



## UU Faith Works: Promising Practices for Lifespan Learning Communities

**Mission:** The mission of UU Faith Works clearinghouse packet is to share resources that inspire faith development, educate religious identity, connect ethical and spiritual practices, and empower religious educators, ministers, and lay congregational leaders in their roles and responsibilities of serving Unitarian Universalists throughout their lives.

Including these resource categories:

- Leadership Development
- Curriculum and Learning Resources
- Social Justice
- Worship
- Community Building
- Administration

Two issues per year: Summer/Autumn and Winter/Spring

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Co-editors: Pat Hoertdoerfer and Jacqui James

-UUA Lifespan Faith Development Staff Group

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# UU Faith Works

## February 2003

### Table of Contents

Letter: Judith Frediani, Director of Lifespan Faith Development

#### ADMINISTRATION

People Finder	1
Subscription Page	3
YRUU Program Specialist Application	4
Angus MacLean Award	9
Religious Education Credentialing Program	11
UU World on Audio Tape	17
Bridge Connections	18

#### COMMUNITY BUILDING

Children's Focus Bibliography	19
Peace Poles	23
Canadian Unitarian Council and Lifespan Learning	24
Sundae Sunday	27

#### CURRICULUM AND LEARNING RESOURCES

Charles and the Children's Chapel	28
Beacon Press Discussion Guides for UU Communities	32
Your Money or Your Life	33
Narthex Conversations	44
Super Heroes/Bible People	48
What Do You Believe?	52
Honolulu's 'Just So' Summer	53
King Sigismund	55

## LEADERSHIP DEVELOPMENT

Critical Conversations: Congregations Responding to Youth and Crisis	56
Leadership School for Religious Educators	59
Mentoring	60

## SOCIAL JUSTICE

Muslim Child	62
Kids Making Quilts for Kids	63
If the World Were a Village	64
Alcohol: True Stories	65
Institute for Peace and Justice	66
Go Girl Project	68
April is Child Abuse Awareness Month	69
UUA Social Justice Internship Program Application	71

## WORSHIP

Curriculum Development Grants	73
The Seven Days of Unity	74
Family Singers	78
Intergenerational Message	83
The Meaning of Children's Sunday	85
Meditation on Flower Communion Sunday	88

## **Greetings, Religious Educators!**

Your editors, Jacqui James and Pat Hoerlter, have invited me to write the cover letter for this issue, and I welcome the opportunity to call your attention to recent developments and opportunities.

### **GA 03**

The UUA General Assembly in Boston this year is likely to be the biggest-ever assembly of UUs in the United States in our history, as well as the biggest assembly of UU youth. It is often the case that religious educators find GA too expensive to attend, but I am hoping that this GA will be more do-able than most. Boston is within driving distance for many of our congregations, and home hospitality is being offered at modest rates by local districts. Wherever you live, consider making this trip to Boston to connect with some of our historic roots, soak up contemporary UU spirit, and have a voice in our future.

### **New Lifespan Curriculum Project**

Moving forward with the lifespan curriculum project, we issued a "Call for Freelance Curriculum Writers" in a number of UU and liberal non-UU sites last fall. We have received many inquiries and over one hundred application packets which we are evaluating.

We are encouraged by the interest from familiar names and ones new to us. This spring, representatives of the UUA Curriculum Advisory Committee will join us in interviewing some finalists as we select the first authors, and design an orientation for them that includes philosophy, values (including anti-oppression lenses), and overall goals. Of course, we cannot start every component of a lifespan curriculum at the same time. Some authors will start writing this summer; some later in '04 and some in subsequent years. Applications from potential authors will be received again in the future.

We are often asked, What age group are you starting with? We will have various curriculum writers developing curriculum for a number of ages concurrently. In other words, we are not starting with preschool and working sequentially to high school eight or ten years later. We are also often asked, When will the curricula be available? We will begin some field-testing in '04, and continue field-testing as long as we need to. Publication of new core curricula could begin in '05, depending on the results of the field-tests.

### **Cultural (Mis) Appropriation**

Developing new educational and worship resources should raise the question, How can I use multi-cultural material appropriately, accurately, respectfully? To help the authors of the lifespan curriculum project, a diverse group of us are developing guidelines around cultural appropriation issues. This resource will be available to everyone when completed. We welcome your input, your experiences, your suggestions for resources, etc. Please send them to me via mail or email ([jfrediani@uua.org](mailto:jfrediani@uua.org)).

We hope this packet facilitates your work and your connection to others.  
In the faith,

Judith A. Frediani    Director, Lifespan Faith Development



**LIFESPAN FAITH DEVELOPMENT PEOPLE FINDER**  
**UUA, 25 Beacon Street, Boston, MA 02108 (617) 742-2100 FAX (617) 742-0321**

<b>Judith A. Frediani</b>	<b>Director x373</b>	<b>jfrediani@uua.org</b>
<b>Adrianne Ross</b>	<b>Assistant to the Director x361</b>	<b>aross@uua.org</b>
<b>Rev. Patricia Hoertdoerfer</b>	<b>Children, Family, and Intergenerational Programs Director x362</b>	<b>phoertdoerfer@uua.org</b>
<b>Rachael Brown</b>	<b>Curriculum Administrative Assistant x454</b>	<b>rbrown@uua.org</b>
<b>Rev. Marjorie Bowens-Wheatley</b>	<b>Adult Programs Director x519</b>	<b>mbowenswheatley@uua.org</b>
<b>Barbara Gifford</b>	<b>Curriculum Administrative Assistant x371</b>	<b>bgifford@uua.org</b>
<b>Jesse Jaeger</b>	<b>Youth Programs Director x359</b>	<b>jjaeger@uua.org</b>
<b>Ethan Field</b>	<b>Youth Office Assistant x355</b>	<b>efield@uua.org</b>
<b>Bryan Beck</b>	<b>YRUU Programs Specialist, x351 Youth Council/ConCon/Computers/Layout 1/03-1/04</b>	<b>bbeck@uua.org</b>
<b>Mimi LaValley</b>	<b>YRUU Programs Specialist, x352 GA/Anti-Racism/UUA Networker 9/02-9/03</b>	<b>mlavalley@uua.org</b>
<b>Megan Tideman</b>	<b>YRUU Programs Specialist, x353 Trainings/Youth Social Justice Con/Resources 6/02-6/03</b>	<b>mtideman@uua.org</b>

**PROGRAMS/RESOURCES/CONSULTATIONS**

<b>ANTI-BIAS DIVERSITY PROGRAMS</b>	<b>Judith Frediani, Pat Hoertdoerfer</b>
<b>ANGUS MACLEAN AWARD</b>	<b>Judith Frediani</b>
<b>COMING OF AGE PROGRAMS</b>	
Orders	<b>Ethan Field</b>
Consultations	<b>Jesse Jaeger</b>

## CURRICULUM CONSULTATION

Children  
Youth  
Adult  
All Ages

Patricia Hoertdoerfer  
Jesse Jaeger  
Marjorie Bowens-Wheatley  
Judith Frediani

## FAMILY MINISTRY AND RESOURCES

Patricia Hoertdoerfer

## INTERGENERATIONAL PROGRAMS

Patricia Hoertdoerfer

## JUNIOR HIGH YOUTH PROGRAMS

Jesse Jaeger

## OUR WHOLE LIVES

Grades K-1, Grades 4-6  
Grades 7-9, Grades 10-12  
Adult  
Concerns

Patricia Hoertdoerfer  
Jesse Jaeger  
Marjorie Bowens-Wheatley  
Judith Frediani

## RENAISSANCE PROGRAM (Contact Rev. Francis Manly fmanly@aol.com (716)-837-9230)

## RESOURCE LOAN LIBRARY

Barbara Gifford

## SCOUTING

Program Information  
Ordering award, curricula & medals

Jesse Jaeger  
Bookstore x102

## UU FAITH WORKS

Contents, Policy  
Subscriptions, Mailing

Patricia Hoertdoerfer and Jacqui James  
Adrienne Ross

## RE LISTESERVES

[www.uua.org/lists](http://www.uua.org/lists)

## YOUNG RELIGIOUS UNITARIAN UNIVERSALISTS (YRUU)

Youth Council/ConCon/Computers/Layout  
GA/Anti-Racism/UUA Networker  
Trainings/Youth Social Justice Con/Resources

Bryan Beck  
Mimi LaValley  
Megan Tideman





*Empower,  
Inspire,  
and Connect  
Unitarian Universalist religious educators across the continent.*

*We need your submissions to help us make these "connections."*

Please send your submission(s), four sides or less preferred, with one-inch margins on top and left sides, on white paper (letterhead if appropriate). If possible, include a disk (we use Microsoft Word). Mail to:

UU Faith Works Editor,  
Unitarian Universalist Association  
25 Beacon Street  
Boston, MA 02108-2800  
Or e-mail too: [aross@uua.org](mailto:aross@uua.org)

**Submission Deadlines:**

June 1st for the Summer/Fall packet and December 1st for the Winter/Spring packet

**Subscription Information:**

UU Faith Works is an on line publication of the Unitarian Universalist Association. If you would like a personal copy, or if your congregation would like to receive a hard copy, please send \$20 per one-year subscription. Please use the form below.

**Please be advised if you have a PO box, UU Faith Works may not fit into the mailbox. Be sure to inquire at the post office if mail has been set aside for you.**

**UU Faith Works Subscription Form**

*Circle the subscription you would like to begin with: August-February*

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Zip/Postal Code: \_\_\_\_\_ No. of subscriptions

ordered: \_\_\_\_\_ Amount enclosed: \_\_\_\_\_

Make checks payable to **UUA**

Return this form to: UU Faith Works Subscriptions

Lifespan Faith Development

25 Beacon Street

Boston, MA 02108

## ***YRUU Program Specialist Application***

The YRUU Programs Specialist position is a one-year staff program position for youth at the UUA headquarters in Boston. The 3 YRUU Programs Specialists work with the Youth Programs Director to manage day-to-day business of Young Religious Unitarian Universalists. General responsibilities for every YPS include: managing the continental YRUU office, planning and administering conferences and other youth gatherings, participating in meetings, implementing decisions of the YRUU Youth Council and Steering Committee, traveling to plan continental youth events, and editing and laying out the YRUU on line magazine *Synapse*.

There are 3 YPS terms beginning January 1, June 1, and September 1. The salary is \$27,450 (before taxes). Moving expenses to and from Boston are paid. Each YPS has a specific skill set need for their term.

**The successful applicant will** have an amiable personality with leadership qualities, good written and verbal communication skills, the maturity and creativity to handle an often hectic but rewarding full time job, have the freedom to live in the Boston area as well as travel (required) and will be between the ages of 16 and 22 at the time of application.

Term	Skill Set	Continental Event
January	Computer Skill, web design and layout guru	Youth Council and ConCon
June	Resource development and writing guru	Continental Trainings and the YRUU Social Justice Conference
September	UUA Networker and Anti-racism guru	General Assembly

### How to Apply

To apply, send a cover letter, an application form, (see application questions on next page) and at least three letters of recommendation by at least one youth and one adult, addressed to the YRUU Steering Committee c/o the Youth Office, 25 Beacon St. Boston, MA 02108. Please feel free to complete the application form on your own paper. The completed cover letter, application, and recommendations must be postmarked by

Start Date For Position	Application Deadline
January 1	September 15
June 1	December 15
September 1	March 15

The **cover letter** should briefly but thoroughly address:

- 1) ***What is in it for us?*** Include your visions for YRUU, your special areas of interest, your experience with leadership development, problem solving, and experiences working with different age groups.
- 2) ***What is in it for you?*** Include how the job will fit into your life plan, and your personal goals.
- 3) ***What is your relationship to YRUU?*** What does the “religious” in YRUU mean to you? What influence has YRUU had on your life, and what would you like it to have?
- 4) ***What are your strengths, and where do you feel you need improvement?***

**Letters of recommendation** should be from people who you know well. It is good to get letters from a variety of people, such as ministers, directors of religious education, youth active in YRUU, and adults with whom you’ve worked. Please make sure each recommendation includes the person’s phone number at which they may be reached during the day.

### **Application Questions (all applicants must answer these questions)**

Please answer the application questions, typewritten, on your own paper. We look forward to receiving your application!

NAME, ADDRESS, PHONE, EMAIL, DATE OF BIRTH, UU SOCIETY, UUA DISTRICT:

- 1.) Educational History
- 2.) Youth and Other UU Experience (participation and positions held).
  - A) Local UU Society/Youth Group.
  - B) YRUU district experience (conferences, district youth committees, etc.).
  - C) Continental YRUU Experience (Youth Council, Con Con, or other annual or one-time continental events or committees).
- 3.) What is your role in an anti-racist world/YRUU? What would an anti-racist YRUU look like?
- 4.) Other Related Experience (neighborhood, local, school-related, state/provincial, national).
- 5.) What skills do you have? (experience and positions held)
- 6.) Leadership (motivating others, delegation, public speaking)
- 7.) Working with Other People (as part of a team, in an office or business environment, with other youth and with adults)
- 8.) Communication (assertiveness, cooperation, representing adult needs to youth and youth needs to adults)
- 9.) Office (being organized, meeting deadlines, typing, computer, writing) How are you at juggling multiple tasks in a busy work environment?
- 10.) Working with publications/newspapers (editing, layout, writing and production)
- 11.) Other Skills (second languages or any other cool skill you haven’t mentioned)
- 12.) Employment Experience and History

### **Questions for the specific YPS Terms**

Answer only the questions that are for the term for which you are applying.

#### **January term:**

- 1.) Please describe your computer and layout skills and send any examples of your work with web pages or newsletters/magazines.
- 2.) Describe your knowledge of Youth Council and Con Con or your experience organizing district conferences or events.
- 3.) Describe how you best think Youth Council Representatives can serve their districts.

4.) What impact do you think Youth Council can have on the rest of YRUU and the denomination at large?

**June term:**

- 1.) Send a sample of your writing/any resources you've developed.
- 2.) What social justice issues are important to you and how have you put your faith into action?
- 3.) Describe your experience coordinating any youth events or conferences. Specifically any training or workshop leading experience you've had.
- 4.) What resources do you think YRUU needs? What resources would you like to develop as YPS?

**September term:**

- 1.) Describe your experience coordinating any youth events or conferences and how those skills might apply to coordinating General Assembly Youth Caucus.
- 2.) What role should youth play in GA and in the association?
- 3.) Describe your ability to network and work with adults. What UU organizations are you currently involved with? Give examples of your ability to schmooz.
- 4.) What experience do you have working in relationship with district UU organizations like the district YAC, District RE committee, District Trustees, etc.

**If you're unavailable when the decision is made, can we leave a message?**

**YES Please!      NO Thanks.**

**If you have any questions please do not hesitate to call one of the current YRUU Programs Specialists in the Youth Office at (617) 742-2100 ext. 351/352/353.**

**Position Title: YRUU Programs Specialist**  
Lifespan Faith Development Staff Group  
Reports to: Youth Programs Director  
(YPS are program staff)

**Basic Responsibilities:** To design and implement YRUU programs and publications of religious growth for Unitarian Universalist youth, and act as a field consultant to districts and local congregations regarding YRUU programs.

**Principal Responsibilities:**

1. UUA/Lifespan Faith Development Staff Group.

Works in dual association with the Lifespan Faith Development Staff Group and Young Religious Unitarian Universalists with major responsibilities to both. Acts as liaison from Continental YRUU to the UUA Staff and serves as an active “youth presence” at Unitarian Universalist Association headquarters and at UUA meetings and events.

2. Programs/Events

Plans, designs, and implements YRUU programs of religious growth for Unitarian Universalist youth. Serves as a logistical resource and coordinator for Continental YRUU conferences, meetings and trainings. Edits Synapse, YRUU's Continental Youth Magazine. Writes grants and coordinates fundraising for areas where funding is not sufficient.

3. Consultations and Liaisons

Acts as a YRUU consultant to the UUA at large, to districts, to congregations; acts as a field consultant regarding YRUU programs; assists congregations in the formation and promotion of new YRUU youth groups; plans, designs, and conducts workshops, trainings, and leadership development seminars for and with youth and adults. Develops and maintains relationships with key committees, affiliates, and staff groups as needed.

4. YRUU Governing Organizations

Administers YRUU Programs; in consultation with the YRUU Steering Committee and YRUU Youth Council, and Youth Programs Director to ascertain needs, identify trends and issues, and evaluate the effectiveness of current youth programs and services. Coordinates the ongoing business of Steering Committee. Supports the decisions of the Youth Council and Steering Committee. Reports to Youth Council and Steering Committee.

5. Additional Responsibilities

Assumes additional responsibilities as requested by Youth Programs Director, Lifespan Faith Development Staff Group Director, the UUA President, Executive Vice President, or Financial Vice President.

**Qualifications:** Knowledge of youth ages 14-20 and their religious development; experience and expertise with youth, experience and expertise with YRUU Programming at the local, district, and continental levels; leadership ability and experience with both youth and adults; broad acquaintance with Unitarian Universalism and the Association; good office, computer and organizational skills, willingness to travel. Good written and verbal communication skills, the maturity and creativity to handle a busy full-time job, have the freedom to live in the Boston area and between the ages of 16 and 22 at the time of application.

**The January YPS will specialize in computers, conference planning, layout and design work. These special responsibilities include:**

- Planning Youth Council and Con-Con
- Coordinating list-serve management in the youth office
- Acting as manager of the YRUU Web Site by identifying the changing needs of youth and making the information available via the internet, developing layout for publication and website

**The June YPS will specialize in social justice, Continental Trainings YRUU Social Justice Conference, resource and curriculum development. These special responsibilities include:**

- Coordinating Training of Trainers, and coordinating Continental Leadership Development Conference, Continental Spirituality Development Conference, Advisor Training, and any new trainings.
- Developing and publishing pamphlets, brochures, and handbooks for local, district, and Continental YRUU organizations when needed.
- Coordinating the Youth Social Justice conference.
- Communicating with the Continental Social Action Coordinator of YRUU and keeping track of all the Social Justice initiatives of YRUU (POA, Youth Council, SWAT, YSJC)

**The September YPS will specialize in Anti-Racism Work, General Assembly, and UU Networking. These special responsibilities include:**

- Serving as the coordinator of GA Youth Caucus and Youth Caucus housing as well as providing Youth programming at GA.
- Coordinating with all Anti-Racism initiatives at the UUA and developing relationships with other groups doing Anti-Racism work.
- Developing and maintaining relationships with key UUA organizations, affiliates, and staff groups.

## ***AN INVITATION TO PARTICIPATE IN THE ANGUS H. MacLEAN AWARD***



**Angus Hector MacLean  
(1892-1969)**

The Angus H. MacLean award is presented yearly to a person who has made outstanding contributions to religious education over the years. It was established by the Alumni Association of the St. Lawrence University Theological School, but it is now the full responsibility of the UUA.

In creating the award, the Alumni Association said, “Angus H. MacLean, Dean and Teacher of Religious Education at St. Lawrence University Theological School, was one of the pioneers in Unitarian Universalist religious education. It is appropriate that we recognize the inspiration and warmth that Angus gave to us all and his great concern for the religious nurture of both children and adults.”

***A nominee for the award should be a UU who has achieved several of the following:***

- ❖ contributed to the quality of religious education at the local level
- ❖ raised the quality of religious education at the denominational level
- ❖ has affected more than one congregation
- ❖ has influenced religious education beyond our denomination
- ❖ has been innovative in the use of religious education resources
- ❖ has brought dignity to the profession of religious education

Nominations for this award can be made by anyone and must be submitted in writing by April 1, 2003. Nominations need to include biographical information about the nominee (name, address, telephone number) and specific qualities, achievements, contributions, and data that provide the Award Committee with information on the criteria listed above.

***Please submit nominations and supporting evidence to: MacLean Award Committee***

***Attn: Adrienne Ross***

***Unitarian Universalist Association***

***25 Beacon St.***

***Boston, MA 02108***

## *The Angus H. MacLean Award*

In recognition of the great concern for the religious nurture of both children and adults shown by Angus H. MacLean, late Dean and teacher in the St. Lawrence Theological School, this award was established in 1971 by the St. Lawrence Alumni Association in his memory. It is administered by the Department of Religious Education and is awarded each year for excellence in the field of religious education.

