

UNITARIAN UNIVERSALIST HISTORY

Leader's Guide



**THE RENAISSANCE PROGRAM
Unitarian Universalist Association**

2002

Unitarian Universalist History Module

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THE RENAISSANCE PROGRAM CORE MATERIAL

The Renaissance Program Overview

The Renaissance Program is a major component of Unitarian Universalist religious education leadership development and the Religious Education Credentialing Program of the Unitarian Universalist Association. Each 15-hour module provides basic education in a specific area for religious educators in local congregations and resources for continuing development. Modules focus on religious education for all ages, although some may be more geared to a specific age group (example: Ministry With Youth). The modules may be taken in any order:

- Administration of Religious Education Programs
- Curriculum Planning in the Local Congregation
- Developing a Philosophy of Religious Education
- Ministry With Youth
- Teacher Development
- Unitarian Universalist Identity
- Unitarian Universalist History
- Worship for All Ages
- Multicultural Religious Education

Participation. Modules can accommodate between 12 and 20 participants. The target audience for Renaissance Program modules includes Directors of Religious Education, Religious Education Committee Chairpersons, ministers who are responsible for overseeing Religious Education programs, and theological students preparing for Unitarian Universalist ministry. Participation in the entire module is required for credit to be received. Each module is an unfolding process. Group dynamics and learning are enhanced when everyone is present for all sessions. The head leader does have discretion to allow credit, whether through asking for makeup “homework” to be done, or by other means, but only when a minimal amount of the time has been missed and the part that has been missed is amenable to alternate arrangements.

Modules are usually offered on weekends, 2-3 day session, or as part of weeklong conferences. Each setting has different characteristics. Weekend modules are intense with a definite momentum; weeklong modules allow more time between sessions, but scheduling must consider other conference activities. Neither is better or worse than the other, but the settings are different.

Recognition. When a participant has completed five modules, or a minimum of 75 hours of Renaissance training, the Renaissance Program Office will send a Letter of Recognition of the time that has been given in continuing education.

The Renaissance Program Office maintains a record of participant attendance at a module based on the returned module evaluation forms. It is important that each participant complete and return an evaluation.

Scholarships. It is strongly recommended that congregations give financial sponsorship to a religious educator who is attending on their behalf. Some scholarship help is available from the Unitarian Universalist Association through the Beatley and Earle endowment funds, whose interest is annually available in modest amounts for religious education grants to individuals. This and other options are available through the UUA Religious Education Credentialing Office in the Ministry and Professional Leadership Staff Group. Some District Religious Education Committees have funds available for Renaissance Program scholarships. Summer conferences may offer financial assistance.

Resource: For more information on Renaissance Program modules, including the Planning Guide and Request Form, see the web page at <http://www25.uua.org/re/landscp/renaissance.html>

Renaissance Leadership

The Rev. Norma Veridan

People come to the Renaissance Program for reasons and with a variety of experiences in religious education in general and worship in particular. It is important for leaders to recognize that no one module and no two leaders can meet all the needs and interests of all participants. It is also important for the leaders to keep in mind the limitations of the module and the clearly stated module goals—and to restate the goals as necessary.

Module leaders need to be familiar enough with the material to know if and when a topic will be covered. It is also appropriate to be flexible when both leaders are agreed and open to changing the order or to involving people who have contributions to make, always keeping the goals for the entire group as the measure. It may be helpful to talk about resources with some individuals outside of group time in order to answer their needs that are not covered in this module

This suggests that the leaders need to get to know one another and to be aware of each other's strengths and skills, using resources such as the Myers-Briggs or other such leadership/learning styles inventories. It is important to be intentional about shared leadership, to plan what you will do, demonstrate it, and describe it for the group. Plan carefully to cover other styles of learning and leading if the co-leaders have only a narrow range of styles between them.

Each Renaissance module experience will be different because of the wealth of experience that both participants and leaders bring to it and the richness of who they are. Each experience will be enriched by the careful and thoughtful preparation of the leaders.

Leader Preparation

- Module leaders should be thoroughly familiar with everything in the Leaders' Guide and in the Reader.
- Leaders should be prepared to lead an opening worship service (an example is included, but something personal may be just as good), a closing ceremony, and various worshipful openings to each day's work.
- Leaders should be sensitive to the needs of the group for breaks and should make sure that there are plenty of opportunities for movement—even brief movement, like getting paper and markers for a team task.
 - A good stretch or two minutes of yoga can be a welcome antidote to an overdose of sitting. Physical stretching is also a good complement to the mental stretching the module requires. There may be some participants, however, who are physically or psychologically uncomfortable about body action, so it should be encouraged but not pushed.
 - A non-threatening cooperative game can have all the benefits mentioned above and also be fun.
- Scheduling of working sessions can usually be adjusted somewhat according to the wishes of the participants, special opportunities offered by the location, and the weather. Certain conference schedules pose problems for fitting in the whole 15 hours and will need special arrangements.
- Leaders should take their own favorite resources: books, readings, songs, tapes, tablecloths, chalices, worship props (whatever that might be, from fossils to feathers). They should also try to find out ahead of time what resources the host location has or can get, in any of the categories mentioned, as well as arts and crafts supplies and sources of music.
- The instructions for conducting the module often contain suggested ways of expressing the ideas. These are not meant to “put words into your mouth” but are simply one possible way it could be said. We do not recommend readings these sections verbatim. A “conversation” coming off the printed page can never sound real. Please feel free to use the suggested words or phrases to whatever extent is comfortable for you.

Getting Ready Before the Conference

Read the Materials

Go through the module and the materials in the Reader. Take notes on anything you want to check out with your co-leader or the conference host.

Prior Planning

Renaissance Program modules are offered in a variety of settings and either as part of a weeklong program or as a weekend retreat. Be clear from the beginning with the sponsoring group how this module will fit into their plans and what your time and space needs will be. Providing the sponsoring/hosting group with your schedule ahead of time will allow them to work closely with you to coordinate meals and other plans. If, for any reason, you will be unable to send a letter to participants, ask the volunteer registrar for the module to include items you wish the participants to bring with them in the confirmation letter that he or she is sending out. Please provide such a list of items to the registrar or your contact person as early as you can.

