Curriculum Planning

Renaissance Module

Online Version

FACILITATOR GUIDE

UNITARIAN
UNIVERSALIST
ASSOCIATION

Written 2018, adapted 2021 for Online Use

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Online Adaptation Authors

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Acknowledgments

We begin by gratefully acknowledging authors of the previous editions of the UUA's Curriculum Planning Renaissance Module.

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Introduction

Preface

The Curriculum Planning Renaissance Module is designed to help religious professionals and lay leaders understand the curriculum planning process, models and resources. The focus of the module is curriculum, defined as a planned learning opportunity which can take place anywhere, anytime. Curriculum planning is a process that brings together our Unitarian Universalist principles, values, religious education philosophy and goals, our religious education leadership, and our human and material resources to provide for religious growth and learning for all ages in our congregations. This module centers religious education for children and youth, and has been adapted to align with the Adult Faith Formation module, rewritten in Fall 2020.

This module addresses the disruption to "normative" curriculum planning process (and existence) due to the global pandemic beginning in December 2019. As of this adaptation, the way forward, the changes needed, the paths chosen, remain only partially visible but they are acknowledged and addressed in this module.

Participants come to this module eager for resources. Creating opportunities to work with and share experiences with curriculum is a vital component of this module, as is the exploration of models of religious education, some just emerging.

The reader for the module is *Fashion Me a People* by Maria Harris. Participants should obtain this book as early as possible to allow maximum time to complete the reading. Although out of print, *Fashion Me a People* is available on Amazon as a Kindle but also in some libraries using this link. It is also available online at Scribd with a 30 day free trial and in Apple Books. It can be purchased at Barnes and Noble, Amazon and Christianbook.com.

A guide to the reader is also provided with important background information. *Fashion Me a People* is both deep and rich. The late Maria Harris wrote it from her perspective as a liberal Catholic. The guide helps make this book more broadly accessible by translating both the Christian theology and the Greek terminology into universal insights for faith development. Unitarian Universalists and others can find many areas of common ground with Harris. In fact, Dr. Elias Ortega, a co-author of Widening the Circle, highlights the path that this book provides for creating the Unitarian Universalist beloved community in congregations.[1]

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[1] From a sermon at Beacon UU Congregation

This 2021 revision aims to prepare Unitarian Universalist religious professionals to support vibrant, growing congregations committed to providing opportunities for spiritual journeying and striving to offer intentional, structured meaning-making opportunities. Participants in this module will engage with theoretical information, acquire and practice skills, and explore issues, questions, and models for developing and managing a Curriculum Planning process in Unitarian Universalist settings.

Background/Philosophy

This module was originally conceived and written in alignment with the then-new Tapestry of Faith Adult learning program as a means of introducing the UUA's effort to expand congregational curriculum choices and align it more closely to newer Association-wide goals. It has been adapted here to include even more resources and emerging religious education models that speak to the disruption of the 2020-2022 global pandemic including an increased focus—nationwide and within Unitarian Universalism—on the inequities endemic in a culture grounded in white supremacy. The current co-authors (Gabrielle Farrell and Pam Lepley) have responded with a "reframing" that takes the following into account:

● A recognition that the original authors, current co-authors, and developmental editors share a similar cultural location as cis gendered, mostly economically privileged, white women. In the update, it was necessary to examine how the module centered whiteness and other culturally dominant practices and language. Further, because of the current

co-authors' particular perspectives, this examination remains incomplete. Participants and other facilitators are invited to make changes as required.

- The awareness that, amidst the pandemic, most congregations followed the UUA and CUC guidance to avoid in-person meetings. As congregations moved to a multi-platform way of engaging, this module took what "might be" into account as much as possible. The module adaptation is largely for an online setting; however, it can be easily adapted back to an in-person setting.

- A belief that updating nomenclature was particularly timely and important. The nomenclature reflects the shared educational philosophy of the co-authors and draws from: *Widening the Circle of Concern*, the 2020 report from the UUA Commission on Institutional Change (2020) The module uses the terms: ***faith formation***; ***learning*** vs. *teaching*; ***facilitating*** vs. *leading*. We also eschewed the term *program* for *ministry* wherever possible. These choices intend to convey a particular educational philosophy of experiential learning and to broaden the view of ministry in Unitarian Universalism. The module addresses different nomenclature, inviting participants to "re-language" or translate as it makes sense. Facilitators are encouraged to be receptive to and use nomenclature that continues to further the Unitarian Universalist ministry of inclusivity and liberation.

- Encouragement of the philosophy of **appreciative inquiry, which undergirds this module**. Appreciative inquiry invites groups and individuals to focus on strengths rather than weaknesses.

Learning Goals

The goals for participants in the Curriculum Planning Module are:

- Clarify and expand understanding of curriculum, religious education, and faith development;
- Learn about widely-used Unitarian Universalist curricula, including Tapestry of Faith;
- Examine how to evaluate and adapt curricular models or curricula;
- Gain an understanding of the curriculum planning process and consider strategies for curriculum planning;
- Learn how to choose and implement curricula to foster inclusive, multicultural, and multigenerational faith communities;
- Work in teams to develop a useable congregational curriculum plan that takes into account the realities of congregational life; and
- Develop relationships with other religious educators and support each other's work.