2002 - Pat Ellenwood  
2001 - Elizabeth R. Stevens  
2000 - Jeannellen Ryan  
1999 - Carol A. Taylor  
1998 - Frank E. Robertson  
1997 - Marjorie C. Skwire  
1996 - Mary Ann Moore  
1995 - Norma Veridan  
1994 - Dorothy Tilden Spoerl  
1993 - Fred and Betty Ward  
1992 - Junella Elizabeth Hanson  
1991 - Eleanor Boyles Hunting  
1990 - Wayne B. Arnason  
1989 - Alice M. Harrison  
1988 - Ann Fields  
1987 - Barbara Marshman  
1986 - Robert L'Hommedieu Miller  
1985 - Margaret K. Gooding  
1984 - Richard S. Gilbert  
1983 - Elizabeth Holden Baker  
1982 - Gordon B. McKeeman  
1981 - Jean Starr Williams  
1980 - Til Evans  
1979 - Heather McDonald  
1978 - Christine M. Wetzel  
1977 - Eugene B. Navias  
1976 - Hugo and Barbara Hollerorth  
1975 - Roberta Nelson  
1974 - Margaret Odell  
1973 - Mary Elizabeth Anastos  
1972 - Joan Welch Goodwin



# ***Religious Education Credentialing Program***

*Office of Religious Education Credentialing, UUA*

*December 2002*

## **Overview:**

In the coming year the Office of Religious Education Credentialing will be accepting applications to participate in the new Religious Education Credentialing Program of the UUA. This program is the outgrowth of the plan articulated in the June 2002 Report for the UUA Board from the Liberal Religious Educators' Association (LREDA) and Unitarian Universalist Association Joint Task Force on Professional Standards for Lay Religious Education Professionals.

The goal of the Religious Education Credentialing program is to strengthen Unitarian Universalist religious education through the development and professionalization of lay religious educators. It will help to nurture the call to religious education as a profession, provide a comprehensive path for professional development, articulate and uphold professional standards and guidelines, and encourage meaningful institutional recognition of professional achievement.

## **Who should participate in this program:**

The Religious Education Credentialing Program is primarily designed for lay religious educators who are committed to Unitarian Universalist religious education as a career, and desire professional development, recognition and adherence to standards, but do not feel called to the professional ministry. Participants can achieve status in the program at three different levels, based on academic achievement, integration of knowledge of lifespan religious education, and length of professional experience. A participant may enter the program at any level.

**Level One Religious Educator** status will be appropriate for those in the beginning stages of a career in religious education in a paid position of at least ¼ time (or equivalent) with a basic knowledge of and training in religious education, or for those with little or no formal academic background.

**Level Two Religious Educator** status will be appropriate for those in the beginning or middle stages of a career in religious education in a paid position of at least ½ time (or equivalent) with a working knowledge of religious education, and with at least a Bachelor's degree or equivalent.

**Credentialed Religious Educator** status will be appropriate for those in a more advanced stage of a career in religious education in a paid position of at least ½ time (or equivalent) with a comprehensive knowledge of religious education, and with at least a Master's degree or equivalent, and graduate-level academic credit in specific subject areas pertinent to UU religious education leadership.

## **Program requirements:**

To apply to the program, a religious educator will submit a Statement of Intent, including a short statement of professional aspirations, a resume, and a set of endorsements attesting to the applicant's suitability for a career in religious education.

To qualify for achievement of a program status, a participant will submit documentation of academic and professional experience and completing the requirements of a reading list, a portfolio that reflects understanding and accomplishment in the many areas of religious education leadership, a brief statement that demonstrates the ability to articulate a personal religious philosophy, and recommendations from persons familiar with the

participants professional achievement. A participant must establish a relationship with a mentor through the LREDA Mentoring Program. Participants pursuing achievement of a Level Two or Credentialed Religious Educator must have their portfolio and application materials approved (including equivalency claims) by a UUA Religious Education Credentialing Committee, as well as meet with the committee for an interview. To achieve and retain their program status, all participants must adhere to the rules and policies established by the Religious Education Credentialing Committee.

**Program benefits:**

- Stronger, more vital religious education programs;
- Personal self-esteem and professional accomplishment;
- Clear guidelines for professional development;
- More long-term professional viability in religious education;
- Greater potential for collegial relationships;
- Access to Online DRE Settlement system;
- Salary recommendations that reflect credentialed achievement;
- Institutional support and meaningful recognition of achievement.

**Where are we now:**

With the help of the Religious Education Credentialing Interim Advisory Committee (composed of LREDA members and UUA staff) we are refining program details, policies and procedures, creating forms and reading lists, designing database and website supports. We are communicating with the LREDA Mentor Task Force as they develop their training program. With our support the Board of the UUA is working towards creating a Religious Education Credentialing Committee to set rules and policies, and to evaluate program participants. The Board is also reviewing bylaw modifications required to firmly anchor this program into the Association. We are forging collegial relationships with affiliate and professional groups that serve the many professionals within our association. We are providing information to religious educators and their colleagues and congregations across the country.

Late winter 2003 is our target date for inviting qualified participants of the RE Leadership Landscape Options program to transition into the Religious Education Credentialing Program. The Religious Education Credentialing Program will replace the Landscape Options program. We hope to begin inviting all other religious educators to apply to the program in Spring 2003. The LREDA Mentoring Task Force hopes to have mentors available beginning in Fall 2003.

**For more information on the Religious Education Credentialing Program or program transition plans, please contact:**

**Emily Farbman**, Religious Education Credentialing Assistant, UUA  
[efarbman@uua.org](mailto:efarbman@uua.org), 617/948-6418 or

**Beth Williams**, Religious Education Credentialing Director, UUA  
[bethwilliams@uua.org](mailto:bethwilliams@uua.org), 617/948-6417

**For more information on the LREDA Mentoring Program, please contact:**

**Liz Jones**, LREDA Mentoring Task Force Chair  
[LjonesSD@aol.com](mailto:LjonesSD@aol.com), 619/298-9978

## Grants and Scholarships Available to Religious Educators

Each year the Unitarian Universalist Association makes available modest-sized grants and scholarships to religious educators who serve Unitarian Universalist congregations. The grants and scholarships are primarily intended to help with the expenses of professional development programs for religious educators, such as formal course work, Renaissance modules, and summer and winter religious education institutes. These grants and scholarships were made possible by the generosity of persons who cared deeply about Unitarian Universalist religious education, and established funds for its welfare.

**The Clara Bancroft Beatley Fund** is for preparing women to work in religious education and may be used for persons wishing to participate in the Renaissance program or other such training.

**The Eugene Bowen Fund** provides annual \$100 grants to twelve historically Universalist congregations for religious education program use, such as purchasing curricula or equipment.

**The Earle Fund** from the Universalist General Sunday School Association provides scholarships of up to \$100 each for persons wishing to attend summer institutes.

**The Josephine T. Gould Scholarship Fund** grants up to \$150 annually to further the education of religious educators in Unitarian Universalist congregations or those preparing to become religious educators in these congregations.

**The Barbara Marshman & Ann Fields Memorial Scholarship** is awarded annually to a religious educator serving a Unitarian Universalist congregation who is engaged in graduate study. This \$500 prize is given through the generous contributions of those who wish to memorialize and honor the work of these two great religious educators, and through the ongoing financial support of the UUA. Application deadline is May 1<sup>st</sup>.

**Continuing Education Grants:** The Director of Religious Education Credentialing has funds available to support the continuing education of lay professional religious educators. Priority will be given to those seeking status within the RE Credentialing program of the UUA. Ordained religious educators seeking continuing education funds should contact Rev. Michelle Bentley, Director of Ministerial Development at [mbentley@uua.org](mailto:mbentley@uua.org).

Each of these grants and scholarships has individual requirements and restrictions. For an application form or additional information, contact Emily Farbman, Religious Education Credentialing Assistant, Ministry and Professional Leadership Staff Group, UUA, 25 Beacon St., Boston, MA 02108, 617-948-6418, or [efarbman@uua.org](mailto:efarbman@uua.org).

We also strongly encourage you to contact your congregation, district office, and local conference/program sponsoring group for additional grants and scholarships that may be available to further your work in religious education.

## Application for Religious Education Professional Development Grants

Please check the scholarship or grant for which you are applying:

<input type="checkbox"/> Clara Bancroft Beatley Fund	<input type="checkbox"/> Barbara Marshman/Ann Fields Scholarship
<input type="checkbox"/> Earle Fund	<input type="checkbox"/> Continuing Education Grant
<input type="checkbox"/> Josephine T. Gould Scholarship	

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Mailing Address:

\_\_\_\_\_

E-mail: \_\_\_\_\_ Phone: \_\_\_\_\_

UU congregation you are currently serving:

\_\_\_\_\_

Your position:

\_\_\_\_\_

Class or program you will attend:

\_\_\_\_\_

Starting/ending dates:

\_\_\_\_\_

Please describe briefly the program you will be taking:

\_\_\_\_\_

\_\_\_\_\_

How will this program contribute to your professional development as a religious educator?

\_\_\_\_\_

\_\_\_\_\_

Check here if you intend to seek recognition in the upcoming RE Credentialing Program: \_\_\_\_\_

Cost of class or program:

Tuition/Registration Fee: \$ \_\_\_\_\_

Books/materials: \$ \_\_\_\_\_

Room & Board: \$ \_\_\_\_\_

Travel: \$ \_\_\_\_\_

Other (describe): \$ \_\_\_\_\_

**Total Cost:** \$ \_\_\_\_\_

**Amount Requested:** \$ \_\_\_\_\_

Other funding you have requested and/or received: \_\_\_\_\_

Comments: \_\_\_\_\_

Please send completed application form to Emily Farbman, Religious Education Credentialing Assistant, Ministry and Professional Leadership Staff Group, UUA, 25 Beacon Street, Boston, MA 02108 or [efarbman@uua.org](mailto:efarbman@uua.org). Questions? Call Emily Farbman at 617-948-6418.

## Application Eugene Bowen Fund Grant

**The Eugene Bowen Fund** provides annual \$100 grants to twelve historically Universalist congregations for religious education program use, such as purchasing curricula or equipment.

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Mailing Address:

\_\_\_\_\_

E-Mail: \_\_\_\_\_ Phone: \_\_\_\_\_

Unitarian Universalist Congregation Name:

\_\_\_\_\_

Your Congregation's Historical Universalist Name:

\_\_\_\_\_

Your position:

\_\_\_\_\_

Curricula, equipment or other item you will be purchasing:

\_\_\_\_\_

How will this item contribute to the enrichment of your religious education program?

\_\_\_\_\_

\_\_\_\_\_

**Cost of Item:** \$ \_\_\_\_\_

Other funding you have requested and/or received:

\_\_\_\_\_

\_\_\_\_\_

Comments: \_\_\_\_\_

\_\_\_\_\_

Please send completed application form to Emily Farbman, Religious Education Credentialing Assistant, Ministry and Professional Leadership Staff Group, UUA, 25 Beacon Street, Boston, MA 02108 or [efarbman@uua.org](mailto:efarbman@uua.org). Questions? Call Emily Farbman at 617-948-6418.

## DID YOU KNOW???

### **The UU World is on audio tape!**

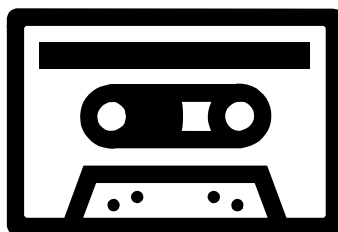
If you know someone who is blind or sight impaired, ask them if they would like to receive the UU World on tape. It is available six times a year shortly after the magazine itself is published. **This is a free service!!**

So much to listen to! Folks will enjoy hearing about Congregational Life, news and features about the World of Unitarian Universalism in UU News, reflections, commentaries, musings, prose and poems and the pastoral message from the UUA president, William Sinkford in Our Calling.

Check with the individual to be sure he or she is interested. They need to have access to a 4-track audio cassette player as these tapes are recorded on a 4-track recorder/player. If they would like to receive the tapes and have the correct player, send their name and address, via email or postal mail to:

Rachael Brown  
Lifespan Faith Development  
Unitarian Universalist Association  
25 Beacon Street  
Boston, MA 02108  
(617) 948-6454  
[rbrown@uua.org](mailto:rbrown@uua.org)

We have a group of volunteers that do the readings here at the UUA. Folks often request to read an article that they particularly enjoyed, and that enjoyment is conveyed in the readings. Just the articles are read, not the advertisements.



The UUA Office of Young Adult and Campus Ministry  
is pleased to introduce

## Bridge connections

*A free gift for every UU graduating high school from the UUA Office of Young Adult and Campus Ministry!*

### EACH CONNECTION PACK CONTAINS:

- A copy of the wonderful Beacon Press book **Poems to Live by In Uncertain Times**, suitable for a personal message of congratulations from the congregation;
- A postage-paid reply card entitling each bridging senior to **one free year of UUWorld, Quest** (the newsletter of the Church of the Larger Fellowship), **and Ferment** (the newsletter of the Continental UU Young Adult Network and the Office of Young Adult and Campus Ministry);
- A directory of UU Campus Ministry groups; and
- A C\*UUYAN bookmark featuring the 2003 conferences and contact information.

*Each pack also comes with a YA&CM Bridging Card for your congregation to send to a local congregation near to where your graduating senior is moving (if she or he is moving to another town).*

### WHAT DO YOU NEED TO DO TO GET THEM FOR YOUR SENIORS SOON TO GRADUATE?

Call, write or email the UUA Office of Young Adult and Campus Ministry **by March 15**.  
(617-948-4273; ya-cm@uua.org; 25 Beacon St, Boston MA 02108)

In your communication, let us know:

- Your name and position
- Your congregation's name and address
- How many graduating seniors you will have in 2003

We will send the packs to you as soon as they're ready, in time for bridging ceremonies or recognition of your graduating seniors in a Sunday service.



This gift is made possible by the  
**Mind the Gap: Youth and Young Adult Sunday efforts of the  
Campaign for Unitarian Universalism**





# *Children's Focus Bibliography*

*Rev. Paul Beckel*

*First Universalist Unitarian Church*

*Wausau, Wisconsin*

The Children's Focus is a regular segment of the Sunday Service at First Universalist – right after our Gathering Song, and before the children leave for their classrooms. Below is a list of stories appropriate to this setting – around five minutes long (sometimes requiring a little judicious editing), and both relevant to and consistent with the principles of our worship tradition. Almost all of these are picture books that will easily captivate your audience. A few – without pictures – will require more courage and preparation to tell – but don't be shy, your congregation will love it. These stories are fun, rich, well-received by both children and adults – and probably remembered much longer than my sermons.

The Faithworks editors have chosen some of my “sure bets” and “favorites” but check my website for the complete list, ([www.uuwausau.org/resources.html](http://www.uuwausau.org/resources.html)). These stories may challenge your congregation more than some of the others, but I have found them richly meaningful. Which brings up an interesting question about the children's focus: how emotionally heavy can you get, here? When I select material for the Children's Focus I am well aware that at times I am bringing up serious issues, with little time for debriefing. So there are some great books that I cannot use. But still, I don't shy from serious issues of life and death, fear and struggle.

*I would appreciate additional suggestions of stories.* In time I hope to add to this site -- additional stories, links to related resources, and also some deeper discussion about the meaning, purpose, logistics, techniques and alternatives for Children's Focus.

## **Excerpts from list of 282 items**

<b>Themes</b>	<b>Title</b>	<b>Author</b>	<b>Synopsis/Comments</b>
Aging, teaching mentoring, generations, grandparents	<i>Can You Do This, Old Badger?</i>	Eve Bunting	Though Old Badger can no longer do a lot of things, he can still teach Little Badger some of the essentials of life.
Autism, disability	<i>Ian's Walk</i>	Laurie Lears	A sister begins to come to terms with the odd behaviors of her brother, who has autism
Ancestry, family roots, immigration	<i>Journey Home</i>	Lawrence McKay, Jr.	A Southeast Asian woman and her daughter journey “home,” hoping to find family and a part of their identity.
Community	<i>It Takes a Village</i>	Jane Cowen-Fletcher	A little girl in charge of her little brother in the marketplace fears she has lost him. But she needn't have worried -- he has been cared for by all of the other vendors.
Community, spirit	<i>Finding the Green Stone</i>	Alice Walker	Everyone is born with a glowing green stone representing their spirit. When one little boy loses his, the whole community gathers to help him find it. Long, may need editing

Creation, Adam & Eve	<i>Blessing Seed, The</i>	Caitlin Matthews	God sang everything into being with its own gift...Adam & Eve eat the apple...God responds: You ate it before it was ripe, so I will ripen your gift inside of you...go and spread this blessing seed throughout the earth.
Creativity, imagination	<i>Emma's Rug</i>	Allen Say	Emma has an amazing artistic talent for a small child. But she despairs when her talent evaporates after her mother washes the little rug within which Emma had been able to "see" her subjects. In time, though, she discovers a new window on the world.
Death, grandparents	<i>Where is Grandpa?</i>	T. A. Barron	A family who has lost a beloved grandfather shares stories and re-discover that he is still with them – everywhere they look.
Denial, avoidance, fear, pain	<i>There's No Such Thing as a Dragon</i>	Jack Kent	A small dragon, whose existence is denied, grows rapidly until it is large enough to pick up the house and run down the street.
Fathers	<i>What Dads Can't Do</i>	Douglas Wood	Dads can't cross the street without holding hands...they can push but they can't swing...Dads really need to be kissed goodnight at bedtime. It's a wonder they make it through life at all!
Flower communion, color, diversity,	<i>Great Blueness, The</i>	Arnold Lobel	A wizard and his town find life difficult with only one color at a time.
Friendship	<i>Rosie and Michael</i>	Judith Viorst	A dialogue (should probably be told by two) of a boy and girl talking about what it means to be one another's friends.
God's many attributes	<i>Old Turtle</i>	Douglas Wood	All of creation is arguing about what god is like. Old Turtle clarifies for them: god is all of these things.
Grandparents, immigrants, love, silent communication	<i>Halmoni's Day</i>	Edna Coe Bercaw	Jennifer feels awkward because her Korean grandma, Halmoni, is so different from the others; and they can't communicate with words. But when Halmoni's story is translated to Jennifer's class at Grandparent's Day, Jennifer discovers a bond that transcends words, and generations.
Grief, sibling death	<i>Little Bit of Rob, A</i>	Barbara J. Turner	A family tries to go about daily life after the death of one of their children. Serious, emotional, but not overly heavy. Ends on a warm but realistic note – that they can begin to face the changes together, and find some comfort in their memories of Rob.
Hope, biracial people	<i>Hope</i>	Isabell Monk	Hope is spurned by a Black acquaintance because she is "mixed." But then she learns that her name rose out of the ideals and hopes of several generations of her ancestors on both sides.
Hope, commitment	<i>Something Beautiful</i>	Sharon Dennis Wyeth	A little girl determines to make something beautiful out of her distressing surroundings
Humanity, universalism	<i>Whoever You Are</i>	Mem Fox	Children all around the world look different but have the same fears and hopes.

Inspiration	Give the Ball to Peetie (in Colleen McDonald, ed., <i>What if Nobody Forgave?</i> )	Gary Smith	(no pictures) The basketball team and the fans found their greatest inspiration from the kid who had never been allowed to play before.
Letting go, journey, personal transformation, fear, risk, independence, growing up	<i>In America</i>	Moss, Marissa	While Grandfather tells of his journey of transformation -- leaving the old country -- he finds that grandson is about to take a risk of his own toward independence and maturity. Both find the courage to let go of their fears....
Love, parenting, security	<i>The Kissing Hand</i>	Audrey Penn	Raccoon's mother prepares him to go away to school by teaching him the secret of the kissing hand -- which will preserve her love for him wherever he goes.
Mothers, working mothers, parents	<i>Oh My Baby, Little One</i>	Kathi Applet	A mother tells her child about the care and love she has even when she is away. Very touching.
Perseverance, overcoming adversity, disability, athletics	<i>Wilma Unlimited</i>	Kathleen Krull	The story of Wilma Rudolph, who went from leg braces to Olympic medals. Powerful.
Power, autonomy, democracy	<i>Yertle the Turtle</i>	Dr. Seuss	King Yertle makes hundreds of turtles stack themselves beneath him so that he can be king of 'all that he sees.' But from the bottom of the stack a small burp puts Yertle in his place.
Race, Japanese interment	<i>Flags</i>	Maxine Trottier	When the Japanese neighbor is sent to an interment camp, a girl tries to keep up his garden.
Reconciliation, cooperation, family	<i>Zinnia and Dot</i>	Lisa Campbell Ernst	Two hens are so busy arguing whose eggs are better that they fail to protect the eggs from weasel...who steals all but one. Now they argue about whose egg it is...and must reconcile in order to raise their lovely chick.
Rites of passage, tradition, heirlooms	<i>Keeping Quilt</i>	Patricia Polacco	A quilt is passed down through many generations as new children come into the family.
Sabbath, Judaism	<i>The Story of Shabbat</i>	Molly Cone	History, symbolism, and spiritual purpose of the Jewish Sabbath/Shabbat tradition. A little long but can be shortened.
Stories	<i>Mama Tell Me A Story</i>	Angela Johnson	A child re-tells the family stories by herself as she begs Mama to do so. Poignant.
Water communion	<i>We Got Here Together</i>	Kim Stafford	As a father puts his child to bed he tells her about a raindrop that falls to become a part of the ocean.
Vegetarianism, Eating healthy	<i>Broccoli-Flavored Bubble Gum</i>	Justin McGivern	A child changes the world by popularizing vegetable-based treats.
Web of existence, unity of all things	<i>All I See Is a Part of Me</i>	Charam Curtis	I am in everything, everything is in me.