Preliminary Correspondence: It is important that each participant receive a letter before the module from the leaders (see sample, following), saying, “We are looking forward to seeing you.” The letter also gives you an opportunity to request anything you want the participants to do, to prepare, or to bring with them—including things to share. If you get your information to the conference registrar in time, it can go out in the mailing with the Readers. The participants should bring at least the following basic items: Three-ring notebook (to hold notes as well as handouts); paper; pens/pencils; and the Reader they got in advance. There should also be a confirmation letter from the registrar of the module, acknowledging registration and giving details of time, place, overnight accommodations, costs, etc. This letter should also remind registrants that they will need to participate in the full 15 hours and complete the official evaluation form if they would like to receive credit.

The Reader: It is not realistic to assume that the participants will all have read their readers before the module. In general, Leaders’ Guides do not assume prior reading, though in their letter the leaders may encourage participants to read as much as possible and may wish to specify sections of the reader which are particularly important to read beforehand. The guide includes references to the reader for (1) items participants will look at or use during working sessions of the module, (2) items they should read or re-read afterward, now that the participants understand why these readings are recommended.

Sample Welcome Letter From Leaders to Participants

To all the participants in the upcoming Renaissance Program module _____, beginning on _____ at _____ in the _____.

Greetings!

We are looking forward to meeting you soon and to forming some sincere bonds of friendship and commitment, as we share our hopes and experiences in the field of _____.

Our Unitarian Universalist congregations today are in great need of religious leaders who are skilled in the area of _____ to help them reach their goals. This tells us that as a religious professional who achieves competence and skill in _____, you will play a crucial role in the future of our movement..

If you are a brand-new at _____, we hope to take you gently by the hand and guide your steps toward confidence and joy in contributing to your congregation in this important expression of our religious faith.

If you are already an experienced leader in the area of _____, you know that there are no limits to our needs for growth in this area. You probably have much to share, and you are probably looking forward to the handouts that our generous colleagues bring to share at these gatherings. Perhaps you would be willing to make 15 to 20 copies of two of your most effective _____ to share, or one or two copies of _____ to place on our sharing table.

We hope you will make time to finish the Reader you received in the mail. It will make a difference in the quality of your experience during the module. It is particularly important that you cover _____. In addition, before you begin the module, you may find it useful to consider how _____ is handled at your current congregation so that you may _____. Finally, be sure to bring your copy of the Reader with you and a three-ring binder, writing implements, and paper for notes.

We plan to schedule our time to so that you will have time both to digest content and to make friendly connections with the people attending your module. Experience shows that these relationships will be important to you.

Looking forward to making memories together,
Names (Leaders of the module)

Comfortable Leadership

(Excerpted and considerably modified, with permission, from *Parents as Resident Theologians*, by Roberta and Christopher Nelson)

- Be clear to the participants about how the leadership will be shared. They need to know your relationship to each other as leaders.
- Make sure materials and supplies will be available when needed.
- Plan to arrive before the participants. Not being there at the time the group is forming raises anxiety as to time and place, as well as anxiety for the leaders' well-being.
- Let the participants know, early, what space is available to them at the module site, where toilets and telephones are, what the policy is about smoking.
- Help the group get to know one another and develop trust and rapport. They will be able to learn more readily and to feel more confident in a group of friends than among strangers.
- Watch for side conversations that can be disruptive to the group. Invite those involved to state their comments to the rest of the group and proceed accordingly. This is a basic requisite for building trust and rapport.
- Strive to keep an individual or a small group from dominating a conversation. What's really going on? Is someone afraid of where the discussion may go? Are there individuals who feel threatened and who see no other way to keep control? Uncovering a hidden agenda can be a key to a new understanding.
- Help the group to keep focused. A side topic may be added to the agenda at a later time if it is of general interest and relevance.
- Encourage people to share ideas and experiences. This is not a demand but an invitation. A nonparticipating member can sometimes passively control the group as others become suspicious of that person's silence.
- Listen to the group and encourage clarification. Try to hear the questions behind the ones you posed. Pay attention to new ideas.
- Carefully monitor your own participation. In the early sessions, encouraging others' participation is usually far more fruitful than being the one everyone turns to for the "expert" view or answers to tough questions. As the participants build assurance and develop greater respect for themselves, the leaders can often share more freely from their own personal experience.
- Trust your own combined judgment rather than being enslaved to the Leaders' Guide. You may need to make some changes to bring out the best the module has to offer.
- Relax and enjoy the group.

Renaissance Display Box Materials

Be sure that the Display Box from the Renaissance Program Office has been arranged for and that the on-site coordinator inventories the materials when it arrives. Be sure that tables will be available on-site for these items and any materials that you and your co-leaders decide to bring from your own resources. Communicate in advance with the on-site coordinator to have any suitable local resources available as well. All items should be well-labeled and inventoried to ensure that everyone ends up with his or her own materials at the end of the conference.

Suggestions

- Begin and end each session or significant block of time with an opening and closing activity, such as a reading, song, game, story, responsive reading, etc. Enlist participants in leading these activities by inviting them to sign up on the volunteer sheets. Also recruit volunteers to lead movement activities, such as stretches, games, yoga, etc., whenever the group needs a quick energizer. Involving participants greatly increases the variety of ideas shared and recognizes the experience and leadership present in the group.
- Each time the group re-gathers, take about five minutes for a check-in on questions left over from previous sessions. If these cannot be addressed at the time, put them on the Parking Lot (see below), to be addressed at another specified time. Giving participants regular opportunities to express their questions or concerns helps bring the leaders and the participants together.

Parking Lot: Pass around 3x5 cards, and ask participants to write down two or three expectations they have of this module. It's helpful if they sign the cards so that if you get an expectation that is off base, you can deal with it individually and in person. Let participants know that you will place these items on the Parking Lot poster created to keep topics or issues that need to be discussed until each of them is handled. Leaders will check Parking Lot at the end of each module session, removing items as they get dealt with.

Getting Ready On-Site

Plan to arrive early so that you can become familiar with and set up the space in which you will be working and allocate leadership roles for particular segments.