Module Structure

This module is offered in five sessions, each two hours in length, for a total of 10 hours of online synchronous workshop time. It employs a modified "flipped classroom" approach in which participants engage with relevant material before meeting (a form of hybrid – both synchronous and asynchronous – learning). The module includes brief openings and closings for each session, introducing substantial content in a shortened time and weighting the

synchronous sessions toward time in small groups. Community building primarily occurs during online breakout groups, though the module includes some opportunities for entire group learning. To further increase community-building, the module includes a variety of small group collaborative sessions where each participant can practice leading, facilitating, and being co-learners/teachers during the synchronous 10 hours.

Facilitator Guidelines

Renaissance modules have a long history of co-facilitation. Online learning makes good use of this practice. Co-facilitation allows for multiple perspectives in the review and presentation of the module, as well as the sharing of responsibilities and tasks. Online learning, with the need to monitor multiple information inputs and breakout rooms further requires more than one facilitator.

See specific Technological Directions for Facilitating the Module in the Technology section.

Technology

Resources
- **Zoom** The Renaissance Program provides a Zoom account for the module. The Zoom account allows for screen sharing, breakout rooms, and a meeting duration suitable for a two-hour module plus co-facilitator preparation and debriefing. Zoom's "chat" feature is vital to building community.

- **Google Account** The Renaissance Program will provide a Google Folder for the module where you can access, edit and create slides and documents. This module uses Google Slides, Google Docs, and Google Spreadsheets.

- **Zoom Recordings** The Renaissance Zoom account automatically records each session. After each session, the facilitators upload the recording to the shared Google Folder. This allows access for anyone who was absent or who may want to review the session. Facilitators are asked to please edit the recordings if you left the recording on during private conversations. Only one breakout group will be recorded due to Zoom's limitations. The [Leading an Online or Hybrid Module Guide](#) provides further instructions on where to find recordings.

  - **Learning Management System (LMS)** The UUA provides the LMS for this module. Participants access module materials and the discussion forum through this LMS.

- **Optional Music List** This module uses a link to a **[Spotify Music](#)** Song List, which you can play through Zoom by sharing "sound only."

Recommended Technological Practices for Facilitation of the Module

- **Assign a "Host" and a "Tech" Person.** Clarify responsibilities for each session. Considerations may include: Who will form breakout rooms and send participants into them? Who will share their screen to show the slide deck for the module? Who will

record and edit a meeting? Who is responsible to download the chat history? Who will respond to participants' technical or logistical questions during the meeting?

- **Use Two Devices.** If you do not have two screens or a very large monitor, use one device for Zoom and the other for any other websites, handouts, etc. you need to have open.

- **"Spotlight" Speaker's Video When Sharing Your Screen.** If you're presenting online with a slide deck, it's helpful to spotlight your screen.

- **Save the Chat.** The UUA's Renaissance Zoom account is set to automatically save the chat. You can find the saved chat in the same Zoom cloud folder location as the Zoom recording.

- **Restart Your Device Before Every Session** At least 20 minutes before a meeting, restart your devices. Consider it housekeeping.

- **Log On Early.** This allows you time for any necessary Zoom updates and other preparations, such as self-centering.

- **Keep your Zoom application updated.**

- **Test Your Audio and Video** If you utilize multiple microphones and speakers, check that the correct microphone and speakers are selected prior to each session. You can use the ^ next to the microphone for this purpose: choose "Test Speaker and Microphone."

- Open all the software programs needed to share documents.

Before You Start

- Review this Guide for the module, making notes to discuss with your co-facilitator.

- Download and read the Facilitator Resource "Renaissance Module Planning Guide (updated October2020) (downloaded title reads 2017, disregard).

- Download and read Leading an Online or Hybrid Renaissance Module, provided by the Renaissance office.

- Watch all videos and carefully review all handouts for the module, which contain prework and in-session work.

- Access, copy and review the Google Shared Module Slides and Sheets (through links in this Guide) to ensure all are functional.

- Read the Readers for this module:

  - **Fashion Me a People** by Maria Harris

  - ***Widening the Circle of Concern*** by the UUA's Commission for Institutional Change, particularly "**Educating for Liberation"** on pages 89-100.

- Review the UUA's module webpages to ensure the information there matches your expectations based on your reading of the module.

- Contact your co-facilitator to schedule meetings for general conversation, calendaring for preparation and task assignments, including administrative and technical preparation for facilitating an online module.

- Decide who should become point person for the UUA's online Learning Management System (LMS). Duties will include facilitating access for participants (troubleshooting as needed) and ensuring that the available materials and discussion forums reflect the module components. Direct any questions about the LMS to the Professional Development Programs Manager.

- Outline who will do the Prepare Ahead tasks. It is suggested that the person leading that section of a session be responsible for Prepare Ahead tasks.

- Customize the Welcome Letter to participants. Include links and information unique to your module. This Facilitator Guide offers a sample [welcome letter](#) to registered participants detailing their required preparation in the Facilitator Resources section.

- Respond to the Introductions posts in the Session One section of the Discussion Forum on the Module Group pages.

- Attend to the materials for Session One.

  - Make changes as you wish to the Google Slides by making a copy of the slides and editing them.

