

CHESTNUT HILL FRIENDS MEETING
Report of the Ad-Hoc Committee on Recognizing and
Supporting *Ministries*¹

November, 2004

Section 1. Background

Chestnut Hill Friends Meeting has a long tradition of spiritual discernment and ministry on both a corporate and an individual level. The record of these activities is contained in the minutes of Meeting for Worship for Business. At times Meeting for Business has been led to record its unity on a specific activity. Examples of concerns of a corporate nature include creating a sanctuary for individuals seeking political asylum in the 1980's, welcoming ceremonies of commitment for same sex couples, and supporting homeless families through the Hospitality Network begun in the 1990's and continuing into the present. In addition, Chestnut Hill Monthly Meeting has issued minutes of religious service to individuals whose work extended beyond the boundaries of our immediate meeting community CHMM began issuing minutes of religious service in 1994, following a long tradition which is described in the most recent addition of Faith and Practice (2002) at page 57. Since 1994, CHMM has united with seven minutes of religious service which are set forth in Appendix A.

This Ad-Hoc Committee was formed in June of 2003 in response to the Meeting's desire to clarify issues surrounding the recognition and support of ministries and minutes of religious service. The committee was charged with reviewing the meeting's current practices, developing a process on the recognition and support of individuals with minutes of religious service and presenting this process for consideration and approval at Meeting for Business. The Committee developed this document through consultations with some of those holding minutes of religious service, with legal counsel, with Care and Counsel, Worship and Ministry, Finance, and Peace and Concerns Committees. We also invited our community to express their concerns in two well-attended, called meetings. This revised document seeks to address the concerns expressed at these meetings, and provides our committee's recommendations on the process of recording minutes of religious service and providing support (including financial support) to those holding minutes of religious service. *It is intended as a work in progress with the plan that we will make revisions in this process from time to time, as we apply it to the recognition and support of ministries within our Meeting.*

Section 2. Recognition of *Ministries*

Introduction

Historically there has been a tension in the Society of Friends between the concept of recognizing individuals as ministers and the Friend's belief that each of us has a direct connection to God. In recent times Friends monthly meetings within the Friends General Conference have generally moved away from the practice of recording ministers, but have continued to value the practice of issuing minutes of religious service for individual Friends who are traveling in support of an important cause or to nurture the religious life of Friends,

¹ *Revisions in the text made after the September, 2004 draft are in italics. This is assumed to be the final version as approved by the Meeting in November 2004.

meetings, or other groups. During at least the past 30 years this practice has been extended by some Friends meetings to include the recognition of ministries which might or might not involve travel, but which are also intended to support important causes or to nurture religious life either within or outside of the Society of Friends. For the past ten years Chestnut Hill Friends Meeting has been engaged in this practice, and as we have found it to be a valued practice, this document is intended to set forth guidelines to encourage and regularize the process for the future.

Any Friend may be called to a ministry, but very few of these ministries require minutes of religious service. For example, for some a ministry may consist of raising children in a Quaker fashion, or living life as simply as possible. For others it may involve engaging in a series of acts of civil disobedience, or running a business according to Quaker principles. All these may be ministries of great importance, regardless of whether they require minutes of religious service, for they all may contribute in vital ways to the life of the Meeting and the transformation of our lives.

A ministry is a call to *religious* service that deepens the spiritual life of those involved in it. A ministry may arise, be lively and vital for a time, and come to an end. As a faith community, we seek to grow in our experience of the Divine Presence and its call to service in each of our lives. We seek to help one and another lead faithful lives, and at times we have found that minutes of religious service are helpful in this process.

Minutes of religious service record the Meeting's recognition of a call to a religious service in someone's life. A minute of religious service may be appropriate in the following situations: (1) When a Friend feels led to devote him- or herself to a Quaker concern and would benefit from the spiritual care and oversight, and in some cases, financial support, of the Meeting in carrying forth the concern; (2) When a Friend feels led to action which requires her or him to carry a concern to other meetings or non-Friend communities; (3) When a Friend feels led to a specific pastoral role such as a prison ministry or hospice chaplaincy which requires a recognition by his or her faith community; or (4) When the Meeting unites behind a concern and wishes to designate a Meeting member or attender to carry out the concern.