World Religions	<i>Sacred Places</i>	Jane Yolen	Delphi, Stonehenge, Uluru, Ganga, The Wailing Wall, and 7 other sacred places are featured with captivating illustrations. The texts are too extensive for reading in their entirety, but adapted this could be an excellent source...or even a series.
World Religions	<i>Sacred Myths Stories of World Religions</i>	Marilyn McFarlane	35 stories from the mythic traditions of Buddhism, Christianity, Hinduism, Islam, Judaism, Native American and Sacred Earth.

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**Complete Children's Book List found at [www.uuwausau.org/resources](http://www.uuwausau.org/resources)**

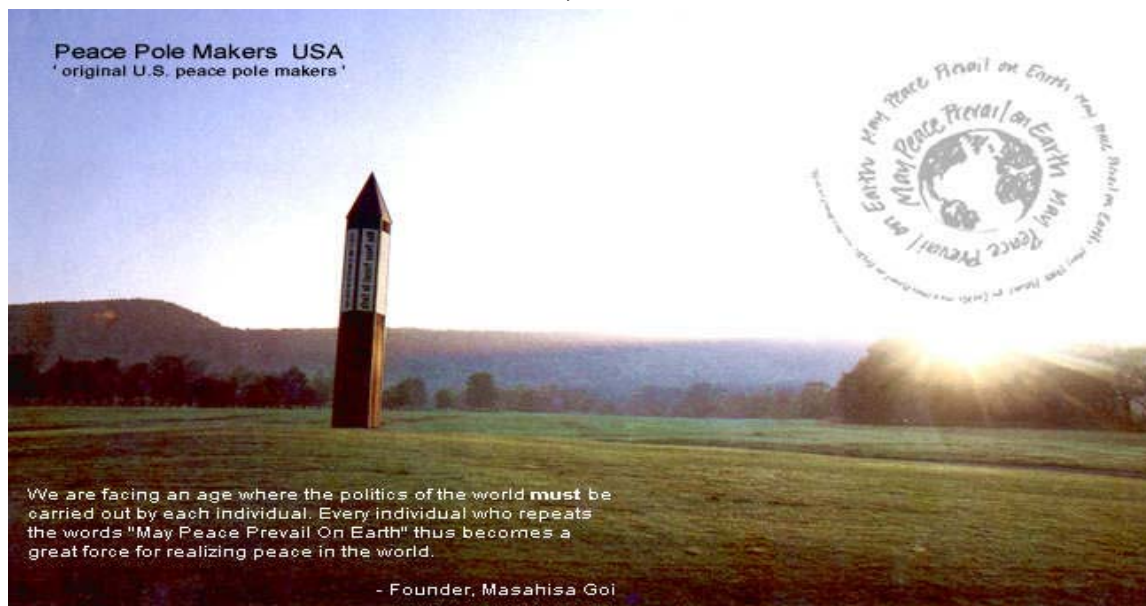
# *Peace Poles*

*Pat Hoerltoerfer*

*Children, Family and Intergenerational Programs Director*

*Lifespan Faith Development, UUA*

*Boston, MA*



## **Peace Pole Data**

**Peace Poles Around the World:** Over 200,000

**Countries With Peace Poles:** Over 180

### **Extraordinary Locations:**

Magnetic North Pole, Canada

Pyramids of Giza, Egypt

Findhorn Foundation, Scotland

Jordan River, Israel

The Hague, Netherlands

Confucius Burial Site, Taiwan

Gorky Park, Russia

Robben Island, South Africa

Atomic Bomb Dome, Hiroshima

2002 Winter Olympics – Utah, US

**Peace Poles carry the message: “May Peace Prevail on Earth” in over 300 languages.**

Peace Poles are planted by friends and organizations, in front of schools, parks, churches, gardens, restaurants, private homes and city halls.

“The catalyst behind the entire feeling of peace in the area comes from the planting of the Peace Pole. When people focus on what they have in common, instead of their differences the results are quite amazing.” -*John Maxey*

“In 1996, a four year old girl was killed in a random act of violence outside a building that divides our two neighborhoods. Her death was the catalyst to do something. The Peace Poles have become a vehicle to unite people in our community.” -*Melvin Giles*

Get in touch for more information: [http://www.peacepoles.com/about\\_us.shtml](http://www.peacepoles.com/about_us.shtml)  
231/334-4567 (fax) 231/334-4523; [info@peacepoles.com](mailto:info@peacepoles.com)

# *Canadian Unitarian Council and Lifespan Learning*

*Sylvia Bass West  
Canadian Unitarian Council  
London, Ontario, Canada*

## **Reflecting on our start ...**

### **My goals as Director of Lifespan Learning:**

To support a flourishing, welcoming lifespan education program in all congregations.

To support the religious education professionals and volunteers across Canada through our “Regions and RNGs” structure of regional network groups including CUC staff, service consultants, congregational networkers and advisory committees.

To encourage congregations in developing and articulating a vision of lifespan learning (religious education for children, youth, young adults and adult learners) that is an integral part of the overall mission/vision of the congregation.

To advocate for congregational lifespan education visions where:

- opportunities for personal, individual spiritual growth for members and friends of all ages are supported in a caring community,
- community outreach and social activism relevant to our times and our regional diversity is strengthened,
- youth and young adult ministry is valued and nurtured with resources of the congregation, the CUC and the UUA,
- opportunities to connect the generations within our congregations are encouraged and celebrated,
- societal and congregational changes are recognized and accepted, so that professional and volunteer staffing and organizational procedures can be put in place and supported with appropriate resources, including fair remuneration and professional expenses.

### **The team keeps growing...**

As the new DLL and part of the new program staff team, Director of Regional Services -West, Sara McEwan ([sara@cuc.ca](mailto:sara@cuc.ca)) and Director of Regional Services – East, Linda Thomson ([linda@cuc.ca](mailto:linda@cuc.ca)) I hope that I can help to meet the diverse needs of our Canadian congregations’ religious educators and programs. By developing and nurturing connections, being knowledgeable about resources, offering support and leadership development opportunities, and empowering ownership, leadership, shared ministry and a sense of belonging to a larger denominational community across Canada and the world, our work together is full of possibilities!

I am thrilled to announce the names of the four wonderfully talented, committed individuals who’ve been selected to act as Lifespan Learning Service Consultants within the four regions across Canada. Lynn Sabourin ([lsabourin@nsuc.ca](mailto:lsabourin@nsuc.ca)) will be representing the BC region, Leuba Franko ([leuba@shaw.ca](mailto:leuba@shaw.ca)) will be representing the Western Canada region, Diane Bosman ([diane@firstunitarianontario.org](mailto:diane@firstunitarianontario.org)) will be representing Central Canada region and Jo-Anne Elder-Gomes ([elder@nb.sympatico.ca](mailto:elder@nb.sympatico.ca)) will be representing Eastern Canada region. Each of these service consultants brings a set of skills, understanding and experience which will serve us well!

I encourage religious educators and others involved in Lifespan Learning to remember that we can also connect with the expert leadership available both within Canada and the US for Renaissance Modules, OWL trainings,

LREDA (chapter meetings and fall conference,) Leadership School, Meadville Lombard Winter Institute , Youth Advisor or Youth Leadership development opportunities and continental youth and young adult conferences. So please ~ be intentional, keep yourself informed and stay connected!

### **Communication...**

Communication continues to be a key. So please add me to your list of those you connect and dialogue with. I can be reached at my home office in London, Ontario by e-mail at [sylvia@cuc.ca](mailto:sylvia@cuc.ca) or by phone at 519-472-7073.

I invite colleagues in the United States to please include me and others whenever appropriate in your discussions on lifespan learning issues so that we can continue to learn from one another, as we all work to address needs for religious education for children, ministry with youth, adult programming, community building, intergenerational gatherings, social action connections, leadership development, and curriculum and resource development.

### **To date in Lifespan Learning we have worked to develop:**

- A Congregational Religious Educational Profile (survey) sent to all congregations in September to begin to assess strengths and needs
- Communication through congregational monthly mailings and e-lists. Check us out on the web at [www.cuc.ca](http://www.cuc.ca)
- A collaborative and supportive team approach with CUC staff to develop the RNGs (Regional Network Groups) plan, including volunteer position descriptions and guidelines for Congregational Networkers and Service Consultants
- Connections in person, at our regional fall gatherings or by phone with the professional religious educators and/or RE coordinators and teams
- Connections in person or by phone with UUA district program staff and continental offices for youth (Jesse Jaeger - [jjaeger@uua.org](mailto:jjaeger@uua.org) ) and young adults (Michael Tino - [mtino@uua.org](mailto:mtino@uua.org) )
- Support and enhancement of the Lifespan Learning Library (held at the Unitarian Church of Edmonton, Karen Mills, librarian - [dre@uce.ca](mailto:dre@uce.ca) )
- A CANUUE Advisory Group ( Canadian Unitarian Universalist Educators)
- A CUC National Youth Advisory Group, with a visioning gathering in Toronto, Ontario December 2002
- Youth and Young Adult Mind The Gap information sharing and advocacy (Alison Miller – [amiller@uua.org](mailto:amiller@uua.org) )
- Safe Congregations and Ontario Screening Initiative “Screening in Faith” advocacy (web-site development contracted and leadership training on-going)

### **What we are working toward over the next several months:**

- Support of the four new regional Service Consultants for Lifespan Learning
- Development of a Lifespan Learning Advisory Group, and visioning for the future of Lifespan Learning in our new Canadian structure
- Support of regional Youth Adult Committees (YAC, SHOUT, RRYSC...)
- Support of Continental YRUU and YA/CM visioning and long term planning
- Input into the May 2003 CUC AGM in Winnipeg, including,
  1. Professional Development for religious educators (A History Renaissance Module Thursday May 15 /Friday May 16 before the AGM)
  2. A variety of Lifespan Learning workshops during the AGM weekend, including Youth and Young Adult ministries
  3. CanUdle youth conference running concurrently with the AGM
  4. The possibility of an EMPTY BOWLS meal at the AGM

5. OWL Training for grades 7-9 and 10-12 following the AGM weekend
- An enhanced Lifespan Learning presence on the CUC website
  - Canadian Religious Education / Lifespan Learning brochure development
  - A process for developing Canadian content and supplements for the wonderful curriculum and resources we have access to through the UUA and others
  - Leadership development opportunities
  - Continued sharing of expertise and resources



## ***Sundae Sunday***

***Jacqui James***

***Resource Development Consultant***

***Lifespan Faith Development, UUA***

***Boston, MA***

Years ago, when I was serving as the Director of Religious Education for First Unitarian Church in Pittsburgh, PA we decided to close out the year with a pot-luck picnic and homemade ice cream. Several of the classes joined their efforts and we made three flavors of ice cream, churning it up while the adults were in church. This was some of the best ice cream I've ever had.

I thought of this as I read the following piece from the newsletter of First Unitarian, Dallas, TX:

“According to local legend, backed up by solid historical scholarship, Ithaca was the birthplace of the ice cream sundae. Research by Gretchen Sashse, Tompkins County Historian and the DeWitt Historical Society provide a fairly detailed account of how this wonderful dessert came to be.

“It seems that one hot Sunday afternoon in 1891, John M. Scott, the pastor of the Unitarian Church and one of his faithful parishioners, Chester Platt, repaired to the latter's drugstore for some refreshment and a review of the just concluded sermon. At his store, the Platt & Colt Pharmacy (?), Mr. Platt got two dishes of ice cream, plopped a candied cherry on top of each dish of ice cream and covered the whole thing with cherry syrup, “on a whim.”

“What resulted not only looked good, it tasted great! The naming thing came next. What to call such a thing? Mr. Scott suggested “Cherry Sunday” as a gesture towards the day. Mr. Platt, the businessman, liked the name and from then on, his soda fountain featured Cherry Sundays.

“Other flavors followed and soon other soda fountains joined the parade. Cornell University students took the dessert home with them on vacations and their local soda fountains added to the art of the Sundae. The name was also seen as “sundae,” “sundi,” and “Sundai” as competing syrup makers got into the act of providing the sweet stuff to top local ice creams.

“Other towns have claimed invention of the ice cream sundae over the years, but none have been able to show documentation back as far as the 1890's like Deforest Christiance's eyewitness account that showed up in letter form and newspaper accounts. (Ithaca Journal, April 11, 1892).

(Source: The Ice Cream Sundae by Gretchen Sachse, Tompkins County Historian, July 25, 1996.)

“Another notable to add to our list of famous UUs? The verdict is still out.”

An ice cream social is a fun way to end the year, begin a new church year, or just have fun in the warmth of spring and summer. And now we've got great story to go with that ice cream.

## *Charles and the Children's Chapel*

*Frank E. Robertson  
UU RE History Group  
Plymouth, MA*

This is the story of the Warren Street Chapel of Boston, built specially for poor children long ago in 1835. It was a pleasant place where children could escape from the dangers of the city streets and the drudgery of their factory jobs. Their European families had heard of the new United States across the Atlantic Ocean and had scraped enough money together to pay for passage across to Boston in one of the big sailing ships from ports along the coasts of Ireland, France, Germany, Sweden, and other countries. They had dreamed of becoming rich, but found themselves crowded into tenements, working long hours for little pay, and even forced to send their children to work to make ends meet. Their children could not attend school because they worked.

In the "Children's Chapel" on Warren Street, children could socialize and play in a room designed for them to be a home away from home on weekends. In other rooms they could learn about nature or art or wood working, and there were even classes in music and dance. There were field trips to the seaside or to the museum, called "The Atheneum" in those days.

Their minister or a teacher took them for rides in a horse-drawn carriage with a horse named "Charlie," but that was usually used for emergencies to transport people to the doctor's when someone was sick and could not afford to go otherwise.

On Sunday mornings they had their own service upstairs. They sang some of the songs they had learned in music class, and their Unitarian minister told them stories that started out from the Bible but helped them understand how to live a better life in their day-to-day experiences. His name was Charles Francis Barnard and all the children loved and respected him. I wonder if they named the horse "Charlie" after him? He was the kind of person who would have taken that in fun. They say he always wore a smile. Before the Chapel services, he helped some of the children arrange flowers on the table up front. Indeed, Charles Barnard was the first in the history of the churches of New England to do that, and his idea was criticized at first but it soon spread to all the other churches. We have flowers up front for services because of him.

On some days, important people visited the Chapel to tell the children about their jobs or to show them scientific experiments or to entertain them. One of the most famous entertainers to visit the Warren Street Chapel was Jenny Lind. She was believed to have the most beautiful singing voice in the world. She was called "the Swedish Nightingale," because she came from Sweden. What a treat the children had that day when she sang for them!

There had never been a chapel just for children before. You might wonder how it got started. After Charles was graduated from Harvard Divinity School, his first job in the Ministry was to assist another minister named Joseph Tuckerman, helping poor people in the city of Boston. Charles had a talent for relating to children and decided to spend all of his time teaching just them. Several Unitarian churches in Boston had raised the money to hire both Joseph and Charles, but when Charles came to them with his idea of a ministry to children they tried to discourage him. They wanted him to work mostly with adults.

Charles was stubborn. He went ahead with his idea anyway. At first, his friend Dorothea Dix let him use the front parlor in her house for a children's chapel, but the numbers of children who came increased so much that he had to move the program to a nearby church. Soon, over a hundred children were coming and they had to move elsewhere again. Charles found a vacant hall upstairs over the firehouse and began to use it for his

chapel and school. But that was no good either. The noise of the fire wagons going in and out made teaching very difficult.

Charles went to the Benevolent Fraternity of Unitarian Churches of Boston and asked them to help him raise the money to build a separate building for the children. They refused. Charles was determined and raised the \$13,000 needed by himself, starting with \$1,000 of his own money. Some people did not like Charles' project, but others believed in him and contributed the rest of the money.

Once the Warren Street Chapel got built, it became very popular and hundreds of children were sent there by their parents. Even some of the wealthy families of Boston sent their children there for Sunday school because the programs were so good. Charles trained dozens of adult volunteers to help him and area Unitarian churches sent food, clothing, money, and, once a year, thousands of flowers to the Chapel. The Sunday School Society sent free books for a library and for Sunday school classes.

But wait! Why were thousands of flowers sent on one particular day each year? Well, Charles had dreamed up the idea of having floral processions with children dressed in white carrying flowers for sale through the streets of Boston on the Fourth of July to the vacant land next to the Boston Common as a benefit for their chapel. Those floral processions grew larger and larger each year until thousands of people gathered to see the children march by, singing songs and carrying baskets of flowers. Some dressed up in costumes and portrayed characters in Bible stories or Greek myths on horse-drawn wagons draped with flowers. They all ended up in a big tent on that vacant land where the Germania Orchestra played for children to perform folk dances and sing in a choir while others sold baskets of flowers.

By the way, Charles Barnard was criticized for teaching dancing. Proper people just did not do that in those days, especially in Sunday school. Some ridiculed him calling him "the dancing pastor," but Charles knew of the importance of helping the children from the various ethnic sections of the city learn their own traditions and be proud of their countries of origin.

Another thing: The city officials of Boston intended to sell that vacant land next to the Boston Common to developers for building stores and private homes. Charles convinced them to keep the land for a public garden. We have him to thank for the Boston Public Gardens where the famous Swan Boats give us rides today on a pond that was once a swamp, and beautiful trees and flower gardens are provided for our enjoyment.

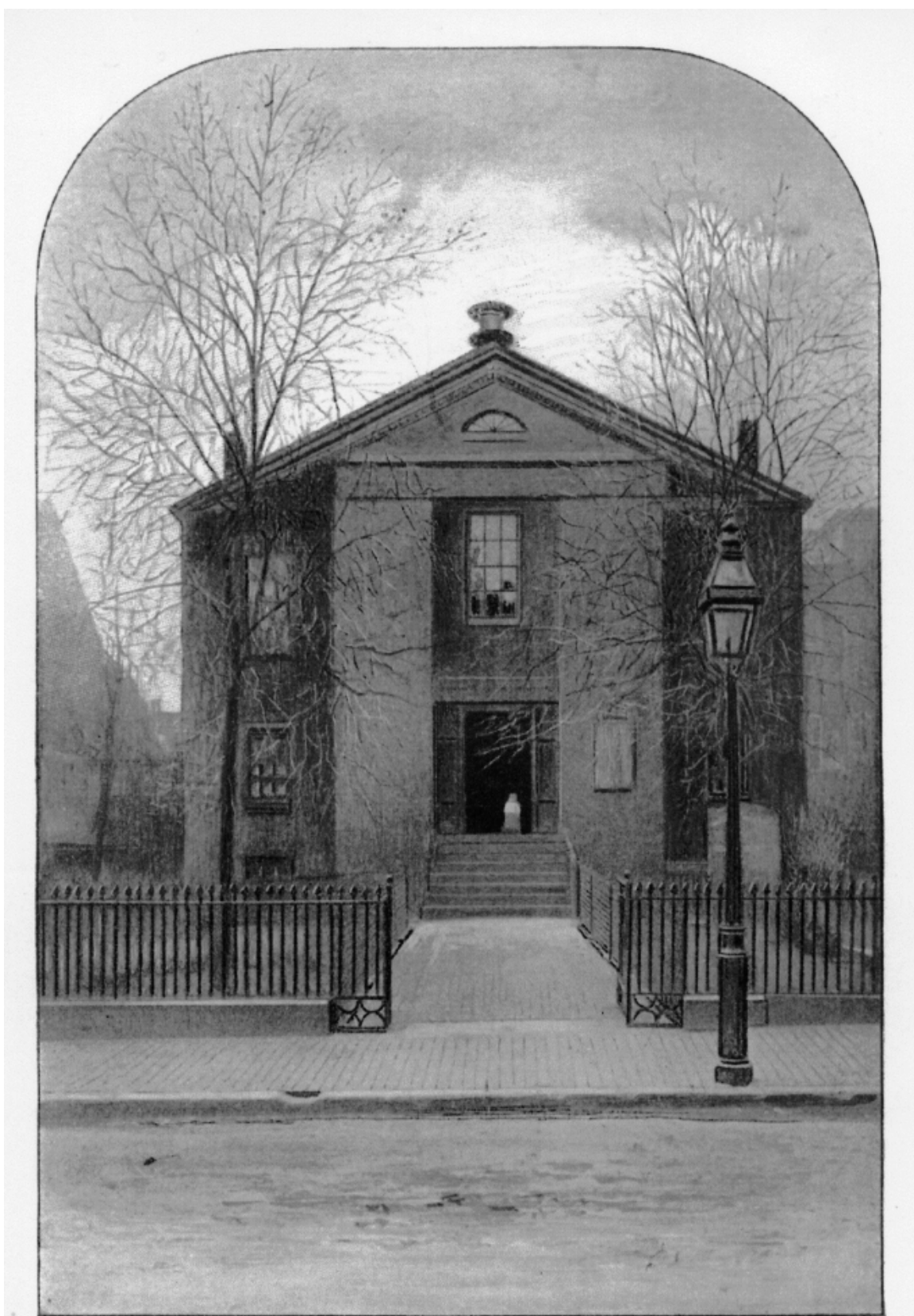
What happened to the Warren Street Chapel? It went on with successful programs long after Charles Barnard retired.. It closed in 1925 when the city had changed so much that poor children in Boston no longer needed it.