Handouts & Slides by Session

Session 1	
Handouts	**Slides**
1.1 Curriculum Planning Module Outline	1 Cover Slide
1.2 Curriculum Planning Module Goals	2 Renaissance Modules
1.3 Online Etiquette and Features	3 Covenanting
1.4 Commonly Used Online Tools	4 Explicit Curriculum
1.5 Introduction to Renaissance and Credentialing Programs	5 Implicit Curriculum
1.6 Preparation for Module Evaluation	6 Null Curriculum
1.7 Learning Management Systems	7 Group Work
1.8 Creating Covenant	8 Planned Learning Opportunities
1.9 A Guide to Maria Harris' *Fashion Me a People*	9 Small Group Share
1.10 Four Strands	
Session 2	

2.1 Curriculum Planning Rubric Directions	10 UU Curriculum Eras
2.2 Unitarian Universalist Curricula Eras published by the Association	11 UU RE Models
2.3 Other Unitarian Universalist Curriculum Published Outside of the Association	
2.4 Religious Education Models	
Session 3	
3.1 Congregational Mission and Curriculum Planning	12 Curriculum Planning Process Overview
3.2 Guiding Questions to Discern Mission	13 Curriculum Planning – An Ongoing Process
3.3 Curriculum Planning Process Chart	14 Building Beloved Community
3.4 Reckless Borrowing or Appropriate Cultural Sharing?	15 Journaling Prompt
3.5 Banks' Models of Multicultural Education	
3.6 Continuum on Becoming an Anti-Racist Multicultural Organization (Crossroads)	
3.7 Multiple Intelligences Learning Activities	
3.8 Abbreviated Summary: Child Development	

Session 4	
4.1 An RE Ministry for Adults	16 Curriculum Planning Teams
4.2 Description of the Final Curriculum Plan Project	
Session 5	
5.1 Guidelines for Giving Feedback	Individual Slides of Project Plans **(found in the Shared Slide Folder)**
	17 Park Bench/Loose Ends (to be added to throughout module)

Module Resources:

- **Facilitator Guide** (You're here!)
- **Module slides**: (PPT, 18 slides)
- **Handouts**: (Word, 49 pages) (PDF, 49 pages)
- **Ren Module Planning Guide**
- **Leading an Online or Hybrid Renaissance Module**
- **Spotify Play List**
- **Videos or other Resources**
  - 36 minute video on UU RE History.
  - State of the Art Practices in Inclusive Religious Education webinar
  - YouTube Video: **You Shall Be Known** (by Karisha Longaker of **MaMuse**) performed by the **Thrive East Bay Choir**
  - Applause Video

SESSION 1: What is Curriculum? aka Didache (What Do We Teach?)

Session-at-a-Glance

- **Welcome & Chalice Lighting**   **5 mins**
- **1.1 Introductions**   **15 mins**
- **1.2 Project Pairs & Module Overview**   **10 mins**
- **1.3 Covenant:** Guidelines for Equity and Inclusion   **10 mins**
- **1.4a What is Curriculum**
    - Fashion Me a People Discussion   20 mins
  BREAK   **10 mins**
- **1.4b What is Curriculum**
    - Explicit, Implicit & Null Curricula   20 mins
    - Planned Learning Opportunities   10 mins
- **1.5 What Is Religious Education?**   **15 mins**
- **Closing**   **10 mins**

                                                                              Total Time: 2 hours

Session Materials

- Slides
    - Session 1 Slides
- Handouts
    - Session 1 Handouts

Preparation for Session

- Read *Fashion Me a People* by Maria Harris (chapters 1, 2, 3 and 9 are most important) & the Guide

- Read *Widening the Circle*, especially "Educating for Liberation"

- Read module handouts online at the UUA website

- Post an introduction to yourself in the Session 1 Discussion Forum answering the questions posed. Read about your colleagues as well.

Welcome and Chalice Lighting (5 minutes)

Materials

- Chalice, matches

Preparation

Practice playing Spotify over Zoom using Share Sound.

Learning Activity

About 8 minutes before session begins, begin playing music:

Spotify: "Home" by Philip Phillips

Also begin recording and close captioning.

After welcoming all, read the following quote from Sophia Fahs, which speaks to much of what will be discussed in the module when lighting the chalice (or after):

Life becomes religious whenever we make it so:

> *when some new light is seen,*
>
> *when some deeper appreciation is felt,*
>
> *when some larger outlook is gained,*
>
> *when some nobler purpose is formed,*
>
> *when some task is well done.*

The function of the church for both young and old is not to give us on Sunday certain kinds of religious experiences. . . [but] rather to teach us how to put religious and ethical qualities into all kinds of experiences.

1.1 Introductions (15 minutes)

Materials

None

Preparation

None

Learning Activity

Both facilitators introduce themselves, then invite participants to share their name, their congregation, their role and one thing they put aside to be here for five weeks.

Acknowledge that in the few years, all of our roles in our congregations have changed considerably. We plan for things that never happen, we work roles that are outside of our choice and responsibility, we develop skills at such a rapid pace it becomes unsettling. Our work as religious educators is more like that of a generalized religious professional handyperson….Take a moment and write into the chat work that is/was "extra" for you. Explain that it is important to bring this spirit into our learning here...to keep us grounded in what is, as we explore what might be.