Workshop Area Organization

- Set up the curriculum and resources display.
- Post the workshop schedule on newsprint.
- Post volunteer sign-up sheets (notebook paper) for openings, closings, and energizers.
- Post newsprint sheet for “Parking Lot” (see below).
- Prepare the leaders’ table with all necessary materials and supplies.
- Set up a circle of chairs for the group.
- Make sample “baggage claim” checks (directions later in this document).
- Make sample nametags. Write the following (unless you prefer to describe the *five-part nametag* described in a later section of this document) on a sheet of newsprint: Make your nametag with your full name, but writing your first name in LARGE letters that can be seen from across the room.

Leaders’ Guide Walk-Through

- Having read the Leaders’ Guide, decide on the division of leadership responsibilities.
- Be prepared to make adjustments to schedule if necessary.
- Envision the movements of participants and their use of the space. Are any adjustments needed? Is there any information to be shared at the beginning of the workshop?
- Be ready to identify and recruit storytellers, song leaders, movement and games people, and readers to sign up for each session’s opening, closing, and breaks.
- Identify the space to be used by breakout groups if you will have any. (Separate rooms or spaces are ideal.)
- Be relaxed and ready to welcome participants as they arrive.

Posters and Charts

Prepare signs, lists, instructions, etc.—anything that will highlight individual activities and make things easier for you and the participants—before the conference begins.

You will probably think of other things you want to post, but reduced-size posters are included in this notebook; you can have these enlarged at most any copy shop.

Conference Schedule: Prepare and post a copy of the schedule for the conference, showing work periods (including breaks), times for meals, free time, and if appropriate, departure time for home hospitality.

Volunteer Sign-up Sheet: To help recruit people to lead singing, play a musical instrument, read for worship, or whatever, make a sign-up chart and give participants an opportunity to volunteer during the registration and browsing time or between sessions.

Information Chart: Prepare and post a sheet on which participants can enter information that it would be useful for you to know, and for them to compare, such as:

Name
Home phone
Birthday
Home church
Church phone
Minister
District
Your role
Hours/week you are supposed to work
Hours/week you *do* work
Salary, if any
Do you have a clear idea of what is expected of you?
Do you have a contract?
Do you have a mutually agreed-upon job description?

Participants' Displays

1. Set up a table for materials the participants have brought to share. Participants are responsible for marking materials that are only for display and for indicating which are take-home items. (See suggested poster, p. 11.)
2. Set up a table on which to display the books listed in the Bibliography or included in the Renaissance Display Box.
3. If there is space, set up a table for supplies you want to have available for both you and the participants: tape, markers, scissors, glue, etc.
4. Decide on a place where you will be able to arrange handouts, posters, and other materials to which you'll need access during sessions so that it is conveniently accessible to you, but obviously *not* part of the display.
5. (Optional) If this is a District conference, arrange for someone to bring the District's RE Loan Library. They will need space to display that, and you can avoid confusion and maintain your planned use of space if you designate a suitable area for that purpose in advance

SAMPLE CHARTS AND POSTERS

Volunteer Sign-up:

<p style="text-align: center;"><u>Help Wanted!</u></p> <p style="text-align: center;"><i>Persons to Lead Singing</i></p> <p>Qualifications: Ability to sing on pitch Tolerance for those of us who can't</p> <p><i>Sign here to apply:</i></p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
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Information Exchange Chart

This useful chart gives people a place to trade ideas and information. Ask people to cross off their requests for help when they have been met, either by the workshop or consultation with another participant. (One of the goals of every Renaissance Program module is to establish and/or maintain support networking among colleagues.)

I need help with...	Name:	I can help with...	Name:

Items to Share Poster

If you can provide only one table for the materials people bring, this poster can help to prevent any confusion about their intentions in bringing it:

This table is for things you brought to share.

Please put your name on items you want to display
only and take back home.

Put prices on copies that are for sale.
Leave giveaways unmarked.

Mixer Activities If Needed

LEADER: Invite people to help you with any preparations still in process. Try to be free by the scheduled arrival time. Along with the on-site coordinator, welcome folks and introduce them to each other. Show them where to put coats and luggage and where to register. Encourage them to browse through the displays. Sometimes, when arrivals are unavoidably strung out, it's wise to introduce some sort of mixer activity. Here are some suggestions.

Coat of Arms

Participants are asked to draw a shield, divide it into four parts, and draw pictures or designs in the quarters representing four aspects of their life story, role, or whatever the leaders choose to assign. This can be done simply or elaborately, depending upon the supplies you furnish and the time. Ask people to show their shield to other individuals and talk about what the symbols signify.

Visual Representation of how they came to this leadership position

On a piece of paper, have the participants draw a visual representation of the journey they took to arrive at this leadership position. Have them include educational experiences, jobs, and volunteer roles that lead them to where they are today. This may be all "job" related or may include part of the faith journey that brought them to Unitarian Universalism. Ask people to share these journeys as they introduce themselves to each other.

Five-Part Nametag

On a large nametag (5x8 card, for instance), participants are asked to center their name and then write in the corners four items you suggest (such as their home congregation, their childhood faith communities, a person they admire, or how they got started in RE leadership) and then compare the name tags with others.

Questionnaire

A prepared form that requires participants to find people who are wearing specific colors, have lived certain places, etc., and to ask them to sign an allocated space on the form.

Orientation Game

This gives you, as leaders, a sense of the make-up of the group. The fun is in reeling off the items fast enough to keep people hurrying to keep up with you. Of course, the leaders participate too! Before you begin, ask if anyone has difficulty hopping up and down [change the response to raising hands, if appropriate].

“Stand up (or raise your hand) **if**:

...your title is DRE

“You may sit [or put your (hand) down.”

...your title is RE Coordinator

...you are the RE Committee Chair

...you belong to a church

...it's called First Church

...you come from a Fellowship

...other, e.g., Society, etc.

...you work with a minister

...an administrator

...a church secretary

...a sexton/janitor

...*you* have a secretary

...you are from ____ District

...this is your first module

...this is your fifth module

...you've been in your role for five years or more

...you're in your first year

...you have a birthday this month

...you're tired of these questions!

Getting Started

Welcome

Leaders should welcome the participants and thank them for the dedication to our Unitarian Universalist religious education programs that brought them here to work with us in this learning and growing community.

Logistical Details of the Weekend

Introduce the host/registrar. Ask her/him to share with the group any information about bathrooms, home hospitality, meals, owed registration fees, do's and don'ts at the church, and other logistical concerns.