When Charles died in 1884, many hundreds of people flocked to the two services held in his honor. Many thousands of children had been graduated from the Chapel over the years and letters of sympathy and appreciation poured in from across the Continent.

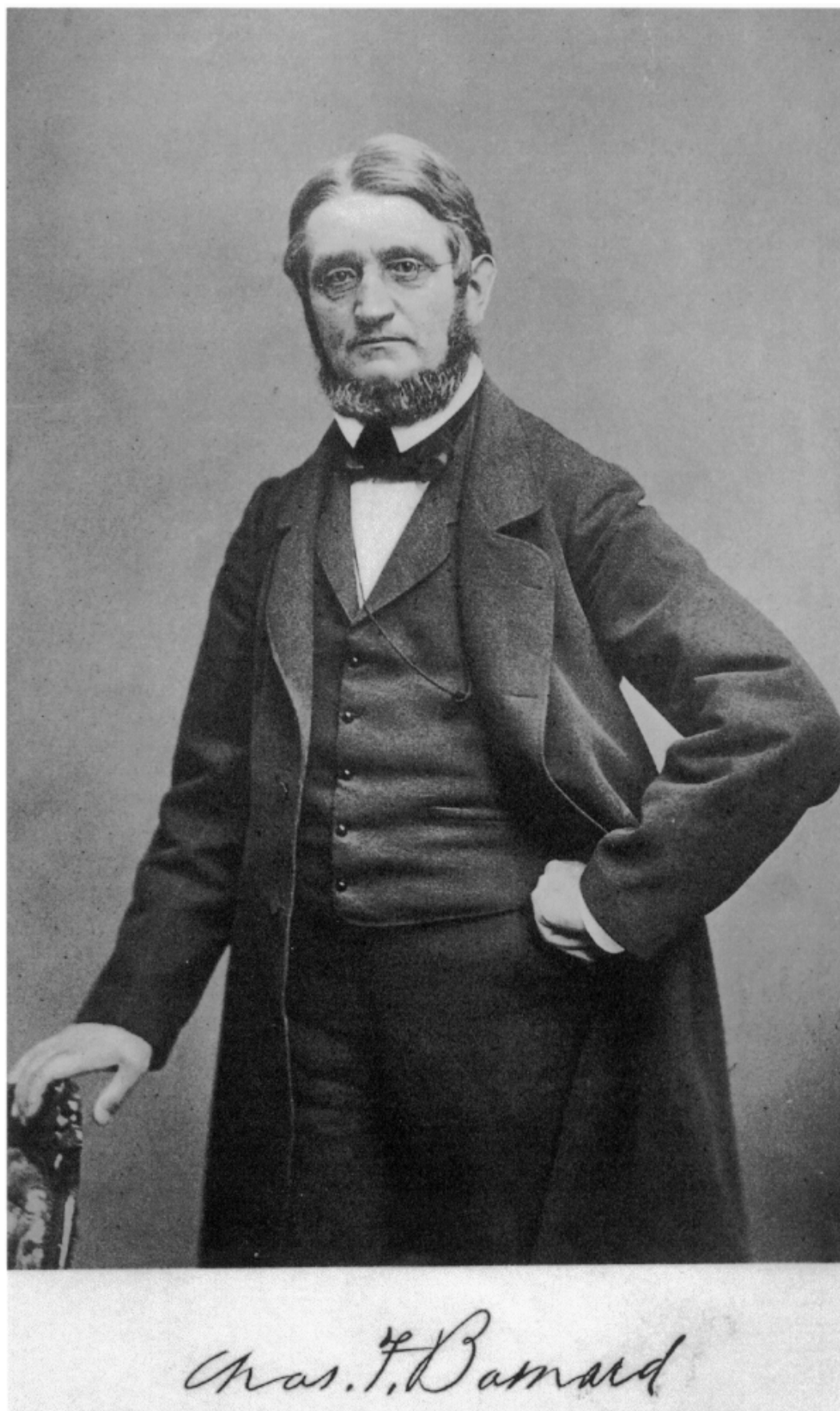
The famous Unitarian minister James Freeman Clarke spoke of his memories of Charles Francis Barnard in these words: "I see him standing in his chapel, with flowers and busts and pictures around him, holding in his hand some curiosity of nature or art, on which he is giving a religious object lesson to the children. This was a cheerful, happy scene. There was no formality in his discourse; but he talked pleasantly, with references to what he had seen and heard during the previous week and what had happened in the city."

\*\*\*\*\*

This story is based on archival material kept in the Harvard University library system and the book Charles Francis Barnard: A Sketch of His Life and Work by Francis Tiffany, Boston: Houghton, Mifflin, 1895. The quotation from James Freeman Clarke was taken from pages 96 and 97 of that book. For further information, please contact Frank Robertson, UU RE History Group, 26 Carver Ave., Plymouth, MA 02360, 508-224-5282 or [robertsonfe@aol.com](mailto:robertsonfe@aol.com).



WARREN STREET CHAPEL



# ***Beacon Press Discussion Guides for Unitarian Universalist Communities***

***Tom Hallock  
Beacon Press  
Boston, MA***

A resource for adult religious education or adult discussion groups seeking to examine issues of concern to the UU movement

**Beacon Press books are ideal tools for life-long learning in UU congregations, and have often led the UU community to identify areas of concern. With this program, we aspire to strengthen the social justice and spiritual work of the denomination.**

This program aims to:

- Deepen awareness in the UU community of issues of social justice
- Provide the finest and most enlightened thinking about these issues as tools to enrich discussions within UU communities; and
- Create a new understanding of the work of Beacon Press in UU congregation and communities.

The Beacon Press Discussion Guides provide a flexible structure for a short-term, small-group discussion program using Beacon books. The guides offer support materials for group leaders with all levels of experience, laying out information in such a way that preparation time is minimal.

New guides are available for *Free for All* by Wendy Kaminer (featured in the January/February issue of the *UU World*) and *Proverbs of Ashes* by Rita Nakashima Brock and Rebecca Ann Parker.

Guides are also available for the following books:

*A Chosen Faith*, by John A. Buehrens and Forrest Church

*Common Fire: Leading Lives of Commitment in a Complex World*, by Laurent A. Parks, Cheryl H. Keen, James P. Keen, and Sharon Daloz Parks

*Fist Stick Knife Gun: A Personal History of Violence in America*, by Geoffrey Canada

*The Force of Spirit*, by Scott Russell Sanders

*Kindred*, by Octavia Butler

*Lifecraft: The Art of Meaning in the Everyday*, by Forrest Church

*Lifelines*, by Forrest Church

*The Students Are Watching: Schools and the Moral Contract*, by Theodore R.Sizer and Nancy Faust Sizer

*Taking Retirement: A Beginner's Diary*, by Carl H. Klaus

*Waist High in the World: A Life Among the Nondisabled*, by Nancy Mairs

*What Is Marriage For? The Strange Social History of Our Most Intimate Institution*, by E. J. Graff.

Visit <http://www.beacon.org/uuguides/contentuu.html> for more information and to download free guides.

Contact Tom Hallock (thallock@beacon.org) if you have any questions.

# ***Your Money or Your Life***

***By Joe Dominguez and Vicki Robin  
Unitarian Universalist Society of Geneva, IL  
Geneva, IL***

***Thanks to Cynthia Wade, DRE at UU Society of Geneva, IL for sharing this workshop with us!***

This book was copyrighted in 1992 and is published by  
The Penguin Group, New, York, New York.

The book and workbook are both available through  
Alternatives for Simple Living  
5312 Morningside Avenue  
P.O. Box 2787,  
Sioux City, IA 51106  
1.800.821.6153  
[www.SimpleLiving.org](http://www.SimpleLiving.org)

We choose to begin this series on Simple Living  
with the video, Affluenza.

This highly acclaimed documentary from PBS  
sets the stage for a frank discussion of the power of money in our lives.  
The video and also a book are both also available from  
Alternatives for Simple Living.

We used Sarah Ban Breathnach's Simple Abundance.  
It is copyrighted 1995 and published by Time Warner.

Each participant was encouraged to keep a gratitude journal  
which they could choose to share with the group.

We advertised this series in the community newspaper and  
about 60% of our participants came from outside our congregation.  
Many of those people have continued to attend services here  
and some have signed the membership book.



## **Your Money or Your Life Workshop Outline**

### **Day One – Getting Started**

Homework: Gratitude Journal  
Read Prologue and Chapter 1  
Procure Social Security Statement of Earnings - 1-800-772-1213  
Create and begin to use daily tracking method for ***ALL Expenses***

### **Day Two – The Money Trap**

Homework: Gratitude Journal  
Read Chapter 2  
Continue tracking expenses  
Create and begin to itemize all possessions  
Continue working on Survival/Comfort/Luxury/Clutter chart  
Sharing resources

### **Day Three – What is Money?**

Homework: Gratitude Journal  
Read Chapter 3  
Continue tracking expenses  
Continue itemizing all possessions  
Calculate real hourly wage information  
Sharing resources

### **Day Four – Knowing where Your Money Goes**

Homework: Gratitude Journal  
Read Chapter 4  
Continue tracking expenses  
Continue itemizing all possessions  
Create monthly tabulation form for spending patterns  
Sharing resources

### **Day Five – Fulfillment and Purpose**

Homework: Gratitude Journal  
Read Chapter 5  
Continue tracking expenses  
Continue itemizing all possessions  
Complete month-end tabulation  
Sharing resources

### **Day Six – Making Life Energy Visible**

Homework: Gratitude Journal  
Read Chapter 6-9  
Continue tracking expenses  
Continue itemizing all possessions  
Make a commitment to change  
Sharing resources



**Day Seven – Looking at Progress**

Gratitude Journal

Tracking method and support documents

Inventory of possessions

Month-end tabulations

Written commitments and progress

Sharing resources

## **Lesson One Getting Started**

### **Ingathering**

Chalice Lighting and Reading – “Money and the Meaning of Life – October 23” from Simple Abundance by Sarah Ban Breathnach

Introductions

Name

One word that describes your relationship with money

What do you want to gain or change by your participation in this workshop?

Attitudes of Gratitude

### **Reflection/Discussion -**

“If you ‘win’ the world, but lose your life, what have you gained?”

### **Reading** from Your Money or Your Life

Prologue: xxix-xxx. What You Can Expect from this Book

Chapter 2. Keep Track of Every Cent, A Spiritual Discipline,  
But Why?

### **Exercise** - Tracking Expenses

### **Discussion**

### **Summary**

### **Homework**

Gratitude Journal

Read Prologue and Chapter 1

Procure Social Security Statement of Earnings - 1-800-772-1213

Create and begin to use daily tracking method for ***ALL Expenses***

Sharing resources

### **Closing**

Reflections

Reading –

*“When a man is warmed by the several modes I have described, what does he want next? Surely not more warmth of the same kind, as more and richer food, larger and more splendid houses, fine and more abundant clothing, more numerous, incessant and hotter fires, and the like. When he has obtained those things which are necessary to life, there is another alternative than to obtain the superfluities, and this is, to adventure on life now, his vacation from humbler toil having commenced.”* Henry David Thoreau

### **Handouts**

Guidelines

Tracking Chart

## **Lesson Two** **The Money Trap**

### **Ingathering**

Chalice Lighting and Reading  
Brief Check-in  
Attitudes of Gratitude

### **Reflection/Discussion -**

Tracking Expenses – How did it go?

### **Reading** from Your Money or Your Life - Chapter 1

Pages 12-13 Is More Better?

Pages 23-25 The Fulfillment Curve and Enough

### **Exercise – Fulfillment Curve**

### **Discussion**

### **Guided Meditation**

### **Homework**

- Gratitude Journal
- Read Chapter 2
- Continue tracking expenses
- Begin to itemize all possessions
- Continue working on Survival/Comfort/Luxury/Clutter chart
- Sharing resources

### **Closing**

Reflections

Readings

*“More than ever, we have big houses and broken homes, high income and low morale, secured rights and diminished civility. We excel at making a living but often fail at making a life. We celebrate our prosperity but yearn for purpose. We cherish our freedoms but long for connection. In an age of plenty, we feel spiritual hunger.”* Psychologist David Meyer

*“Empty-handed we come into the world and empty-handed, beyond question, we must leave it; if we have food and clothing to last us out, let us be content with that. Those who would be rich fall into temptation, the devil’s trap for them, all those useless and dangerous appetites which sink men into ruin here and perdition hereafter. The love of money is a root from which every kind of evil springs.”*

First Timothy 6: 7-10

### **Handouts**

Survival/Comfort/Luxury/Clutter Chart

Fulfillment Curve Graphs

Monthly Expense Chart

Income, Investments Summary Chart

Household Inventory Chart

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

[www.simpleliving.net](http://www.simpleliving.net)

## **Lesson Three** **What is Money?**

### **Ingathering**

Chalice Lighting and Reading – “Spending Habits” – October 26 from Simple Abundance by Sarah Ban Breathnach  
Brief Check-in  
Attitudes of Gratitude

### **Reflection/Discussion**

Inventorying your Possessions  
The Fulfillment Curve

### **Reading** from Your Money or Your Life – Chapter 2

Pages 46-48 – Money as Security and Social Acceptance  
Pages 57-59 – Financial and Psychological Freedom  
Pages 67-68 – Life Energy v. Salary

### **Reflection/Discussion**

What did you learn about money as a child?  
Did your adult caregivers have different ideas about money?  
Whose did you adopt?

**Exercise** – Computing your REAL Hourly Wage – pages 64-64 - Your Money or Your Life

### **Homework**

- Gratitude Journal
- Read Chapter 3
- Continue tracking expenses
- Continue to itemize all possessions
- Complete Survival/Comfort/Luxury/Clutter chart
- REAL Wage Calculation
- Sharing resources

### **Closing**

Reflections

Readings

*“People don’t need enormous cars, they need respect. They don’t need closets full of clothes, they need to feel attractive and they need excitement and variety and beauty. People don’t need electronic equipment; they need something worthwhile to do with their lives. People need identity, community, challenge, acknowledgement, love, and joy. To try to fill these needs with material things is to setup an unquenchable appetite for false solutions to real and never-satisfied problems. The resulting psychological emptiness is one of the major forces behind the desire for material growth.”*

Donella Meadows, Beyond the Limits

### **Handouts**

Spending like a turkey  
Checklist: Life Energy v. Salary

## **Lesson Four**

### **Knowing Where Your Money Goes**

#### **Ingathering**

Chalice Lighting and Reading – October 28 “Financial Serenity” from Simple Abundance by Sarah Ban Breathnach  
Brief Check-in  
Attitudes of Gratitude

#### **Reflection/Discussion**

Tracking Expenses, Inventorying Possessions, Understanding Your Fulfillment Chart  
Your REAL Hourly Wage

#### **Reading** from Your Money or Your Life – Chapter 3

Pages 76-79 – Budgets Like Diets, Don’t Work

Pages 81-82 – No Shame, No Blame

Pages 90-93 – Making Money Real

#### **Reflection/Discussion**

**Exercise** – Create a monthly tabulation form reflective of your own individual characteristics

#### **Homework**

- Gratitude Journal
- Read Chapter 4
- Continue tracking expenses
- Continue to itemize all possessions
- Sharing resources

#### **VII. Closing**

Reflections

Readings

*“Man today is fascinated by the possibility of buying more, better and especially new things. He is consumption hungry. To buy the latest gadget, the latest model of anything that is on the market, is the dream of everybody, in comparison to which the real pleasure is quite secondary. Modern man, if he dared to be articulate about his concept of heaven, would describe a vision, which would look like the biggest department store in the world. He would wander around open mouthed in this heaven of gadgets and commodities, provided only that there were ever more and new things to buy and perhaps that his neighbors were just a little less privileged than he.”*

Erich Fromm, 1955

#### **Handouts**

Eden Crest Developments Cartoon

Monthly Expense Chart

Figures 3-1, -2, -3, -4

Checklist – Page 103-108

## **Lesson Five**

### **Fulfillment and Purpose**

#### **Ingathering**

Chalice Lighting and Reading  
Brief Check-in  
Attitudes of Gratitude

#### **Reflection/Discussion**

**Reading** from Your Money or Your Life – Chapter 5

Pages 148-151

Pages 157-165

**Exercise** – Discovering joy, fulfillment and purpose

Identify and discover joy in your life.

Applying consciousness to your spending brings about a natural decrease in expenses and an increased sense of control over money. Aligning your spending with your life purpose provides an ongoing feedback mechanism that will continue to help you spend only with intent.

Did I receive fulfillment, satisfaction and value in proportion to the life energy that I spent?

Is this expenditure of life energy in alignment with my values and my life purpose?

What are my values? What is my life purpose?

#### **Homework**

Gratitude Journal

Read Chapter 5

Continue tracking expenses

Continue to itemize all possessions

Sharing resources

Complete month end tabulations

List total dollars spent and convert into hours of life energy

Review and determine survival/comfort/luxury/clutter and fulfillment

***Where do you choose to make some changes? Identify at least one area to focus on.***

#### **Closing**

Reflections

Reading – The story of Sally Morris, Your Money or Your Life page 161

## **Lesson Six**

### **Making Life Energy Visible**

#### **Ingathering**

#### **Chalice Lighting**

#### **Brief Check-in**

#### **Attitudes of Gratitude**

#### **Review of Our Work Together**

Make Peace with Your Past

Lifetime Income

New Worth

Being in the Present – Tracking Your Life Energy

REAL Hourly Wage

Tracking Expenses

Where Does It All Go?

Monthly Tabulations of Income and Expenses

Transforming Your Life

Did I receive fulfillment, satisfaction and value in proportion to life energy spent?

Is this expenditure of life energy in alignment with my values and life purpose?

How might this expenditure change if I didn't have to work for a living?

Making Life Energy Visible

Charting the relationship between income/expenses/fulfillment

Valuing Your Life Energy

Minimize Spending

Maximize Income

The Crossover Point

Managing Finances for Financial Independence

Living Your Authentic Life

#### **Reflection/Discussion**

What have you learned?

What “picture” has emerged for you in examining your relationship with money?

#### **Exercise – Create a visual images of**

Income vs. expenses

Where do you want to be?

#### **Reflection/Discussion**

Where did you decide to make a change?

How are you going to effect that change?

**Exercise** – Write a letter to yourself (Facilitator will then mail this to participants approximately seven days prior to the reunion meeting.)

My commitment to myself is . . .

I will work to honor this commitment by . . .

**Homework**

- Gratitude Journal
- Finish Reading the Book
- Continue tracking expenses
- Continue to itemize all possessions
- Continue month end tabulations
- Follow Up Meeting

**Closing**

Reflections

Reading – “Becoming More Magnetic to Money” – October 30 from Simple Abundance by Sarah Ban Breathnach



## **Lesson Seven Reunion**

### **Ingathering - Chalice Lighting and Reading**

January 17, "Harmony: Achieving Balance in Our Lives" by Sarah Ban Breathnach in Simple Abundance

### **Reflection/Discussion**

What is your most significant insight from doing this program?

Have your spending and saving patterns changed?

Has the quality of your life changed? If so, how?

Do you have any plans for the future that you would like to share?

### **Exercise**

Remind yourself of the commitment that you made to yourself in the letter that you just received. Have you honored your commitment? If not, why not? Do you wish to recommit? What changes do you need to make to be more successful this next time?