Invite folks to write. Read aloud.

Conclude by reminding everyone to complete and then read the Introductions in the LMS before the next session. Explain that the roster will be sent home before their next session and we invite all corrections!

1.2 Project Teams & Module Overview (10 minutes)

<u>Materials</u>

- Handout 1.1 Curriculum Planning Module Outline

- Handout 1.2 Curriculum Planning Module Goals

- Handout 1.3 Online Etiquette and Features

- Handout 1.4 Commonly Used Online Tools

- Handout 1.5 Introduction to Renaissance and Credentialing Programs

- Handout 1.6 Preparation for Module Evaluation

- Handout 1.7 Learning Management Systems

- Slide 2 Renaissance Module List

<u>Preparation</u>

- Pair group participants into Project Teams by congregation size, experience, and congregational role. Make sure this is available to them on a roster which will be sent to them at the end of the session.

<u>Learning Activity</u>

- Review online module requirements (discussion forum, attendance, recordings, etc.) and the importance of submitting the evaluation, see **Handout 1.6 Preparation** for Module Evaluation. Explain about transcription and recording.

- Show **Slide 2 Renaissance Module List** and talk about professional training.

- **Project Teams** Explain the project briefly, and that it is in their Handouts, and we will discuss it at the beginning of Session #3. Write into the chat where the project is explained if they want to look ahead. Explain how pairs were formed and the intent of

the project.

- Refer to the Curriculum Planning Goals which are available on the UUA pages with our Discussion Forum.

1.3 Creating Covenant (10 mins)

Materials

- Slide 3 Covenant
- Handout 1.8 Creating Covenant

Preparation

None

Learning Activity

Display **Slide 3 Covenanting**. Direct the group's attention to **Handout 1.8 Creating Covenant**, and invite each participant to read an item. Invite and address questions.

Ask, "Is anything missing that would enhance our learning community?"

Add suggestions with the group's assent. If you make any changes, please update the slide in the Session Slides and send home to each participant. Invite folks to keep it handy and remind them that the facilitators are the keepers of the Covenant, each of us are and anyone can pause the engagement, and invite us back to attend to it. Affirm the difficulty of this process, but that it is still necessary.

1.4a What is Curriculum? (50 in total minutes, Part 1 is 20 mins)

Materials

Handout 1.9 A Guide to Fashion Me a People

Preparation

- Have the Project Teams already set up in Zoom
- Read the Fashion Me a People Guide (sent as homework)

Learning Activity

Fashion Me a People Discussion (20 minutes) To introduce or reinforce the understanding that curricula is more than what is in a binder or in the classroom, invite group to respond to this question by writing their responses in the **chat box**:

- How would you define curriculum?

Read answers as they are posted.

After three minutes, ask, *"How does Maria Harris define curriculum?"*

Harris defines curriculum as the "entire course of the church's life" and says, "Curriculum is everything we do in the life of our congregation." The church is the curriculum because everything the congregation does, says, includes or excludes teaches something.

So, worship is curriculum, as is social justice work….and even coffee hour. When we are gathered, we are learning.

What implications does this idea have for these extraordinary times we continue to find ourselves in as a part of the religious landscape? Could some of the hard work be about our involuntarily deconstructing the walls of what we "did" at "church" into something more akin to what Harris writes?

Remind people of the *Fashion Me a People* Guide. ***Is there something in the book, but not in***

the Guide, that you felt was worth mentioning?

> *We are going to meet our Project Team now to get to know one another and to reflect and share on the book* Fashion Me a People*.*

Break group into their Project Teams to allow them to meet each other and talk about the answers to these questions. The other facilitator writes the question in the chat suggesting 5 minutes and then switch. Give everyone one minute to jot down ideas.

> **Pair Share:** What implications might this have for your planning religious meaning making experiences in the congregation? What is the promise of this idea? What is the cost of it? (Facilitator will explain the idea of cost/promise as similar to cost/benefit).

BREAK (10 MINS)

- **Spotify** *Tamacun* **by Rodrigo y Gabriela &** *PPA* **by Rodrigo Y Gabriela**

1.4b What is Curriculum, part 2 & 3

Materials

- Slides 4-6 Explicit, Implicit, and Null Curriculum
- Slide 7 Group Work
- Slides 8 Planned Learning Opportunities

Preparation

None

Learning Activity

Explicit, Implicit and Null Curricula (20 of the 50 min)

- o *Define* Display Slides 4-6 Explicit, Implicit, and Null Curriculums individually as you explain them. Ask participants if anyone can define and give an example of each –

explicit, implicit, null curricula as you display each slide one at a time. Be sure to engage more than one volunteer. Write key ideas on online chat. Clarify the terms as needed with the information provided below.