Allow the group time to ask any questions that concern them. Make sure to give the host/registrar and cook a lot of appreciation and attention during the conference and thanks at the end.

Housekeeping Time

Consider beginning each session of a module with Housekeeping Time, an opportunity for leaders, on-site coordinators and/or participants to make announcements about physical arrangements, requests for schedule shifts, suggestions for a smoother *modus operandi*, or whatever. Announcing in advance that this will be part of the overall plan reassures people that they will be heard if they have a concern and minimizes the time spent on details in the long run. If you choose to adopt this approach, remember to write a reminder about housekeeping time at the beginning of each session in your schedule to take care of it.

Introductions and “Baggage Check”

LEADERS:

- Introduce yourselves and explain why you are enthusiastic about leading this module.
- Pass out one brown paper lunch sack and two 3x5 cards to each participant, one to serve as a “claim check” and one to hold a description of their “baggage”
- Ask participants to take the first card, color it however they like, and then fold the card over and tear it in half. This will be their “claim check.”
- Ask participants to take the second card and write on it any “baggage” they would like to leave behind in order to be totally present at the module. This may be related to the program left behind (“Someone else is running the program while I’m here, and I want to let go and trust that they can handle it”) or to personal issues (“My daughter is sick, and I’m worried about her”). Leaders do this as well.
- LEADER: Say aloud your name, congregation, what you do in your congregation, why you are here, and what “baggage” you want to check (reading it from your 3x5 card). Remember that by going first, you set the tone and example for length of time and depth of disclosure. Staple half of the “claim check” to the bag, keep the second half of the claim check until the end of the module, when you will want to use it to reclaim your “baggage.”

- Then pass the stapler to the participant next to you, and ask him or her to please state his/her name, congregation, what he/she does in the congregation, why he/she is here, and what “baggage” he/she wants to check. Continue until everyone has participated.

The “baggage” bags should be placed somewhere inside the group that is not in a highly visible place, i.e., under the resource table, on the piano behind the group, etc.

NOTE: It’s important to be aware of needs of the group and to keep up momentum. It may also be helpful for one of the leaders to take notes during check-ins.

Bond-Building

NOTE: Often the first session of the module is held in the evening. If this is the case, you may find participants arriving late due to travel after a workday. This activity gives latecomers an opportunity to join in the group before important work begins. It is always a fun way for participants to get to know one another.

“Spill the Basket” or “I Like People Who...”

Chairs are placed in a circle, with one fewer chairs than participants. One person stands in the middle and says, “Hi, my name is_____.” Everyone responds by saying “Hi _____!” Then the person in the middle says “I like people who ---- (choose something you want to know about others in the group, e.g., “run a successful ‘Coming of Age’ program”).”

Everyone who identifies with that item gets up and runs to a different chair. Participants may not take the chair directly to their right or left.

Then the person left in the middle without a chair says, “Hi, my name is _____.” The other participants say, “Hi _____.” The person in the middle says, “I like people who_____.” And so on.

(This is also a good way to learn things about the participants, i.e. if this is someone’s fifth module, which can be celebrated at the end of the module.)

Covenanting

“Covenant for Our Time Together,” by the Rev. Helen Zidowecki

*(A powerful trust-building activity, this also sets a wonderful tone for the conference.
Have copies ready so that participants can each read a section aloud,
and all can join in the unison ending.)*

The covenant provides guidelines for a safe learning environment. To that end, let us covenant together.

CONFIDENTIALITY: We need safety with the group. We need to know that what we say in the group discussions and with each other will be held in confidence.

RESPECT: We need to feel that we can share our deep concerns, mistakes, and fears as well as our joys and triumphs. It is important to be able to speak without anyone in the group making judgments and/or criticizing what was said or done. We need this acceptance.

PRIVACY: It is important that we be able to “pass” and not speak within the group. When we choose to pass, no explanation is asked for or needs to be given. A simple statement of “I pass” or “I am not ready to speak” is sufficient. There are times that some understanding or truth or feeling is not ready to be spoken aloud.

BOUNDARIES help to create safety and freedom for us to work successfully. Attention to time boundaries includes an agreement among us to start on time and remain present until the agreed upon ending time, and to let one of the leaders know if you have to leave for any reason.

We also acknowledge and honor our differing needs, ways of relating, and ways of learning.

UNISON: To this end we covenant with one another for our time together. Blessed Be.

OVERVIEW FOR MODULE LEADERS UNITARIAN UNIVERSALIST HISTORY

The reader for this module is *Unitarian Universalism: A Narrative History* by David E. Bumbaugh. We strongly recommend that leaders and participants read the entire book.

Goals of the Module

This module provides opportunities for participants to:

- Gain basic knowledge of the history of Unitarian and Universalist thought
- Gain basic knowledge of the history of the Universalist Church of America, the American Unitarian Association, and the Unitarian Universalist Association
- Experience an introduction to the history of religious education in Unitarian Universalism
- Learn about resources available for further study and how they may be accessed
- Explore with others concepts of history, tradition, heritage, and custom
- Explore with others agreements which unite us
- Work with others on an integrative learning project

Materials and Supplies

To be provided by host:

Chalice, candle, matches
VCR and monitor for group viewing
Internet Connection (desired but not essential)
Newsprint and easel(s)
Wide markers (in good condition)
Masking tape
3x5 cards
Nametags
Materials for making paper flowers:
Pipe cleaners or chenilles
Crepe paper or tissue paper
Tape, white glue
Other
Scissors
UUA Directory (does not have to be most recent one)
Piano or keyboard for hymns, if leaders or participants play (Optional)

To be provided by the Renaissance Program Office:

Readers (David E. Bumbaugh's *Unitarian Universalism: A Narrative History*)
Videotapes to be shown during the Module:
Unitarian Universalism: An Heretical History
Black Pioneers in a White Denomination
Judith Sargent Murray: Eighteenth Century Feminist
Display Box
Handouts and Evaluation Forms

To be provided by leaders:

Schedule for the module

Sign up sheets for Worship and Energy Break volunteers

A sheet or poster headed “What are your questions?”

Historical materials (optional)

Worship resources (optional)

Suggestions are given for readings and songs from *Singing the Living Tradition*.

Meditation manuals are on the Display Table.

