



## *Community of Practice Resource Guide*

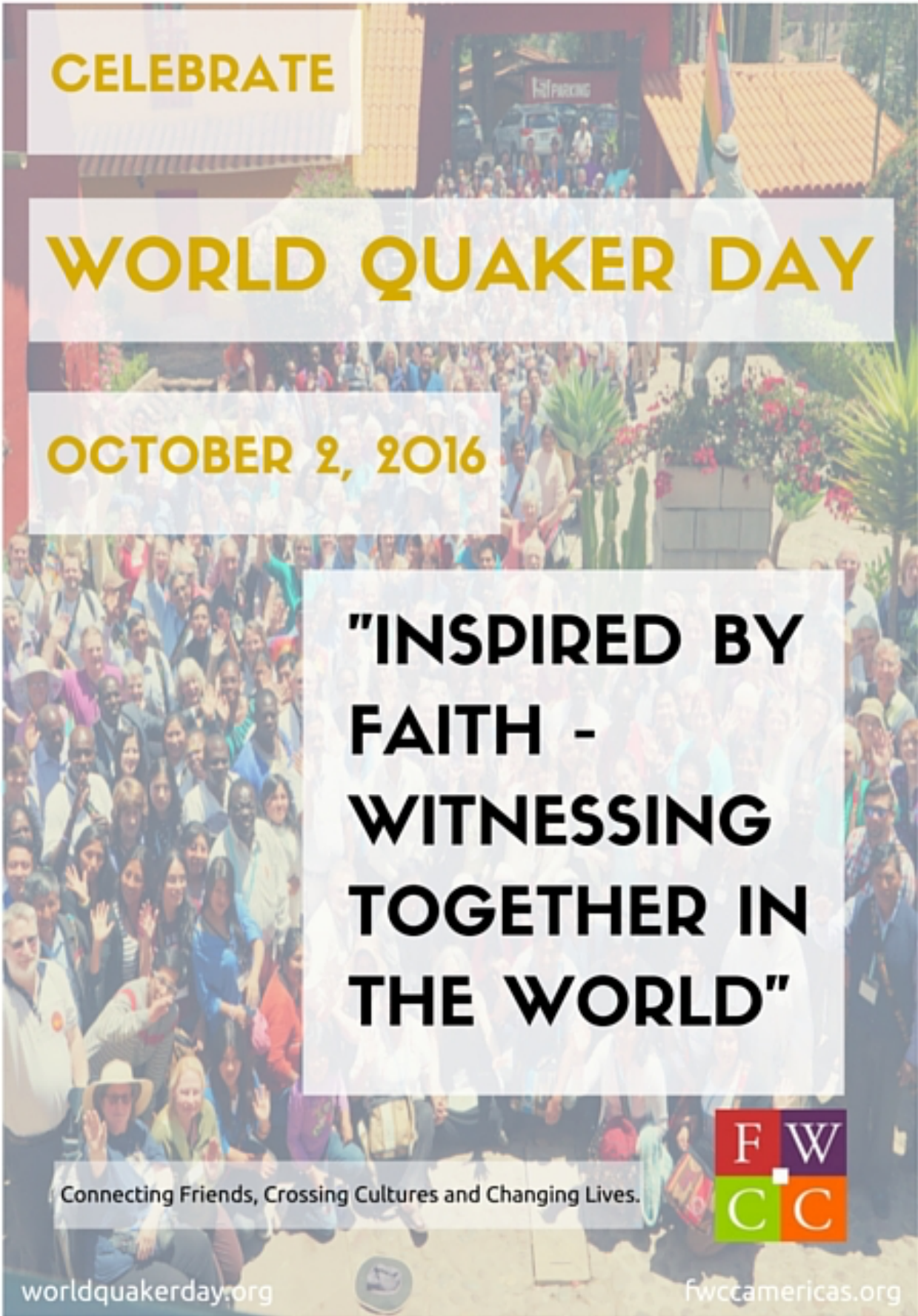
Answering God's call to universal love, the Friends World Committee brings Friends of varying traditions and cultural experiences together in worship, communications, and consultation, to express our common heritage and our Quaker message to the world. The "Seeing the Tapestry" videos will raise awareness of the diversity of Quaker practice, build resilience and connections among Friends, and improve Quaker religious education for all ages which will contribute to the vitality of monthly and yearly meetings. This document will help you to serve as a bridge between our various traditions and cultural experiences, right in our own local meetings and churches.