Tell participants that these terms originated with Eliot Eisner in his book *The Educational Imagination* and are discussed in *Fashion Me a People* on p. 68:

- o *The **explicit curriculum** is what we present consciously, intentionally. It is what we intend to teach. It is written in our prospectus, our church bulletin, our church bylaws. For example, "We believe in the worth and dignity of all people."*

- o *The **implicit curriculum** refers to the patterns and procedures, attitudes and priorities, that surround the intentional curricula. Explicitly, we may say that youth are very important to us in our congregation. But if the youth program has no budget (an action the congregation takes), there is an implicit message that contradicts our stated intentions. Implicit curricula can either strengthen or weaken the explicit curricula.*

- o *Both the explicit and implicit curricula refer to what we do, whatever we may intend. The paradox of the **null curriculum** is that it is what we do not do. It is the content, themes and points of view that are left out. It is the procedures that are not used. While the null curriculum may be unnoticed, it is still operating.*

- o *For example, if all children are assumed to have a mother and father on registration forms and in the stories told during worship, the null curriculum includes gay and lesbian families and families with single parents or guardians raising the children.*

The null curriculum is that which is not recognized, absent, silent, but it is not neutral. Silence, as they say, can be deafening.

Small Group Share Display **Slide 7 Group Share**: Break groups into three (3) and invite them to discuss the following for 15 mins: One facilitator will need to write these into the group chat before they break out. Give them two minutes to think out examples before breaking.

- What examples of the explicit, implicit, and null curricula can you think of in your congregation?
- What are their implications for your RE visions and goals?
- How might these impact your curriculum planning?
- Why does Dr. Elias Ortega speak to the profound meaning this idea that "the whole church is the curriculum" has for our congregations moving into *Widening the Circle*? (Review what *Widening the Circle* is by asking for explanation)

1.4c Curriculum as Planned Learning Opportunities *(15 mins of 50)*

Maria Harris' definition of the church's curriculum as the entire course of the church's life makes an important point. Everything teaches; the lessons of the faith community are everyone's responsibility.

Make the point, however, that *we cannot control the entire life of the congregation, and nobody would expect (or want) us to*. (Do any participants hold the job title, "Director of the Entire Course of the Congregation's Life"?)

One of the implicit teachings of Unitarian Universalism, for quite some time, has been, as the Rev. Dan Harper reminds in his paraphrase of a historical UU essay (from a progressive at the

time):

> *Like all our best knowledge, religion is transmitted by contagion and inspiration, not by instruction; it is caught, not taught. To reach and quicken the child's religious nature is the highest task of religious education." and so intentionality, which for some feels like coercing interpretation or understanding, is not key. It isn't that we are intentionally forgoing intentionality, it's that collectively our UU cultural norms simply don't see it...making what may be an implicit curriculum into a null one. And not true at that.*

BTW, great resource for information https://www.danielharper.org/yauu/2014/02/progressive-religious-education-in-1912/

This module focuses on curriculum planning that we do control and that we make explicit. At the same time, we can be aware of how the total congregational "curriculum" impacts, and is impacted by, our curriculum planning. It explains a lot, including some of our frustrations, as well as some of our vision. More importantly, we can build in the possibilities of this other learning, and not be duplicative. Sometimes it feels as if we are replicating all facets of adult congregational life for children: worship, community building, social justice, teaching and communication of what is. This allows us to step back and allow the congregation to "teach" in those places that they are already working. Note: this transition may require you to support multi-generational efforts in places that there haven't been any, but it can be done.

Display **Slide 8 Planned Learning Opportunities.** The part of the "church as curriculum" we are responsible for can be defined as:

PLANNED LEARNING OPPORTUNITIES

Explain that each word is significant

- **Planned:** Being intentional about it, using structure and training and lesson PLANS.

- **Learning:** To learn is to change; not all changes are equally significant. Some changes are so significant they are transformational. On what should our learning be focused?

- **Opportunities:** Carl Rogers has written, "You can't teach someone; you can only facilitate their learning." (paraphrased) A curriculum provides *opportunities*; it cannot guarantee participation or specific outcomes. Different people will always learn different things; however, a well-designed curriculum will maximize the likelihood that participants will learn something intended and vital.

This is not to say you can't build planned learning into opportunities offered by others in the congregation, but it will often require your coaching and/or attention to do that, at least at first**. This is not meant to diminish the worth or vitality of the unplanned** learning that children and youth may experience in congregational learning opportunities that are not your responsibility, i.e. shared coffee hour is very vital *and* very haphazard.

Ask, *Does someone has an example of idea of how to build intentional learning into another congregational group's event/teaching/opportunity/program?*

1.5 What Is Religious Education? (15 minutes)

Materials
- Handout 1.10 Four strands
- Slide 9 Small Group Share

Preparation

Be ready to break group into random 3's.

Learning Activity (15 minutes)

Before the Session, participants will have posted a response to this question: *What was your most significant religious education experience?* Facilitator should type this into the chat, while saying that people will be asked to share their definitions in small groups of three.

Display Slide 9 Small Group Share. Breaking the group into random breakout groups of three for 10 minutes, invite them to reflect on the questions posed.

- What are the commonalities among the definitions?
- Is there a shared understanding of what constitutes religious education?
- What does the 'most significant religious education experience' which you identified in the Discussion Forum say about your understanding of religious education?
- At the most basic level, what is it all about? Its Purpose?

When group returns, invite participants to share an observation that another offered and why it may have been an "aha" or puzzling….or something else.