Initiating the process

An individual initiates the process by contacting the Worship and Ministry Committee to ask for a clearness committee. The individual may have been encouraged by Friends to take this step of bringing their ministry into a more public arena, but the initiation falls to the person experiencing the call to serve. The individual may be asked to write a letter indicating the nature of the leading and its persistence. This step is common in the use of clearness committees, asking individuals to articulate as simply as possible what they are experiencing, facing and discerning. After consulting with the individual, Worship and Ministry appoints a clearness committee. The committee usually is composed of at least one member of Worship and Ministry, some people the individual may have identified as helpful, and perhaps a Friend or two the Worship and Ministry Committee senses would provide some balance or contribution. Worship and Ministry makes the contacts and assists the prospective members of the clearness committee in deciding to serve and with their preparedness.

Aspects of the Initial Clearness Committee

The initial stage is a private matter. The intention of the clearness committee is to be caring and respectful of the individual and to be open to the possibility that clearness may or may not be reached.

These questions are important for the clearness committee in meeting with the individual:

What is the nature of the religious service?

What has been the person's experience of the leading?

How has the person tested the leading?

What are the challenges the person will face?

Is the person ready to take on the challenges?

Is this the right time?

Why is the person asking for a minute of religious service?

What kind of support is the person requesting?

What would the person do if the meeting was not able to unite?

Many resources exist on the clearness committee process in our Meeting library and through the Worship and Ministry Committee. Usually Friends come prepared to have an unhurried time for careful listening and some worship together. Occasionally it may take two or more meetings.

Friends remain open to a wide range of possibilities. Sometimes the clearness committee or Worship and Ministry Committee recommends further seasoning. A standard that Worship and Ministry Committee has learned is that with clearness, comes a great joy, on the part of both the individual and the clearness committee. Uncertainties, misgivings and doubts fade.

If and when the individual and the committee reach clarity about his or her leading, the committee assists in giving expression to the clarity as they have witnessed it. The committee reports back to Worship and Ministry Committee with its recommendation. Worship and Ministry will review for completeness the report and any proposed minute. If financial support is being asked, Worship and Ministry will request the participation of the Finance Committee in the work of preparing a fully seasoned clearness and proposed minute.

Bringing the Proposed Minute to Meeting for Business

Worship and Ministry Committee brings the report of the initial clearness committee to the Meeting for Business with the proposed minute. The proposed minute expresses the nature of the religious service and the support being requested. Worship and Ministry will recommend to the Meeting, for its approval, names of Friends to serve on the Meeting Clearness Committee to be appointed for this next phase of the process in recognizing and supporting a ministry. The Meeting for Worship for Business may add additional people to serve on the committee. The

committee should have broad representation from the Meeting, chosen for their experience, skills and interests to assist in the process.

The charge to the Meeting Clearness Committee is to discern, with the individual and as a committee, the following:

Is the religious service clearly understood by the Meeting Clearness Committee and by the Meeting? What kind of support is being requested? How might this support be offered? Is the Meeting ready to offer this support?

The Meeting Clearness Committee may need to facilitate the Meeting becoming knowledgeable and aware of the individual's leading and the proposed minute of service. This facilitation may take many forms and should proceed in a spirit of open waiting. Diversity in the members of the Meeting Clearness Committee may play an important role in facilitating communication with their respective committees and among Friends. As with membership matters, the minute should be considered in at least two Meetings for Worship for Business before approval.

Components of a Minute of Religious Service

A minute of religious service will contain the following components:

- Name the work as explicitly as possible.
- Affirm that the Meeting experiences the person as led to do the work, perhaps include how the person's life and spiritual path have led to this work at this time.
- Name the Meeting's unity with the work, perhaps making reference to Friend's testimonies.
- Name the Meeting's specific commitments to supporting this person and his/her work, including the appointment of an oversight committee.
- Ask the reader for his/her support.
- Give the approval date and an appropriate expiration date with signature of the clerk of the Meeting.

Oversight, Annual Reports and the Expiration of Minutes

After the minute of religious service has been approved, the Worship and Ministry Committee will bring the names of the proposed oversight committee to the Meeting for Worship for Business for approval. Oversight committee members serve with one-year renewable commitments. Three to five members is generally a good number, permitting newcomers to learn the process and the possibility of regular meetings despite occasional individual absences by members. A convener is designated by Worship and Ministry and then the committee names its clerk. The clerking duties include: prepare the agenda in consultation with the individual, remind members about meetings, clerk the meetings, and communicate with Worship and Ministry and Business Meeting as needed. Oversight committees will be listed in the meeting directory in order to recognize the particular religious service and the meeting's supportive involvement.