Lesson planning can be a kind of spiritual discipline. We hope the experience of preparing is engaging, enjoyable, and fruitful for you as a Friend. A rich array of material is provided for different ages along with tips for designing a lesson. Use what works for you and leave the rest.

Listen for other questions that rise as you plan your lesson. Think broadly about where FWCC fits into or flows along with the Life and ministry of your meeting. You may find that you wish to savor or extend a theme from one of the films beyond a single lesson. *Additional resources and materials for extension lessons are offered in this guide to our Community of Practice.*

**Friendly Note:** You may wish to use this lesson on World Quaker Day – the first Sunday in October. For more information, visit [www.worldquakerday.org](http://www.worldquakerday.org)





**CELEBRATE**

# **WORLD QUAKER DAY**

**OCTOBER 2, 2016**

**"INSPIRED BY  
FAITH -  
WITNESSING  
TOGETHER IN  
THE WORLD"**

Connecting Friends, Crossing Cultures and Changing Lives.



[worldquakerday.org](http://worldquakerday.org)

[fwccamericas.org](http://fwccamericas.org)

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# **Warp and Weft: Conceptual and Cultural Threads**

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## **Concepts Supporting These Lessons:**

- We are not whole without each other.
- No one has the full measure of the Light and everyone does have that of God, so we know God better when we connect with Friends more broadly.
- Children are fully spiritual beings. Some of our listening should be sure to enfold our youngest Friends.
- Global-mindedness—we need to instill a basic sense of care and concern for the whole human family. Our children need to know their way around the world.

## **Cultural Threads for the Time Together:**

In weaving, many colored threads pass over and under the supporting warp to create a pattern or picture. The basic understandings of how we will behave in our group — our social compact — are cultural threads in the experience and picture of our time together. Quaker culture is a powerful force in our local meetings. Sometimes it can seem like a given, but it is also surprisingly malleable. Culture is after all, a human construct. You can begin to shift or sweeten local Quaker culture with Threads like the ones suggested below. In a classroom situation, you may wish to have the children help craft their own, with guidance and support from you (this could also be a visual project, weaving on a loom to represent the ideas). Posting the Threads creates a visual reminder of this mindset. Use your judgment about how much attention to call to them. In a fractious group or a contentious situation, it may be useful to name them explicitly so that you can invoke again as needed.

Suggested Threads for these lessons:

- This is a safe space.
- Someone's mode of worship or expression of their beliefs as a Friend doesn't diminish those of anyone else.
- When Friends open up and deeply share, it is a gift. We honor the gift by being respectful. Your presence and listening is a gift to the speaker.
- When we Listen in Tongues, we open ourselves to develop a spiritual, deep closeness or intimacy. This endeavor is inherently worthwhile for Friends. It nourishes the ground of our worship—the loving ties among us that underpin our life in Quaker community. It helps us to listen together better.

Cultural Threads are important for people of any age and can serve a powerful function whether the group is gathering just once or meets regularly. They create welcome for a newcomer, relieving the new Friend from needing to guess and intuit the rules of participation. Every time you mention or review the Threads for your time together, you are strengthening your shared Quaker culture and the fabric of the community.

## Seeing the Tapestry: Parts of the Lesson

### **Preparation:**

Inward — queries, Bible verses, concepts at heart of lesson

Outward — invitations, publicity, supplies needed, support with documentation, photo release forms

**Opening:** Every gathering, no matter what the size, needs an opening. It is a way to mark crossing a threshold in time. The Opening serves to signal and announce—we are beginning, what we will be doing, and who is guiding or facilitating the group.

**Building the Circle:** gathering the group with introductions and a brief sharing or game

**Core Activity:** *(see pages in individual lessons for resources)*

For Adults — worship sharing, small group work, discussion, etc.

For Children — story and response, activity or game, song, etc.

### **Closing:**

- Gather the group for reflection and summary of time together
- Next Steps? (a query to consider, a report to another committee, a practice to take home)
- Announcements (“For more information on FWCC SoA”)
- Sending forth with joy and love!

**Leader Reflection and Debrief:** How did it go?

*Please share with FWCC the story of your time together by completing the **Evaluation Form on pages 20-21** each time you show FWCC-QuakerSpeak videos!*

# Seeing the Tapestry: Lesson Template

**Preparation:**

**Opening:**

**Building the Circle:**

**Core Activity:**

**Closing:**

**Leader Reflection and Debrief:**

\*complete FWCC evaluation!



