

**Consultation on Ministry to and With Youth
In the Unitarian Universalist Association**

Friday, February 25, 2005

- 9:00 Ingathering
- 9:15 Introduction, History and Context of YRUU in Youth Ministry
- 9:40 Who's Here?
- 10:15 Meeting Overview
- 10:25 "The Wheel of Life"
- 10:40 Break
- 10:50 Reflections on the Wheel of Life
- 11:20 Defining the work of the consultation (sorting the work for Day I and Day II)
- 12:00 Lunch
- 12:45 Identity Caucusing:
 1. YRUU Stakeholders, Youth on Board, Adult YRUU Advisor
 2. Adult Board, UUA Staff
 3. "Everyone Else"; non-YRUU folks and other organizational reps
- 1:15 "Fishbowl" Activity with Groups 1 and 2
- 3:00 Group 3 gives feedback and observations about preceding discussion.
- 5:00 Review & Processing
- 5:30 Dinner
- 7:00 Worship

Saturday, February 26, 2005

- A history of youth ministry in UUism
 - Discussion of AR work in YRUU and in UUism
- Lunch*
- Fishbowl discussion with Group 3 (non-YRUU youth), eventually including adults and others.
 - Processing fishbowl
 - Naming all Stakeholders
 - Trying to figure out next steps
 - Brainstorming and prioritizing a list of "What We've Learned"
 - Meeting as groups on the top priorities
- Supper*
- Presenting the action plans of each of the priority groups
 - Worship