You may wish to bring theme- related materials as well.

**SUGGESTED SCHEDULE
FOR WEEKEND WORKSHOP**

Session 1 Introductions: People, Renaissance, This Module	(2 1/2 hours)
Gathering Activity	
Opening	5 minutes
Introductions	30 minutes
People from Our Past	40 minutes
History, Tradition, Heritage, Custom	5 minutes
Congregational History Time Line	5 minutes
Break	5 minutes
Bumbaugh's <i>Narrative History</i>	10 minutes
Videotape: <i>Unitarian Universalism</i> , Discussion, and Song	40 minutes
What are your questions?	5 minutes
Closing	5 minutes
Session 2 Expectations and Explorations	(3 1/2 hours)
Opening	5 minutes
Housekeeping	5 minutes
Expectations	10 minutes
Videotape and discussion: <i>Black Pioneers</i>	50 minutes
Energizer Break	5 minutes
John Murray Song	5 minutes
Videotape and discussion: <i>Judith Sargent Murray</i>	40 minutes
The Flaming Chalice	15 minutes
Break	5 minutes
Sources of Our Faith	30 minutes
By What Authority?	25 minutes
What are your questions?	10 minutes
Closing	5 minutes
Session 3 Putting it All Together	(3 1/2 hours)
Opening	5 minutes
Agreements Which Unite Us	15 minutes
Games, Puzzles, Etc.	25 minutes
Set Up Working Groups	5 minutes
Energizer Break	10 minutes
Group Work on Presentations	2 1/2 hours
Session 4 Sharing What We Are Learning	(2 1/2 hours)
Opening	5 minutes
Unfinished business	10 minutes
Presentations	2 hours
Break (between presentations)	10 minutes
Closing	5 minutes

Session 5 Our Religious Education History and Closing	(3 hours)
Opening	5 minutes
Religious Education History Time Lines	20 minutes
Channing on Religious Instruction	15 minutes
Recent Education History	20 minutes
Other Materials	20 minutes
Information about LREDA, UUA, District Resources	10 minutes
Unfinished Business	20 minutes
Story of the Flower Communion; Paper Flowers	25 minutes
Evaluations	15 minutes
Recognitions, Closing Worship	30 minutes

Leaders: Be sure you have evaluation forms before participants leave.

SUGGESTED SCHEDULE FOR WEEK-LONG WORKSHOP

(Note several modifications in suggested order of sessions and segments.)

Session 1 Introductions: People, Renaissance, This Module	(3 hours)
Gathering Activity	
Opening	5 minutes
Introductions	30 minutes
People from Our Past	40 minutes
Expectations	30 minutes
Break	5 minutes
History, Tradition, Heritage, Custom	5 minutes
Bumbaugh's <i>Narrative History</i>	10 minutes
Congregational History Time Line	5 minutes
Videotape and discussion: <i>Unitarian Universalism</i>	40 minutes
What are your questions?	5 minutes
Closing	5 minutes

Session 2 Explorations	(3 hours)
Opening	5 minutes
Housekeeping	5 minutes
Videotape and discussion: <i>Black Pioneers</i>	45 minutes
Energizer Break	5 minutes
John Murray Song	5 minutes
Videotape and discussion: <i>Judith Sargent Murray</i>	40 minutes
The Flaming Chalice	15 minutes
Sources of Our Faith	30 minutes
By What Authority?	25 minutes
Closing	5 minutes

Session 3 Our Religious Education History	(3 hours)
Opening	5 minutes
Agreements Which Unite Us	15 minutes
Religious Education History Time Lines	25 minutes
Channing on Religious Instruction	15 minutes
Recent Religious Education History	20 minutes
Other Materials	20 minutes
Break	10 minutes
Information about LREDA, UUA, District Resources	10 minutes
Story of the Flower Communion; Paper Flowers	25 minutes
Games, Puzzles, etc.	25 minutes
Closing	10 minutes
Session 4 Putting it All Together: Preparation by Working Groups	(3 hours)
Opening	5 minutes
Unfinished business	20 minutes
Divide into Working Groups	5 minutes
Groups Work Independently	2 hours 25 minutes
Closing	5 minutes
Session 5 Sharing What We Are Learning—Presentations, Closing	(3 hours)
Opening	5 minutes
Presentations and discussion	2 hours 10 minutes
Evaluations and break	15 minutes
Recognitions and closing worship	30 minutes

Leaders: Be sure you have evaluation forms before you leave.

SESSION 1

Introductions: People, Renaissance, the Module

(2 1/2 hours)

Gathering Activity

As participants arrive, call attention to Handout 1: Treasure Hunt for UU History and the Display Table. If they have brought materials to share or display, show them where these should be placed.

Opening (5 minutes)

Begin by reading SLT # 680, by Barbara Pescan, as adapted for use at the beginning of the event, rather than the end:

Because of those who came before, we are,
in spite of their failings, we believe,
because of, and in spite of the horizons of their vision,
we too, dream.

Let us remember always to praise,
to live in the moment,
to love mightily,
to bow to the mystery.

In this spirit, we light our chalice.

Sing together # 360 “Here We Have Gathered,” from *Singing Our Living Tradition* (SLT), or substitute an appropriate gathering song.

Introductions (30 minutes)

Leaders and Participants

Go around the circle for introductions, beginning with leaders who model what is wanted. Ask everyone to give: name, congregation or work place, role, and number of Renaissance modules taken prior to this one.

The Site

Ask representative of the host congregation to give any necessary “housekeeping” details. This might include instructions about restrooms, meals, overnight hospitality—whatever people need to know. Point out sign up sheets, display table, and any other aspects of Module arrangements needed.

The Renaissance Program

Let one leader briefly introduce the Renaissance program. Say something like: *This is one of nine training modules offered by the Unitarian Universalist Association through the Renaissance Program Office at Meadville/Lombard Theological School. Each 15-hour module provides standardized basic training in a specific area useful to*

religious educators. The other modules are: *Administration of Religious Education Programs, Curriculum Planning in Local Congregations, Developing a Philosophy of Religious Education, Ministry with Youth, Multicultural Religious Education, Teacher Training and Support, Unitarian Universalist Identity, and Worship for All Ages.* They may be taken in any order. Upon completion of five modules (or four modules plus one leadership school), the program issues a certificate of recognition. Some districts award pins or other symbols of recognition as well.