# Sample Session for Adults: Listening in Tongues

## Preparation in the Days Before: Inward and Outward

1. Invite Friends to be part of the program (see “World Quaker Day” poster, before October 2); gather supplies and copy photo release forms; ask others to support hospitality, photos and documentation of the event.
2. Consider suggested queries: *What helps me to do my best listening? How does Listening in Tongues with each other help us to listen for God?*
3. Spend some time with Bible passages:  
*Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me. (Revelation 3:20)*  
*What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs. (Luke 12:3)*
4. Watch the QuakerSpeak video, “Listening in Tongues” and familiarize yourself with the discussion questions at the end. [QuakerSpeak.com/listening-in-tongues-being-bilingual-quaker-value](https://www.quakerspeak.com/listening-in-tongues-being-bilingual-quaker-value)
5. Read the guidelines for worship sharing or small-group facilitation on pages 9 and 14 of this Resource Guide.
6. Test the tech set up in the place you will gather. (see page 19 for Tech Tips)

## Opening:

“Good morning, Friends, My name is \_\_\_\_\_, and today we will \_\_\_\_\_. Thank you for gathering to do this work.”

## Building the Circle:

1. Introductions around the circle
2. Warm-up Activity: “Greetings Without Words” exercise (page 5 Bibliography and Resources)

## Core Activity:

1. Show QuakerSpeak video, “Listening in Tongues” [QuakerSpeak.com/listening-in-tongues-being-bilingual-quaker-value](https://www.quakerspeak.com/listening-in-tongues-being-bilingual-quaker-value)
2. Note: If you are meeting in a multigenerational group, a suggested age for QuakerSpeak video viewing is 12 and up.
3. Invite Friends to reflect on the Discussion Questions lifted up at the end of the video. Use worship sharing practice or facilitate a discussion around the queries.

## Closing:

1. Ask Friends to reflect: “I wonder what part of our time together you liked best? I wonder what part was most important for you?”
2. Give out slips of paper with “take home queries” below on one side, and FWCC SoA website address on the other side: [www.fwccamericas.org](http://www.fwccamericas.org)
  - What inward changes might happen because I learned to Listen in Tongues?
  - How can “listening in tongues” help Friends with outreach?
3. Close the time by sharing a moment of silence in gratitude for the time together, or ask an elder in the group to offer a prayer of thanks and going forth.

## Leader Reflection and Debrief:

Complete Evaluation for FWCC online or in the Resource Guide.

# Sample Lesson for Children: Listening in Tongues

## Preparation in the Days Before: Inward and Outward

1. Communicate with the community, including families, about the program (see “World Quaker Day” poster, if before October 2); gather supplies and copy photo release forms; ask others to support hospitality, photos and documentation of the event.
2. Consider suggested queries: *What helps me to do my best listening? How does Listening in Tongues with each other help us to listen for God?*
3. Read “Guiding Principles of Lesson Planning for Children’s Religious Education” on page 11 and guidance for wondering with children on pages 12-13.
4. Watch the video “*Nurturing the Spirituality of Children*” [vimeo.com/156188392](https://vimeo.com/156188392)
5. Gather materials: book (see below); music and means to play; roll of paper; variety of coloring materials (paint, crayons); paper for collaging; scissors and glue sticks.

## Opening and Framing: Welcome the group and introduce the lesson.

“Good morning, Friends. My name is \_\_\_\_\_, and I am so glad to see you all today. We’re going to explore together how we listen with our whole selves.”

## Building the Circle:

1. Introductions, share names around the circle
2. Group sharing: I wonder what name you call(ed) your grandmother? I wonder what word you most often use for God?

## Core Activity:

1. Read out loud the book, *Swimmy* by Leo Lionni
2. Wonder about the book together: *What part did the listeners like best? What part was most important to them today? Where did they see themselves in the story, or what part was about them? How did listening help Swimmy and the other fish?* (See pages 12-13 for guidance about using wondering questions.)
3. Mural activity: Invite participants to contribute to a group picture while listening to a quiet piece of music (for example, “The Lark Ascending” by Vaughan Williams [www.youtube.com/watch?v=ZR2JIDnT2l8](https://www.youtube.com/watch?v=ZR2JIDnT2l8))
4. Ask participants to draw/paint/color what they feel and hear in the music.
5. When the group has finished their work, gather to celebrate how each has contributed to the whole. How does the visual representation of what they heard reflect different ways of listening to the music?

