

# **Youth Ministry Task Force Meeting Minutes – March 9-11, 2007**

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## Meeting Participants

### Task Force Members:

**Bill Sinkford** – UUA President, Consultation Co-Convener

**Megan Dowdell** – Former Youth Trustee, Consultation Co-Convener

**Judith Frediani** - Director of Lifespan Faith Development

**Sarah Eskrich** – Local Youth Rep.

**Tom Rylett** – Canadian Youth Rep.

**Beth Dana** – UUA Youth Ministry Associate

**Jesse Jaeger** – UUA Youth Programs Director

**Hannah Stampe** – GLBPTTQQI Youth Rep.

**Jova Vargas** – YRUU Youth Rep.

**Sean Jones** – YRUU Youth Rep.

**Julian Sharp** – Youth Trustee on the UUA Board

**Rev. Shana Lynngood** – UUMA Rep.; Minister, All Souls Church in Washington DC

**Rachel Davis** – DRUUMM Youth Rep.

**Tera Little** (not present) – UUA Lifespan RE Consultant for Pacific Southwest District, LREDA Rep.

### Also In Attendance:

**U.T. Saunders** – Facilitator

**Rek Kwawer** – UUA Youth Office Assistant, Notes

## Thursday, March 9, 2007

### → Welcome, Chalice Lighting

Shana Lynngood leads an opening worship/centering.

### → Check-In

### → U.T. Saunders (facilitator) welcomes everyone and reviews the objectives of this meeting

U.T. shares a change theory concept: certain number of agents of change need to exert disproportionate effort before returns will be seen. During this time, uncertainty and doubt that the change will be realized at all can lead to anxiety, which can cause agents of change to inadvertently sabotage their own efforts. U.T. also offers a maxim from the annals of organization behavior: “you don’t really understand an organization or institution until you try to change it.” Later, we will talk about our measures of success.

### → Review feedback about balancing spiritual development with ethical/moral development

The feedback was that we’ve been talking about meeting the spiritual needs of youth, but what about the ethical fulfillment of youth? There is a need to develop both in conjunction. The task force agrees that this may be a gap in the way we have discussed youth ministry. There is a belief that spiritual development without a justice-seeking component can lead to narcissism (and the other way around, that justice-seeking without a spiritual component can lead to arrogance).

Youth are particularly sensitive to right and wrong, and developmentally are especially attuned in terms of moral sensibility, and want/care about justice and fairness.

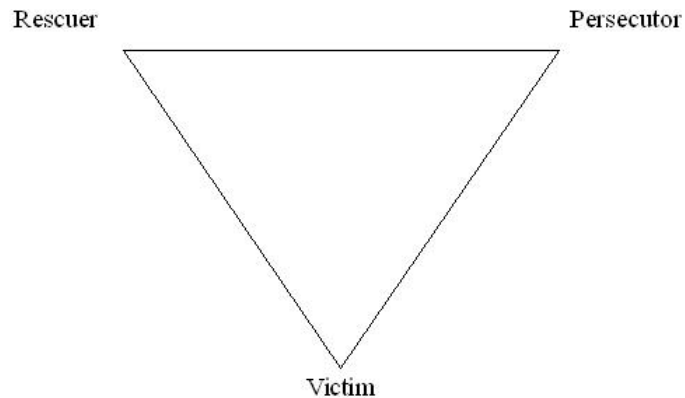
U.T. discusses the idea that the capacity for morality is hard-wired into humans in the same way as the capacity for language.

### → Revisit the Wheel of Life as it relates to youth empowerment, moral development

U.T. discusses the Wheel of Life model, which the February 2005 Convocation explored in-depth. This model represents life as a wheel comprised of twelve departments, and although all of these departments are always active, each is highlighted chronologically as we progress through years of living. We traverse the wheel in 28 year cycles at increasingly complex levels. At the core of the wheel is a vertical axis called the Power axis, and a horizontal plane called the Consciousness axis. Life is an ongoing interplay between these two. At one end of the Consciousness axis is the development of ‘Self or Self-concept’ and on the other end, is ‘Relatedness to Others.’ On one end of the Power axis is ‘Self-esteem’, and the other end is ‘Responsibility’ or more literally the ability to respond. Responsibility includes finding ways to contribute to the community, a contribution that is rewarded in turn by that community. Work and Career are central to this domain.

