New meetings project: Power tools.</p>	<p>You can tell a vibrant meeting because friends love one another and the love and joy and serenity spill out into the larger world. The group is a success when meetings are increasingly enlightened. Build in evaluation of each session: " was the Spirit palpably present today?" Are we challenging the "principalities and powers?"</p>	<p>By its very nature it is easily replicable, easily accessible electronically.</p>

9. Theme: Reaching toward the primacy of the light

Group Members: Deborah, Matilda, Allison, Kathy.

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<p>Collect and disseminate our stories of faithfulness, of yielding to the light, especially in relation to our business meetings and other aspects of corporate life.</p>	<p>Reflecting on and sharing our own stories helps us mine the depths of our Quaker experience. Stories are a very effective teaching tool that revealed how and why; they service models the transcend the limits of language.</p>	<p>Sharing stories of faithfulness guiding queries: -tell the story of a time when your meeting or Quaker body has yielded to the light -describe a time when conflict was transformed into unity -have you ever experienced the melting of individual wills in the crucible of corporate discernment?</p>	<p>Coordinator or coordinating committee access online support and resources possibly video, audio, paper publishing</p>

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	<p>Local and regional meeting storytelling may generate interest</p>	<p>Possible gathering workshop taken play working group.</p>	<p>YouTube to disseminate stories online sharing space to gather and disseminate stories</p>

What are some potential roadblocks and how can they be handled?	What kind of ongoing support would be helpful?	What criteria might be used for evaluation?	How might this ministry be scaled for very wide use and participation?
<p>Stories might not adequately reflect the spiritual depth of our tradition. Response: careful duration of submissions. use of guiding queries for the stories themselves. We need to get permission upfront for dissemination stories.</p>	<p>Ongoing technology support. Grounded, effective committee.</p>	<p>Usage data. Whether it generates compelling, inspiring stories that stand the test of time. More spirit led practice in our corporate lives.</p>	<ol style="list-style-type: none"> 1. Adults share their stories in first day school. 2. Video recordings of stories for wide distribution 3. broad solicitation of stories. 4. Workshops with professional storytellers who could help people mine and shape 5. panel presentations stories 6. audio recordings

10. Theme: Developing online education; using new media

Group Members: Erica Mitag, Laura Melly, Jen Karsten, Kristin Clougherty, Chris Pifer, Chel Avery

<p>Briefly describe the ministry you see to address this opportunity:</p>	<p>How will the work of this ministry specifically benefit those it serves? How will it improve skills, knowledge, or spiritual deepening?</p>	<p>What compelling language can be used to attract participation?</p>	<p>What resources will be needed? Be as specific as possible – numbers of staff, volunteers, budget size, etc.</p>
<p>commitment to monitoring, recommending, implementing (training), and evaluating emerging technologies that benefit the connecting and projecting Quaker faith and practice. Method: discernment process of what products work for home, when, how and for what benefit.</p>	<p>connecting: intra-Quaker wider Quaker voice projecting: outreach providing pounds: teaser, beginning, intermediate, advanced. Offering scalable, measurable model. Provides best practices: in learning through technology; in using technology to inform, inspire, create dialogue, build capacity, attract. Example: healthy friends meeting wheel.</p>	<p>Repair meeting: online communities of learning/support; assurance that it will use Quaker practices; building capacity – youth engagement. Outreach: experience in technology; peace/Celts shall witness (not explicitly Quaker); building off of shared histories (example: civil rights movement, peaceable actions); storytelling individual friends: belonging, behaving, believing. Both outreach and individual friends involve transformation, experience and technology.</p>	<p>After need this established: through discernment that includes youth voice staff and volunteers responsible for implementation, evaluation, recommendations. Require expertise and technology, ongoing maintenance, supervising modality implementation. These would be needed as staff skills. Example contracted labor for online course development, and facilitation. Income possible from course offerings or partnership with Pendel Hill or others. Cost for training of meetings, and facilitators.</p>

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<p>desirable characteristics: awareness of grassroots and organizational efforts to date (example: Quaker cloud and Moodle) passion for emerging technologies, commitments/expertise in education (especially experiential), care about intra-- extra quicker access and opportunities. Funding sources: Quaker organizations Shoemaker fund Roundtree etc. Corporate pro bono services (example: Apple, Microsoft, friends Center) revenue stream: subscription, advertising by non-Quaker organizations.</p>	<p>Eagerness to involve youth more relevance of this project will wide variety of Quaker concerns and interests</p>	<p>Goal: to collaborate with as many Quaker organizations as possible, especially: Quaker colleges, possible tech conference at Pendel Hill, Earlham school of religion.</p>	

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<p>Adopting new tools means change – change management and inertia are challenges. Speed of implementation – if too slow, missed opportunities and cost implications. Limited buy-in would limit ability to scale effectively.</p>	<p>Formal long-term (five-year) partnerships with clear expectations (e.g. friends center model) culture change – greater comfort with centralized resource management is necessary for large enough buy-in. Authority to “curate” sufficient ongoing investment of resources</p>	<p>Product/service: usage statistics, imagine friends journal article, serve as a model for other nonprofit/religious organizations, are we serving highest priorities of parties involved, meeting broad strategic goals. Broader coalition: measure allocation of resources, using existing content versus creating new, our organization's able to implement new technology faster.</p>	<p>Provision of service: monthly meetings in the United States and Canada; schools and other organizations; global?. Challenge: drinking from the “fire-hose” of technology: new efficiencies gained by centralizing this effort. Web technology with sufficient resources scales naturally.</p>

11. Theme: Rethinking the Meeting Itself as Spiritual Formation

Group Members:

1. Spiritual deepening tool [target audience]	2. Benefits to those served	3. Compelling language	4. Resources needed
Quaker StoryCore	Inspiration and knowledge to Friends, potential newcomers, and the general public; skills and deepening to those involved in project and production	Let our lives speak; See web write-up for NPR StoryCorps	USE Henry Cadbury Scholarship at Pendle Hill for Friend to initially organize, begin
Rack cards [MM]	Knowledge and potential deepening to those accessing the cards or website; skills to producers	Plain Speech on . . . ' [selected topics]	Volunteers to collect, write; means to edit, approve; website posting, print distribution
Spiritual audits [MM]	Deepening for meetings using these audit queries	Where is the Life within the Meeting; How can Love be nurtured among us; Where are the blocks to love; Understanding of Friends' terms, practices, etc. (e.g., Anchor vs. Clearness comm.); Ministry, Ministry support; Recognizing gifts	Same
Spiritual allergy test [MM]	Self-reflection and potential deepening for users	What canst Thou say about hearing or using " . . . " (e.g., God, Obedience, Surrender, Commitment, Community, Vocal Ministry (instead of "Worshipping the Silence"))	Same
Naming gifts [MM programs]	Affirmation and better self-awareness in self and others of gifts and opportunities	Did you know, you have a gift for . . . ? When you do XXX, I/people feel YYY; as a result, ZZZ happens	A rationale and examples of exercises to discern and communicate gifts
Recording Friends with Gift of Ministry [MM]	Acknowledgement of gifts; deepening opportunities for recorded Friend and others	-	Cooperation of Monthly Meetings
Religious Ed programs [MM]	Deepening, knowledge of self and history of the RSoF; potential teaching skills	Life-long spiritual growth and learning	People committed and experienced, with past success
Visiting other Meetings, Friends [MM, Friends]	Deeper knowledge of other Friends, Meetings; added cooperation, collaboration	Let's renew an old custom, tried and true -- Friends visit Friends!	General promotion targeting willing Friends and Meetings
Regional field secretaries [YM; FGC]	A needed resource (like an expanded FGC Traveling Ministries pgm.) to meet meetings "where they're at" in deepening spirit and Quaker communities	Light Beyond the Bushel; Share the Wealth; Each One Teach One	Organizational support provided by seasoned Friends
Solicitation of Ministries and emerging Ministries from Monthly Meetings	<i>[little discussion of this, not sure what to add in this row]</i>		

FGC Consultation on Spiritual Deepening

1. Spiritual deepening tool [target audience]	5. Assets available	6. Increasing participation	7. Potential collaborators
Quaker StoryCore	<u>Content</u> : Millions of examples in Friends' lives <u>Model</u> : NPR Story Corps, Nat'l Library of Congress Archives <u>Contributors</u> : F/friends; Graduate and Master- level students	Needs a good organiza-tional plan and easy way for Friends to participate plus financial support and a way to get the results 'out' so more will come and speak; use NPR model	Seasoned F/friends and those who "get it" -- a great opportunity to get out the word!
Rack cards [MM]	Existing pamphlets, tracts, writings	Make cards and website visually attractive; keep costs low; offer a rack	Quaker writing group (name??); Quaker publication; Friends interested, led
Spiritual audits [MM]	Same	Send to MMs (Presiding clerk; Ministry and Worship clerk)	Same
Spiritual allergy test [MM]	Same	Send to MMs (Presiding clerk; Ministry and Worship clerk); include in Quaker Quest materials	Same
Naming gifts [MM programs]	Spiritual Formation program material (e.g., PhYM SF website, other available resources)	Develop exercises as examples; send to MMs; comment on practice in Quaker Quest	PhYM and BYM Friends who know, use this and know trainers
Religious Ed programs [MM]	Spirit	Address resistance to doing so	Yearly Meetings
Visiting other Meetings, Friends [MM, Friends]	Beth Collea, Melinda Wenner Bradley, others	Needs inspired leadership and vision to communicate effectively; plus models for small MMs	? Other spiritually-oriented groups??
Regional field secretaries [YM; FGC]	Old, known custom; references to good effects in existing literature	Do by pairs when possible; have MMs exchange info on upcoming events	Yearly Meetings; Quaker publications; FWCC
Solicitation of Ministries and emerging Ministries from Monthly Meetings	Model after FGC's Deb Fisch, Michael Wajda	Needs modest but adequate funding and well-selected Friends; could be a boon!	FCNL? AFSC?
		Needs thoughtful framing of program and thoughtful within-MM discernment	

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Quaker StoryCore	Could be audio only or add some videos. Could supplement with stories, photos of non-living Friends	Cost/use Cadbury scholarship then fundraising; Friends' modesty/ use good interviewers
Rack cards [MM]	See above	Wealth of print materials already in Meetinghouses/ provide or sell racks
Spiritual audits [MM]	Probably best to avoid online application	None seen
Spiritual allergy test [MM]	Could be part of broader website if framed well	None seen
Naming gifts [MM programs]	Appropriate for an essay, with exercise examples	Just caution to use appropriately, avoid over-simplification and too-frequent use
Recording Friends with Gift of Ministry [MM]	Probably best to avoid online application	MM resistance, may be well placed
Religious Ed programs [MM]	Imagine the possibilities	Small MMs with few children/ must fit their situations
Visiting other Meetings, Friends [MM, Friends]	Good if limited access to a listing of basic characteristics and needs/interest of MMs	Everyone is so busy/ best if visitation around a given program or theme
Regional field secretaries [YM; FGC]	Lots of resources could be on line, to refer to and utilize, as needed	Cost/ Perhaps some cost-sharing by YMs, FGC, Meetings, other RSoF groups?
Solicitation of Ministries and emerging Ministries from Monthly Meetings		MM resistance, may be well placed