## Closing:

1. Thank the circle of children for their work together.
2. Do a “heart sharing” around the circle: each participant offers one word or phrase to describe their experience and/or how they are feeling.
3. Close the time by sharing a moment of silence in gratitude for the time together, or offer a prayer of thanks and going forth.

## Leader Reflection and Debrief:

Complete Evaluation for FWCC online or on pages 20-21.



## **Worship Sharing in the Religious Society of Friends (Quakers)**

Worship sharing is a form of worship that helps us listen to each other in a deeply spiritual, loving, and prayerful way. It draws us into a safe, sacred space in which we can speak openly from our hearts and explore our own experience. It helps us encounter each other in “that which is eternal.” Worship sharing is very much like Meeting for Worship except that the participants are often asked to respond to a query or set of queries on a theme and it is best done in small groups.

It is helpful to review the following guidelines before each worship sharing.

- Begin with centering silence and reach as deeply as you can into the sacred center of your life.
- Listen carefully and deeply to what is spoken, not distracted by your own thoughts.
- Do not respond to what anyone else has said, either to praise or to refute.
- Leave a period of silence between speakers to savor what has been shared and keep centered.
- Expect to speak only once, until everyone has had a chance to speak.
- Speak from your own experience. Concentrate on feelings and changes rather than on thoughts or theories. Use “I statements.”
- Be mindful of the time so as to not take more than your share of it. You may have many responses to the queries; pick just one or two to share.
- Use as few words as possible but as many as are necessary.
- You always have the option to pass.
- Respect confidentiality, whatever is said in the group stays within the group.

Some groups go around the circle in turn; some feel this makes it easier for everyone to speak. In other groups, people speak out of the silence, as they are ready.

*Baltimore Yearly Meeting*

### **The Prayer of Three Breaths**

1. Say: “Together we are going to do the prayer of three breaths. It helps us all get ready (*or get ready again*). It is very easy to do. Just take three long, slow breaths. You can have your eyes closed or you can keep them open.”
2. More than the words you use to describe it, model for participants the care and intention of this practice in a way that they can see and hear. They should be able to hear you softly taking in air and sending it back out. They will see your belly fill with air and your shoulders and chest lift slightly as you breathe in. They will hear the air leaving you, and observe your posture as this happens.
3. After three breaths, say, “Amen,” which means “So be it.” Alternatively, you can say God bless everyone and everything, or God bless all beings and all creation — or anything else that works for you.

*Joy Duncan, ILYM/WYM*

## **What is Semi-Programmed Worship in a Quaker Tradition?**

In some of our Quaker Meetings around the world, there has developed a blending of programmed and unprogrammed worship that has evolved into a service that can bring the best of both of these traditions into Meeting for Worship.

In many semi-programmed Meetings, the worship service incorporates music, a Bible text, spoken prayer, a children's message and a message given by a pastor or other weighty Friend. These elements of the service are integrated with the spoken message and all are building on each other towards the time of communion after the manner of Friends – waiting worship. The faith community experiences these elements of the service together and often some part of the programmed service brings forward a stirring in one's heart from God that is shared during the open worship time.

It is important to allow at least 15 – 20 minutes of waiting worship in order to have the Spirit move throughout the gathering. The pastor or Friend that has given the message breaks the silence when he/she feels the sense of Spirit to conclude by beginning the shaking of hands and then announcements are shared.

Some semi-programmed Meetings have found that this type of service is attractive to newcomers that are not that familiar with a Quaker Meeting for Worship. The newcomer recognizes familiar elements of the service but can then experience the holiness of waiting worship.

The writer Richard Foster in his book *Streams of Living Water*, identifies Quakerism in the Charismatic Christian tradition. Foster describes this tradition in terms of “holy joy.” The power of the Spirit is dramatic and life changing for all and results in spiritual growth. Shouldn't our Meetings for Worship contain holy joy?

### **Queries for a Meeting to consider for worship:**

- How does the Spirit move within your Meeting for Worship?
- Where is the energy in your worship service?
- How might music or the spoken word enhance the worship experience?
- How could readings from the Bible stir the hearts and minds of attenders?
- In what ways is the silence entered, and how is that time of waiting worship experienced?
- How do you attract newcomers to Meeting for Worship? How do you invite them to keep returning?