The roots of the compound word Responsibility are ‘response’, which is to choose; and ‘ability’, which is ‘power’. In this framework Responsibility is ‘the power to choose.’ According to this framework responsibility differs from accountability, in that one can be responsible in a situation despite not being accountable for the results. In addition, responsibility is not synonymous with control. Responsibility is simply the power to choose. With this model, power is a birthright. We always choose. In fact, we do not have the option of not choosing. It is merely a question of owning, or not, the choices made and the results they produce.

When choices we make do not turn out the way we hoped, there is a tendency to shift the locus of responsibility elsewhere. If and when that shifting becomes a dominant pattern in life, one can begin to think of oneself as being at the effect of life, a victim of life, rather than a source of life. The result: a psychological victim. Once this way of being is firmly in place, it is only a matter of time that such 'victims' find or create a complementary role, that of a persecutor. Once the victim-persecutor dynamic is in play a third role eventually emerges, that of a rescuer. The triangle below represents this web of relations. It is born of feigned powerlessness that effectively ensnares each of the role incumbents.



It is important to be mindful that this model is focused on power from a psychological perspective rather than a social, political or economic perspective, although there may be an overlap. This model may help with how we think about empowerment, in general, and youth empowerment, in particular. Too often we tend to think of empowerment as giving power or facilitating power to the powerless. It is important to understand that people have power already. Affirmation at the bottom end of the Power axis releases and gives healthy expression of power at the Responsibility end of the axis.

Our AR/AO/MC work focuses on the socio/political/economic system. Youth empowerment focuses on a psychological framework.

Empowerment = unleashing the possibilities already in people and allowing people to have self-esteem. What if youth operated from the fundamental belief that they are a source of life? We are interrupting the system that tells them otherwise.

**Activity:**

Form youth-adult pairs and talk for 15 minutes. Think of a relationship with a youth or an adult in which some aspect of the relationship would be likely to change in a favorable direction if you took responsibility in the relationship differently. What might your behavior look like if you took responsibility differently?

**Reflections:**

- Fluidity of the roles in the triangle.

- There is an ongoing interplay between “thrown-ness” and choice. Thrown-ness is the condition of finding oneself thrown into a situation. That part isn’t in our control, but from that point forward we have choice. We cannot, however, make choices independent of our thrown-ness. It’s the expansion of consciousness that expands the use of personal power to choose.

## → Articulating Definitions of Youth Ministry and Youth Empowerment

The Task Force divides into two groups – one to revisit the youth ministry working definition and one to revisit the youth empowerment working definition. The groups use the feedback from district gatherings as a basis for discussion and revision.

### **Youth Ministry Working Definition**

Feedback about this definition has been very positive.

#### Revised Working Definition (for the Summit):

Unitarian Universalist youth ministry is a collaboration between youth, their families, and adults to create authentic, anti-racist, anti-oppressive and multicultural communities which empower and support:

- The spiritual, religious, and ethical development of youth grounded in Unitarian Universalist identity
- Mutual love, respect, and trust between and among youth and adults
- Relationship-based ministry and peer support
- A youth-driven ministry of justice that calls all of us to live out our values in the world.

Like all ministry, ministry with youth is the responsibility of the whole congregation and the whole community.

“The great end in religious instruction...is not to make them see with our eyes, but to look inquiringly and steadily with their own.” – William Ellery Channing

\* Anti-racist and anti-oppressive communities are ones in which individuals actively work against individual and institutional racism and oppression while striving for safe, welcoming, and radically inclusive communities. The language of “anti-“ is used to emphasize the prevalence of oppression in the world. It is our calling as people of faith to actively dismantle oppression in Unitarian Universalist communities and the world at-large.