### **Attitudes of Gratitude**

### **Closing**

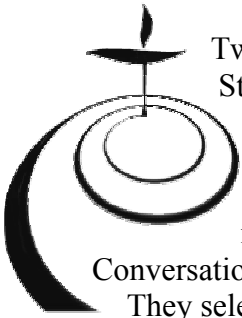
Reflections

Reading – January 24 "Blessing our Circumstances" by Sarah Ban Breathnach in Simple Abundance

# ***Narthex Conversations***

*Mary Marsh, DRE  
Edmunds UU Church  
Edmunds, WA*

## **The Narthex Conversations**



Twenty-five years ago, Unitarian Universalist religious educators and other leaders gathered at the Stonehouse Club in Rhode Island to answer the question: “What is our vision for lifespan liberal religious education?” Their reflections, published as *The Stonehouse Conversations*, were part of an Association-wide process to determine our needs for curriculum and resources.

Then, in the spring of 1998, a coordinating committee composed of religious leaders in our movement began to organize a new convocation to bring the threads of those Stonehouse Conversations together with a vision for the future of Unitarian Universalist lifespan religious education.

They selected religious leaders from across the continent, representing a large cross-section of our movement. The participants were invited to submit papers and to join in conversation regarding those papers. They were asked to reflect on three core questions for our religious education movement. These conversations were held in Essex, Massachusetts and are now published in book form entitled, *The Essex Conversations*.

You are invited to begin a process of bringing these ideas home to EUUC. Beginning on November 18, we will start our own conversation. Gathered around a table in a corner of the Narthex, we will explore the three core questions, and some of the papers that were written in response. We will be modifying the popular “Conversation Café”\* format, so this will be an informal setting. Please join us.

**When: Begins November 18, 2002**

**Conversation goes from 7:00 to 8:30 p.m.**

**Where: Edmunds Unitarian Universalist Church in the Narthex**

**Please call Mary Marsh if you will need childcare**

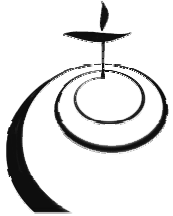
## **What will happen at the Narthex Conversations?**

- Using the “core questions” to set the stage, we’ll explore various essays from the *Essex Conversations*. Purchase of the book will be helpful, but is not required. We will have the various essays and reading guides available at the RE table prior to the conversations.
- The evening’s host will welcome everyone, introduce the theme for the conversation, read the agreements, set an ending time and call for a moment of silence to relax, reflect and become open.
- We will follow the Conversation Café format by having two rounds, inviting each person to say their name and speak to what is on their heart and mind regarding the theme (pass if you like). Remarks should be succinct to allow time for everyone to speak. No feedback or response. The second round allows time to introduce topics that you might wish to delve into more deeply.
- Open up the conversation. Keep in mind the agreements.
- To close, we’ll go around the circle again, giving each person a chance to say briefly what they are taking away from the conversation.

### The Core Questions

1. As we enter the 21<sup>st</sup> century, what is the core of our evolving Unitarian Universalist faith?
2. What is our vision of the goals for lifespan religious education?
3. What are the vital components for Unitarian Universalist curricula?

**\*Conversation Cafés** are open, hosted, drop-in conversations among people with diverse views but a shared passion for engaging with others. Held in public spaces like cafés, restaurants and bookstores, **Conversation Cafés** provide a safe setting for talking with neighbors about things that matter over a cup of coffee or tea. For more information, go to [www.conversationcafe.org](http://www.conversationcafe.org)



### Changing Lenses

By Pat Ellenwood

*Study Guide by Mary Marsh*

**(from Essex Conversations – Visions for Lifespan Religious Education)**

*“The Essex Conversations” is available for purchase at the UUA Bookstore*

### Summary

In calling for a clear and coherent focus on religious education, Pat Ellenwood proposes 4 strategic programs. She states that we can not ensure steady, long term growth if religious education is not seen as central to Unitarian Universalism.

The four programs are:

1. Encouraging Covenantal Relationship – A covenantal model can help a community strengthen relationships and find new ways to work in partnership. The covenantal language between leaders and among congregants can provide a new intentionality. This approach can help us to recognize and alleviate the marginalization many of our religious educators feel in our congregations.
2. Develop a Coherent Curriculum Plan – We must have a well-articulated scope and sequence at a continental level. And we must differentiate our selves from the traditional school model. She gives three primary areas where this curriculum should focus
  - a. Experience and explorations to develop spiritual lives
  - b. Understanding of complexity and importance of social responsibility
  - c. Understanding of other worldviews

These new quality core materials would free up religious educators for reflection, study, pastoral care and time with families. And because of the limits of our program, we need more materials for families to use independently.
3. Model for Intergenerational Faith Community – We need to intentionally model the behavior we say we value. If we say children and youth are an important part of our community, we need to involve them in the real work and real joy of the movement.
4. Recognize the Liberal Religious Educator’s Association (LREDA) contributions – Through alliance building, the development of professional standards and the education of congregations around good practices, LREDA has been helping to lift up religious education in our denomination. As they make gains, the profession stabilizes and our programs improve.

Ellenwood closes with a plea to each of us to work towards a vision of religious education as integral to the health and spiritual growth of Unitarian Universalism.

**Questions for Reflection and Conversation:**

1. Do you feel the religious education program at this church has a coherent focus?
2. What is your understanding of covenants? Do you believe our congregation operates as a covenantal organization?
3. Who are the people and groups in the congregation who should covenant with each other around the religious education program?
4. Ellenwood gives 3 primary areas for focusing a coherent curricular plan. Do you agree with these areas? Are there others you would add?
5. What would a program completely unlike a traditional school model look like?
6. What are some of the ways we could begin to develop a true and coherent curricular plan here?
7. Given the limited nature of our program both in time and staff resources, how can we help families gain the full benefit of our curriculum?
8. In what ways do we model intergenerational community? In what ways could we be doing a better job?
9. How does increased professionalism and respect for religious educators help local congregations?
10. Are there ways that you see yourself working toward a vision of religious education as integral to the life of the congregation and denomination?

**Sunday School is Dead – Long Live Sunday School**

by Rev. Greg Stewart

*Study Guide by Mary Marsh*(from *Essex Conversations – Visions for Lifespan Religious Education*)*“The Essex Conversations” is available for purchase at the UUA Bookstore***Summary**

Rev. Stewart sees the church school as the ideal place for innovative reform and wants us to find the vision for our programs. He describes his early efforts to confuse Sunday School and Social Action and his process for taking religious education out to the community. He talks of the three UU programs he has worked with and the evolution of his “Way Cool Sunday School” model of experiential learning.

**Stewart outlines his most recent incarnation of his approach which is a blend of the more experiential program he developed for Chicago and the more traditional at Cleveland. This blend of learning formats uses the following rotation:**

1. First Sunday of the month – Worship Sunday – this is community worship with the adults or Way Cool Worship in a separate location.
2. 2<sup>nd</sup> and 3<sup>rd</sup> Sundays – Classroom Sundays – Teachers use curriculum and lead age appropriate small classrooms.
3. 4<sup>th</sup> Sunday – Outreach Sundays – They go out into the community
4. 5<sup>th</sup> Sundays – Art Sundays

Stewart discusses his views and use of curricula on the classroom Sundays. He believes very strongly that we need to give our children a solid grounding in Unitarian Universalism and emphasizes our principles in curricular planning. He sees curriculum as a resource not a specific recipe.

The essay closes with a very enthusiastic statement regarding the success of his model. He not only points out growth in numbers, but comments on the new connections and diversity this model has brought. His joy is infectious – how can we not consider what this model might look like here?

**II. Questions for Reflection and Conversation:**

1. Stewart doesn’t have much trust that the traditional Sunday School is an effective method for teaching religious education. Do you agree or disagree with his concerns?

2. He found a big difference between the urban congregation in Chicago and the suburban Cleveland congregation. The latter was more uncomfortable with the spontaneity and open time-frame. Would these factors be a limitation here?
3. In Pasadena, Stewart has modified the program to incorporate traditional and experiential elements. What do you think of the rotation he uses? How do you see the logistical pieces of such a program working for families?
4. What are some of the ways a congregation could ensure that everyone found a place in this kind of program?
5. How would a program like this feel to children who attend sporadically or are just visiting?
6. What are some of the things this congregation would do with outreach Sundays?
7. Stewart believes the primary curricular goal ought to be Unitarian Universalism? Do you agree or disagree?

Stewart writes, “What would it mean to ‘do church’ and ‘be the church’ if we saw ourselves primarily as community centers for education rather than houses of prayer, pew, and pledging units?” well....what would it mean?

# ***Super Heroes Bible People***

## ***Values-based Curriculum for Unitarian Universalist Children***

***Gaia Brown, Author***

***Jean States, Illustrator***

***Reviewed by, Pat Hoerl***

***Children, Family and Intergenerational Programs Director***

***Lifespan Faith Development, UUA***

***Boston, MA***

*In a world where so often “might makes right” and at an age when young children are beginning to form the values that will take them through their lives, this curriculum offers a year’s worth of super heroes! So author Gaia Brown begins this 19-session curriculum in her letter to the parents of primary children (grades 1-3). The program includes a theme song (by John Simon) which reminds the children that heroes are people “powerful with brains and even stronger in their hearts.”*

The goals of the *Super Heroes* curriculum are:

- To introduce children to the stories of people from the Bible who have acted with courage and wisdom in their attempts to lead their lives fully and make the world a better place for others
- To show how the lives of these people confirm the principles which we, as Unitarian Universalists, strive to promote
- To encourage the children to lead their own lives fully and to use their own positive “super powers” as they interact with the world around them, and as they do so, to grow both spiritually and ethically.

Among the biblical people whom the children meet are Moses and Miriam, King David, King Solomon, and the Queen of Sheba, Elijah, Joseph, Queen Esther, and Jesus with his parents, Mary and Joseph. Most of the sessions include a picture from the theme of the day which children bring home. The *Super Heroes* children can use the picture to talk about their experience of the program and the parents can explore with their child the values and ideas that were shared in the session’s story and activities.

Many units begin with the super hero’s childhood to enable the child to connect with the real person and to help them realize that people who do heroic deeds often come from humble backgrounds, have shortcomings, and make mistakes. They learn that great things can be accomplished by non-perfect people.

Original stories (with references to Biblical passages) are an integral part of each session and children are often invited to dramatize scenes from the super hero’s life-story. They are also intended to be springboards for discussion about issues that children face in their daily lives, such as sibling rivalry, standing up to a bully, or caring for others. Songs, games, and art projects enhance the stories and messages of each session.

A sample session follows – Joseph is Sold into Slavery – to give you a preview of this program. For more information or to purchase the curriculum contact Gaia Brown, 4345 Mountaingate, Reno, NV 89509, (775) 787-7395 or [GaiaBrown@aol.com](mailto:GaiaBrown@aol.com).

***Joseph I***  
***Session Eleven***  
***Joseph is Sold Into Slavery***

**Objectives**

The children will gain a feeling for the environment of the Joseph legend.

The children will discuss sibling rivalry and feelings about favoritism and “show offs.”

The children will, discuss the moral difference between not doing something wrong vs. not taking a stand against wrong-doing.

**Lesson Plan in Brief**

1. Sharing circle. (10 min)
2. Story and discussion. *Joseph Is Sold into Slavery*. (15 min)
3. Enacting story. (20 min)
4. Art project. Coloring Joseph’s coat (10 min)
5. Closure.

**Materials and Sources**

Costume box

Stuffed or toy sheep, goat and/or camel, if you have any

Crepe paper streamers in bright colors

Tape

Bible resources with pictures of the story

*Joseph and the Amazing Technicolor Dreamcoat* cassette and tape player (optional)

**Preparation**

Mark the Joseph story in your children’s Bibles or other resources.

Think through the story, including how YOU feel about the issues the children will discuss.

Make copies of the story’s picture.

**Session Plan**

1. **Sharing circle.** Ask the children how many brothers and sisters they have, and how well they think they get along with each other.

2. **Story and discussion.** Tell the children they are going to hear a story about some brothers who did not all get along. Most of the brothers were grown ups when the story happened (but grown ups don’t always act in grown up and/or kind ways).

While you might want to show the children pictures of what the landscape of Canaan looked like, don’t give them a preconception of how other artists have shown Joseph’s coat.

Read the story, pausing for the children's responses. When you get to the end, make sure the children understand the words *mourn* and *grief*; Jacob could not be sadder than he is. The story will have a happier ending when it is concluded next week, but for now, we have to leave a very unhappy Jacob.

Go back now and discuss some of the issues the story raises. What was Joseph like? Was he a likable person? Did the brothers have reason to dislike Joseph? Did that make it okay for them to do what they did?

If there is someone in the children's lives that they feel is boastful or bratty, how do they respond to that person? (Don't let the conversation get personal!)

What about Reuben? Did he know it was wrong to hurt Joseph? Was he any less wrong for not taking part in the act that hurt Joseph? Did he blow a chance to be a hero? [More subtle issues for older children: did Reuben maybe do as much as he could, given that his opinion was the minority? If he didn't speak up, how could he know for sure others didn't agree with him, that they should not harm Joseph?]

**3. Enacting the story.** Let the children don costumes, having one be Jacob, one Joseph, and the others brothers. More children? They can be the flocks! For Joseph's coat, you might tape bright crepe paper streamers over the shoulders. Parts of the story you might want to enact: Joseph getting his coat; Joseph telling about his dreams (or enact the dreams themselves); the brothers plotting against Joseph, the traders buying Joseph, Reuben finding the well empty and the coat being dipped in blood; the final scene with Jacob.

**4. Coloring the splendid coat.** Children can color the picture from the curriculum. If you have the *Joseph* tape, you can play it as they color. Children who don't feel like coloring (or finish early) can look at the Bible resources.

**5. Closure.** Let the children admire each other's creativity. Reinforce again the idea that there is a difference between actively confronting wrongdoing and just not participating in it.

### ***Joseph is sold into slavery. (Genesis 37: 1-35)***

Once upon a time in a far off time, in a land that was called Canaan, there lived a man named Jacob. Jacob lived in the countryside. There were no cities around at all, no stores, no houses. In order to live, people had to raise their own goats and sheep from which they could get milk and cheese and meat. They also used the wool from the sheep for clothing and the skins of goats to make tents in which to sleep at night or escape the sun's heat during the day.

Goats eat a lot, you know. They're like lawnmowers with four legs. You can't just keep them around your tent all the time. You have to go great distances with them, to find grass for them to eat. But Jacob was a lucky man who could keep many flocks of goats and sheep. He had twelve sons to help tend the animals.

Twelve sons! How could Jacob keep them straight? There was Reuben, the oldest, then Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph and Benjamin, the youngest of all. (There was at least one sister, too, but she just doesn't figure in this story.)

Now all these sons and daughters did not have the same mother, because back in the time and place when Jacob lived, men might have more than one wife. And it happened that the two youngest boys, Joseph and Benjamin,



were the sons of Jacob's favorite wife, who died when Benjamin was a baby. So Jacob was apt to spoil these two boys, particularly the older one, Joseph. And to show how much he loved Joseph, Jacob gave him a coat, a splendid coat. It is likely what made it special was that it had great sleeves, instead of being a sleeveless tunic, as most people wore back then. But the story has come down to us that it was a coat of many colors, like a rainbow. Close your eyes now, and imagine what you think that coat might have looked like, or what you would like your own special coat to look like. What do you see in your mind when you close your eyes?

Feeling he was his father's favorite, Joseph was something of a brat. Sometimes he boasted. Sometimes he tattled. He just couldn't keep his mouth shut. He was probably old enough to know better. If he were alive today, he would be in high school. And his ten older brothers were already young men. They really didn't like to hear Joseph talk about how wonderful he was.

Worst of all was when Joseph told about his dreams. One fine morning, Joseph said, "Do listen to this dream I had. We were tying up sheaves of grain in the field, [*like bundles of cornstalks in the fall*] when my sheaf arose and stood up straight, while your sheaves all bowed down before it." Another time he said, "Last night I dreamed that we were all stars, and father was the sun, and the sun and all your stars bowed down to my star." How do you think the brothers felt when Joseph told his dreams? How would you feel?

One day the ten older brothers were far from Jacob's tents, minding the flocks of animals, when Jacob sent Joseph to them with a message. When Joseph was not much more than a spot on the horizon, the brothers saw him coming. How do you think they knew it was Joseph?

The brothers said, "Here comes the dreamer.. Let's kill him and make an end of his boasting!" But the oldest brother, Reuben, suggested, "Let's just throw him down in an old well, and leave him to starve." (Reuben planned to rescue his younger brother from the well later. He couldn't even bear to see Joseph hurt, so he went away for awhile.)

Can you imagine how Joseph felt, running up happily to greet his brothers, only to have them snarl at him, and grab him, and tear his splendid coat off his shoulders, and throw him down in the old well. And the next thing we know, a caravan appeared, men riding camels through the roadless scruffy hills. They were called traders. They would buy things out in the country and then sell these things in the cities. The brothers suddenly decided they had something to sell. What do you think it was?

So for twenty pieces of silver, Joseph was sold. Off he went, walking sadly behind one of the camels, on his way to the land of Egypt, where he would be sold again as a slave.

Imagine Reuben's horror when he returned to find his brother gone for good!

"What are we to tell our father?" he cried.

The other brothers had a plan. They killed one of their goats, and dipped Joseph's coat, his beautiful coat, into the goat's blood. Then they journeyed back to where Jacob's tents were, and standing before their father, they presented him with his favorite son's coat. "Oh, my Joseph!" cried the father. "He must have been torn to pieces by wild animals!" And the brothers agreed.

Poor, poor Jacob. He tore his clothing and threw himself down on the ground and wept. "As long as I live, I will mourn for my son Joseph. I shall go to my grave in grief."

# ***What Do You Believe?***

***A new documentary about American teenagers, spirituality and freedom of religion***

***Reviewed by Pat Hoerl***  
***Children, Family and Intergenerational Programs Director***  
***Lifespan Faith Development, UUA***  
***Boston, MA***

*This wonderful documentary explores the religious pluralism that most of our youth experience today. Watching this video and then using the study guide, which can be downloaded from the Internet at no cost, would make a great youth group activity. This documentary challenges viewers to see the religious diversity that exist in their schools and communities. The video is available from the UUA RE Loan Library or you may order it for your own library by using the information below.* **Jesse Jaeger, UUA Youth Programs Director**

*"Evocative," and one of the "Bay Area's Best!"* **The San Francisco Chronicle**

*"An hour with these responsible, thoughtful and tolerant teenagers is guaranteed to renew your faith in young people."*  
**25<sup>th</sup> Annual Mill Valley Film Festival**

*What Do You Believe?* profiles a rich collection of teens as they share their most personal beliefs about God, morality, prayer, death, suffering, the purpose of life, and freedom of religion in the United States. Weaving in-depth profiles with fast-moving commentary from scores of California teens, this 50-minute-documentary paints a broad picture of the religious and spiritual lives of American youth and delves deeply into the issues that are at the heart of being human. The film features Buddhist, Catholic, Muslim, Native American, Pagan, Jewish and Christian teens and portrays a new emerging religious diversity in the United States. There is an accompanying 29-page discussion and study guide that includes interfaith activities, classroom projects, and opportunities for reflection.

*"A compelling educational peacemaking film without being didactic, sectarian, or doctrinaire. Every public school, congregation and youth program in the country should have a copy of it."* **Rev. Paul Chaffee, Director of the Interfaith Center at the Presidio, San Francisco, CA**

*"This richly textured documentary portrays the variety of different religious traditions in the United States as well as the quest by youth for an authentic spirituality. It should serve as an excellent teaching tool at the high school and college levels."* **Donald E. Miller, Executive Director of the Center For Religion and Civic Culture, University of Southern California**

To order a copy please go to: [www.newday.com](http://www.newday.com) or call 1-888-367-9154

To learn more about the What Do You Believe? Project go to: [www.whatdoyoubelieve.org](http://www.whatdoyoubelieve.org)

Director/Producer: Sarah Feinbloom, Director of Photography: Klara Grunning-Harris  
Editors: Anne Flatte and Nathaniel Dorsky, Executive Producer: Lenny Lieberman  
Music: Paul Scriver, and Andy Kulberg & Chris Michie

Funding and support by: The Shinnyo-En Foundation, Philo Television, The California Council for the Humanities, The Pacific Pioneer Fund, The Paul Robeson Fund for Independent Media, The Richard and Rhoda Goldman Fund, HellerCunningham, The Interfaith Center at the Presidio, United Muslims of America, Indigenous Nations Network, Hayward Buddhist Temple, Reclaiming and A&R Partners.

## ***Honolulu's 'Just So' Summer***

***Nan Kleiber, DRE***

***First Unitarian Church of Honolulu***

***Honolulu, HI***

We decided to introduce children [and their parents] to Kipling's whimsical children's stories—twelve '*Just So*' Stories twelve summer Sundays: it looked like a good place to start.