The individual together with the oversight committee will report annually to Worship and Ministry on the vitality of the leading, the changing nature of the call, changing nature of support needed, the spiritual growth of the individual and the meeting, the relationship of the individual and the meeting, and the well-being of the committee. When funds are provided, the annual report will include an account of expenses and use of the funds. This review will be reported annually to the Business Meeting.

The expiration date of the minute of religious service will be recommended at the onset by the Meeting Clearness Committee when the matter is brought for final consideration before the Business Meeting. The expiration date may range considerably, depending on the particular circumstances of the religious service. At the annual review and report to the Meeting, Worship and Ministry may recommend to renew the minute as it is; or, if substantial change has occurred in the call to religious service, Worship and Ministry may recommend that the minute be returned and a new clearness process be considered. At the designated expiration date, the individual will return the minute and have the opportunity for a new clearness process *should he or she feel called to continue his or her ministry.*

Section 3. Financial Support and Tax Issues

Sometimes a person requesting a minute of religious service may ask for some form of financial support. The following question-answer format highlights particular issues with proposed procedures.

A. Under what circumstances and in what fashion might the Meeting consider financial support for the work of its members with minutes of religious service?

If there is financial need, that need will be brought to the attention of the Meeting when the initial minute of religious service is considered. However there may be times when a financial need develops following the approval of the initial minute. The Worship and Ministry Committee, either as part of the clearness process for recommending the minute of religious service, or as part of a separate clearness process, will bring a seasoned request to Business Meeting before any action is taken. Part of the seasoning process prior to such a request coming to Business Meeting will be a review of the request by the Finance Committee. This process allows for the unique circumstances of each individual's situation.

The request for financial support brought to Business Meeting should address the following:

- Clearly outline the reason for the request.
- Determine the urgency of the request.
- Outline the activities to be undertaken that need support.
- Determine the likely duration of the need for support.
- Estimate the extent of the need.
- Identify, if known, any contributions or sources of funds anticipated for this work.

- Identify whether financial support is requested from the general operating funds of the Meeting and/or whether direct financial support from members or others will be solicited.
- Recommend the level of participation requested of the Meeting community in funding the work.
- Confirm the existence of, or intention to name, an active oversight committee and its willingness to oversee the financial aspects of the work.
- Include the recommendations from the Finance Committee.

B. Under what circumstances might the Meeting accept contributions to support the work of its members with minutes of religious service?

Meeting will consider requests to receive funds in support of the work of its members with minutes of religious service as part of a specific request from the member with a minute of religious service or the member's oversight committee. As outlined in the preceding part, the request is seasoned by Worship and Ministry and the Finance Committee before consideration at Business Meeting. Finance Committee may recommend how the financial activity related to the work will be tracked for accounting and reporting purposes. This may entail setting up a separate fund for accounting purposes if that is deemed appropriate and necessary and may depend upon how the work will be funded.

C. Under what circumstances might the Meeting allocate operating funds and or actively solicit funds to support the work of its members with minutes of religious service?

This would arise following the same process outlined above, with the added impetus from either a close alignment between the work to be done and the priorities of the Meeting or a strong desire on the part of the Meeting to actively engage in support of the work. Generally, if Meeting is willing to actively solicit funds in support of the work, it would be in good order for the Meeting to also consider allocating a portion of its operating funds to support the work.

D. Who "owns" funds which are given to the Meeting to support the work of members with minutes religious service?

When a tax deductible gift has been made and acknowledged, the Meeting "owns" the funds and has the responsibility for oversight and control of such funds.

E. How are such funds distributed?

The member with a minute of religious service may directly submit a request for reimbursement of expenses to the Treasurer using the appropriate request form. To receive funds in advance or to receive funds beyond expenses, the member will request such funds from his/her oversight committee which will consider the request and request release of the necessary funds from the Treasurer, again using the proper request form.

F. How do members of the Meeting stay informed on the sources and uses of these funds?

The general Meeting community is responsible for stewardship and oversight of Meeting monies, including the funds discussed here. Individuals seeking financial support as part of their religious

service should attempt to anticipate their financial needs and consult closely with their oversight committee whenever such needs become apparent. The oversight committee should then consult with the Finance Committee and the Treasurer to further clarify the need as well as any financial or administrative issues that may be involved with an individual's request. Whenever possible such funds should be budgeted as part of the Meeting's annual budget process. In keeping with our practice concerning other need-based disbursement of funds (e.g. Needy Friends and Tuition Aid), the general Meeting must trust that when individuals request such funds that the individuals are guided by the Light and their conscience and are under the support and care of an oversight committee of Friends -notwithstanding the fact that a very deliberate process has been followed as described above. It is neither desirable nor rightly ordered for each individual request for reimbursement of funds to come to Business Meeting.