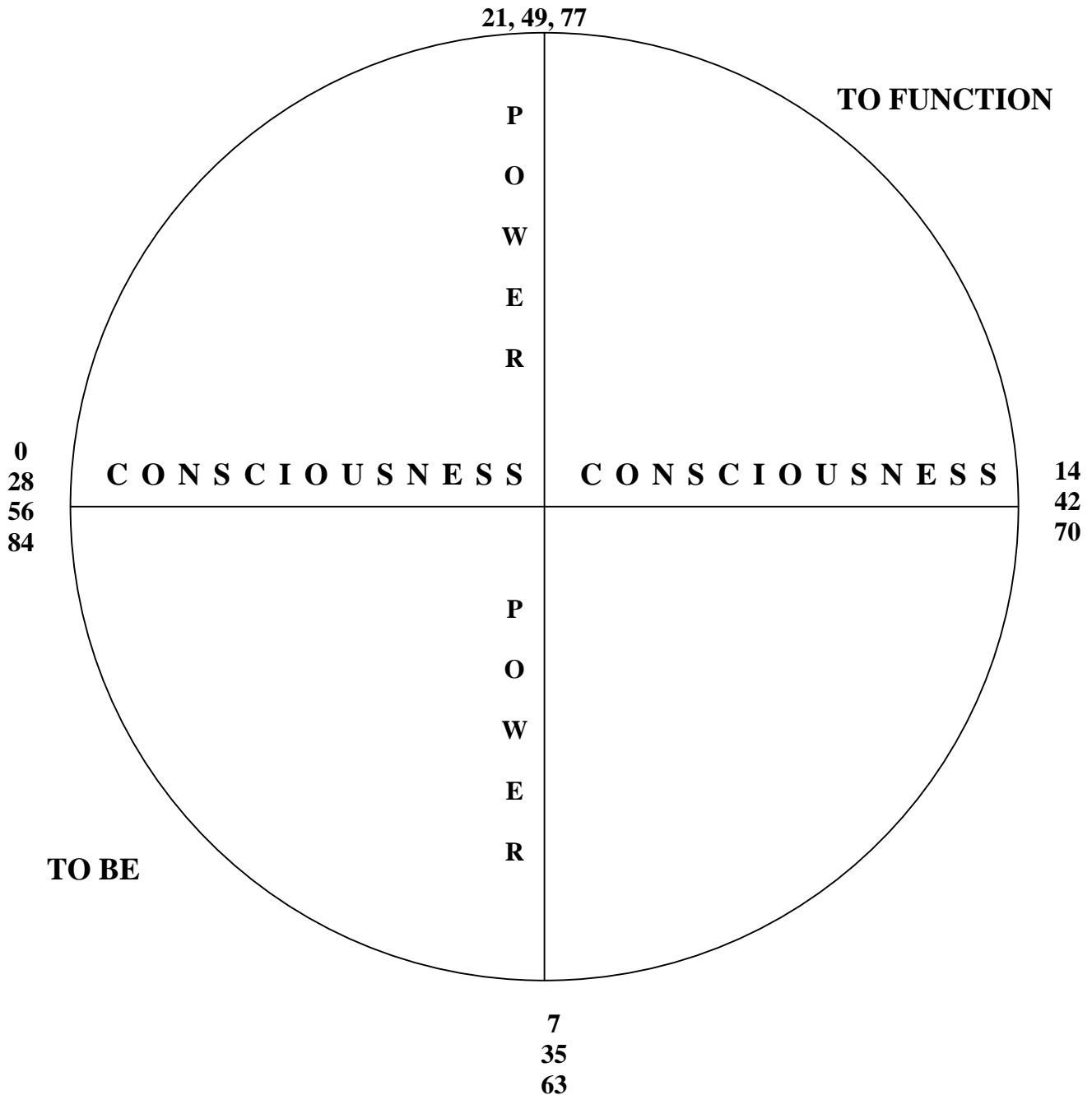
Covenant

- Step up, Step back
- Engage in dialogue, not debate
- Speak from your own experience (use "I" statements)
- Don't take things as a personal insult or as directed against you
- Try to use clear language, not UU lingo (and ask if you don't understand)
- Assume the best
- Challenge assumptions – your own and others'
- Disclose your thinking before soliciting others' (tell us why you're asking the question)
- We will attend to balancing youth and adult voices
- We need to hear from less visible/vocal constituents

Consultation on Ministry to and with Youth – February 2005

“Wheel of Life” Activity

- Idea: People run through a complete cycle of their relationships to their own power and consciousness every 28 years
- As they move across the axes of power and consciousness, they experience similar things, regardless of how many times they’ve “gone around” already
- Underline that “development does not stop at adulthood.
- How adults and youth interact depends not only on where the youth are on the wheel, but also on where the adults are.



Consultation on Ministry to and with Youth – February 2005

Think about when you were 14-16 years old:

What was your experience with your parents like? (Pair and share)

What are similarities and differences across generations between “then” and “now”?

Similarities:

Control issues

Awkwardness around autonomy – sometimes on, sometimes off

“Same place in the wheel”, with parents/youth

Parental fears, about safety, especially around sexuality

Vivid, important period

Communication leads to trust building (parents need to know that there’s at least *one* adult involved that they can trust)

Youth going from being “plugged in” to their parents, to being “unplugged” and go to their peers for support and direction rather than parents

Shyness leads to social difficulties

Empathy for each other

Adults are developing too

Differences:

Ways that parents deal with fears

Addressing vs. not addressing fears

Different levels of need for safety

Consultation on Ministry to and with Youth – February 2005

Friday Identity Groups:

What are your concerns that need to be resolved?

What do you want to get out of this consultation process?

Group 1: YRUU Youth and Supporters

- Concerns about “Common Ground III”
- How did the board decide to have this?
- Youth-Adult groups dynamics (both general relationships and specific relationships)
- Concept of ageism and how we respond to it, problems. Need to develop a common analysis / accountability structure
- Microcosm of youth/adult Board of Trustees liaison relations at Youth Council
- What is youth empowerment? We need a common definition and analysis around this idea. Let’s dialogue.
- Intergenerational/Multigenerational community challenges/possibilities
- Understand intergenerational experience
- Tension: address/confront the shit that’s on the table.
- Is this process threatening YRUU? Youth in general?

Group 2: UUA Staff / Administration / Adult Board

- How to provide support for congregational ministry to/with youth.
- Where are the adults? Lack of adult/youth relationships. Need for broader, deeper adult and institutional commitment.
- Meaning of autonomy/accountability? Examples of conflict/concern: AR work, decision-making processes, etc.
- Conflict between YRUU leadership and UUA Admin around who serves UU youth / provides ministry to/with youth
- What are the steps we need to take from here? Who needs to be a part of the conversation and how does that conversation happen?
- Clarity about who the Youth Office works for and what powers it legitimately holds
- What would a YRUU/UUA partnership ideally look like? What about a congregational youth-adult partnership?
- Lack of trust between youth and adult leadership and GA analogy.