UU Principles/themes were to reassure us, but didn't become a focus of the program. Teachers let the children draw their own conclusions.

Activities were the barest hints of suggestions; volunteers respond differently. The crafty ones took off and did wonderful things. Those who are less inspired needed more specific direction and suggestions.

Snack was coordinated with the topic for the particular story, mostly. The children enjoyed 'joke' connections

We recruited one reader for each story, and asked him or her to involve the children in the presentation. Some told the story, some read, and some made signs with oft-repeated phrases; 'The great gray green greasy River', etc., and gave them to children to hold up and chant when cued in the story. That worked well, and involved older children in the process. Most we recruited did not teach in the RE program; several were not parents of children in the program.

Each reader was given a copy of the particular story well in advance, along with suggestions about crafts.

Class size: Our summer program wobbles between 3 and 25 children. This program is designed for K-5<sup>th</sup> Grade. Some teachers added active games, others had quieter activities, depending on the 'Limpopo crowd'. A small group of 6<sup>th</sup> grade boys agreed to listen to the stories and then went off to play with their lugio cards, quietly, while others did the craft activities. EVERYONE participated in the snack portion. And youth group members joined the group from time to time, carefully pretending not to be interested. They were a great help, in fact. Sunday morning schedule: We did our usual RE Opening 'Why do we come to church' (from the REACH packet), chalice lighting, joys and concerns, and then the '*Just So*' Story, followed by activities, snack, clean-up, and sometimes, closing.

Children enjoyed the stories, and in some cases introduced their parents to Kipling's animals and people. Some of the stories need context: '*The Butterfly That Stamped*' is VERY sexist. I feel it's more useful to comment on that—talk about what's happening in the story with the children, rather than leave it out of the program. These stories were written a century ago, and are not politically correct. They are full of engaging people and challenges, and wonderful language.

I would be delighted to hear from folks who try this program about what worked for them! <b>The Just So Stories</b> by Rudyard Kipling			
Story	Theme/UU Principle	Craft/Activity	Snack
<b>How The Whale Got his Throat</b>	Ingenuity #1, 5	Different kinds of whales	Seafood/crackers
<b>How the Camel Got his Hump</b>	Participation, #2, 7	Sand painting	Hummus & pita
<b>How the Rhinoceros Got his Skin</b>	Sharing, #2, 3	Making cake & making hats	Cake with crumbs
<b>How the Leopard Got his Spots</b>	Change, #4, 7	Finger painting	Endangered animal crackers
<b>The Sing-Song of Old Man Kangaroo</b>	Wishes granted, #7	Australian Aboriginal dot painting	Bread w/colored sprinkles
<b>The Elephant's Child</b>	Curiosity, #1, 2, 4	Play dough elephants	Animal crackers
<b>The Beginning of the Armadillos</b>	Learning together #4	Animal game	Tortillas & salsa
<b>The Crab that Played with the Sea</b>	Consequences #7	Batik/resist watercolor painting	Sea food
<b>How the First Letter was Written</b>	Communication #1, 2	Stamps & message system/codes	Alphabet cookies
<b>How the Alphabet was Made</b>	Invention #4, 6	Different alphabets	Alphabet cookies/soup
<b>The Cat that Walked by Himself</b>	#1, 6, 7	Cave painting mural	Jerky
<b>The Butterfly that Stamped</b>	# 1, 2, 7	Paper butterflies	Hummus & pita

# *King Sigismund*

*Rev. Chris Fry  
UU Church of Davis  
Davis, CA*

The cats in Transylvania were getting on King Sigismund's nerves. Night after night they fought, keeping everyone awake. Bruised and limping, the cats went to King Sigismund for help. "Choose one of our kind to be 'The One and Only Royal Cat of the Kingdom' and we'll fight no more," they said.

So King Sigismund called a Diet (or a debate, he wasn't trying to get the cats to lose weight after all). Cats came from all over the country. Black cats, tabby cats, calico cats, white cats. Cats with stripes, cats with spots, cats of all colors. There were cats who liked to chase mice and cats who dozed in the sun. There were cats who purred in people's laps and cats who patrolled the streets at night. There were cats who would only eat ONE kind of food, and cats who liked a mixture of tuna, egg, and cheese.

But most of all there were cats who thought that THEIR way of sleeping, eating, and living was the ONLY proper way.

After listening to the cats argue back and forth for ten days, King Sigismund had a bigger headache than ever.

But then a cat known for his eloquence stood to speak. His name was F.D. or Francis David (Dah-veed). In a deep voice he told the King: "We do not have to think alike to love alike."

King Sigismund was so impressed with F.D.'s speech that he declared a new law right then and there. It was called E-OT (or the Edict of Torda, because that was the town where the cats were meeting). The new law said that every cat had the right to live in peace in the kingdom. No cat was allowed to harm or make fun of another because of the way they looked or acted. There was room in the kingdom for ALL kinds of cats.

It has been more than 400 years since King Sigismund issued this rule, the first of its kind in the world. Thanks to King Sigismund and his friend, F.D., may cats today enjoy the freedom to eat, sleep, and live as they choose. As Unitarian Universalists we work to keep this freedom alive for everyone!

Purr.....The End

This story is one of a series on Unitarian Universalist history being created by the Reverend Christine Fry at the Unitarian Universalist Church of Davis, CA. This story has been delightfully illustrated by her daughter, Esumi Fujimoto, age nine. For more information about this project, Living Our Faith: Stories for all ages, please contact Chris at the UU Church of Davis, P.O. Box 73710, Davis, CA 95617 or email her at [revcfry@aol.com](mailto:revcfry@aol.com).

# ***Critical Conversations: Congregations Responding to Youth & Crisis***

***A Primer Prepared by Rev. Aaron Payson  
and the UU Trauma Ministry Team***

For the purpose of this primer, a “critical conversation” is an intervention strategy based on the principles of critical incident stress management in a congregational religious education setting. Critical conversations are a means to help youth and young adults address abnormal issues and circumstances that have the capacity to overwhelm their normal emotional defenses.

The primary goal of such conversations is to normalize the range of responses to incidents that have the potential to overwhelm a child’s or youth’s normal emotional coping mechanisms and to communicate that, most often, under such circumstances, one is having a normal reaction to an abnormal situation.

Below is a model for the flow of a dialogue that, it is hoped, will help professional and lay religious leaders and parents talk with youth and young adults about their responses to very difficult events and circumstances.

## **Setting Up the Conversation**

If the children/youth who are the focus of this conversation have been directly involved/affected (i.e. the critical incident happened at church, or one of their peers was hurt/killed, etc.), DO NOT attempt a critical conversation on your own. Contact your local crisis response agency or UU Trauma Ministry to arrange for assistance from those who are specially trained.

## **Purposes**

The purposes of a Critical Conversation

Sort out events leading to and during a critical incident

Create a shared narrative of the event against which to understand one’s own experience

Open communication with others about the incident

Increase the sense of personal control regarding the incident and subsequent events

Put personal reactions in perspective

Learn stress management strategies and teach healthy coping skills

Salvage group cohesiveness from the disintegrating effects of a crisis

Allow and reinforce interpersonal discussion/personal experience

Reinforce concept of “normal reaction to abnormal situation”

Facilitate group/social support

## **General Outline**

The following elements of a critical conversation are provided to help ensure the most constructive outcome, which is to increase a youth/young adult’s coping capacity and ability to function in a difficult environment.

*Pre-Conversation Preparation:* Find a quiet space that is not easily disrupted; have a minimum of two adults available for the session; consult professional religious leadership; inform parents that conversation is going to

take place and show them the contents of the conversation if necessary; have tissues available, and perhaps something to drink as well.

### **Introduce the conversation**

*Purpose:* to provide a safe place to talk about reactions to X

*Process:* a series of questions will help to guide our discussion, but ultimately we are here simply to listen to each other and hopefully to place our own reactions into perspective and learn ways to continue to cope.

*Guidelines:* Confidentiality - this means that we walk away from here sharing our own experiences and not each other's. (Remember that confidentiality does not include disclosures of sexual or physical abuse - which need to be reported to the appropriate entities within one's congregation). Active Listening - seek first to understand and then to be understood. Tend Personal Boundaries - participate as you are comfortable, and pass if you don't want to say anything.

*Procedures & Prompts* - set out group expectations - if you are going to leave the room, expect someone to follow you out to check on you; silence is OK. - sometimes we need a moment to think.

#### *Exploring the Facts\**

What do each of you know about what happened? Any personal experiences? Where were you when you heard? What did you hear first?

Dispel rumors - advisors/educators research the incident prior to the conversation and try to head off false information.

Establish a shared construction of the sequence of the incident against which individual experiences can be anchored.

#### *Exploring Thoughts\*\**

The purpose here is to begin the process of interpretation. Remember to differentiate thoughts and evaluations from emotions.

What do you remember thinking at the time this started? What are you thinking now? What thoughts have you heard from others? What are you thinking about this now?

#### *Exploring Reactions\*\**

The purpose is to discuss reactions over time and to receive support and affirmation for the normality of one's response, no matter how difficult.

How did you react first? How are you reacting now? What has been the worst part of this for you? What do you remember most? If there is anything you could change, what would it be?

#### *Exploring Symptoms\*\**

How do you know that this incident (bothered) or is still bothering you?

Remember possible reactions: problems sleeping, concentrating, feeling on edge, arguing, crying, feeling numb, etc.

#### *Teaching*

What to do about what is bothering you?

Normalize reactions.

Remember, we don't "get over" this; we learn to live with it, and it gets less intense over time.

Go over stress response coping mechanisms: constructive eating habits, not relying on drug use, increasing exercise, safety protocol (especially in the midst of ongoing violence).

List resources available for continuing conversation (pastor, staff, family, counselors, etc.)

### *Exploring What Is Coming Next*

What do you need to do right now?

\* educators should research the incident as it has been portrayed in the media and get the most up-to-date and accurate information as possible.

\*\*for younger children (ages 6-12) sections 4, 5 and 6 are collapsed into a single “reactions” stage of the conversation.

### **Follow up**

Once the formal conversation is over, make any personal contacts with youth/young adults who seem most vulnerable or whose reactions seem to indicate that some follow-up might be necessary. Give them resources (such as the minister or counselors, etc.), and talk to parents if appropriate (for older youth, do this with their knowledge). Contact the Professional Religious Leadership to make appropriate follow-up if necessary. If you encounter the possibility of dangerous behavior (to self or others) make contact with appropriate leadership immediately, including parents.

### **Resources Available**

The International Critical Incident Stress Foundation ([www.icisf.org](http://www.icisf.org)) has a variety of courses and materials for those interested in learning more about crisis intervention. In particular, ICISF has developed a course for dealing with crisis intervention in a school setting.

The National Organization of Victim Assistance also provides training in community crisis response.

Books: *School Crisis Response: A CISM Perspective* by Ken Johnson, et al. ([www.ICISF.org](http://www.ICISF.org))

*School Crisis Management* by Kendall Johnson, Ph.D. (Publishers Group West, 800/788-3128)

### **A Unitarian Universalist Ministry Responding to Disaster and Significant Trauma**

We established this ministry this past June 19, and are still organizing our responding teams, our contact information, and our fund-raising efforts. If your community or congregation has experienced a significant trauma, please contact us at (248) 446-8155, or contact David Hubner at the Unitarian Universalist Association at (617) 742-2100. If you have questions or wish to join our ministry, please contact Rev. Joel Miller by email: [revjmillier@att.net](mailto:revjmillier@att.net).



# ***Leadership School for Religious Educators***

***Dr. Helen Bishop, Director  
The Mountain Learning Center for Leadership***

An opportunity to enhance your interpersonal skills, learn about the dynamics of small groups and congregations, and to explore leadership in the field of religious education

**When:** August 3 - 9, 2003

**Where:** Walker Creek Ranch, north of San Francisco, CA

**Who:** Ministers and Directors of Religious Education  
Chairs of Religious Education Committees and  
Task Forces (congregational and district)  
District program consultants

**Faculty:** Laurel Amabile, Program Consultant, The Mountain Learning Center  
for (Partial Leadership & Thomas Jefferson District list)  
Dr. Helen Bishop, Director, The Mountain Learning Center for Leadership  
Bob Fox, Director of Religious Education, Oak Park IL  
Nancy Combs Morgan, Director of Religious Education, Louisville KY  
Susan Smith, Program Coordinator, The Mountain Retreat and Learning Centers  
Kate Throop, Director of Religious Education, Sacramento CA  
Jean Wilcox, Director of Religious Education, San Rafael CA

**Cost:** \$700, including room and board

**\*\*No registrations after July 1, 2003**

Contact Helen Bishop, El Sobrante CA, to reserve a space.

Telephone: 510-758-6065, Pacific Time

Email: hhbishop@aol.com

# ***Mentoring***

## ***Relationships Between Generations Legacy for Your Congregation***

***Pat Hoerltoerfer***  
***Children, Family and Intergenerational Programs Director***  
***Lifespan Faith Development, UUA***  
***Boston, MA***

*We need mentors throughout our lives! Perhaps you have extended family mentors, such as grandparents or "godparents" or maybe you have mentorship relations in your congregational life and lifespan religious education programming, such as Coming of Age mentors. We know that people going through a life transition need someone with basic skills and life wisdom to help them reflect on the changes they are experiencing. The Institute of Cultural Affairs offers excellent training programs and they are available in many cities - Seattle, Chicago, Kansas City, Asheville, and New York City. Check out their possibilities (below) for your Rites of Passage leaders. Go to their Web site for more information at [www.icajourneys.org](http://www.icajourneys.org).*

### **Coming-of-Age**

The *Coming of Age Seminar* – an introduction to the skills needed to help people reflect on their life journey—ideas that are based on actual programs.

The basic tool presented is a planning model, which contains the elements of any rite of passage. Participants will get practice creating curriculum plans for a coming-of-age program, which might be used in their own situation. A 100-page resource manual is included.

### **Learning Outcomes**

*Why Rites of Initiation are needed in the rebuilding of community*  
*Structural elements of a Rite of Initiation*  
*A model for creating Rites of Passage*  
*Options for program tone, mood and style*  
*Access to a wealth of activities and rituals*  
*Resources for program leaders*

### **Training Mentors**

*Mentors can be a positive force for change in the lives of those in transition.*  
*Training is a key factor in the success of a positive mentoring program.*

Imagine yourself as a trainer for mentors. What do you mean by “mentor”? What qualities and skills will be needed by mentors? How will they help mentees discover their inner resources and accept responsibility for their own behaviors and relationships? How do you decide which potential mentors to train?

### **Learning Outcomes**

Recruiting and screening mentors.  
Nurturing a group of mentors.  
Skills a mentor needs to develop.  
Building a relationship/bond Motivating strategies Tools to shift disempowering images.

### **How the Earth Teaches**

A great workshop for people who have attended our COA Leaders Training, or our Training Mentors and want to explore one of the most important parts of these topics. Since the dawn of human life, mentors have used the

natural world to foster growth and awareness in mentees. Come prepared to spend much of the day outdoors, rain or shine, and expect to possibly get a little dirty.

**Learning Outcomes**

*Activities designed to foster awareness*

*Engaging mentees in self-reflection*

*Incorporating the natural world into a mentorship program*

*Dealing with ethical issues of wilderness use*

*How to prepare against safety concerns*

*Individual and group activities you can use*

The Institute of Cultural Affairs, 22401 39<sup>th</sup> Ave. SE, Bothell, WA 98021

# ***Muslim Child***

***Understanding Islam through Stories and Poems***

***Rukhsana Khan, author, and Patty Gallinger, illustrator***

***[Morton Grove, IL: Albert Whitman & Company, 1999]***

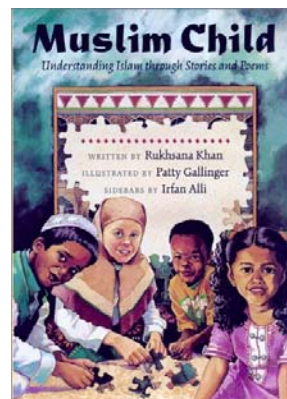
***Reviewed by Pat Hoerltoerfer***

***Children, Family and Intergenerational Programs Director***

***Lifespan Faith Development, UUA***

***Boston, MA***

*Muslim Child  
Child of Peace,  
Child of War,  
from a far-off distant shore,  
what do your black eyes see?*



This collection of short stories, poems and prose examines the world through the eyes of Muslim children. Through the different sections - The Opening: *Fajr* (prayer), Sayings of the Prophet Muhammad: *Peace be upon him*, Glimpses from the Life of Muhammed - children gain insight and understanding into the five pillars of Islam. These pillars of belief, prayer, fasting, charity and pilgrimage to Mecca are illustrated with stories from many places around the world including the United States, Pakistan, Canada, Saudi Arabia, Nigeria, and England. Throughout the book sidebars by Irfan Alli explain Muslim terms and traditions, aspects of Muslim belief and practice referred to in the stories. Devotional poems, selections from the Quran, and activities appear in every section. Soft full-page pencil illustrations accompany the stories, and smaller illustrations are placed in the sidebars and activity pages.

Some of the stories are humorous, others are touching, but all are engaging stories of children learning and growing within their Muslim culture. In one story a Canadian boy is embarrassed to have his school friends see his mother in her full-body dress, with head and face coverings. In another tale a young American Muslim grumbles about having to wake before dawn for morning prayer and then spends a good amount of energy trying to suppress a fart, which will render the prayer ritually unclean. The resolutions of these and the other stories are positive and reinforce the Muslim beliefs. Although Khan's expressed purpose is to explain Islam to non-Muslim children, American Muslim children will be excited to find stories with characters to whom they can relate.

A pronunciation guide, a *samosa* recipe and instructions for making *Eid Mubarak* cards to mark the end of Ramadan complete this book. The combination of story and information makes this a useful book for religious educators and ministers in intergenerational worship or children's chapel, RE teachers of 6- to 12-year-old children, UU families in multicultural communities, and persons/families wishing to learn more about Islam. This book is available in most bookstores and from online book sellers. Prices range from \$10 to \$15 plus shipping and handling.

## ***Kids Making Quilts for Kids***

*Reviewed by Jacqui James  
Resource Development Consultant  
Lifespan Faith Development, UUA  
Boston, MA*

A young person's guide for having fun while helping others and learning about AIDS and substance abuse

By ABC Quilts

The Quilt Digest Press, Gualala, CA, 1992

*ABC Quilts are love letters to the world.*  
-- Bob Keeshan, Captain Kangaroo

*This wonderful resource from ABC Quilts (which stands for "At Risk" Babies Crib Quilts) tells the story about how the idea of making baby quilts to comfort sick children has mushroomed into a huge nationwide project. And they invite us to become part of this easy and fun project.*

This program is a project-based service learning activity where all ages can participate in the creation of an original quilt for an "at-risk" young child (infant to age 6) born with the HIV/AIDS virus or born with birth defects caused by alcohol, cocaine, or other harmful drugs.

This resource is comprised of several components. In addition to the book, Kids Making Quilts for Kids, it includes two 15 minute (approximately) videos, one narrated by teens about their participation in the program and one narrated by JoAnne Woodward detailing the organization's mission of providing education and awareness, as well as comfort to "at-risk" young children. A companion guide to the book, Tips for Teachers, is the fourth component of this resource. In this guide teachers share classroom feedback, "how-to" ideas, lesson plans, and activities for grades K-12. These four pieces are coordinated into one package, available for sale/shipment from the ABC Quilts educational program. See their website, [www.abcquilts.org](http://www.abcquilts.org), for ordering information.

Along with four easy-to-use, step-by-step instructions, this book also offers facts and discussion starters about AIDS and substance abuse. The talk that goes on during this quilt-making process provides a safe atmosphere where young people can comfortably ask questions, express their fears, and share anxieties about AIDS and substance abuse.

This is a great intergenerational or multi-generational project, providing opportunities for developing a strong sense of community among all participants. This opportunity to pass along the quilting tradition should intrigue a number of adults in your congregation. A quilter myself, I'm looking forward to working on this in a church school setting.

The Lifespan Faith Development Staff Group has a copy of this resource in our Loan Library. Contact Barbara Gifford, [bgifford@uua.org](mailto:bgifford@uua.org) to borrow it.

# ***If the World Were a Villiage: A Book about the World's People***

***David J. Smith***

***Illustrated by Shelagh Armstrong***

***Kids Can Press Ltd, Toronto, ON and Tonawanda, NY, 2002***

***Reviewed by Jacqui James***

***Resource Development Consultant***

***Lifespan Faith Development, UUA***

***Boston, MA***

Earth is a crowded place, and it is getting more crowded all the time. As of January 1, 2002, the world's population was 6 billion, 200 million. Numbers this big are hard to understand, but what if we imagine the whole population of the world as a village of just 100 people.