OR

Does your profound religious education experience help you create something meaningful for your congregation? (BTW meaningful is not evaluated by attendance.) Invite them to consider what they know to be religious education, and what they heard and then reflect on any learning

experiences that worked this past 15 months? How might this guide what you plan going forward?

As you conclude the discussion, invite the group to think about what they heard and what the implications for curriculum planning might be.

Please note that **Handout 1.10 Four Strands** offers some a framework to think about terms you can use in your congregational setting.

Closing (10 minutes)

Remind participants to share a reflection on the session and prepare for the next one. Send mid-week reminder nudge.

Review Homework: Complete the **rubric of your congregational curriculum plan** for the age groups (sans Adults) for which you are responsible. ***Refer to Handout 2.1 referring to the Rubric.***

The Facilitator who did not read the Opening, should read the Closing, blowing out the chalice candle and saying:

> *Each of us is an artist whose task it is to shape life into some semblance of the pattern he dreams about. The molding is not of self alone, but of shared tomorrow and times we shall never see. So let us be about our task. The materials are very precious and perishable. (Arthur Graham)*

Invite people to stay and listen to the music or sign off as they need. Facilitators are available to talk with anyone after the music ends.

Play Spotify *[The Times They are A' Changin' Tracy Chapman at the Bob Dylan 30th Tribute Concert](#)*

Homework:

1. Begin to complete the Congregational Curriculum Planning Rubric [(Excel)](#) using Handout 2.1 Rubric Directions [(PDF, 1 page)](#) [(Word, 1 page) here](#)

2. Read Handouts for Session #2

3. View the 36-minute video on [UU RE History](#).

4. Keep reading the book and "Education for Liberation" in *Widening the Circle*.

SESSION 2: PLANTING SEEDS aka LEITURGIA (WORSHIP & FORM)

Session-at-a-Glance

Opening	**10 mins**
2.1 Congregational Curriculum Rubric	**30 mins**
2.2 UU Curriculum Eras including Tapestry of Faith	**20 mins**
Break	**10 mins**
2.3 Religious Education Models	**45 mins**
Closing	**5 mins**
	Total Time: 2 hours

Session Materials

- **Session 2 Handouts**
- **Session 2 Slides**

Preparation for the Session

- Module Online Discussion and share a description of what model(s) of RE, as well as curriculum resources, they use in their setting.
- Read Session 2 Handouts.
- Complete their Congregational Rubric.
- View this 36-minute video on UU RE History.
- Prepare ahead: have project teams ready to go preassigned into breakouts.

Opening (10 minutes)

- **Spotify *[On Children by Sweet Honey & the Rock](#)***

- Chalice lighting. As one facilitator plays the music, the other should light the chalice, making sure to hold the lit chalice in front of the camera through the song.

- Invite each person to read a line from the covenant.

- If someone missed the first session, take some time to let them introduce themselves and then invite everyone to introduce themselves verbally to the new participant.

2.1 Congregational Rubric (30 minutes)

Materials

- 2.1 Congregational Rubric to share online

- You can add a slide of your completed Rubric to show, if necessary

- Handout 2.1 referring to the rubric directions

Preparation

- Complete the Rubric yourself for your congregation (or your last one or one you are the member of) to see what issues may be raised by its limitations.

Learning Activity

Our session today focuses on forms/structures/frameworks and the word for this is liturgy. It is not simply the order of things, but a careful consideration on how the order works with participants to access knowing and responses that facilitators are seeking.

Invite 2 or 3 participants (perhaps those who may have not volunteered often) to share any challenges or aha! moments when completing the rubric. Was there anything confusing about the rubric that we can clarify here? Display your completed rubric if you feel it might help clarify the exercise. Explain that they will complete it over time.

We are going to break into our project teams for 20 minutes to start or finish completing the rubric and to talk each other thru any roadblocks or gaps or to simply admire our teammate's work (no need to assume there is trouble!). This is also an opportunity for partners to share constructive feedback. When we come back, we will invite a lot of you to share what you discovered were your curriculum "musts" – those areas of study or form that you have to keep and why.

When the breakout ends, invite participants to share any discoveries, particularly what is essential to their curriculum and why.

2.2 UU Curriculum Eras (20 minutes)

Materials

- Slide 10 UU Curriculum Eras
- Handout 2.2 UU Curricula Eras Published by the Association
- Handout 2.3 Other UU Curriculum Published Outside of the Association

Preparation

- Review the video as well as **Handout 2.2** so you are familiar with each era. Notice that each summary of the curriculum era contains a snapshot of what was going on in the larger culture of which UUs are always a part. It lists the characteristics of each era and some sample programs of each era.

- The handout also asks, "In what ways was this curriculum era a product of its time, and in what ways was it prophetic?"

<u>Learning Activity</u>

Display Slide 10 explaining that more detail is available on Handout 2.2 Curriculum Eras.

For each era, ask volunteers,

Share your experience with representative curricula from that era, possibly answering the question: In what way was it a product of its time and in what ways was it prophetic?

Make sure to specifically attend to Tapestry of Faith if participants don't volunteer. Speak to your own use of it, if necessary.