### **Youth Empowerment Working Definition**

This definition received a lot of feedback, so the working group focused on the bigger picture rather than on specific word changes.

Things to consider:

- Meaningful representation in governance/power to vote/youth have a say in what effects them
- The public square: connecting youth empowerment to anti-oppression and social justice work that we do

- Social services/support: different ways for youth/adult partnership. Needs to be a way to serve youth that might not be in paired decision-making: how to capture times when there wouldn't be equality in decision-making
- Validating youths' role in leading or shaping their own spiritual journey
- Recognizing youth ministry not as a means to an end, but an end in itself.
- Discussion about whether adults in UUism are afraid of providing spiritual leadership to youth: there is a difference between offering experience and ideas, and telling youth what to do / giving youth free reign.
- The Youth Ministry group said that the language around "source of life" should go into Youth Empowerment. There's the source of life, the source of their life, and a source of life. Different meanings for each.

Revised Working Definition (for the Summit):

Youth Empowerment is a covenantal practice in which youth are recognized and affirmed as full and vital participants in the life of our shared faith community.

This covenantal practice is based on:

- Mutual love and trust between youth and adults, between youth and youth, and between adults and adults.
- An encouragement for all to grow in freedom and responsibility.
- The participation of youth in all decision making that affects them\*, including worship, resources, and programming.
- Direct, open, and honest communication expressed with love and respect.
- Respect and support for the role of youth as mentors to children, youth, and adults.
- Opportunities for youth to strengthen confidence and self-identity, build collective voice and community, and realize a more robust expression of themselves.
- Opportunities for youth to bring their talents, skills, insights, and energy to act as agents of social change, justice, and service.
- Recognition that youth ministry is an end in itself, and an essential part of our collective history, present, and future.

\*In different decision making contexts, ultimate authority may rest with youth themselves, with adults, or with an equitable youth/adult partnership.

Concerns with this working definition:

- Who decides what decisions affect youth? Do the youth decide this, or do the adults?  
Possible alternatives/additions to this language:
  - Youth participation in all decision making
  - Youth participation in all decision making that affects them, including worship, resources, programming, policies and staff.
  - Create more opportunities for youth to participate in decisions that affect all.
- The statement speaks about youth as mentors to adults. But what about adults as mentors to youth?

→ Revisit youth ministry visions

At an earlier meeting, the task force broke into pairs and discussed visions of youth ministry. Revisiting these visions, along with visions contributed by congregational conversations, might help inspire and inform our work on the Summit. Note that the youth ministry vision is different from goals and objectives.

What pieces of these visions do we want to highlight in a vision of youth ministry for the Summit?

- Youth ministry as an asset to our congregations and our movement as a whole (x3)
- A religious community where youth are both self-differentiated and integrated into the rest of the association. (x2)
- Intergenerational spiritual development and conversation
- Youth ministry where youth can explore, develop, and live out their faith and spirituality
- Youth as a positive source of leadership and energy in our congregations, especially around progressive and sustainable social change
- UU Youth are supported, welcomed and have a voice in their congregations and in the association.
- Have mechanisms for adaptation and change as needed
- Able to fundamentally transform our congregations with its greater commitment to nurturing and supporting youth
- Fully includes youth in the shaping of a faith of lifelong value.
- Adults and youth practice forgiveness and learn from our mistakes as well as each other.
- Youth are recognized as part of a congregation and its activities
- Robust and flexible
- Creation of meaningful community that plays an important role in the lives of youth.
- All UU communities confront the racism and oppression that divide us

There is disagreement within the task force around a vision that sees creating lifelong UUs as a goal: Some say this seems like a means to an end, and also takes out the value of having choice. What about a faith of lifelong value? Include youth in the shaping of a faith of lifelong value.

JOB JOT: Megan, Sean, Rachel and Shana will follow-up on these thoughts and draft a youth ministry vision by the end of March.

### → Evaluating Our Work With Districts and Stakeholders

First, the task force looks at a large map of all districts/regions and marks where conversations have happened.

