

<p>1. The Protestant Reformation started as a <i>protest</i> against the rules of the Roman Catholic Church and the people who enforced those rules: the pope, bishops, and priests.</p>	<p>2. In most countries before the Protestant Reformation, there was no separation between church and state: the Roman Catholic Church had total power over people and required them to pay money to the church.</p>
<p>3. When the printing press was invented, regular people could read the Bible for themselves. They no longer needed priests to tell them what it said and what it meant. Do you have a Bible? Have you read from it?</p>	<p>4. People wanted independence from the church. They wanted to be able to think for themselves about religious questions and govern their own congregations.</p>
<p>5. The Church of England tried to find a balance between the old and the new: congregations that kept Roman Catholic Church practices (like communion) were called “High Church;” those that did not were called “Low church.” Control of the church shifted from the pope to the king.</p>	<p>6. The Church of Scotland was even more “protestant” than the Church of England: the government supported the church but it did not control it. Each congregation governed itself.</p>

<p style="text-align: center;">7.</p> <p>The Puritans believed they had a direct covenant (agreement) with God to establish churches and communities that strictly followed God’s commandments. They did not believe in the power of bishops or priests.</p>	<p style="text-align: center;">8.</p> <p>The Puritans in New England established independent congregations. The church and the government supported each other but neither was allowed to interfere with the others’ affairs.</p>
<p style="text-align: center;">9.</p> <p>The Puritan belief that communities are formed by covenants—or agreements among members—produced America’s first democratic institution: the town meeting, still the center of local government in many New England towns.</p>	<p style="text-align: center;">10.</p> <p>A “non-subscribing” congregation is one that does not require its members to agree to a common creed or statement of belief.</p>
<p style="text-align: center;">11.</p> <p>The early British and Foreign Unitarian Association helped establish congregations, supported ministers, held annual conferences and meetings in London, and printed books on Unitarian thought and practice.</p>	<p style="text-align: center;">12.</p> <p>In 1928 The General Assembly of Unitarian and Free Christian Churches replaced the British and Foreign Unitarian Association as the unifying organization.</p>

<p>13. A ceremony to celebrate the birth or adoption of a child may be called a Welcoming, a Naming, a Dedication, a Blessing, a Thanksgiving, or, more traditionally, a Baptism or Christening.</p>	<p>14. Unitarian and Free Christian congregations are scattered across the British Islands. They may be called churches, meetings, chapels or fellowships. They may or may not have a minister, who could be a woman or a man. They vary in size from a couple of hundred to less than ten.</p>
<p>15. Unitarian and Free Christian congregations in the UK meet in a variety of places: They may own a building – anything from a 17th century meeting house to a modern church – or they may rent space, or meet in private homes</p>	<p>16. Common elements in British Unitarian worship include: music, meditation, words for reflection, Bible readings, prayer, stories, hymns and songs, a sermon, words from other faiths, communion, poetry, discussion, drama, sharing joys and concerns.</p>
<p>17. A guiding principle for those leading Unitarian worship is to make it meaningful for people with differing beliefs and needs.</p>	<p>18. Communion, where practiced, expresses thanks for Jesus and all 'great souls', and reminds people of their connection with the whole human family and their dependence on the earth.</p>