After discussing each era, as time allows, ask the group:
- *How did the context affect what was being developed as curricula?*
- *How might our context affect what you will choose as the congregational curriculum?*
- *What can we tease out of where we are now to develop meaningful planned learning activities?*

Finally,
- *What are we learning about religious education now to tap into later?*

Concluding this section, invite the group:

Note this final question and to ponder it over the next few sessions, talking with colleagues both in your congregation and outside of it. We will return to this question as the module progresses because we are at a new era in congregational life, and not one that was chosen but that arrived without notice.

BREAK

- **Spotify: *Summertime* by Afro Cuban All Stars**

2.3 Religious Education Models (45 minutes)

Materials

- Slide 11 Religious Education Models
- Handout 2.4 Religious Education Models

Preparation

None

Learning Activity

Facilitators will have an idea of models that are currently being used from the participants' pre-module posts. If this is not the case due to changes post-pandemic, you may encourage the participants to reflect and envision for the future:

Here's a poll of RE models.

- Which one was the congregation using pre-pandemic for children?
    - Classroom-based learning (grade dependent)
    - Learning communities
    - Family Ministry
    - Way Cool Sunday School/RE Without Walls
    - Theme-Based Ministry
    - Small Group Ministry
    - Youth Program

- ○ Workshop Rotation
- ○ MakerSpace
- ● Which of these speak to you most right now for your congregation?

Display **Slide 10 RE Models,** inviting anyone to add to it. Lead a discussion (or ask participants to lead) on the various models of RE covered in the pre-webinar reading: Workshop Rotation, Spirit Play, Small Group Ministry, and Way Cool Sunday School. Be sure to include other emerging models such as "One Room Schoolhouse," Spirit Jam (multigenerational ministry) and Labyrinth Learning (a version of workshop rotation); invite participants to share any other models they are familiar with or where they find their congregation now.

There is another emerging possibility -- Outdoor Education -- which is a model that maximizes the outdoor space/classroom. Just as rented space can change the curriculum (area of study, who is involved, etc.) in significant ways, so too can developing outdoor education.   You can, of course, simply adapt one of the other models to outdoors, but there may be a misalignment that proves difficult to overcome. Or you might use secular resources on the web and involve other leaders in your congregation to create an adaptation of a model that becomes something else. For instance...if you are doing outdoor education now, have you involved others in creative brainstorming, do you have appropriate seating and fun identification like differently colored tarps for different groups? Having you intentionally assessed a site for gathering/home-base creating for shade and sun; or rain ponchos and umbrellas for rain? What about a safety station with check-in and sanitizer or a water resource? Does anyone have a white board in their outdoor space? These are just some of the creative "wows" that will you create better outdoor education but also might engage volunteers in helping you develop it.

About 10 minutes into discussion, break groups into small groups of four for participants to:

Share an adaptation of curriculum resources/models that works for you and help each other address hurdles present for your particular congregation.

Note: It may be that solutions here are in short supply at the time of this edit, and in that case, invite participants to share their process of discernment about when to stick with a path, or tweak it or start anew?

The small group share will last 15 minutes and we will return to share what we learned.

Debrief with the large group, specifically inviting participants to share something they heard from someone else that was helpful.

Closing (5 minutes)

Before you close, remind everyone:

Participating on the Forum Discussion is a requirement of the module. Other homework will be sent home this week after the discussion. We will play some music at the close and you can sign off, listen and sign off, or stay thru and talk to us before we plan next week's session.

Invite a participant to read the closing by sending it out ahead of the session. "We Are Called," words by religious educator and parish minister, Natalie Fenimore, from the UUA collection, *Voices From the Margins: An Anthology of Meditations*, Jacqui James and Mark Morrison-Reed, editors (Boston: Skinner House Books, 2012):

We are called.
Called by the wind, the rushing water, the fireflies, the summer sun.

Called by the sidewalk, the playground, the laughing children,

the streetlights.

Called by our appetites and gifts – our needs and challenges.

Called by the bottle, the needle, the powder, the pill, the

game, the bet, the need,

the want, the pain, the cure, the love, the hope, the dream.

Called by the Spirit of Love and Hope, and visions of God's

purpose for our lives.

We are all called.

What do we choose? How do we answer?

- **Spotify:** *From the Morning* **by Nick Drake**

Homework: Journaling
- Spend some time reflecting on your own response to the concept of applying AR/AO/MC inclusive lenses to all your curriculum planning.
- Look at the Team Project Description in earnest. Start planning.
- Find your congregational mission.
- Watch or listen to this webinar by the [Collaborative on Faith and Disabilities](#) before Session 3: [State of the Art Practices in Inclusive Religious Education](#)
- Bring colored pencils or markers and drawing paper to the next session

SESSION 3: Koinoia (Community) Planned Session

Session-at-a-Glance

Opening	5 mins
3.1 Congregational Mission & Vision	20 mins
3.2 The Curriculum Planning Process	15 mins
3.3 Responding to the Moment	25 mins
BREAK	10 mins
3.5 Building Beloved Community	35 mins
3.6 Process Check	5 mins
Closing	5 mins

Total Time: 2 hours

Session Materials

Preparation for Session
- Review Handouts & Slides
- Watch or listen to this webinar by the Collaborative on Faith and Disabilities before Session 3:State of the Art Practices in Inclusive Religious Education

Opening (5 minutes)
- ○ **Materials**
  - ○ Drawing paper and colored pencils or markers

- o YouTube Video: **You Shall Be Known** (by Karisha Longaker of **MaMuse**) performed by the **Thrive East Bay Choir**

- o **Learning Activity**

  Invite folks to draw and access some right-brain power while they listen to the opening video. Make sure to light the chalice in front of the camera at the end of the song. Tie the song to this session with the idea of being known and being part of community. Invite everyone to hold their drawing, if they wish, up to the screen so we can see how differently we interpret the same music.