Then, each task force member reflects on the district/stakeholder gatherings they've led and comes up with five adjectives to describe the experience. Each person then shares a 3-minute summary, elaborating on their five adjectives.

### **Stakeholders**

Interweave (Hannah)

LREDA (Judith, Sara, Jesse, Tera)

District Staff (Megan, Jesse, Tera)

YRUU (many people!)

CUC (Tom and Beth)

One stakeholder, which is very interested in participating but will be able to do so fully because of the timeline, is CU2C2 (camps and conferences). Most of their youth camps/retreats meet during the summer, so any conversations they have will not be in time to be incorporated into the Summit. The camps/retreats WILL send their notes into the Youth Office. It will be important to think about how to include this very important source of youth ministry in implementation.

### **Districts**

Thomas Jefferson (Sara and Tandi)  
Mountain Desert (Sara and Tera)  
Ballou-Channing (Jesse and Josephine)  
Clara Barton (Rachel and Samaya)  
Metro New York (Beth and Phil)  
Southwest District (Jesse and Jodi)  
Florida District (Jesse and Megan)  
Pacific Central (Tom and Tera)  
Ohio-Meadville District (Julian and Phil)

This process has gotten a lot of people talking about youth ministry and change. Variation in district structures and health has led to variations in district gathering energy and outcomes. We will need to keep this variability in mind at Summit and in implementation.

There's been a lot of increased buy-in in only a few years. Things won't change overnight after the Summit, but it will set the direction. It will take a few years for change to actually happen.

→ Process Check and Closing Thoughts

## Saturday, March 10, 2007

→ Afterthoughts/Reflections on the day before

→ Review Summit Design

Bill, Megan, Beth, Jesse, and U.T. have been working on a draft Summit design for a few months. The group reviews this outline and offers feedback.

The Summit is designed along the lines of the working conference model – “search conference.” Designed to bring together host of different stakeholders in a complex community (various political interests, versions of reality that people want to have prevail). The working conference is meant to manage some of those political dynamics, because the design is non-political. It’s not structured so that people stake out positions and argue to win their position at the expense of someone else. It’s meant to synthesize. It’s not designed around talking heads, i.e. experts who tell everybody what the word is. It’s assumed that the participants have something thoughtful to bring to bear on the problems/challenges presented in the conference. The design gets people working together to understand the issues and figuring out what to do about them. Facilitators monitor time, manage the container – while the content is managed by participants. The task force has learned a great bit and we want to share it with participants, but not just have them rubber stamp an idea.

Summit planning team will need to consider how to structure the Summit working groups. Take into account “stars” and “isolates.” In every group you have extroverted/opinionated/talkative people, and you have reserved/considerate/respectful/wondering whether or not their say should matter people. Want a balance in each working group.

Sequence:

1. History – of youth ministry/activity in UUism. Everyone brings their knowledge and constructs a narrative of the history. What is ark of progress that youth activity has made over 30 years?
2. Present – Use data we’ve generated. Present some data, but also ask them to generate data and thoughts on what we’ve presented. Prouds and sorries.
3. Future – Working groups each focus on a theme. Craft vision for the theme, and a plan for how to act.
4. Affinity Groups – What are the implications of these visions/plans for the constituencies of which they are a part? Opportunities and challenges. What can you do to advance this work in your stakeholder group? Make a pledge to specific actions that support the work.

Clarification: The youth ministry vision the task force is working on is for the whole youth ministry initiative. The vision that working groups work on is for their specific theme.

Will need to establish conference guidelines – how we want to be in the conference as participants.

### **Summit Activity Simulation**

Pairs brainstorm events/important historical points for three time periods – 1997-2000, 2001-2003, 2004-present. Events should be in two categories – what’s happening in UUism at-large, and what’s happening in UU youth ministry. After the work in pairs, everyone writes up their events/historical

points on newsprint posted around the room. Then the task force splits into three groups, each constructing a narrative to the time period they were assigned to.