*If the World Were a Village* is a wonderful resource for helping our children gain world-mindedness, which is an attitude, an approach to life. This book is demographics for children, picture-book style. It reduces large numbers to a more meaningful microcosm – helping us to know whom our neighbors are, as well as where and how they live. For example, of the world-village's 100 people, only 5 would be from the United States and Canada.

The author's approach is instructive and fascinating; the book is written in the hope that better understanding of our global village will help us live in peace. The book's illustrations and calculations include:

Nationalities

Languages

Air and Water

Ages

Religions

Food

Schooling and Literacy

Money and Possessions, and

Electricity

The author offers guidelines and examples of activities to use in teaching children about the global village. The illustrations are wonderfully matched to the text. This is an excellent resource for our RE libraries in our UU congregations.

# ***Alcohol: True Stories***

*Reviewed by Pat Hoertdoerfer  
Children, Family and Intergenerational Programs Director  
Lifespan Faith Development, UUA  
Boston, MA*

*Alcohol: True Stories* includes a 20-minute video, Discussion Guide, poster, and bookmark.  
Produced by Family Health Productions [www.AboutHealth.com](http://www.AboutHealth.com)

## **Matt Damon, host**

*Alcohol: True Stories* is hosted by Matt Damon and begins with the facts and statistics that underage drinking is directly linked with injuries, fatalities, violence, and sexual risk-taking. *When alcohol is abused ... used as a crutch or an escape, it's dangerous. And if you are under 21, it's not legal. Be honest with yourself. Ask yourself ... Am I risking hurting somebody I love? Am I risking hurting myself?* He then tells how alcohol impacted the lives of four young people.

## **The Four Profiles**

- ❖ **Robert** was a member of a pre-Olympic soccer team. After drinking, he crashed his dad's car. "My right leg was embedded in the engine and my body was thrown through the windshield." Then Robert had to face how his life had changed forever.
- ❖ **Megan** entered treatment for alcoholism at 16. She tells about the sexual assault that led to her asking her parents for help. "I can remember sitting there and just not feeling good about me inside or outside, and wanting just ... another solution other than drinking."
- ❖ **Dana** had lost two family members to murder. Despite the stress in her life she says she avoids alcohol to stay safe and focused. "I can understand when a person has problems and want to drink, but I think it would be better to find another way."
- ❖ **Ilton** is a talented hip-hop dancer. He avoids alcohol because of his sport and his desire to be a positive role model for others. "Being in a group that doesn't drink it helps a lot you know because its like whenever one's falling down ... you got the whole group to pick you up."

## **Producers**

Family Health Productions president Jeanne Blake (producer of *Raising Healthy Kids* videos and others) is a television medical reporter and says this video is based on research to maximize its impact. "We explored the reasons young people drink alcohol and profiled young people whose stories would underscore those factors." The project's advisors - Howard Shaffer, Ph.D., Harvard Medical School and Paula Rauch, MD/Child Psychiatrist, MA General Hospital - focus on the subtle but substantial lost opportunities that can result from underage drinking.

## **Suggested Use**

These resources would be excellent components for a junior high/middle school or senior high religious education program, YRUU youth group program, family life education program, intergenerational (youth with their parents) program, and/or an additional *Our Whole Lives Grades 7-9 / Our Whole Lives Grades 10-12* session. The Discussion Guide includes eight learning activities and there are packages of 25 bookmarks to give to participants. There is also a Family Viewing Guide to help parents and families explore their own values about alcohol.

## Order Form

Please send me:

Resource	Price	Quantity	Total
<input type="checkbox"/> ...The Things that Make for Peace (For Christian Schools & Religious Ed. K-8)	\$19.95	_____	_____
<input type="checkbox"/> ...The Things that Make for Peace (For Christian High Schools & Youth Groups)	\$19.95	_____	_____
<input type="checkbox"/> The complete Christian Education/Elementary School Alternatives to Violence Kit (includes The Things that Make for Peace)	\$99.95	_____	_____
<input type="checkbox"/> The complete Alternatives to Violence Christian High School & Youth Group Planning Guide & Teachers Manual (includes ... The Things that Make for Peace)	\$39.95	_____	_____
<input type="checkbox"/> A catalog of all your resources		_____	<b>FREE</b>

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For orders of  
\$1 to \$19, add \$4    \$100 to \$199, add \$14  
\$20 to \$49, add \$6    Over \$200, add 10% of  
\$50 to \$99, add \$9    total

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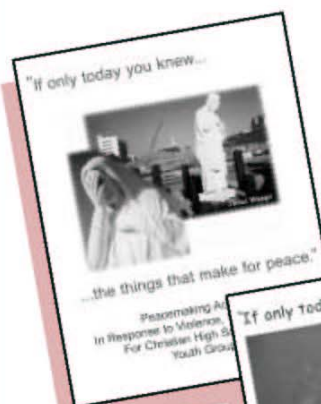
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(314) 533-4445 • E-mail: ppjn@aol.com  
Call (800) 833-0245 to order by phone.  
Visit our website at [www.ippj-ppj.org](http://www.ippj-ppj.org) to order online.

## THE THINGS THAT MAKE FOR PEACE

*Responding  
to the  
Violence of  
Terrorism  
and War*



*Peacemaking activities from a  
Christian perspective for teachers  
of children and youth.*

**Institute for Peace and Justice**  
**WWW.ippj-ppj.org**



## If Only Today You Knew ...the Things That Make for Peace

by Dr. James McGinnis with Kevin LaNave



Both these manuals are also available as part of our comprehensive Alternatives to Violence Kits.

"These excellent resources can help congregations focus on peace through the eyes of their children and youth."

Robyn Szoke,  
Children's Ministry  
and Christian  
Education  
national staff,  
The Episcopal Church

### For Christian High Schools and Youth Groups

This unique 125-page manual challenges youth to put the Gospel call to peace into practice at a critical moment in US and human history. Divided into two sections – "Images of Peace & the Pledge of Nonviolence" and "Responding to the Violence of Terrorism & War" – the manual provides reflection and activities for youth on a number of timely themes, including

- The Peacemaking Vision of Jesus, Gandhi, Other Faith Traditions
- Christian Teaching on War and Peace
- Patriotism and the Christian
- The US War on Terrorism & Iraq
- Peacemakers - Prophets for Peace
- Plus the special issue of YES! magazine on "Can Love Save the World?"

AND MUCH MORE!!

#### 3 easy ways to order:

- Visit our website – [www.ippj-ppj.org](http://www.ippj-ppj.org) – and order by credit card
- Use the order form on this flyer
- Call us toll-free - 800-833-0245

## Two unique manuals which aid religious educators and youth ministers in teaching peacemaking in post-9/11 America

### For Christian Elementary Schools (K-8) and Religious Education Programs

This 160-page manual for religious educators on "peacemaking in post-9/11 America" is structured similarly to the high school manual, providing reflection and activities for K-8 students on

- The Peacemaking Vision of Jesus and Other Images of Peace
- Dealing with Children's Fears
- Who Are These Terrorists and Why Do They Hate Us
- How Violence Works
- Cultural Carriers of Violence
- Christian Teaching on War and Peace
- Patriotism and the Christian
- Young Peacemakers
- Living as Members of the Global Family

AND MUCH MORE!!



### About the writers -

**Dr. James McGinnis** has over 30 years experience in writing curricula and leading workshops and retreats on peacemaking. He founded and works at the Institute for Peace and Justice in St. Louis.

**Kevin LaNave** has taught high school social justice and morality courses for 18 years in St. Cloud, Minnesota. He coordinates service learning programs and has written one teachers manual and co-authored another.

Both manuals are packaged in an attractive and easy to use binder.

**Institute for Peace and Justice**  
**WWW.ippj-ppj.org**

***Go Girl Go Project***  
***Women's Sports Foundation***  
***Barbara Gifford***  
***Curriculum Development Assistant***  
***Lifespan Faith Development, UUA***  
***Boston, MA***

*"I was made fun of everywhere I went—in my neighborhood and at school."*

-- Jeanette Lee, billiards gold medallist, Billiards World Games

*"You run like a turkey," my coach would yell, making my teammates explode in laughter."*

– Lisa Fernandez, two-time Olympic softball gold medallist.

How many girls have experienced these kinds of painful situations? The Go Girl Go Project was developed as an educational resource for coaches and group leaders who work with girls 10-14 years-old to promote healthy attitudes about themselves. Sports are featured in the program as one way of building self-esteem, but it could be used with groups other than athletes.

The *Go Girl Go Guide to Life* booklet is a collection of inspirational stories written by young female athletes—including Paralympic athletes (elite athletes with physical disabilities). These women tell their compelling stories about eating disorders, depression, ethnic and racial differences, fitting in, bullying, harassment, and relationships, as well as their attitudes about substance abuse. A list of red-flag feelings and behaviors help readers explore their own issues and begin to do some problem solving.

Free kits include the coaches and group leaders guide and a *Guide to Life* booklet and journal for each participant. The *Go Girl Go Project Official Coaches and Group Leaders Guide* can be downloaded from the Women's Sports Foundation web site [www.womenssportsfoundation.org](http://www.womenssportsfoundation.org). Kits can be ordered by calling 1-800-227-3988 or emailing [womspport@aol.com](mailto:womspport@aol.com).



## ***April is Child Abuse Awareness Month***

***Center for the Prevention of Sexual and Domestic Violence***

***Pat Hoerltoerfer***

***Children, Family and Intergenerational Programs Director***

***Lifespan Faith Development, UUA***

***Boston, MA***

### **What you need to know if a child is being abused or neglected...**

Child abuse refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or a child's welfare.

### **Four Basic Types of Child Abuse:**

Physical abuse - non-accidental harm of a child, including excessive corporal punishment,

Assault · shaking · slapping · burning or scalding · kicking · strangling

Neglect - maltreatment or negligence that harms a child's health, welfare or safety

Physical, emotional, or educational neglect through such actions as:

Abandonment · refusal to seek treatment for illness · inadequate supervision · health hazards in

the home · ignoring child's need for contact, affirmation and stimulation · providing inadequate

emotional nurturance · knowingly permitting chronic truancy · keeping a child home from school repeatedly without cause (depriving a child of education).

Emotional abuse - verbal assault or emotional cruelty, as well as: close confinement, such as being shut in a closet · inadequate nurturance · extreme discipline.

Sexual abuse - sexual contact between a child or teenager and an adult or significantly older, more powerful person. In addition to sexual contact, abuse can include:

Inappropriate verbal stimulation of a child or teenager · taking or showing sexually explicit photographs of or to a child or teenager · exposing a child or teenager to pornography or adult sexual activity.

### **Scope of the Problem:**

There are more than two million reported cases of physical abuse or neglect in the United States each year (National Center on Child Abuse and Neglect). The National Committee for Prevention of Child Abuse in the United States indicates that approximately 2,000 children per year die of child abuse and/or neglect. Canadian authorities estimate that the incidence of child abuse and neglect in Canada parallels that of the United States. At least one in three girls (Russell, 1984) and one in seven boys (Finkelhor, 1985) are sexually abused by the time they reach the age of 18. In the vast majority of cases, sexual abusers are known to their victims. More than half of all sexual abuse occurs within the family. Offenders come from all economic, ethnic, racial, and educational backgrounds and religious traditions. They may be respected members of the community, church or synagogue.

### **What should you do if you suspect child abuse?**

The goals of any effective response to suspected abuse are to: protect the child from further abuse · stop the offender's abuse · heal the victim's brokenness and, if possible · restore the family or, if not possible, to mourn the loss of family relationships. *If you suspect abuse, call the children's protective services agency in your state or province to discuss your concerns or to make a formal report regarding your fear about the welfare of a child or teenager.*

Anyone may report suspected child abuse and will not be liable for an unfounded report if it is made in good faith. In every state and province, most persons in helping professions -- teachers, doctors, counselors, police officers, social workers, health professionals – are **legally mandated** to report a suspicion of child abuse or neglect to child abuse authorities.

*“I have set before you life and death,  
blessing and curse;  
therefore choose life, that you and  
your descendants may live.”*  
Deuteronomy 30:19; RSV

### **What clergy and religious leaders can do to make religious institutions safe places for members to seek and find help?**

Break the silence by speaking openly about the existence of abuse and preaching about exploitation and violence.

Ask a community-based child abuse specialist to speak to the congregation.

Offer prevention programs for children in religious education.

Develop a foster home recruitment program sponsored by the church or synagogue.

Provide parenting classes, support groups and respite care for parents under pressure.

Organize support groups for survivors of abuse.

Operate “latch-key” programs for children.

Designate a day or month for educating and activating the congregation (April is National Child Abuse Prevention month in the United States).

### **Where can I find more information?**

*For services for victims in the US:*

National Clearinghouse on Child Abuse and Neglect Information  
330 “C” Street SW, Washington, DC 20447  
(800) 394-3366 : [www.calib.com/nccanch](http://www.calib.com/nccanch)

Information on religious issues and child abuse:

Center for the Prevention of Sexual and Domestic Violence

2400 N 45th Street #10, Seattle, WA 98103, 206-634-1903- [WWW.CPSDV.ORG](http://WWW.CPSDV.ORG)

*In Canada*

Toronto Child Abuse Center

890 Yonge Street, 11th floor, Toronto, Ontario Canada M4W 3P4

(416) 515-1100: [www.tcac.on.ca](http://www.tcac.on.ca)

### **Resources available through the Center:**

*Hear Their Cries: Religious Responses to Child Abuse (video)*

*Bless Our Children: Preventing Sexual Abuse (video)*

*Preventing Child Sexual Abuse Curricula*

*The Mother’s Book: How to Survive the Molestation of Your Child*

A catalog of all Center resources is available. Call 206-634-1903, or email [cpsdv@cpsdv.org](mailto:cpsdv@cpsdv.org).

Adapted from the pamphlet, *What you need to know if a child is being abused or neglected...*

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# ***UUA Social Justice Internship Program Application For 2003-2004***

## **The Program:**

The goal of the UUA Social Justice Internship Program is to combine service, learning, and faith development in order to produce energetic young adults with the professional skills and strength of character to be lifelong leaders in fighting for social justice.

The program requires a time commitment of eleven months in which interns invest their time and energy in three main areas: Advocacy, Community Service, and Theological Reflection.

**Advocacy** Each intern is responsible for monitoring several areas of federal public policy in which they track and analyze proposed legislation and represent UU positions to government officials and to coalition partners. Interns also engage the denomination in their area of focus by informing UUs about policy developments, mobilizing constituents in key locales, and organizing UU outreach to elected officials.

**Community Service** Interns volunteer approximately five hours a week to engage directly with the communities and individuals who are affected by the legislation in focus.

**Theological Reflection** To avoid “social justice burnout,” interns are encouraged to consider the bigger picture, the moral reasons behind their work, and the role of their Unitarian Universalist faith. Theological discussion and reflection, book readings, outside experiences, and meetings with a UU mentor are all part of the holistic learning and serving experience.

## **Issue Areas**

Three internships are available, one each in the following issue areas: **Economic Justice, Racial Justice, and Women's Issues.**

## **Term and Pay:**

The term is late August 2003 - July 31, 2004. The monthly stipend is \$1500; some benefits are included (including 50% of health care costs). No housing is provided.

## **Qualifications:**

Applicants must be US citizens, Unitarian Universalists, and 18 years old by the start of the internship. Priority will be given to young adults, students and seminarians. The Women's Issue Internship is reserved for women. Successful applicants will have good writing skills, passion for the job and theological reflection, the ability to work independently, and some experience with either (1) a UU congregation or organization, or (2) some type of lobbying or justice organizing.

## **Deadline:**

Applications are due in our hands by **Tuesday, March 1, 2003**. Sending materials by email is great; but they must be formatted (i.e., in Word or WordPerfect, not pasted in). If mailing, we recommend using priority mail or another express-type service. We will confirm that we have received your application, so if you don't hear

from us please follow up.

### **Application Process:**

Applicants are required to submit the following:

A cover letter (not more than 2 pages) that articulates your passion for social justice, interest in this internship, and qualifications for it. Be sure to state which issue area you are applying for, and if you'd be willing to do another area.

A resume (not more than 2 pages) that summarizes your academic, work, justice, and UU experience;

A writing sample from an article, paper, etc. that shows you can write well. If it's more than two pages, please recommend two pages to us.

Two Letters of recommendation, preferably one from a Unitarian Universalist source. If possible, please include these letters with your other application materials.

### **PLEASE FOLLOW THE LIMITS ON LENGTH! NOT DOING SO MAY HURT YOUR APPLICATION.**

Direct your application and questions to:

Rob Cavanaugh  
Director, UUA Washington Office for Advocacy  
1320 18th Street NW, Suite 300B  
Washington, DC 20036  
(202) 296-4672 x15  
(202) 296-4673 fax  
email: [rcavanaugh@uua.org](mailto:rcavanaugh@uua.org)  
web: <http://www.uua.org/uuawo>

### **Help your application by learning more about the program and the work of our office!**

The best way to keep up with new developments, deadlines and the work of our office is to join our email alert list at <http://www.uua.org/mailman/listinfo/washofc-l>. The best way to learn about the internship experience is to read the on-line journals kept by the current interns. You'll find them on the Internships section of our website at <http://www.uua.org/uuawo>.

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***The Unitarian Sunday School Society also offers...***



# **CURRICULUM DEVELOPMENT GRANTS**

The Unitarian Sunday School Society invites applications for small grants of financial aid for the development of curricula and programs that promote liberal religious education.

Grant applications are reviewed four times during the year and must be received by

**September 1, November 1, January 1 or March 1** for review at that month's board meeting.

**For information and grant application materials, contact:**

Kathy Cronin, First Parish Church, 1 Harwich Rd., Brewster, MA 02631-1821 (508) 896-9290 [refpb@capecod.net](mailto:refpb@capecod.net)

# ***The Seven Days of Unity***

*Sheila Shuh, DRE*

*May Memorial Unitarian Universalist Society  
Syracuse, NY*

## **What is it?**

This seven-day festival of lights is a celebration of the seven Principles of Unitarian Universalism and the Sources of our living tradition. Each day is marked by the lighting of a flame from our chalice that corresponds to each Principle. The specific calendar dates bear significant meaning in our community and world. Unity is celebrated in the underlying state of connectedness when we live out our Principles in our relationships with ourselves, with each other, and with the earth/universe. It is discovered as we gain wisdom from our six sources. It is this that gives hope and “light” to the world.

## **How did it begin?**

The celebration began over 3 years ago, when I wanted something for my family that was an explicit expression of the basic principles of Unitarian Universalism, which could also include and enrich the religious observances of my past. As with any tradition, it is evolving and is meant to! It is *not* meant to be a celebration of other traditions’ holy days. Rather, it is a way to express a relationship to and valuing of the richness of the sources of wisdom that have brought light to the world for centuries.

## **When is it?**

The dates of the seven days are meant to be somewhat flexible in that a community or family or individual may alter them as to their unique needs. They also will naturally vary according to the religious observances of other faiths that do not follow the same calendar.

## **Who is it for?**

It is for people of any age who feel a need to celebrate our Principles and Sources in a way that can incorporate their own religious traditions. Many families especially want their children to have a holiday tradition that uniquely expresses Unitarian Universalism, providing a way to also acknowledge religious traditions of other faiths and of their family.

## **Structure**

The circle is a symbol used by cultures throughout history to represent the great oneness of all life that is the cycle of birth and death, the cycle of seasons, as well as the self, the family, the community. The focal point for the celebrations is the chalice at the center of seven candles or vessels of light in a circle, each representing one principle. In each of the seven descriptions that follow, you will find a suggestion of the kind of candle or vessel to use for that day...be fun and creative!

For filling in spaces on the circle, choose something that symbolizes life as sacred and enduring through the death and darkness of winter- the principles standing within as a means of affirming life and wholeness in relationships. It may be evergreens that form a wreath, but it also may be ivy, green ribbons, fruits, gourds, etc. Pictures or symbols or things that have been life-giving in the last year may even be tucked in.

Each day is marked by the lighting of a flame on the circle from the chalice at the center. Candles or vessels are arranged so that they are in order of the Seven Days around the circle. The flames are rekindled each day; the first will be lit in addition to the ones that follow.



You can be as elaborate or as simple as you wish in addition to the chalice and candle lightings, both for in-home services or for worship in your faith community. Choices include: responsive affirmation of the Principles, songs, storytelling or reading, body meditation, ritual, prayers, a time of witness, games, and activities.