Group 3: Everyone else (non-YRUU, non-administration)

- 1) Who are we? Where are we now?
 - a. What is YRUU and their role?
 - b. Define youth empowerment and youth ministry
 - c. Name all stakeholder groups
- 2) What do youth want out of UUism?
- 3) How do we get there?
 - a. Bring more people into the consultation process
 - b. Need to explore other ways to be together

AND ONE MORE THING!!!

Consultation on Ministry to and with Youth – February 2005

Whole Group Brainstorm: What is Youth Ministry?

- Ministry to each other
- Being in authentic and long-term relationship with adults
- A system of support that provides a safe place for youth to explore their spirituality and help each other to grow.
- Deep experiences with struggling to rough topics/support system.
- Telling non-UU youth about UUism
- Assisting adults in seeing themselves
- Bringing ideas, energy, and hope to any table
- Being a friend to someone who is 80
- Helping our faith expand UUism out into our world
- Reorganizing and promoting opportunities for adults to be ministered to by youth
- Intergenerational leadership allowing youth to retain / hold up their identity as youth
- A place where youth can have experiences exploring their truth with adult support that doesn't necessarily encroach on the special experience of youth ministering to each other.
- "Youth empowerment" does not need to mean youth abandonment
- A group that allows youth to express their beliefs freely and safely to each other and adults
- Youth Ministry is integration and safe space – a place for youth to celebrate youth culture with trusted adults, and youth integrated and welcomed into congregations, ministering and being ministered to in both places
- A community that addresses the needs and wants of youth, and acknowledges their experience as youth, in an accountable and spiritual manner.
- Whatever moves folks in a youth context

Friday Fishbowl Discussion and Processing: Not recorded

YRUU – Admin discussion focused on the breakdown of trust that evolved out of the Common Ground III resolution process and subsequent Board of Trustees resolution calling for this consultation.

Saturday:

Discussion of LRY / Common Ground / YRUU history (not recorded)

Fishbowl discussion about Anti-Racism Work:

- James' congregation is not aware of the AR work that is being done in YRUU; he's also not aware of Synapse
- Mandy & Brian explain that it started with the core leadership, then to Youth Council, and now resources and trainings are available on a district level... it is only now beginning to trickle down.
- Brian: We're a long way from being done formalizing this.
- Emily explores the idea of how to get the ideas out (print, electronic, etc.)
- James: Our youth program is strong enough that we haven't had the need to look outside.
- Beth: One way it's getting out is that AR programming has been incorporated into all of our youth training.
- Emily: One of the outcomes of this meeting need to be to address the communication issue between the UUA and the congregations.
- Bill S. The way we started doing AR work in this generation a few years ago was very controversial and not necessarily effective. I see the work that YRUU has been doing has been just as rigid and as punishing as the adult version.
- Janice (after being asked about why she brought up the AO topic): I see a discomfort in talking about oppression. Yesterday I saw a number of instances where images of "darkness" were portrayed negatively; but I am careful about when I publicly observe that. It's a shame when there are negative reactions when oppressed groups actually 'take charge' and identify what they need to have happen.
- UT Observes that AO work was not listed on the sheets as a part of youth ministry.
- Jesse and Julian stress that it's there, and that it's across the denomination, but that the AR/AO work done in Youth and Young Adult communities is reactive to the work done in the adult community.
- Janice: Adult could really learn a lot from listening to the youth doing this work.
- Julian: It's really frustrating to be part of the continental structure, because we send info to the congregations all the time but it never gets to congregants.
- Julian: It's one thing to say a group of people is welcome at a congregation, it's another thing to change the culture of a congregation so that people in that group are truly included. This is true of people of all identities, including Youth. The BOT knows that it has failed youth by abandoning them instead of empowering them.

Fishbowl Discussion with non-YRUU Youth:

- Kelsey: All of us have had negative experiences with YRUU.
- Sarah: In church, we were really tightly-knit until we got to high school, and then it all fell apart.
- Mike: YRUU to me always meant the really hard-core people. Really 'cloisterous'; kept to themselves and closed themselves off.
- Dana: Seems to vary from place to place.
- Sarah: The structure takes up so much time – we don't have weekends free to go to cons. You either get really involved, or you don't.
- Dana: It *is* all or nothing – at GA, you could either do the youth stuff or the other stuff.
- Sarah: If I do childcare, I can't do YRUU. You have to pick and choose.