Big arc of history:

- Movement toward more open and honest dialogue between youth and adults. Has been painful at times.
- AR/AO work has carried on since big push in late 90s.
- Ups and downs of what it means to be youth empowering, especially in relationship between Steering Committee, Youth Office, Board, etc. Conflict over where the power lies, what it means to be youth empowering.
- Period of significant increase in resources for youth ministry – district staff, staff at UUA, training programs, youth on Boards/committees, curricula. Significant increase in opportunities for youth voice.
- “Storming” phase
- Focus more towards congregationally based programming as an economic justice issue. Thread woven into our work due to increasing AR/AO work. Awakening – how can we allocate our resources to serve the broadest group of youth. Comes out of anti-oppression analysis.
- Greater visibility of youth ministry highlighted fact that our structures/youth empowerment understanding hadn’t kept pace with the new energy. Got out of alignment. Process we’re leading now is process of norming – bringing back into alignment.
- Raising questions about authority, independence, interdependence. Storming. Towards understanding of how to create greater health.

At the Summit, we will look at a longer span of time and a third category (developments in the nation).

### **Outside speaker at the Summit**

Would speak and do Q&A for 1-2 hours early on in the Summit. Provide some youth ministry perspective and experience from outside the Association.

Suggestions:

- Gene Roehlkepartain (Search Institute)
- Kirk Haddoway (Director of Research for UCC)
- Michael James (Pacific School of Religion)

Questions to ask potential speakers:

- How have you been involved in work like this before?
- What are models in other denominations? Supplemental data that will enable our participants to do their work.
- How have other denominations worked with changing concepts of youth ministry?

### **Role of Task Force Members in the Summit**

Task Force members will participate in working groups – should not feel obligated to guide, facilitate, or take notes for the group. Task Force members can take notes on the tone of the group,

side-stream observations that might be relevant but not to the work of specific working groups, and can keep our ears to the ground to get a feel for how people are making sense of the work.

Summit Planning Team will come up with a description of the role of task force members and communicate that to the task force before the Summit.

### **Caucusing During the Summit**

Age caucusing is scheduled in with a very specific purpose/task. Trying to get to a higher quality of interdependence between adults and youth in the service of youth ministry. There are challenges on both sides of the generational divide to do that and bring the best to bear to that relationship. It's often easier to think of what others can do than to think about what we can do. The task is to figure out what you can do in your group that will bring your best selves (collectively) to the task of youth ministry and the joint relationship in forging it. Encourage self-reflection as a collective, representing generational experience that brings something of itself and its history to interfacing with the other generation. Think about things that could get in the way of that relationship.

Question: Where do we draw the line between youth and adults? Is it based on age, role, or constituency?

Be very clear about why we're in two caucuses – youth/recent youth and adults. Younger and older youth working together will allow for years of experience to be at the table, while creating space to learn from and work with one another. Facilitators should emphasize that in the caucus we need to respect and appreciate the experiences that each and every person brings to the table.

### **Funneling the Visions/Plans Into Next Steps**

Wednesday night and/or Thursday morning, a group of people including representation from each working group, the co-conveners, and staff will bring things together. The reps from each working group should be clear about what they're signing up for – should be able to speak knowledgeably about the implications for various stakeholder groups and can represent the interests of their working group. Reps will be chosen in the big group.

### **→ Present Summit Themes**

1. Meeting the Spiritual Needs of Youth
2. Living and Ministering in a Multicultural World OR Identity Development in Welcoming Communities OR Welcoming All Youth OR Welcoming/Affirming/Supporting a Diversity of Identities
3. Youth-Adult Relations
  - a. Intergenerational Community
  - b. Youth Empowerment
4. Structure OR Structural Relations Within and Between Continental-District-Congregation
5. Youth Ministry Enrichment and Integration OR Diverse and Integrated Youth Ministry OR Diverse/Robust Youth Ministry Integrated Into Congregations
6. Preparing and Supporting Adults for Ministry with Youth

There was some discussion of language (particularly on 2 and 5), which Bill, Megan, Beth and Jesse will tweak and give back to the task force for feedback.