*Beth Henricks, Christian Education & Family Ministry Director  
Indianapolis First Friends Meeting (Western YM)*



## **Worship Sharing with Children and Multigenerational Groups: A Stepping Stone into Meeting for Worship**

- Start with Silence
- Focus on one question
- Invite participants to use “I statements” (say how it is for you, speak about your own experience)
- Take turns—each person gets to speak once before anyone speaks for a second time
- You don’t have to speak if you don’t have anything to offer right then, you can chose “listening”
- Leave some silence between each speaker
- Listen respectfully—Don’t comment on someone else’s sharing
- End with Silence

*Beth Collela, Religious Education and Outreach Coordinator, NEYM*



### **Guiding Principles of Lesson Planning for Children’s Religious Education**

When reflecting on your lesson, some queries to consider:

- Are *you* ready? Are you both prepared for the lesson and open to the Light within each child?
- How will you build the circle and begin with gathering and greeting?
- How is silence a tool that frames the time together?
- Is there space for multiple interpretations and continuing revelation?
- Consider a 20-30 minute block of time: What could you take out and still have what you need? Are you prepared with alternatives if there is time (or a child needs another entry to the lesson)?
- How do the content, delivery and structure of the lesson give voice to the Quaker testimonies of equality, community, peace, integrity, simplicity and stewardship?
- How will you prepare the children to enter the meeting space and join worship?
- Who will share at the rise of meeting about your time together in First Day School/Sunday School.

*First Day School Committee, Matinecock Meeting, NYYM*

## Wondering with Children: Making Space for Growing in the Light

For Friends, *continuing revelation* has an important place in our journey of faith. As we live our lives and encounter new ideas, experiences and people, we are open to new truths that may be revealed to us. Our inner life grows as we explore with open hearts and minds. We grow in years; we grow in Light.

The practice of wondering about a story with children is similar, in that it makes space for children to explore the ideas and images, words and characters in a story from the particular perspective of that moment in their lives. Parents and those who work with children know how quickly children grow and shift in their perspectives. Each new experience brings with it new pieces to add to their worldview and inner life. Their connections to a story will change as they grow, and wondering allows their “answers” to change as well.

When we ask children to wonder about a story, we’re not asking them for a factual answer to a question. To wonder can also mean to speculate, to doubt, to question, to be unsure. It can also mean to be in awe or to marvel. We invite the children to do any of these things when we wonder together about the story we’ve just experienced. We make space for the idea that in a week, a month, a year, the children might experience something new in the story.

### Some practical “tips:”

- ❖ When you finish the story and begin to ask the wondering questions, make sure your posture, face, and voice are open and welcoming. Your questions will sound more genuine and inviting to the children if you are wondering with them! Wondering is about authentic inquiry.
- ❖ Children who have not been asked to “wonder” before may be puzzled by this language. You might need to invite them into this experience very explicitly the first time(s) you do it: *“When we wonder, we’re sharing what we think, feel, or know about the story today. There isn’t one right or wrong answer. Let’s listen in our hearts.”* Wondering takes practice, both for us and for the children.
- ❖ Many Faith & Play stories begin with the wondering question, *“I wonder what part of the story you liked best?”* which is open and inviting. Children usually know what they liked in a story. Listen to responses and affirm them. Try to avoid comments like, “That’s right,” but instead reflect back what you heard. *“You liked the song they sang.” “The pictures were done in colors you like.”* Your interest in what they have to say is a gift: you’re telling the children that they are heard and valued.

- ❖ If a child asks a question that you cannot answer, or you don't feel comfortable inserting your ideas, you can simply state, "I wonder." This simple response is a cue to the children that you, too, are on a journey of discovery.
- ❖ Don't be discouraged if children do not respond verbally to a question. Being comfortable with silence is another practice we can model, and it is a valuable lesson for our youngest Friends. We can't know how the words and images of the story are moving within the children. Allow them space to wonder inwardly.
- ❖ As children grow used to wondering questions, they may begin to create their own. Honor and explore their questions. These additions are what wondering is all about: the children's individual and gathered experience of the story as it intersects with their own lives at that moment.

### **Wondering About God:**

How do we enter into conversation with our children about God? What do we have to teach them, and how can we remain open to what they will teach us? Children are neither empty vessels waiting to be filled, or blank canvases ready to be given shape and color. We do not need to fill them with knowledge and information about God; they come to us full of knowing, and of Light. Children are vibrantly alive and full of light, hope and love. In this same way, silence is not empty, but full.