Consultation on Ministry to and with Youth – February 2005

- Kelsey: YRUU is not going to work for everyone no matter what we do. YRUU has become the face of UU youth for everyone; and non-YRUU youth are being left out of the decision-making process. We need to figure out a way to include those youth.
- Sarah, makes sense, but it's *so* hard.
- Kelsey: District (YACs/DYSCs) need reps from each congregation, not just youth who go to cons.
- Mike: It needs to start at a local level.
- Dana: It's hard for shy folks to get involved regardless.
- <They invite the non-YRUU adults in>
- Frank: I've had the chance to see it from both sides. I know there's a big concern about safety. Being in the 'in' cabin at a con – being exclusionary. A youth showed up with a weapon at a con, advisors did not take it seriously. Also "foofing" culture is a big personal violation. One time had a smaller conference (100-ish instead of 250) and it was much healthier. Agree that the YRUU culture is not for everyone.
- Sarah – don't want it to seem like YRUU-bashing. It seems to work for some folks; should not be taken away. It just doesn't work for everybody. It seems really great – it's too bad that I was scared off by a few individuals.
- Dana: We should have both – have YRUU for folks who need it, and then we need structures to help non-YRUU youth be a part of their congregation.
- Kelsey: The YRUU folks here really wanted me to be involved, but it was the opposite in my area.
- Mandy: If not YRUU, what hooked you into UUism and your UU identity?
- Sarah: Good classes. Good sermons. Choir. Have brought friends into UUism this way.
- Dana: Am a lifelong UU. Mom became a minister. Was home schooled and church was the main social event of the week. Joined the church after Coming-of-Age and felt a responsibility. Got involved continentally with Interweave.
- Mike: People also dropped out after COA in my church. Was there at the start of my youth group. Now there aren't enough people in my church to continue it.
- Kelsey: I was raised UU and didn't think too much about it. Realized church was a place for me to explain what I believe and what I think. Didn't have a formal coming-of-age class. Have given a couple of sermons at my church and felt affirmed by that as a major way of exploring my faith development.
- Sarah: Am on my congregational youth-adult committee; we plan SJ events, and social gatherings.
- UT: You've all mentioned youth who dropped out. What might have kept them active?
- Mike: Lots of things to do besides church. Also, need to be a critical mass of youth to keep them involved.
- Dana: Also need to be older youth drawing in the younger youth. Wish we had formal structure.
- Kelsey: Our youth group advisor was more like a schoolteacher.
- Dana: Our advisor didn't know what she was doing, and didn't really do much.

Energy Break:

His name is UT, and he can dance! And he can slide, and slide and do the butterfly. And he can dip, and dip, and shake his bottom hip. And he wants you and you to shake your body, too!

Consultation on Ministry to and with Youth – February 2005

Processing non-YRUU Fishbowl discussion

- Sean & Jova: It totally depends on how and with whom you get involved. YRUU has a problem with cliques, and we're working on it. Jova doesn't really have an identification with 'church'.
- Hannah: Want to dispel the notion that if you're not in YRUU you don't have a spiritual life. People are plugged in everywhere
- Judith: Was really in awe of that congregation and appreciated the power of RE curriculum. However, the transition from Coming of Age to Youth Group is very fragile and needs great care. The youth who stayed but didn't find a place in the youth group always had a link – choir, minister, etc.
- Sarah: Also youth drop because they've got other things to do.
- Dori: Struck by how many people dropped out. Parents really need to keep their children involved.
- Makaanah: Struck by the comments from the youth from small congregations. It's hard to have that critical mass at small congregations.
- Jesse: Was impressed by the youth who found a way to have their spiritual needs met by the congregation. We should try and normalize that somehow. I think youth groups can learn from that.
- Sean: Was also impressed by the success stories, but it seems like the options are (a) go into YRUU or (b) integrate into the congregation, or (c) leave. We need to go beyond that.
- Bill: We know that one-size-fits-all doesn't work. But I'm not sure that a "menu" approach is the way to go.
- Brian: Kelsey's story scared me a little. Getting homework? Having an all-adult committee on youth? We need a common understanding of youth empowerment and youth ministry.
- UT: I don't think our task is to find solutions; our task is to find a container for this knowledge and work, and who are the players?