This Module

The other leader then gives an introduction to this module. Say something like:

This module is intended to provide basic information about the history of Unitarian and Universalist thought and about the institutional history of the Unitarian Universalist Association.

The first of these—looking at the history of Unitarian and Universalist thought—is the doctrinal approach to history; the second is the institutional approach to history. It provides basic information about the history of the Universalist Church of America, the American Unitarian Association, and the Unitarian Universalist Association.

This module will also provide information about resources available for further study and how to access them. It will give you an opportunity to explore with others concepts of history, tradition, heritage, and custom; to explore with others the agreements which unite us, and to work together on an integrative project.

Activities include viewing and discussing several videotapes, singing some silly songs, planning together, and opportunities for worship. And we will conclude (if this is a weekend workshop) with a review of Unitarian and Universalist religious education history.

Leaders may share the following—say something like:

*This is a quote from *The Liberal Christians* by Conrad Wright: “The New England Unitarians came out of the Standing Order, while the Universalists were in revolt against it... The term “Standing Order” is the traditional one used to designate the special relationship between the church and state in the Puritan colonies of New England.”*

Ministers were paid from taxes levied on all who were not members of other recognized churches than those of the Standing Order; Universalists struggled to receive that recognition so that they would not be taxed to pay ministers of the Standing Order churches.

Once upon a time the word “antidisestablishmentarianism” was said to be the longest word in the English language; it refers to this struggle.

We need to recognize that at times we will be talking about Unitarian history, at times about Universalist history, and at times about our shared history.

Handouts 5 and 6 are separate history time lines for Universalism and Unitarianism, making it easier to sort out the distinctions.

*In an address to a religious education conference at Crane Theological School in October, 1963, Unitarian historian Conrad Wright talked about the uses of history and especially the uses of history in religious education. He listed the following: 1) support to social cohesion, 2) symbols of communication, 3) role models for later generations, and 4) self-understanding. "It helps us to know better who we are," he said. The text of that address may be found in Wright's book *Walking Together*, which is on the display table. See Handout 2.*

People from Our Past (40 minutes)

Say something like: *Who from our religious past has influenced you? Take a moment to think about the question, and then let's go around the circle, give our names, again, and say who that person was and why or how, but very briefly. One or both leaders begin and model brevity. (EXAMPLE: "Louisa May Alcott was one of the greatest influences on my life, although I didn't know she was Unitarian until long after I was one. I was named after Jo in *Little Women*—which I read at least eight times—and I honored the values of the March family and tried to put them into practice.")* Don't let others ask questions or get into a discussion, or there will not be enough time.

History, Tradition, Heritage, Custom (5 minutes)

Discuss Handout 3

Congregational History Time Line (5 minutes)

Form a living time line by asking people to line up according to the year in which their congregation was organized. It's more fun if you can do it without talking. Designate one point in the room as 1620 and another as the current year, then (unless there are lots of old congregations represented) change that to designate one end of the line as 1800 and one as the current year.

If there are any present who do not know when their congregation was formed, this information is included in the *UUA Directory*.

BREAK (5 minutes)

Bumbaugh's Narrative History (10 minutes)

See Handout 3. Each leader may wish to comment briefly on the reader, pointing out any aspect that seems important to highlight.

Videotape: *Unitarian Universalism: An Heretical History* (40 minutes)

Set up for showing video: This is a 30-minute video, but there is no need to show the very beginning and the very end. Ahead of time, cue up the tape to the point where David Weissbard appears. Using all the front matter and the end matter takes time away from the content of the Module. Stop at the conclusion of the reading of the principles and the sources, when stained glass window appears on screen.

Refer to Handout 8 “Some People You Will Meet in *An Heretical History*.”

Explain to participants that this videotape is part of a television series, *Fusion*, featuring Unitarian Universalist minister David Weissbard. It was intended for a general audience and not as a comprehensive history of the movement for adherents. Point out that the Sixth Source, which was added in 1994, is not included. Most of the slides used were collected by Richard S. Gilbert for use in an earlier slideshow *On Meriting the Wind We Inherit*. Suggest that participants may wish to jot down notes or questions on the Handout.

Some discussion questions:

What did you learn?

What surprised you?

What was missing?

Conclude your discussion by singing “Good King John” from Handout 12.

What Are Your Questions? (5 minutes)

Distribute 3x5 cards and ask each person to jot down questions they have about the content of the module. Collect to work with at the next session.

Closing (5 minutes)

Suggested resources: SLT # 537 “Our Whole System”

Note that little chalices by writer’s name indicate a Unitarian, Universalist, or Unitarian Universalist.

SESSION 2

Expectations and Explorations

(3 1/2 hours)

Opening (5 minutes)

Suggested resources: SLT # 44 “We Sing of Golden Mornings;” SLT # 443 “We Arrive Out of Many Singular Rooms”

Housekeeping (5 minutes)

Expectations (10 minutes)

Go over the 3x5 cards quickly, leaders pointing out which questions may be answered during the module and resources for those which will not be.

Video and Discussion:

***Black Pioneers in a White Denomination* (50 minutes)**

Set Up for Showing Video: Prior to showing this, fast-forward through the first three minutes, so that when you start showing the video, the picture on the screen is of captives being led to a ship. The entire video is interesting, but not really pertinent to our purposes in this Module, and it will use up too much valuable time to show it all. Be alert to stop the videotape after 15 minutes, just after Gwen Thomas says “We’ll have to make this concession to these demands.”

Introduce this session by saying something like: *Last night we saw the videotape An Heretical History. Think about what was missing in it; this morning we will explore some areas not included in that video.*

Introduce this video by saying something like this: *This is a portion of an audio visual essay created by Carol Lynn Dornbrand for the Unitarian Universalist Association Religious Education Section in 1985. It isn’t available to purchase or borrow but covers an important aspect of our history not readily available elsewhere. It is based on the work of Unitarian Universalist minister and Canadian Unitarian Council leader Mark Morrison-Reed. It is Morrison-Reed’s voice that we hear as we begin.*

Refer to Handout 13 “Some People You Will Meet in *Black Pioneers in a White Denomination*.”

Show the segment of the video as prepared above (15 minutes).