Worship and Ministry will bring the annual report prepared by the individual with his or her oversight committee to the Business Meeting,

H. Are gifts by individuals in support of the work of those with minutes of religious service tax deductible to the donor?

Gifts by individuals to individuals are not tax deductible. However, gifts by individuals to the Meeting for support of the work of members with minutes of religious service are generally tax deductible as long as the gift is clearly being made to the Meeting. In the Quaker tradition of forthrightness it is important that in such cases communication between the Meeting and the donor be very clear. In order for the gift to be tax deductible, it must be made to the Meeting - which must mean that the Meeting has ultimate control over the use of the funds. Of course, whenever rightly ordered, the Meeting will honor a donor's intent in making the gift, however, should a donor be uncomfortable with such discretion and control on the part of the Meeting, then the Meeting will not accept the gift or return the gift if it has already been accepted.

1. Would the Meeting be willing to accept a nondeductible gift of funds earmarked for an individual?

Following the process outlined above, should a donor or donors request that Meeting accept a nondeductible gift, Meeting may agree to do so, acknowledging the same in writing with the donor(s). This may be appropriate when someone is led to financially support a member with a minute of religious service in the Meeting community but would like to maintain anonymity or is more concerned about the gift supporting the individual than about the tax deduction. Such requests will be referred to Care and Counsel, and if rightly ordered, the Treasurer will administer such funds.

J. Are such funds, when accessed by the individual, taxable income?

While the ultimate resolution of this question lies between the recipient and the federal government, the legal opinion received by the Meeting indicates that the Meeting must report such payments via a form 1099-Misc., when such payments exceed \$600 in a calendar year and are not for reimbursement of direct expenses related to the work. For example, if a minute of religious service would lead one to travel, the costs of travel could be paid (either in advance or afterwards) to the individual by the Meeting without the need to generate a 1099 at the end of the calendar year. However, if funds are to be used to support the living expenses or to release an

individual from paid work, such funds, when they exceed \$600 (current statutory limit) would require the Meeting to file a 1099-Misc. Regardless of the nature of the expense, the support of the meeting is not considered wages to the individual. Entities are required to issue 1099s for non-wage payments. The fact that a 1099 is issued does not make a payment taxable, it does however notify the IRS of potentially taxable income to an individual.

Section 4. Bibliography

The Ad-Hoc Committee recognizes that Friends may desire to read further on minutes and ministries. Phil Anthony suggested this book list that the committee thinks is quite comprehensive in achieving that goal.

- *Faith and Practice, Philadelphia Yearly Meeting*
- *The Bible (many translations)*
- *Bownas, Samuel, A description of the Qualifications Necessary to a Gospel Minister (first printed 1750; 1989: Wallingford, PA, and Philadelphia, Pendle Hill Publications and Tract Association of Friends)*
- *Cronk, Sandra L., Gospel Order (Wallingford, PA: Pendle Hill Pamphlet 297, 1991)*
- *Farnham, Suzanne G., et at, Listening Hearts (Harrisburg, PA., Morehouse Publishing, revised edition, 1991)*
- *Farnham, Suzanne G., et al., Grounded in God (Harrisburg, PA., Morehouse Publishing, revised edition, 1999)*
- *Herford, R. Travers, transl., Pirke Aboth, The Ethics of the Talmud; Sayings of the Fathers (New York: Jewish Institute of Religion, 1945; New York: Schocken Books, 1962)*
- *Ignatius of Loyola, Spiritual Exercises (several translations)*
- *Larkin, Ernest, O. Carm., Silent Presence: Discernment as Process and Problem (Denville, N.J.: Dimension Books, 1981)*
- *Ward, Benedicta, StG, The Sayings of the Desert Fathers (Kalamazoo, MI: Cisterian Publications, 1975)*
- *Wilson, Lloyd Lee, Essays on the Quaker Vision of Gospel Order*

Appendix A:

The seven minutes approved since 1994 are:

1994 Marthajane Robinson: Pastoral care

1995 Philip Anthony and Ruth Cameron: Religious Ed. for Teens

1995 Carolyn Schodt: A Quaker Ministry to Person with AIDS

1997 Jorge Arauz: Fairhill Neighborhood Ministry

2001 Jorge Arauz: Peace in the Andes,

2002 Philip Anthony: Visiting Meetings

2003 Marcelle Martin: Facilitating retreats, offering courses and spiritual nurture

1. Marthajane Robinson: Pastoral Care. January 1994.

Friends have traditionally understood that all among us are ministers, and Chestnut Hill Meeting gratefully recognizes the diverse forms of ministry by its members within and outside of the Meeting.