Who are the players?

- James: There are people outside here who are angry this process is taking place and are angry that they're not here or that this is taking place at all. I think they may be more adults than youth.
- Hannah: YRUU also has folks who would be upset that this meeting is taking place.
- UT: Stakeholders don't necessarily all agree with the process. The question is, how do we bring them on board.
- Jesse: I think there are a lot of former YRUUers out there who have idealized their YRUU experience and oppose any change to that structure.
- Hannah: Do we have the list of key stakeholders that were brainstormed at GA by Bill, Megan, and SC?
- Emily: Can we name what people's stakes are?
- UT: we can also list the stakeholder's relationships to the consultation as rating 1 through 3.
- Janice: We shouldn't presume people's feelings toward this consultation
- UT : this is to be thoughtful as to how folks are contacted.

Consultation on Ministry to and with Youth – February 2005

Brainstorm of STAKE HOLDERS: (with grouping done by Ethan)

Congregationally Based:

Parish ministers (both those connected to YRUU and those not)
YRUU and Non YRUU youth groups in congregations
Congregations of different sizes
Youth advisors
Folks younger than YRUU age
Congregational Administrators

Organizations:

LREDA (UU Religious Educator's group)
UU Camps and conferences
DRUUMM (UU People of Color Organization)
DRUUMM YaYA (DRUUMM's Youth and Young Adult caucus)
Members of Youth Council
YRUU Steering Committee (past and present)
District Youth Organizations
UU Service Committee
Church of the Larger Fellowship (virtual church for UUs not in traditional congregations)
Interweave (GLTBQ)
UUYAN (UU Young Adult Network)

Staff & UUA Leadership:

UUA Board
UUA District Staff
President and administration
The UUA's Lifespan Faith Development Staff Group (including the Youth Office)

Other people:

People with ideas/projects about youth ministry
Junior high, high, and post high youth
UU Seminaries Leadership
Parents both YRUU and non YRUU parents
Canadian Youth and Allies
Chrysalis Trainers (and folks in the YaYA Anti-Racism Trainer-Organizer Program)
Social Action Folks
Common Ground 1 and 2 participants (people who attended the meetings that created YRUU)
Long-Range Planning participants
Members of this group

Consultation on Ministry to and with Youth – February 2005

The group tries to move forward to “next steps” based on what we’ve learned. It becomes clear that there’s not a common understanding of “what we’ve learned” The group gets ‘stuck’ and frustrated.

Hannah’s notes:

- Jesse talks about how he’s not sure that this needs to be on such a large scale as CG, could be a much smaller meeting
- Judith- wants to determine what we are actually doing, what is our objective? Deciding on a planning committee?
- UT- we are talking about all the voices that need to be heard
- Big focus on this not having to be a huge meeting would probably be better in a smaller setting
- Janice- This list is too short, needs to be everyone involved, our collective responsibility
- Bill- talks about capitol campaign, its going to be a “humdinger” that everyone is going to be involved, might be bale to have some sort of electronic way to tabulate peoples opinions
- Al- doesn’t think focus groups would work for this
- UT- needs to understand the problem before he brings other people into the solving process, everyone needs to learn something, building a concise, crisp statement of youth ministries and why it is important for them to hop on the wagon
- Beth- thinks that the focus group idea would work if handled the right way: people could meet within their districts/regions with different stakeholders
- James- we have the resources here to do diagnosis,
- Emily- wants ideas about the future and that we need that
- Judith- randomly brings up a picture, nice idea sun is setting
- Al- concern about having yet another “diagnostic meeting” taking too long, we have already had 2 (LRP and this)
- Agreement that we all have a clear idea of the diagnosis of “youth ministries”
- UT- other people? How are they going to feel as to not being involved?
- Philip- what are we asking the stakeholders to do?
- YRUU 7 doesn’t think focus groups are good idea (not sure about Rick but mostly)
- Bill- diagnosis is done- needs to be written up, given this diagnosis how do we move on for this?
- Hannah- talks about the “Common Ground 3” survey as part of the diagnosis process
- Al- change isn’t possibly without urgency
- Bill- there is no more urgency than the President and the BOT pushing this forward
- Jova- if people aren’t interested we can’t FORCE them. Buying in is a weird term
- UT- its no possible to not give lip service to youth ministries, the hard part is changing to support youth ministries
- Janice- yes we have the BOT and the pres. Supporting this and we need to acknowledge how important is it that we are here...we are getting caught up in semantics with the focus groups, would like to see us leave here with concrete steps/plans
- Jesse- has question about peoples concerns with the small group idea
- Brian whispers organic flow. Kinda reminds me of granola, man I’m hungry.
- Frustration is goin’ down with the group