Discussion, Processing of Emotions (30 minutes)

After turning off the videotape, suggest a moment of silence before beginning the discussion.

Ask each participant (who wishes to) to share a one-word response.

Questions for discussion:

- What insights did you gain?
- What use of history [Wright] does this serve?
- What else was happening in the world at this time? In Unitarian Universalism?

Point out resources on the display table where participants may learn more about this subject: Morrison-Reed's *Black Pioneers in a White Denomination* and *Unitarian Universalism* and *The Quest for Racial Justice* by Victor H. Carpenter. Others have written of their recollections, as well, and *not all the participants agree on what really happened*. History is never simple.

What has changed in our movement with regard to racial justice since the 1960s? The 1980s?

Close the discussion period with this quote from Morrison-Reed from the *Journey to Wholeness* materials, published in the 1990s.

“Our history in regard to racial justice is brave enough to make you proud, tragic enough to make you cry, and inept enough to make you laugh, once the anger passes.”

You may wish to sing “We Shall Overcome” SLT # 169. If so, point out that Martin Luther King led General Assembly participants in singing this when he was the Ware Lecturer in 1966 in Hollywood, Fla.

ENERGIZER BREAK (5 minutes)

John Murray Song (5 minutes)

Introduce by saying something like: *Although John Murray is often referred to as the father of Universalism in America, he was not the first to preach this doctrine in the new world; George de Benneville had preached up and down the Atlantic seaboard before Murray arrived in 1790. Nevertheless, Murray figures in our one Universalist miracle story. (There are, so far as is known, no Unitarian miracle stories.)*

Sing: “John Murray” (Handout 9)

Video and Discussion:

***Judith Sargent Murray: Eighteenth Century Feminist* (40 minutes)**

Set up for Showing Video: If time is limited, plan to stop the video after 26 minutes, at the conclusion of comments by UU minister Wendy Fitting. Viewers get the impact in this time frame, and many are bored if they see the whole thing. Even 15 minutes of the video would be worthwhile to see. You may want to offer participants an opportunity to see the remaining portion at the end of the day, if interested.

Say something like:

Until near the end of the 20th Century there was little mention of women in our shared religious history. Much material has been uncovered in recent years, partly due to the work of the Unitarian Universalist Women's Heritage Society, Cynthia Grant Tucker—who introduced most of us to the Iowa Sisterhood of women ministers, and independent scholars. So remember: the stories of our “most famous” leaders are not the whole story. [In this video, made in 1992, the “Independent Christian Church” is the Unitarian Universalist Church in Gloucester, Massachusetts.]

Video (about 30 minutes)

Discussion

Some starter questions:

- What was surprising about this story?
- What informed you? Inspired you? Intrigued you?

Point out that Handout 14 gives a broad range of references for doing historical work on Judith Sargent Murray; this suggests we might find resources for doing research on other figures by looking outside Unitarian and Universalist sources.

Sing “Judith Murray” (Handout 9)

In Search of the Flaming Chalice (15 minutes)

Discuss Handout 15 and point out the packet of materials relating to this on the Display Table.

BREAK (5 minutes)

Sources of Our Faith (30 minutes)

Point out Handout 16 and mention that our focus in this Module is on the Sources, rather than the Principles themselves. The Judith Sargent Murray videotape, the Flaming Chalice materials, and this handout all illustrate the way in which our history is constantly being recreated and revised.

[For next activity have a newsprint sheet with a large tree drawn on it—there should be seven branches and six roots, with the “taproot” longer than others. This is the fourth root from the left]

Point out Handout 17 with this information on it. Label the trunk “UUA,” with subheadings “American Unitarian Association” and “Universalist Church of America” and the date 1961. Label each of the branches one of our principles, and label each root with one of our Six Sources. [Use short version for this, such as “Direct experience” or “World religions”.] The longer “taproot” represents the Jewish and Christian heritage, from which comes most of our history.

Discuss briefly. Then divide participants into six groups, giving each one source to discuss and report on to the whole group.

Ask each to consider how the source they are considering relates to our history. Some points you may wish to use to get folks started: for direct experience—Transcendentalist era; words and deeds/prophetic women and men—just about the whole history of civilization; World Religions—International Parliament of Religions, IARF; Jewish and Christian Teachings: all of our history up to recent times; Humanistic teachings—Humanist Manifesto; Earth-centered traditions—7th principle, CUUPS. (Allow about 15 minutes for discussion; 10 for reporting.)

By What Authority? (25 minutes)

Discuss Handout 18

Ask participants from whence our authority comes today—record responses on newsprint.

What Are Your Questions? (10 minutes)

Closing (5 minutes)

Reading SLT # 704 by John Murray; Song: SLT # “This Little Light of Mine”

SESSION 3

Putting it All Together

(3 1/2 hours)

Opening (5 minutes)

Reading (Leader's choice)

Sing SLT # 145 "s Tranquil Streams Which Meet and Merge" Point out that this song was written in 1933 to celebrate the growing closeness of Unitarians and Universalists, which was to result in consolidation in 1961.

Agreements Which Unite Us (15 minutes)

Say something like: *Throughout much of our history we have focused on controversies and disagreements. We have disagreed on the nature of Jesus, the nature of God, the place of reason and of science in religion, the authority of the Bible, humanism and theism... We even had an adult religious education program called Disagreements Which Unite Us. What are some of the things which have helped to unite us in recent years?*

Invite responses from the participants; record on newsprint. Leaders might suggest the following, if they don't come from the group:

- our statement of purposes and principles, and the process through which they were developed
- use of the Flaming Chalice as a symbol
- widespread observance of the Flower Communion
- the overwhelming congregational use of *Singing the Living Tradition*
- increasing respect for diversity
- increasing value of community within congregations and the association.]

Games, Puzzles, Etc. (25 minutes)

Go over Handouts 19 and 20 and brainstorm ideas for games, puzzles, and songs for teaching Unitarian Universalist history. You may wish to sing some of the songs at this time.

Set Up Working Groups (5 minutes)

Divide participants into four or five working groups to design a teacher orientation program, or series of programs, on Unitarian Universalist history. One group may wish instead to design an educational program on Unitarian Universalist history for parents. These are to be presented at the next session. Each group should present an outline and lead one activity. Let them know how much time each group will have to

present their report. If the outlines are clearly written or printed on letter-size paper it is easy to make copies for all participants.