We make space for children to experience words, images, and silence – all three are tools for them to know their inner experience of the Spirit, God, the Divine. Story is often the vehicle for their work, but children don't always need words. They can teach us a lot about space and silence. What is our role as parents, caregivers, teachers in helping them to come close to God and God to come close to them, for them to know that place deep within themselves where they are at home with God and God is at home with them?

One possibility is for us to wonder with them, and be on the journey with them.

- *I wonder where God was in your day?*
- *I wonder when you've seen God in another person?*
- *I wonder how we look for God in that experience?*
- *I wonder where we see/hear/feel God?*

*Melinda Wenner Bradley © 2014*

## Guidelines for Facilitating Short-term Groups

(Adapted from piece written for facilitators of groups held during Annual Sessions at New England Yearly Meeting, but applicable for many group settings)

The most important things to remember in facilitating groups is to be yourself. This is true even if (perhaps especially if) you have no experience leading groups. There are, of course, guidelines intended to help things go well and sometimes they will, in fact, be helpful. But they will be helpful only to the extent they are resonant with your own experience and your own sense of what is needed. This is especially true in short-term, time-limited groups.

A group's essential purpose is to offer an opportunity for people to connect with one another around an identified topic or focus. The group facilitator's role is to support that process. Much of the time this means simply not interfering. Sometimes, however, a nudge or comment to a participant or to the group as a whole can be helpful in maintaining or creating the space for the connecting to happen.

The group facilitator is especially important in short-term groups. This is because there is not time for a group culture to gel and for the members to assume group tasks. The facilitator is the "culture carrier" for the group, helping the others understand the parameters for your time together.

The group facilitator should be gently encouraging/limiting when needed. The overall goal is for each person in the group to feel there is space for them to join at the level they want to join. This often happens organically, but sometimes it requires encouraging the quiet or tempering the active. Encouragement is typically more comfortable but limiting the overly active will be more important in assuring broad participation. Invitations to allow space for others are generally more effective than direction to not talk so much but there are no set rules. Following your own instincts is important. Sometimes a person will bring an issue that becomes the focus of discussion in a way that seems to leave little room for other issues or concerns to rise. It is important to use your discernment, including the members in the process, to decide if this is where the group wants to go or if space needs to be made for other topics and issues to also come before the group.

Groups (and facilitators) vary a great deal in their need for structure. If your group (or you) would be helped by such, you may want to have some queries or other prompts up your sleeve.

You may sense in the course of the group that connections or themes are present that have not been identified. Or you may sense that the group was delving deeply when it suddenly moved into much shallower water. Test your sense with the group. They will let you know if you are on target or not. Be guided by your own authenticity and willingness to listen to the group.

*Adapted from work by Jeremiah Dickinson, NEYM*





## Going Deeper: Identifying Concepts That Undergird Your Lesson

The power of First Day School lessons depends in part on recognizing, naming and leaning into the broader and deeper concepts at work underneath the specific theme or storybook we are planning to use. Helping these new understandings and concepts take root in the minds and hearts of the class or in our circle of Friends enhances the effectiveness of our teaching.

As you begin to prepare your lesson, be as clear-eyed and specific as you can be about your hopes for your lesson. What are your goals? What new understandings or perspectives do you hope the children and/or adults take away with them?

Start by taking a few minutes to reflect on the theme of the lesson. Try to stand way back from it, conceptually; get the 30,000-foot view. Where does it fit with broader more general themes? What are the connections with Quaker faith and practice?

Using “Listening in Tongues,” the theme of our first film, as an example, I quickly sensed a resonance with Quaker spirituality. One of the remarkable features of Quakerism is that we count on listening together. Quakerism is a corporate mysticism. We can come closer to God together, than we can on our own. Marty Grundy is fond of saying “There is no such thing as a lone Quaker.” So, one of our concepts undergirding our lesson is **“No one has the full measure of the Light and everyone does have that of God within, so we know God better when we connect with Friends more broadly.”**

The interdependence of Friends in a worshipping circle or a Friends church challenges the secular value of individualism. Right away, I could see that a dynamic piece of the learning and exploring that will happen in this lesson will be in looking at the ways Quakerism confronts our secular assumptions. So, I added, **“We are not whole without each other.”** to hold this piece of the work.