Consultation on Ministry to and with Youth – February 2005

The group brainstorms a list of “what we have learned” from the consultation. After the brainstorm, everyone gets three votes to help prioritize what they think the most important lessons learned are, which need to be carried forward by the consultation.

- 1) We need a vision of youth ministry beyond the youth group model.
- 2) The UUA admin as a whole needs to look at its role in youth ministry
- 3) There’s a different between “youth empowerment” and “youth abandonment” that needs to be explored
- 4) Safety and quality of programming needs to be attended to at all levels
- 5) Need to get religious educators more involved
- 6) Congregations should look at new ways of engaging with youth ministry
- 7) There is a fallout/dropout of youth at the end of children’s RE /Coming-of-Age that needs to be addressed
- 8) Congregational leadership and parents are “afraid” of youth
- 9) We affirm and lift up the great work being done by folks at all levels
- 10) YRUU governing documents are ambiguous
- 11) Anti-Racism and Anti-Oppression work is an important part of youth ministry, though there is not necessarily only one way of doing it, and the “right” way depends on individual identities. We continue to better our work. (10 votes)**
- 12) Youth ministry needs to be served on a more robust, flexible, and diverse level than YRUU currently offers (11 votes)**
- 13) (combined into (12))
- 14) The movement does not fully utilize the resources available for youth ministry
- 15) The vast majority of continental YRUU leadership wants the opportunity to re-imagine and improve the excellent work of youth ministry.
- 16) Non-YRUU youth have information and experience to offer
- 17) There needs to be more and better communications between continental, district, and local levels, and also within congregations. (12 votes)**
- 18) There’s an ongoing need for safe trans-congregational youth gatherings (cons/rallies)
- 19) Ministers are afraid of youth; don’t know what they have to offer (**5 votes**)
- 20) Religious educators are overworked and underpaid, undermining the quality of their work with youth.
- 21) How can YRUU devise a decision-making process that vigorously seeks to involve and affirm all its members, yet when it fails to do so, does not result in an outcome that disempowers everyone?
- 22) There is structural conflict between the UUA leadership and YRUU’s leadership. YRUU and the UUA administration need to define an authority structure that respects the rightful role of institutional leadership at the same time that it supports the growth and empowerment of youth. (7 votes)**
- 23) Denominational youth work needs to serve the local congregations (16 votes)**

Consultation on Ministry to and with Youth – February 2005

Group #1:

**Youth Ministry needs to be served at
a more robust, flexible, diverse level than YRUU currently offers.**

Frank Filz, Sean Fletcher, Phillip Pike, Dori Davenport, Sara Eskrich, Sean Jones

Stakeholders:

- Youth: YRUU, non-YRUU, active local youth, uninvolved youth who desire religious community
 - Professional Leadership: Ministers, Religious Educators, Paid advisors, social justice coordinators
 - Congregational Lay Leadership: Church boards, Committee leaders, youth group leaders/advisors
 - District: Youth and Adult district leaders and District Staff
 - Parents: of both involved and uninvolved youth
- (Within categories, identify those with special programs, like OWL, social justice, etc.)

Structure and Process:

1. A report from this weekend sent to critical stakeholders named above
2. Group from this convocation to create a task force to push for implementation of our ideas.
3. District meetings – one per district; 20-25 people representing above stakeholders. These people will share their experiences and brainstorm ideas for how their role can advance a more robust youth ministry.
4. Representatives chosen from each district to bring forth their ideas to the continental level to create plans to further robust, comprehensive youth ministry.
5. U.T. recommended a facilitated self-assessment within the districts (goes along with #3)

Consultation on Ministry to and with Youth – February 2005

Group #2:

Denominational youth work needs to serve local congregations.