### → Sorting Data

Three groups are tasked with sorting data into the six themes for the Summit. One group works on youth survey data, one on congregational conversation reports, and one on district gathering reports. The groups began coding the data to assist the staff in sorting it for the Summit pre-packet.

Reflection: The District Gathering data contains a lot about programming (which doesn't fit into any of the themes articulated) and about space, which is a big issue across the board. Why the focus on programmatic issues? Perhaps people want to fix things, rather than visioning. Or, it could be that congregational life is structured around programming: Sunday worship for adults, RE for children, what about for youth? It could be an attempt to figure out what type of worshipful community can work for youth.

### → Review Summit Attendee List

Beth reviewed the current list of participants. The task force discussed gaps that need to be filled and offered suggestions for selection processes for some of the positions.

### → Implementation

Jesse presents the preliminary plan he put together for budgeting purposes.

Youth Office staff next year will include: Jesse, Assistant Youth Ministries Director, Youth Office Assistant, 2 Youth Ministry Associates (one with YRUU leadership and Summit implementation portfolio).

Next year will be a transitional year. Key components are:

#### **1. Board action**

Summit recommendations go to Board to receive at October 2007 meeting. YRUU Steering Committee would meet same weekend as the UUA Board to receive the report at the same time. Board wouldn't act on the report until January 2008 meeting, before which they would study it. Actions they feel they need to take would happen at January meeting.

#### **2. Establishment of implementation working group**

Funding for two in-person meetings next year. Basic task would be to take recommendations, follow steps toward implementing them. Staff-led and small. Accountability to youth community will happen through meeting at same time as YRUU Steering Committee – direct youth feedback through that relationship and those meetings. Come to terms with role/resources of YRUU vs. larger youth ministry of UUism (congregations, districts, headquarters).

#### **3. Role of YRUU Steering Committee**

Ask Youth Council to elect a Steering Committee that is then empowered to work with the implementation working group to make the needed changes in YRUU. Youth Council needs to authorize Steering Committee to have power to make changes to YRUU structures. Implementation working group and YRUU Steering Committee would always meet at the same time so they can partner together.

Question for YRUU: Whether/how they can engage with a mission that's far more contained than mission they currently have. Will be a radical shift toward something more realistic. Need to make sure others take responsibility for youth ministry – not just YRUU. Take some of the burden off YRUU. Make sure YRUU isn't overextending itself. Revisit

YRUU's mission – what function does YRUU structure fulfill? Working with YRUU in implementation is uprooting it from being a “specialized ministry.”

Even though implementation working group and YRUU Steering Committee are meeting at same time, they will be doing a lot of work separately. Implementation working group will work with other stakeholders. Working together can be an empowering process for YRUU.

Jesse will draft a proposal addressing the following questions: What will the implementation working group look like, and who selects it? What is the charge of the implementation working group? Charge of implementation working group needs to ultimately come from the Summit – gives them so much more power. Jesse will bring this draft to Bill, Megan, Beth to solidify before the Summit.

## Sunday, March 11, 2007

→ Afterthoughts/Reflections on the day before

→ Preparing for General Assembly

### **Opportunities for the Consultation to have a presence at GA:**

- Booth
- Workshop
- 5 minute report during Plenary
- UUA Board-Youth pizza lunch
- Open Space Technology
- FUNTIMES (Youth Caucus business meetings)
- Thank you to stakeholders:
  - LREDA
  - District Staff
  - District Presidents Association
  - Congregational Presidents

### **Our Message/Objective at GA:**

- Youth Ministry: Advance the language, which is new for many – “youth ministry”
- Broad and Participatory: Help establish an appreciation for how participatory the effort has been
- Major findings of the research
  - Spiritual and identity development of youth
  - Adults need to be better equipped for youth ministry
  - Better support for congregational youth ministry in its many forms

### **Plenary:**

- If our plenary slot is early in the week, we might utilize that to draw people into smaller groups to bring people to our other events. If it is later on, the focus might be more on general presentation of information.
- Short, positive, and visual.
- Video or multimedia – something flashy and exciting. Perhaps different people repeating the same things to really ingrain what our key findings are?
- Revisit three key points: youth ministry, participatory process (show a map), key findings.