Carrying a concern that we need to more fully acknowledge children’s innate, full spirituality, I knew I needed to be mindful about making a space to listen for Friends of all ages. To help me stay present to this commitment, I added: **“Children are fully spiritual beings. Some of our listening should be sure to enfold our youngest Friends.”**

For this lesson to “work” and the ideas to be incorporated into our group’s thinking, the class will need a geographical framework to locate Friends they may be listening to. I sensed an “echo” with one of my overall goals for Quaker religious education—that Quaker children know their way around the world—that they become Global Citizens. **“I hope we can instill a basic care and concern for the whole human family,”** is another concept underpinning the lesson. This supports our belief that every person has that of God within and it helps us to be tender and knowing about the challenges other people experience around the world. It prepares us to sense how we might be led to serve. When we lean into this concept, we are building a foundation for and increasing the capacity for ministry, witness and service later in their lives.

These concepts can function as do threads in pearl necklaces. Each lesson is a pearl. Without the conceptual threads, our lessons can be like giving the children a handful of loose pearls. The threads hold all of the ideas together and maintain the connections between them. Actively using the undergirding concepts for a lesson enhances the retention of ideas by anchoring them in an organized structure.

*Beth Collela, Religious Education and Outreach Coordinator, NEYM*



## Going Deeper: Quaker Queries as Teacher Preparation

I love the Quaker practice of using queries to explore the heart-dimension of a topic. They point us toward a spiritually fruitful area for consideration without telling us what to do. Queries rivet our attention on particular intersection points between our behavior or attitudes and Love's Way/God's Will. They illuminate whether our behaviors and attitudes are in alignment with our deepest beliefs or at variance with them.

Using "Listening in Tongues" as an example, I began by wondering how I might set the stage for listening across difference deeply. Is it just a matter of being fully present? Does paying full attention release me from bias or assumptions? As follow-up questions rise, I know, "Yes, **"What helps me to do my best listening?"** is a useful query.

What about the consequences of Listening in Tongues? Quakers believe there is that of God in every person. If I reach for ways to deeply sense the message and heart of another person, am I drawn closer to God? Is this Listening in Tongues a form of prayer? Is it a spiritual practice? I sense the questions engaging my heart. A second query rises, **"Does Listening in Tongues with each other help us to listen for God?"**

But, what about the children? Issues of faith can be so abstract! I wonder about a concrete metaphor to bring this wondering back to the realm of daily life. Is there a similar kind of experience they might have had? I remember learning to tie my shoes. I remember being so pleased at this new achievement and how utterly surprised I was when my friend could tie her shoes a different way and end up with the same result! Maybe there is a parallel with listening across difference. Is being ready to be surprised part of really listening? Is some part of the work we are meant to do in this lesson expanding how we understand worship? Like my childhood friend and me tying our shoes, do we need to expand our spiritual imagination to conceive that Friends can come to stand in the Presence of God by practicing two different modes of worship? This time two related queries rise, **"Have you ever been surprised that someone did a routine task a different way from the way you do it?"** and **"How can we hold open a space for what we don't know?"**

The more I wonder about Listening in Tongues, the richer the topic seems to be. I see and sense connections and possibilities I didn't see and sense before. Words of a hymn drift up from my heart, "In Christ there is no east or west/ In Him, no south or north/But one great fellowship of Love/throughout the whole wide Earth." A deep appreciation for the wholeness of the human family envelops me. I am both humble and filled with joy! A last query takes shape, **"What Inward changes might happen because I learned to Listen in Tongues?"**

This is a window in on my process. Yours may be different. Make space for prayerful holding of a topic in a way that is comfortable and generative for you. Feel for what rises and for what connections seem vital. If you craft some queries, return to them each day and let them work in you. I've experienced a mystical dynamic of connections and insights happening at a sub-conscious level that bubble up in new, more faithful understandings. Queries are one way of inviting the Light to work in us.

*Beth Collea, Religious Education and Outreach Coordinator, NEYM*



## **Extending the Lesson — Building a Unit of Lessons**

### **1. Discern a Topic:**

- Is there a meeting concern around an issue that becomes a lens through which to explore the issue?
- Does the topic work for your class' age range? If it applies nicely to multigenerational settings, could your lesson offer a point of engagement for the whole meeting?
- How many weeks do you want to discuss a topic?
- Don't embrace a topic that you are not comfortable teaching. Children will see your discomfort or lack of interest in a subject.

### **2. Shape of the Unit:**

- Curriculum can be vertical as in the evolution of an idea.
  - Curriculum can be horizontal – stories that share the same theme by integrating perspectives eg. the Noah story told by Mrs. Noah or several books about a particular theme – repeating the same idea by choosing different stories.