*Beth Dana, Paul Rickter, Kelsey Pitcairn, Makaanah Morriss, Bill Sinkford,
Michael Salandrea, James Buckner*

Stakeholders:

Congregational presidents, Parish ministers, Directors/Ministers of Religious Education, UUA District staff, Youth advisors, Youth. Congregational presidents can be reached through the meeting of congregational presidents at GA. Ministers can be reached through the UUMA. DREs and youth advisors can be reached through LREDA, who can pass questions and information down to youth on the local level. District staff can be reached in a number of ways, and send information down the line to congregations.

Structure and Process:

The first thing we need to do is to gather information about the congregations' needs surrounding youth ministry, and to find out what is working and what isn't in the current system. We came up with a survey to circulate to these stakeholders, with each survey being tailored to fit the group it is being sent to. The survey would be circulated before a meeting of each group of stakeholders, and the responses would serve as both a method of information gathering and a way to explore visions for the future. Each group, when assembled, would be able to give feedback concerning these responses. These would be the basic questions:

1. How big is your congregation and your youth group? (could be used to sort responses)
2. Have you ever used any YRUU / UUA resources for youth ministry (trainings, etc.)
3. Does your youth group participate in district cons/rallies?
4. If you could ask one thing from the UUA concerning youth ministry, what would it be?
5. What is one aspect of your youth group or youth ministry programming that is working really well?
6. If you could change or improve something about your current youth ministry, what would it be?
7. How else are the youth in your congregation involved in the congregation (committees, RE, etc.)?
8. One survey question *only* youth would answer is: What spiritual support or ministry do you need from your congregation? Do you feel that you receive this support, or not?

An introductory paragraph would be included before the survey, to explain the purpose of it. This introductory paragraph would also include a statement such as "We would appreciate your responses to some or all of the following questions regarding youth ministry in your congregation." Once the survey was complete, a comprehensive plan would be created to distribute to each congregation concerning youth ministry, and what it should be like. We could look to current departments of the UUA to understand how to adequately distribute the information.

Group #3:

YRUU and UUA administration need to define an authority structure that respects the rightful role of institutional youth and adult leadership at the same time that it supports the growth and empowerment of all UU youth.

Hannah Eller-Isaacs, Jova Vargas, Mandy Keithan, Jesse Jaeger, Judith Frediani

Stakeholders:

- YRUU Steering Committee representatives, both current and former members
- UUA Board of Trustees representatives, including liaison to SC
- Administration representatives, including LFD/Youth Office staff
- YRUU Youth Council representatives
- Other interested parties to balance representation of other identities and perspectives

Structure and Process:

- Major stakeholders as described above will meet and fishbowl on key issues.
- This group will review YRUU and UUA by-laws and other relevant documents to identify ambiguities and contradictions.
- They will draft a statement of shared understandings about authority issues and structure and make recommendations regarding them.
- These recommendations will be shared with other stakeholders in a process to be determined.
- This meeting would be facilitated by a skilled outside facilitator.
- This process should begin before Youth Council meeting in July of 05.
- A small coordinating team representing BOT / YRUU / UUA Administration should come out of this meeting to oversee the process.

Issues that might be addressed in this process:

- The term “authority” is problematic for some youth. Clarity is needed around this term.
- Youth need to be listened to and they need to know that they and their perspectives are respected when decisions are made by the BOT and the administration when they have ultimate authority.
- Where the Youth Office fits into the structure needs to be clearly identified.
- Key concepts are empowerment, shared leadership and authority: we need to define youth empowerment within shared leadership or partnership with adults and we need to clarify who has authority over what.
- The goal is to clarify what decisions youth leadership can make on their own, which need to be brought to UUA institutional leadership, and what happens when something goes wrong with youth institutional leadership decision-making or implementation, and what happens when something goes wrong with UUA institutional decision-making and implementation regarding its commitments to youth ministry.
- Perhaps the process that comes out of this to address the continental authority structure can serve as a model for structures at other levels such as district and congregational.

Group #4:

Anti-Racism and Anti-Oppression work is an important part of youth ministry, though there is not necessarily only one way of doing it, and the “right” way depends on individual identities. We continue to better our work.