Chestnut Hill Meeting joyfully affirms Marthajane Robinson's calling to pastoral care. We recognize her gift to nurture those who are broken and to help them find meaning in their pain and loss. She carries out this ministry through her centered, prayerful presence, her music, her use of Therapeutic Touch, and her pastoral counseling.

We see Marthajane Robinson's commitment to be a clear and true leading and a tangible expression of Chestnut Hill Meeting's commitment to service in the world. Our Meeting is enlarged and enriched by her ministry of faith and love. We are clear about our responsibility to nurture her gift.

Chestnut Hill Meeting formally recognizes the ministry of Marthajane Robinson. We recognize her work may be made more valuable by her sharing her pastoral experience with the Meeting as well as by the Meeting's identification with her work. We ask that she report to the Meeting the ongoing progress of her work and that she continue to inform us of ways we may be of help to her.

APPROVED IN BUSINESS MEETING JANUARY 1994.

2. Philip Anthony and Ruth Cameron: Religious Education of Teenagers. January 1995.

For three years, Phil Anthony has followed a leading to work with teenagers in our Meeting. Specifically, he has sought to bring to First Day School the same "spirit of honest inquiry and the willingness to reveal our own leadings" (in his own words) that we bring into meeting for worship. Ruth Cameron joined him last year. This unprogrammed, Spirit-led approach has led to a deep and genuine religious education experience on the part of the teenagers and the adults who worship with them.

The effect on the Meeting has been overwhelmingly positive, with teenagers attending regularly and participating enthusiastically. They even bring their friends. Some participants have continued to attend beyond their graduation.

Our Meeting unites with Phil Anthony's and Ruth Cameron's concern for the nurture of teenagers, and supports their calling to share their experience with others in the Philadelphia Yearly Meeting area.

APPROVED IN JANUARY 1995 BUSINESS MEETING FOR ONE YEAR.

3. Carolyn Schodt: AIDS Ministry. January, 1995

Friends have traditionally understood that all among us are ministers, and Chestnut Hill Meeting gratefully recognizes the diverse forms of ministry by its members within and outside the Meeting.

Chestnut Hill joyfully affirms Carolyn Schodt's calling to work with people living with AIDS and to inform the spirits of those who believe themselves less affected by the virus. Through the Quaker Ministry to Persons with AIDS, which she helped found, she has herself served, and has trained volunteers and coordinated their activity, and has educated the community. She and her organization provide spiritual and physical support to persons living with AIDS in a home care setting, to help them carry out their daily activities as they weaken and approach death.

We see Carolyn Schodt's calling to be a clear and true leading and a tangible expression of Chestnut Hill Meeting's commitment to service in the world. Our Meeting is enlarged and enriched by her ministry of faith and love. We are clear about our responsibility to nurture her gift.

Chestnut Hill Meeting formally recognizes the ministry of Carolyn Schodt and unites with it for a period of three years. In forming a committee of care and support to meet regularly with her, we recognize that she needs the spiritual support and nurture of her meeting in her work. We also understand that her work may be made more valuable by her sharing her experience with us. We ask that she continue to enrich the Meeting by reporting the ongoing progress of her ministry and that she continue to inform us of ways we may be of help to her.

"I need to be held by this meeting in order to do this work," said Carolyn Schodt. She described the AIDS ministry as one which gives both persons with AIDS and the volunteers caring for them a deeper awareness of God's power. In her work, Carolyn has had direct experience of the theologian Martin Buber's teaching that God is found in the space "between" us as we care for one another.

The minute for Carolyn Schodt will extend for a period of three years. On Carolyn's behalf, a Committee of Clearness will be chosen to provide care and support from our meeting for Carolyn in her AIDS-related work.

THE MINUTE WAS APPROVED IN JANUARY 1995 BUSINESS MEETING FOR THREE YEARS, RENEWED IN FEBRUARY 1998, AND RETURNED IN SPRING OF 2000.

4. Jorge Arauz: Ministry of Presence in North Philadelphia. January 1997.

We, Friends of Chestnut Hill Monthly Meeting, recognize the work that Jorge carries in the neighborhood community of Fairhill as a ministry informed by the Spirit active in our community of faith.