### **3. Choosing the Storybooks:**

- Don't feel you have to use the whole book, particularly if it is too long or has problematic parts. (Most preschoolers can't read)
- Use the illustrations and retell the story especially if the text is too long or not age appropriate.
- Choose books that speak to you.

*Beth Collea, Religious Education and Outreach Coordinator, NEYM*



Friends are invited to consider how they will use photos to both get the invitation out to their faith community and local community. This includes seeking permission for photos being used (particularly important for minors under the age of 18).



Tips for  
photos:  
include people  
and action  
shots!

Permission for **Photo Release**  
World Quaker Day 2016

I give permission for \_\_\_\_\_ Meeting/Friends Church, and Friends World Committee for Consultation (FWCC) to include a picture of my child\* \_\_\_\_\_ in FWCC website, social media, and print communications for World Quaker Day, local publicity and general community building by the meeting/church.

\_\_\_\_\_  
Parent's signature

\_\_\_\_\_  
Date

\*Additional names of children can be listed below to give permission with signature above:

## **Tech Tips for Showing *QuakerSpeak* Films**

1. Do test out your tech set-up in advance.
2. Download the video and save the file rather than relying on internet connections.
3. Bring an extension cord or plug adapter as needed.
4. With a small group it may be fine to use a laptop. For a larger group, try to locate a projector. Test it out in the room with the lighting you will have at the time you are going to show it.
5. Confirm that the speakers you have will be loud enough for the room and the size of the group – this is even more important than being able to see clearly.

## Evaluation for FWCC

Thank you for completing this evaluation every time you show one of the FWCC-QuakerSpeak videos. Feel free to add more comments and suggestions. You can print this form and mail it to FWCC Section of the Americas at 1506 Race Street, Philadelphia, PA 19102 or complete it online at <http://goo.gl/VE0Eli>

1. Where did you use the FWCC video/curriculum this time?

- a. Your meeting/church ☐
- b. Your home ☐
- c. Your quarterly meeting/yearly meeting ☐
- d. Another gathering ☐ (please describe: \_\_\_\_\_)

2. How did you hear about the FWCC video/curriculum? (Check all that apply)

- a. From QuakerSpeak ☐
- b. From FWCC e-news or website ☐
- c. From Quaker Religious Education Collaborative ☐
- d. From my Yearly Meeting ☐
- d. From another source ☐ (please describe: \_\_\_\_\_)

3. How many people attended the session where you showed the video?

- a. 1-5 ☐
- b. 5-20 ☐
- c. 20+ ☐

4. How many of the people who attended the session where you showed the video are new to Friends (within the last year)? \_\_\_\_\_

5. How did you publicize the session? (Check all that apply)

- a. Verbal announcement at worship ☐
- b. Meeting newsletter, bulletin board or website ☐
- c. Community newspaper, bulletin board or website ☐
- d. Other ☐ (please describe: \_\_\_\_\_)

6. How likely are you to use another FWCC video/curriculum for religious education?

Likely      1                      2                      3                      4                      5                      Not Likely

Comments on #6:



7. What was the most surprising for you or others in the group about the video/session?

8. Did the video/session increase your knowledge of other Quaker traditions?

Yes            1                    2                    3                    4                    5            No

Comments on #8:

9. Did the video/session resonate with the Quaker values of your group?

Yes            1                    2                    3                    4                    5            No

Comments on #9:

10. Please comment on how could FWCC make these videos/curricula more useful to your group:

## ***With Gratitude to Contributing Friends:***

The Thomas H. & Mary Williams Shoemaker Fund  
Beth Collea, NEYM  
Emma Condori, Iglesia Misión Boliviana de Santidad Amigos YM  
Chris DeRoller, NYYM  
Jeremiah Dickinson, NEYM  
Joy Duncan, ILYM/Western YM  
Beth Henricks, Western YM  
Robin Mohr, FWCC  
Melinda Wenner Bradley, QREC



## ***And Project Partners:***



Friends World Committee  
for Consultation  
SECTION OF THE AMERICAS  
Comité Mundial de Consulta  
de los Amigos  
SECCIÓN DE LAS AMÉRICAS



Quaker Religious Education Collaborative

*Joining Hands in Service to Quaker  
Religious Education*



NEW ENGLAND  
YEARLY MEETING  
OF FRIENDS



For more information, please contact:

Friends World Committee for Consultation Section of the Americas  
1506 Race Street, Philadelphia, PA 19102

[www.fwccamericas.org](http://www.fwccamericas.org)

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