Janice Marie Johnson, Brian Kuzma, Julian Sharp, Dana Dwinell-Yeardley, Al Jensen

Stakeholders:

YRUU /Youth Orgs

- YRUU Working Action Manager
- C*SACs
- Youth Council AR/AO people
- ARTOP
- Canadian Youth
- Former Leadership
- Jen Devine
- YaYAs dissatisfied with AR/AO work
- District/Local Youth AR/AO Leadership

Affiliate Orgs

- DRUUMM
- DRUUMM YaYA
- LUUNA
- White Allies
- Interweave
- UU Women’s Federation
- UUMA
- UUMA Group for Multiculturalism & AR/AO
- LREDA
- UUSC

UUA Leadership

- ARMAC (UUA BOT)
- Commission on Appraisal
- JUUST Change
- Jubilee I and II Trainers
- Disabilities Awareness Group
- District Boards/Leadership
- District Justice Leadership
- Congregational Leadership

UUA Staff

- LFD
- ARID Working Group
- IDBM
- Leadership Council
- Finance Folks

Structure and Process:

To take AR/AO work and infuse it within every training, curriculum, every part of this emerging vision of youth ministry. Going from current youth ministry to a more robust youth ministry with an AR/AO lens.

We would implement this through: Youth Office Chrysalis Trainings, YRUU programming, YRUU Social Justice Conference, new curricula. AR/AO will go hand in hand with the definition and advancement of Youth ministry. The new definition will be part of the definition, as well as a vehicle for carrying youth ministry. These groups can be “scanners”

Group #5:

There needs to be more and better communication between continental, district, and local levels, and also within congregations.

*Megan Dowdell, Rick Roehlk, Emily Mitchell, Lehna Huie,
Jessica Potts-Mee, (Ethan Field)*

Stakeholder categories:

- Identity-Based groups (YRUU SC, DRUUMM/YaYA, UUYAN, Interweave, etc.)
- Church Staff (REs, Ministers, administrators) -
(How do they handle denominational info about youth ministry?)
- Board, Youth Office, Administration, District Staff,
(How do they communicate opportunities/information to youth?)
- District Youth Leadership (YAC/DYSC Chairs)
(Don't currently seem to be talking to each other much)
- (This list is incomplete and not prioritized)

Structure and Process:

We may have the most impact by addressing communication with the *conduits* of information (people who are neither the sources nor the destinations of information). These include District Staff, Parish Administrators (who now have organized leadership)

Kinds of communication that need to be examined include (all items are two-way):

- Peer **↔** Peer
- Continental **↔** District **↔** Local
- Expert Experience / Resources **↔** Inexperienced practitioners

Possible Modes of Communication (This list is also incomplete and not prioritized):

- Phone call (a sense of urgency)
- Email - three kinds: 1/1 correspondence (personal), 1/many (announcements), many/many (discussion lists)
- Postal mail (not always effective)
- UUA Congregational Mailing
- Web posting (resource available)
- web connectivity (ex-discussion boards)
- web-based collaboration
- Meetings (cons, gatherings, etc)
- Consultation, lobbying (one on one)
- Training (has been effective for YRUU)
- Storytelling (informational)
- Networking (word-of-mouth, gossip, i.e. good and bad networking)

- Publishing (books, pamphlets, resources etc. - objects that stand the test of time)
- Broadcasting (radio etc)
- Billboards/promotional channels (advertising etc)
- Performance (interpretive dance or storytelling)
- Bulletin boards
- Orders of service, church newsletters

Things to consider about modes of communication

- Classism, economic accessibility concerns associated with electronic communication
- Efficiency in reaching individuals vs. reaching groups

Consultation on Ministry to and with Youth – February 2005

Next Steps Decision:

- 1. Ethan will transcribe and email to whole group (will pass through UT, Judith, Jesse for feedback)**
- 2. Point people for each group will verify the overall work, and the specific outcomes of each group are representative. The point people will engage their respective groups as necessary and send final versions to Ethan.**
- 3. A second group will synthesize the work into a comprehensive plan:**
Julian Sharp, Sean Jones, Jova Vargas (note: Jova was switched with Hannah Eller-Isaacs), Mandy Keithan, Frank Filz, Sarah Eskrich, Jesse Jaeger, Judith Frediani
- 4. The plan is then disseminated to everyone for comments and feedback, and then on to implementation as outlined in the plan. Unedited comments can be included in the plan.**