Choosing to live among those whom he serves and serving those among whom he lives, Jorge's witness is one of healing and reunion that answers the call of the Spirit to dissolve the barriers of class, race, and physical segregation among God's peoples.

Generations of Friends have been moved by the same Spirit, and Jorge's calling has been nurtured by many working in his neighborhood. His participation in the Friends Peace Teams Project in North Philadelphia clarified his vision for a Friends ministry of presence in Fairhill. Over the past sixteen months, through small acts of service, picking up trash, snow shoveling or painting over graffiti, as well as by knocking on doors, listening to the neighbor's stories, acknowledging their

strengths and affirming who they are, Jorge and the Friends supporting him have contributed to the growth in the neighborhood community, of a sense of trust, ableness and hope, as neighbors get to know each other, meet to pray, socialize and make decisions, work together to clean their clocks and bring improvements to their park, and see how their efforts bear fruit and bring change to their place.

Chestnut Hill Monthly Meeting welcomes the ministry of Jorge Arauz as an opportunity to be present as a community of faith among our neighbors in the inner city, open to the mutuality of a relationship and to sharing the gifts of the Spirit in them, in humility and service.

We unite in support of Jorge's ministry of presence, holding him and his daughter, Renata, in the Light, while they travel on this journey.

THE MINUTE WAS APPROVED IN JANUARY 1997 BUSINESS MEETING AND RETURNED IN JUNE 2004,

5. Jorge Arauz: Peace Work in the Andes. April, 2001.

We of Chestnut Hill Monthly Meeting are united in supporting the leading of our member, Jorge Arauz, to do peace work in the Andes region of South America. This leading is a development of faithful service carried out in this country, particularly in North Philadelphia, with the Fairhill Friends Ministry. One expression of this ministry was the facilitation of Alternatives to Violence workshops for Spanish-speaking inmates in Graterford Prison, which prepared Jorge for his recent work in Ecuador.

Peace work in the Andes region also corresponds to a deep spiritual call Jorge has felt to share the gifts of his experience of Quakerism with the peoples of his home region, whose countries are suffering from an escalation and spread of violence. Since August 1998, Jorge has been facilitating a series of trainings in Ecuador that have included human rights and peace workers, prisoners, educators, students, and community groups and leaders. Dozens of Ecuadorian facilitators have completed their AVP training process, and Jorge continues to support their action. The work is growing, and invitations to help expand it have come not only from Ecuador but also from other countries in the Andean region.

We believe that the leading to do this work comes from the Spirit and urge the support of the wider body of Friends.

THE MINUTE WAS APPROVED IN APRIL 2001 BUSINESS MEETING AND RETURNED IN JUNE 2004.

6. Philip Anthony: Ministry of Visitation. October 2002.

Phil Anthony has been called by the Spirit into a ministry of visitation among Friends in Philadelphia Yearly Meeting. Through participation in worship and conversation, Phil assists Friends in reflecting on the spiritual life of their meetings and other issues weighing on them. He himself is nourished by that "particular refraction of the Light" he finds among those he visits.

We Friends in Chestnut Hill Friends Meeting rejoice in the acknowledgement of Phil's religious service. We commit to support him in faithfully following his leading by providing him with an

oversight committee that will assist him in the ongoing discernment, spiritual discipline and purification that this work requires.

We commend Phil to the hospitality of Friends and remain expectant of the sharing of experiences and learning that Phil will be, by God's grace, gleaning in his visitation to Friends in the Yearly Meeting.

THE MINUTE WAS APPROVED IN OCTOBER 2002 BUSINESS MEETING.

7. Marcelle Martin: Ministry of Spiritual Nurture. February, 2003.

Chestnut Hill Friends Meeting recognizes that our member, Marcelle Martin, has been called by the Spirit into a ministry of spiritual nurture. She is led to foster awareness of the Divine Presence which resides in each person and is active in the world. Her ministry includes facilitating retreats and gatherings, teaching, writing, helping people with discernment, and praying with individuals and groups. Grounded in her own experience of relationship with God, her ministry is an expression of the Quaker call to cultivate a personal and collective connection with the Spirit.

We have received the blessing of her ministry among us. We support her call to minister to others, with prayer and by providing an oversight committee,

We commend Marcelle to all, in the hope that she will be kindly received wherever she serves.

PRESENTED AT THE JANUARY 2003 BUSINESS MEETING AND APPROVED AT THE FEBRUARY 2003 BUSINESS MEETING.