### FIRST DAY OF UNITY

A free and responsible search for truth and meaning  
**Sunday, December 1<sup>st</sup>, 2002: During Hanukkah**

Date: Celebrates religious freedom and identity  
Candle: Oil burning vessel  
Ritual: Labyrinth circle  
Witness: Statement of questions  
Body Meditation: Living the questions  
Readings: Hanukkah story, credos of UUs, *The Three Questions*  
Hymn: *Come, Come, Whoever you are; Light One Candle*  
Activities: Treasure Hunt, Question Box



### SECOND DAY OF UNITY

Justice, equity, and compassion in human relations  
**Sunday, December 8, 2002: Bodhi Day**

Date: Celebrates awakening to compassion for all beings  
Candle: Red  
Ritual: Anointing the eyes, heart, hands, feet.  
Witness: Sharing of joys and sorrows; Walking the road  
Body Meditation: Body of love and kindness  
Readings: from *Buddhism, the Golden Rule in all Religions, The Good Samaritan*  
Hymn: *Love Will Guide Us*  
Activities: Walking in another's shoes for a day; local gift giving/service



### THIRD DAY OF UNITY

Goal of world community with peace, liberty, and justice for all  
**Monday, December 9, 2002: Eve of International Human Rights Day**

Date: Declares human rights world-wide  
Candle: Earth (water vessel with floating candle)  
Body Meditation: Stand with color of solidarity during story  
Ritual: Decorate peace tree w/ symbols of human rights  
Witness: Stand for the acts one has done  
Hymn: *We Got the Whole World; One More Step*

Reading: *The Declaration of Human Rights* (child version); “*I’m Tipingee, She’s Tipingee, We’re Tipingee, Too*” (Haitian justice tale) Activities: Letters to political leaders, Family Pledge of Non-Violence, International meal, Donate/ Work for local human rights



#### FOURTH DAY OF UNITY

Right of conscience and use of democratic process

**Sunday, December 15, 2002: Music Sunday**

Date: Celebrates voice and harmony

Candle: Purple

Ritual: Voice/ Water communion

Body Meditation: Waters from the well; ocean drum

Witness: Voting during story

Reading: *Moral tale: Crossing the Desert*

Hymn: *Voice Still and Small*

Activities: Time of silence; Setting priorities; Review decisions of the year.



#### FIFTH DAY OF UNITY

Respect for the interdependent web of all existence of which we are a part

**Saturday, December 21, 2002: Winter Solstice/ Yule**

Date: Celebrates the return of light/ seasonal change

Candle: Natural/beeswax

Ritual: Human web of life (everyone has dressed up!)

Body Meditation: Darkness of creation

Hymn: *Under the Sky, For the Beauty of the Earth*

Reading: *In the Night, Still Dark; Pueblo Prayer for Winter*

Activity: Deepen earth commitments; Decorate outdoor trees for animals

Flashlight tag; star watch; connections game



#### SIXTH DAY OF UNITY

The inherent worth and dignity of every person

**Tuesday, December 24, 2002: Christmas Eve**

Date: Celebrates every birth as sacred and how one can change the world

Candle: White

Ritual: Baby picture communion; candle lighting

Body Meditation: Standing – The Prayer for Children

Readings: *Christmas in the Stable; On the Day You Were Born*

Hymn: carol, *Sleep My Child, This Little Light of Mine*

Activities: Gift-giving; greeting cards; service for children



## SEVENTH DAY OF UNITY

Acceptance of one another and encouragement to spiritual growth

**Sunday, December 29, 2002: During Kwanzaa**

Date: Celebrates unity and diversity

Candle: Multi-colored

Ritual: Bread or fabric communion

Body Meditation: Buddhist smiling meditation (for self-acceptance)

Witness: Story exchange; Forgiveness Affirmation

Reading: *The Rag Coat*; *Litany of Healing*; *The Pomegranate*; *African-American tale*

Hymn: Spiritual, *De Colores*, *From You I Receive*

Activities: Sharing stories about ancestors; meals/games of ethnic heritage; social action for / education about oppressed group

# ***Family Singers: Intergenerational UU Choir***

*Agnes Paulsen, Director  
UUCT (Unitarian Universalist Church of Tucson)  
Tucson, AZ*

It was twelve years ago when the Religious Education Director asked me if I would start a children's choir. The first Sunday four reluctant boys showed up. They really weren't interested in singing, had been forced to come by their parents, and even though I almost stood on my head to get them involved, it just didn't happen. I realized quickly this was not working. Then the thought came to me that since ours is a "commuter" church, the solution might be to have the parents involved. So that's how the idea of Family Singers was borne. From small beginnings, we now have over 60 enrolled. Parents come with their children and we have really become an extended family. It may surprise you that we even have a two-year-old who comes regularly with her mother and who loves music and sings. She is attentive during the entire hour of rehearsal when we gather each Sunday morning during the school year and sing from 9:00 until 10:00. A couple of our families have a 40-minute drive!

You may wonder what kinds of songs we sing. Variety would be the best adjective -- variety in difficulty as well. For each rehearsal we sing numbers ranging from easy and fun for the younger children to a challenge for the young adults and parents. We often use drums and instrumental accompaniment and have even had two of our talented ballet members choreograph a dance to do while we sang. Several dads are in our group and one of our boy middle schoolers, whose voice has just changed, now sings with the tenors. Sometimes we sing single line melodies, other times 2-part, and sometimes 4 parts. Several of the children are taking piano or instrumental lessons so read music well. The younger children catch on quickly and memorize even more quickly.

We sing once or twice a month for the Sunday morning service and always on Christmas Eve. We've also sung at three memorial services. Last April we sang at the Sunday morning worship of the Pacific Southwest District Conference. Standing on rented risers wearing our specially designed Family Singers T-shirts made us feel and sound like a real choral group. Then on September 22nd we journeyed by chartered bus (52 of us) to Phoenix (110 miles) where we sang four selections at the Sunday morning worship service of the Paradise Valley UU Church. Would you believe they gave us a standing ovation at the end of the service?

Every Sunday we have a time for sharing and honoring birthdays, and we occasionally have one of the children play a musical number for us. This really helps us bond. Several of our members have become leaders in the RE program and two of them are presently serving on the Church Board. In August we started out the season by enjoying a potluck/swimming party hosted by one of our families. My aim as director is to make singing fun. And I have fun directing them.

# A Celebration

Words ©: 1998 Marcia Breitenbach

Music ©: 1998 Agnes V. Paulsen

**D**

There are times when we come to-  
And we greet each other to-em-

**5** **A7** **D**

geth- er bracing, in a group of 2, 3, or more  
and we laugh and cry and re- joice,

**10** **G** **D**

When we set our cares and wor- ries a- side, leave them  
for we nev- er know when we'll do this a- gain, share our

**15** **A7** **Chorus accelerando** **D**

with time, the coats stor - - ies, each door. voice. for this is a

20

D G A7

time to cel - e - brate *a* time to hon - or

25

D Em F#m

you and we're grate - - ful for your pres - ence

29

Bm Em A D

here, for the things you say and do.

## Verses 3 and 4:

In our words, our gifts and our glances,  
 You may behold love's golden hue,  
 May you hold this song in your heart's memory,  
 Take it out, dust it off, just like new.

And remember this day's precious moments,  
 We are blessed to be here today,  
 Thanks to you love has gathered these hearts here right now  
 As we laugh, we sing, and we play.

## Repeat Chorus

©: 1998 Marcia Breitenbach and Agnes V. Paulsen

# Oh it's a good time to say thanks

Words and Music by Agnes V. Paulsen

©:1994

## Chorus

4

Oh it's a good time to say thanks for ev'ry

thing, and ev'ry one, for warmth of Sun, for cool of

7

night, Moth - er Earth and the sky a - bove. For bove.

11

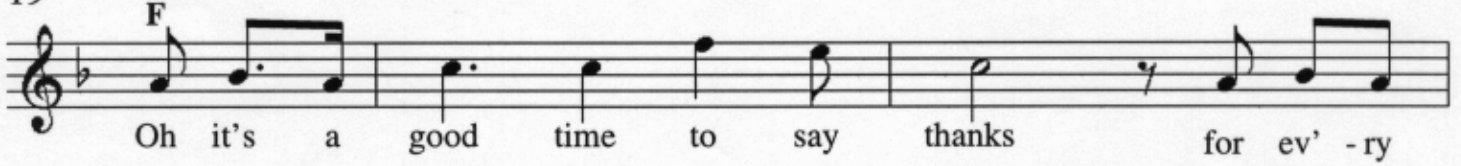
all our friends and fam - i - ly, a spe - cial sym - pho - ny, for  
 books to read and songs to sing, and birds on the wing, for  
 car - rot sticks and cel - er - y, and choc' - late chip cook - ies, for

15

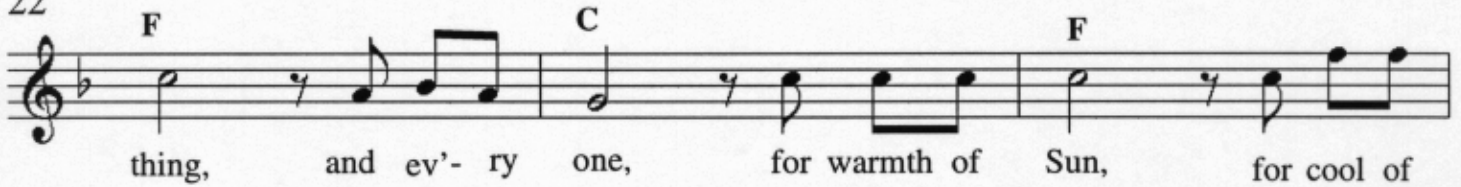
laughs and tears that help us heal, and hugs that are for real.  
 trains and planes and au - tos too, we say mer - ci beau coup.  
 ham - burg - ers, po - ta - to chips, tor - til - las, beans and dips.

# Descant for high voices

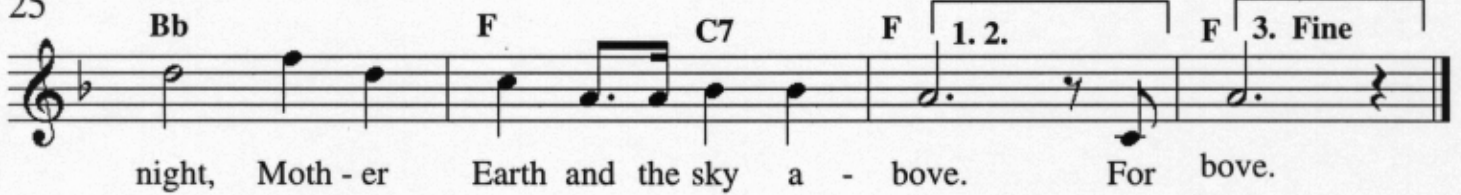
19 Chorus



22



25





# *Intergenerational Message*

*Rev. Kenneth Sawyer  
The First Parish Wayland  
Wayland, MA*

Church is a different kind of place, a special place, not quite like home or school or other places, but sort of like them. It is sort of like school, because we learn things there and we learn things here. But we don't learn the alphabet here, or arithmetic; we learn about caring and sharing and doing right and the wonder and beauty of life.

There is a word for that: religion. Religion is what churches and temples are about. Religion: learning to be more caring and thankful and kind.

One way some people have of talking about religion is something or someone called God. Some people think God is a very important idea. And some people don't.

People who think God is really important have a lot of ways of thinking about God. Some people think God is sort of like a person. Other people think God is more like a spirit, like love, or like nature, or like peace.

Some religions have lots of gods, like Hinduism. Some people think of God as the sun, or as a bird. There is a god that looks like a man, except it has a head like an elephant. There is a god that looks like a woman, except it has six arms.

This week, the Sunday school classes will begin studying about world religions and they will learn about gods. It's really interesting, how many different ways there are that people think.

You may discover some day that one of your friends thinks it is important whether or not you believe in God. I know that used to happen to me. "Do you believe in God?" someone would ask, and you knew the answer was supposed to be yes.

And maybe for you it is yes; maybe you do think there is a God; and maybe you don't. That's okay with me, either way. Many grown-ups here today believe in God, and many don't.

And most of us go on changing. People always have. Once almost everybody believed in a god named Zeus and now nobody does. That's what happens.

People who believe there is a God may change their minds about what that God is like. May you will, too. And in our church, we believe that is okay, that people go on changing all their lives when it comes to what they believe.

Some of the kids here and some of the grown-ups here will sometimes think there is no God. And some of the kids and some of the grown-ups will sometimes think there is a God, but a different one at different times; maybe a force for good, or for healing our wounds, or for making the sunsets so beautiful, or maybe a love that is always ours, even when we mess up.

So I want you to know, if you have your own idea about God and it makes you more kind and brave, that's okay, even if your friends believe in a different God. And if you change your mind about God, that's okay, too.

And furthermore, if you don't know what to think about God and even if you just don't care, that's okay, too. And you can tell your friend I said so.

This is not what matters most. What matters most is what you do.

If there is a God, it doesn't care if you get its name right. It cares if you are kind. And that is still what matters most if there is no God.

What matters is whether you stand up for the person who's getting picked on, at the office or on the playground. What matters is if you say hello to the new person in class or in the neighborhood and make them feel welcome. What matters is whether you try to help and not hurt other people and animals, too.

To me, that's the most important thing in religion. This is what all of us, all of our lives, come to church to keep on learning.

Delivered at the Winchester Unitarian Society  
On March 3, 1996

# *The Meaning of Children's Sunday*

*Rev. David Hicks MacPherson  
Waynesboro, VA*

*Every child needs to be welcomed and guided into adulthood with loving kindness by caring parents and teachers. Our Unitarian Universalist communities celebrate the milestones along this passage with Child Dedication, Children's Sunday, Coming-of-Age ceremonies. Thanks to Reverend Hicks MacPherson for sharing the meaning of Children's Sunday through the lives of three very special people. Do you have a Children's Day Celebration in your congregation?*

The first special person is Charles Leonard, who was born in New Hampshire in 1822 and died in Medford, Massachusetts in 1918. In between those ninety-six years he was a minister and then Dean of our School for the Ministry at Tufts University. But let's back up a bit. After graduating from public school he became a teacher and read theology with a leading Universalist minister of that day, Thomas J. Sawyer. The school of which he later became Dean and other schools for Universalist ministers were not established until the 1850s.

On becoming a minister, Dr. Leonard accepted a call to the church in Chelsea, Massachusetts (part of Metro-Boston), where he remained for twenty-five years. During those years a conviction grew within him that the children were not sufficiently recognized by the church, nor was the loving guidance which was the church's responsibility to them properly celebrated. Therefore in 1858, he set aside a Sunday for recognition, which became known as Children's Day.

On that day families sat together, and at a point near the close of the service children were brought forward by their parents to participate in what was then called a ceremony of Baptism and Dedication. This was followed by a short prayer and congregational hymn. After the service there was an informal reception for the families. Dr. Leonard called it "...a soul-feast after the manner of the early church." (Universalist Leader, June 9, 1900)

In 1862 the second Sunday in June was selected as the day for regular celebration. By 1867 the concept had spread so that the Universalist General Convention, meeting in Baltimore, Maryland, adopted it and commended it to all Universalist societies. In 1868 the Methodists recommended it to their churches, also for the second Sunday in June. In 1883 the northern Presbyterians did the same. And in the decades that followed, other denominations adopted the custom. It may be the only holiday founded by religious liberals that has gained some measure of public acceptance.

Over the years elements in the service have been added, changed, or dropped. For example, while we no longer baptize our children, we do welcome them into the guardian fellowship of our churches. The parents, sponsors (if there be such), and congregation each in turn welcome the children and promise to so raise these children that they will be a credit to themselves and to the world. In our church we say:

*As members of this congregation it is our task to strengthen each other in every high resolve. This must apply to the infant, the child, and the youth as well as the adult. Therefore, we will do our best to make of this meeting house a home wherein these children may learn that love, patience, honesty, courage, beauty, joy, and service to humanity are real values, shared and sought after by real people. And that our hearts will always be open to these persons in their failures as well as their triumphs. This do we covenant with them and their parents. (dhm 12-26-68)*

Many churches often closed their Children's Day service by giving each child a flower to take home (often a geranium). For the growing number of urban children this plant was a means of bringing the beauty of nature and the care of natural things closer to them. And this giving of flowers will serve to introduce the second and third characters of our story.

They were Maja and Norbert Capek. Both were born in what later became the Republic of Czechoslovakia, he in 1870, and she in 1888. He trained for the Baptist ministry in Germany and was ordained in 1895. She studied in Bohemia and in this country and was ordained to the Unitarian ministry in 1926. Norbert Capek was not happy in the Baptist church because his theological inquiries led him to disagree with some of its tenets. In 1910 he met with Thomas G. Massaryk, who in 1919 became the first president of Czechoslovakia, and engaged him in a theological discussion. At the end of it Dr. Massaryk told Norbert that he was a Unitarian without knowing it. Whereupon Dr. Capek set off to meet Unitarians and study their religion. He came to America in 1911 and again in 1914. He stayed in the United States during the first world war and worked for U.S. Army Intelligence. In 1921, after much reflection, he and Maja returned in Czechoslovakia to start a Unitarian movement.

Throughout the 1920's and 1930's they helped found seven churches, which still exist. They wrote poetry, pamphlets, and special services for their members, most of whom had recently left the Roman Catholic Church. One of these ceremonies was called Flower Communion, and was first instituted in Prague on June 4, 1923. Maja said it was from the beginning intended as "a festival of brotherhood."

*"No two flowers are alike, no two people are alike; yet each has a contribution to make; each would help to make this world as beautiful as a colorful bouquet . . . By exchanging the flowers, we signify that we are willing, in the spirit of tolerance and patience, to march together in search of truth, disregarding all that usually divides people." (UU World, March 1, 1976, page 3)*

As the ceremony now occurs in many of our societies, flowers are brought, put in baskets, and arranged by a group of children. Then with a joyous song the baskets are carried into the front of the church in the Flower Processional. Words of dedication are spoken. The flowers are placed as a focal point for the service. At the end of the service each person is given a flower as they form a circle around the meeting room. When all have flowers, we sing another song and ask the people to take their flower and give it to someone who has a special meaning for them. There are many variations on this.

Coming back to Capeks, in 1939 Maja came back to this country for a speaking engagement. The Germans invaded Czechoslovakia. Norbert was first questioned by the Nazis and then on May 27, 1941, he was arrested by the Gestapo. No word was heard until after the second world war, when it was learned that he had been taken to Dachau Concentration Camp. While there he wrote poetry, preached, and consoled his fellow prisoners. Finally, in October of 1942, he was murdered by medical experimentation. Dr. Eliot, then president of the American Unitarian Association, upon learning of Dr. Capek's death, wrote: "Another name is added to the list of heroic Unitarian Martyrs, by whose death our freedom has been bought. Ours is now the responsibility to see to it that we stand fast in liberty so gloriously won." (UU World, December 15, 1970, page 6)

Maja lived on in the United States; since Czechoslovakia had been taken over by the Communists in 1948, she would not have been welcome there. She first celebrated Flower Communion in this country at our church in Cambridge, Massachusetts in 1940 and lived to see the ceremony firmly established as a Unitarian Universalist festival by the time she died in 1966.

We have spoken of the three people who brought us the central elements in our Children's Day. Actually, of course, there were many, many more people involved. All the parents, the children, the teachers, the Directors of Religious Education, and the ministers who have given of themselves, these past years, to make our common faith come alive have had a part in forming our Children's Day. And every time we welcome someone into our lives or give from the flowering of our hope and love to make human life freer and stronger, we carry Children's Day into tomorrow.

# ***Meditation on Flower Communion Sunday***

***William B. Rice***

***Adapted from Flower Sunday, 1969***

*Many congregations celebrate a Flower Communion with their Spring/Easter/Passover worship service. Some congregations include a Flower Communion in their Children's Day worship service (see previous pages on **The Meaning of Children's Sunday**). Although this prayer was written and spoken almost 35 years ago, it seems ever so appropriate for us in these times.*

*Pat Hoerlender*

On a day such as this may a great change come upon us. The sounds we have been hearing have been discordant; the sights we have been seeing have been violent; the words we have been reading have been hateful. All this has been wearying, discouraging and distracting. In our hearts we had a dream of love and in our minds we had a pattern of community, but this has been a sorry season of discontent, most difficult for visions.

Today is a new day: truly an hour for hope and joy and gladness. Let us be thankful for the persistence of flowers, and open ourselves to their long wisdom. Often they grow in spite of terrible winters and miserable summers. Strange beauty greets us in unexpected places, as if there is a particular grace that is stronger than our carelessness and indifference. But when we tend our gardens with love and care, the reward can be greater than the effort.

It is most wise to combine flowers and children in a day of celebration, for flowers and children ever speak to us of wonders and glories yet to be, of hopes fulfilled if we tend our gardens and our homes with patience and wisdom and love.

Let us be silent together.

Amen