### **Workshop:**

- Goals: impart information, listen to input, engage people in youth ministry
- Focus on three key messages, but in a participatory way. Don't make it a report; there are plenty of other opportunities for that.
- When talking about the Consultation as a broad/participatory effort, make a map (perhaps something like Candyland) to show all the places we've traveled.
- Opening and closing similar to a youth worship.

- Participatory activity around each of the themes to get people thinking about dynamic youth ministry.
  - Turn to a partner and answer questions about their experiences of youth ministry, and how that experience influences their vision for UU youth ministry.
  - Engage in each theme with activity of small group discussion.
  - Relate findings in a visible way – ask percentages of people to stand up to illustrate.
- Be mindful that the people who attend the workshop may not have a lot of background on the Consultation.

Workshop Working Group is Jesse, Beth, Megan, Judith. Point people are Beth and Jesse.

**Booth:**

- 1-2 hour booth shifts for task force members who will be at GA.
- All data/reports
- Map showing all of the participation in the process – colors, numbers, etc.
- Testimonials/feedback affirming the value of engagement with this issue
- List of Summit participants and encourage constituents to engage/contact them (will need permission to publish people’s e-mails online so that constituents can contact them)
- Video: continuous loop of people answering “what is youth ministry?” and “what has your experience been with youth ministry?”
- Resources for congregational presidents, ministers, religious professionals, etc. about their role in youth ministry
- Other creative ideas:
  - Ticker-tape report on broad themes, quotes, data
  - Video of recorded skits
  - Interactive quiz, raffle
  - Daily game show

Booth Working Group is Beth, Megan, Sean. Megan will be the point person. Immediate next step is to figure out who can staff the booth. Then the group can figure out what is possible.

**Video:**

There are multiple video ideas – should create one video that we can use in multiple settings.

Video Working Group is Julian, Sean, Jesse. Point person is Julian.

**Open Space Technology:**

Open Space Technology is guiding the future of the Association, so we should utilize the opportunity. YRUU Steering Committee and GA Youth Caucus are working on ways for youth to strategize around OST. Task Force should play a role in enlisting the support of Youth caucus and providing direction about what could be useful discussions. First step is to find out if youth ministry is one of the established domains for OST.

OST Working Group is Bill, Jesse, Julian, and Megan. Point person is Jesse.

→ Review of the Meeting, Closing Go-Around, and Song

## Summary of Job Jots

- **Megan, Judith, Sara, and Tom** will revise the youth empowerment working definition.
- **Megan, Sean, Rachel and Shana** will draft a youth ministry vision by the end of March.
- **Summit Planning Team** will come up with a description of the role of task force members and communicate that to the task force before the Summit.
- **Beth, Megan, Jesse, and Bill** will tweak the language of the Summit themes and give back to the task force for feedback.
- **Jesse** will draft an implementation proposal addressing the following questions, and will bring the draft to **Bill, Megan, and Beth** to solidify before the Summit.
  - What will the implementation working group look like, and who selects it?
  - What is the charge of the implementation working group?
- **Bill and Judith** will arrange for brief meetings with LREDA, District Staff, DPA, Congregational Presidents at GA to offer thank yous for participation in the Consultation.
- **Jesse** will videotape people at district gatherings – What is youth ministry? What has your experience been?
- **Beth** will coordinate the plenary report for GA.
- GA Workshop Working Group (**Jesse, Beth, Megan, Judith**) will plan the workshop.
- **Beth** will edit old resources for congregational presidents, ministers, religious professionals, etc. about their role in dynamic youth ministry.
- Video Working Group (**Julian, Sean, Jesse**) will look into making a video to be used in multiple settings at GA.
- Booth Working Group (**Beth, Megan, Sean**) will figure out who can staff the booth and then figure out what is possible to have at the booth.
- Open Space Technology Working Group (**Bill, Jesse, Julian, and Megan**) will strategize about how best to use this opportunity.