Point out the Sources and Resources Handouts 21 and 22 and materials on the Display Table for use in this process. Call attention to the materials accessible through the internet. If a computer with an internet connection is available, participants may wish to check out the resources available on the world wide web.

Remind participants that everyone should be heard during the group process and suggest that going around the group and giving each person an opportunity to contribute may be done several times during the process to good effect.

ENERGIZER BREAK (10 minutes)

Groups Work on Projects (2 1/2 hours)

Leaders go around to each group and make sure they understand the instructions and have needed materials.

Ask each group to report which resources they found useful in their preparations, when they make their presentations. After about an hour, when you have learned something about what each group is planning, decide on an order of presentation and let each group know their number in that order and how much time they will have.

While groups work, leaders go over 3x5 cards and “want to know” sheet to prepare for “Unfinished Business” session.

Session Four

Sharing What We Are Learning

(2 1/2 hours)

Opening (5 minutes)

Suggested resources: SLT #389 “Gathered Here;” SLT # 683.by Theodore Parker

Unfinished Business (10 minutes)

Point out that you will have another time for unfinished business tomorrow. Ask everyone to read Handouts 23 through 27 for Session Five.

Presentations (2 hours)

Remind participants that a little time will be offered after each presentation for questions, appreciations, and concerns. Keep this brief.

Suggest that clarifying questions be asked first, then move on to appreciations, then to concerns and questions.

(Allow a 10-minute break at an appropriate point between presentations.)

Closing (5 minutes)

Suggested resources: SLT # 402 “From You I Receive” and SLT # 468 “We Need One Another”

[NOTE: If packing display materials, keep out those needed for Session Five.]

Session 5

Our Religious Education History; Recognitions and Closing Worship (3 hours)

[NOTE: This session may be divided into two blocs of time, especially if this is a weekend Module. This will allow time for participants and leaders to attend worship service with host congregation. Add a break as needed.]

Opening (5 minutes)

Include responsive reading of Sophia Lyon Fahs “It Matters What We Believe” SLT # 657.

Religious Education History Time Lines (20 minutes)

Discuss the religious education history time lines on Handouts 23 and 24.

Ask:

- What did you learn?
- What questions do you have?
- What is missing?

Channing on Religious Instruction (15 minutes)

Go over Handouts 25 and 26, noting differences in the versions in the two hymnals and from other sources.

Sometimes changes are made in order for work to be useful as a reading in worship, as has been done here. Refer to complete version. Point out that we should always use primary resources (for historical research) when they are available.

(Relate to the information gathered from the Judith Sargent Murray videotape about relying on secondary sources.)

Sources of Our Recent Religious Education History (20 minutes)

Go over Handout 27. Look at any of these materials which are in the Display Box or which may have been brought by leaders or participants.

Refer to other materials related to religious education history. *Leaping from Our Spheres* contains a chapter on the Ministry of Religious Education; Linda Olson Peebles’ paper on the implementation of the *Futures Committee Report* is in *Selected Essays*.

See also copies of *Liberal Religious Education* (journal). *Giving Birth to Ourselves* is the history of LREDA, written by Joan Goodwin. Packet of materials relating to early documents collected by Frank Robertson is included.

Mention that the Liberal Religious Educators Association (LREDA) plans to publish the historical materials presented at the 50th Anniversary Fall Conference in Plymouth in 1999 and that it is collecting Odysseys of religious educators for archiving and possible future publication. Some of these Odysseys have been published in LREDA newsletters over the years.

The Fahs Lectures, presented at each year's General Assemblies, are generally published in the UUMA's *Selected Essays*, but some were published in LREDA newsletters as well.

Other Materials (20 minutes)

Go over the following Handouts, and discuss to extent that time permits:

- Handout 28, Honoring Your Religious Education History
- Handout 29, Exploring History with Children
- Handout 30, Telling Our Stories, Teaching Our Heritage

Information about LREDA, UUA, and District Resources for Religious Education (10 minutes)

Respond to expressed needs of participants for such information and/or rely on your own sense of the group.

Unfinished Business (20 minutes)

Go over the expectations gathered earlier and deal with any that have not been met.

Flower Communion: Story and Preparation (25 minutes)

Tell the story of the Flower Communion, saying something like this: *Norbert Capek, founder of the Unitarian church in Czechoslovakia, created the Flower Communion in the church in Prague, asking each person to bring a flower of their choice, either from their own gardens or from fields or beside the roads. Two children attended the vase where members placed their flowers and later carried it to the front of the meeting room, and after they were blessed by Dr. Capek returned them to the vestibule. As they left the service, each person took a flower other than their own.*

His wife Maja Capek introduced this ceremony to the Unitarian Church in Cambridge, Massachusetts, and after Norbert Capek's death in a Nazi concentration camp, it spread throughout the movement.

“The significance of the flower communion is that as no two flowers are alike, so no two people are alike, yet each has a contribution to make.”

(Adapted from the information on the UUA website www.uua.org.)

Point out readings SLT #723 and #724 and note that they have been revised. (Remember the discussion about primary sources.)

Make Paper Flowers

Leaders and participants make at least one flower each to bring to the closing worship service. Point out the variety of materials available for this purpose.

Evaluations (15 minutes)

Ask participants to fill out the evaluation forms provided by the Renaissance Program Office and return them to leaders. Point out that the record they provide of their participation is the record in the Program Office.

Leaders may use this time to complete planning and set up for closing worship.

Recognitions, Closing Worship, Farewells (30 minutes)

Provide appropriate recognition of any Renaissance milestones (completion of five, completion of all the Modules, etc.)

Suggested resources: SLT: # 649 “From Generation to Generation,” SLT # 139 “Wonders Still the World Shall Witness,” “A Rose in the Wintertime” (not provided), SLT # 680 (without adaptation this time).

Include brief expressions of “what I have learned” or “where I am now” and the Flower Communion. If some participants have made more than one flower, and some did not make flowers, point out that we each bring different gifts, and that there are enough flowers for everyone to take at least one.

LEADERS NEED TO HAVE ALL COMPLETED EVALUATION FORMS IN HAND BEFORE DEPARTURE.