3.2 Congregational Mission & Vision[2] (20 mins)

Materials

- Handout 3.1 Congregational Mission and Curriculum Planning

- Handout 3.2 Guiding Questions to Discern Mission

Preparation

- Prepare breakout rooms of random pairs.

Learning Activity

Say something like:

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[2] From the Adult Faith Formation Online Renaissance Module, 2021 rewrite

Today our session is structured around Koinoia, or Community. This may be the dominant feature of Unitarian Universalism...what people crave and attend to, even if they are introverts. To be in connection. A lot of our congregational practices are around building that community, and one of those practices is writing a mission or vision statement. Another is choosing the curriculum. Even if you don't have a participatory process, congregants choose by how readily they volunteer and other implicit practices. Both often are a way of writing down what congregants feel and think they, as a congregational people, in a location with a particular history, see as their purpose.

Congregations often create mission statements and then, like Covenants, translate them to a piece of wall art and rarely engage them again unless something goes wrong. The most dynamic congregations take this voice of the congregation, embrace it and use it to transform the way they develop a guiding vision to do their work in the world.

A congregation's mission statement is overriding. In other words, if your Religious Education mission/vision is separate and dissimilar from the congregation's, what might be the implications of that? If your congregation's mission statement is not in relationship to the body politic – in other words, the work of the congregation – it is time for the Curriculum Planning team, as part of the religious education ministry, to set upon discerning a mission that guides its choices and directions and is in relationship with the congregational mission.

This module's Final Project invites you to design a Curriculum Action plan as a means to fulfill your congregational mission statement. If your congregation has a viable statement, consider your plan as a way to enact it. If it doesn't have a viable statement, consider crafting what you think it would be, and create your plan to that vision.

For too long, we have been without guides for our work. In today's environment, we must be clear about our aims. Other choices are too great, engaging congregational life too extraordinary. Road maps are essential.

Invite participants:

> *Raise your hands (or use a thumbs up Zoom reaction button) if you have posted your congregation's formal mission statement to the Forum Discussion. Your Religious Education mission or vision statement? Finally, who crafted one as part of prework based on reflecting on what you know about the congregation?*

Refer participants to their prework on **Handout 3.1: Congregational Mission and Curriculum Planning**

Invite participants:

> *Review your congregational mission statement against your increasingly full Rubric.*

> *Where are the gaps? Where is there too much of a good thing? You have five (5) minutes*

to now make notes to share in your group. After your five minutes, we'll open the

breakout rooms for you to share with one another.

Open pairs breakout rooms. Ask participants:

Share your reflections on alignments and gaps in your rubric and ask your partner for

advice on how to close some of the gaps.

Tell them:

*Refer to the helpful questions found on **Handout 3.2: Guiding Questions to Discern***

***Mission** to support your breakout conversations. Everyone has approximately 5 minutes.*

When you bring participants back, remind them:

If we were part of the same congregation, we could work further to reach consensus on

a mission statement for the religious education ministry. You might use a similar process

with the RE committee or other group responsible for overseeing offerings in your

congregation. Once the group has agreed on a mission statement that is in line with the

congregation's mission, publicize it widely. The mission statement could become the

story that guides your religious education ministry.

3.2 The Curriculum Planning Process (15 mins)

Materials
- Slide 12 The Curriculum Planning Process
- Slide 13 Curriculum Planning – An Ongoing Process
- Handout 3.3 The Curriculum Planning Process Chart

● Handout 4.2 Description of the Final Curriculum Plan Project

<u>Preparation</u>

<u>Learning Activity</u>

- **What the Process Steps Mean** (5 minutes)

  Display **Slide 12**, saying: *We look at this graphic of the curriculum planning process first, to remind ourselves that this is an ongoing process. It is built on the foundation of our philosophy of religious education and every aspect of it is continually or periodically being evaluated.*

  We are going to try something different by providing an overview of the curriculum planning process, inviting participation and clarifying questions. You are defining, not discussing at this point.

  *The **religious education philosophy** of the congregation and its religious education leadership is the foundation of all curriculum planning. We operate out of our RE philosophies, whether or not we have written them down or verbally articulated them. But ideally, we will be intentional about our religious education philosophy and will know the value of revisiting and evaluating it periodically.*

  o *Before we set goals and choose curricula, we **assess the vision** of the congregation. RE leaders do this formally and informally. Informal assessments can include observation, listening during social events, and talking with all RE participants – teachers, parents, children, youth, and adults. Formal assessments can include written or telephone surveys of teachers, parents or participants, special meetings for parents or other stakeholders,*

or focused RE committee time devoted to assessment. (Note – this used to refer to "assessing needs" but that is an individually centered approach focusing on needs rather than gifts to be given). More on this in the Congregational mission discussion.
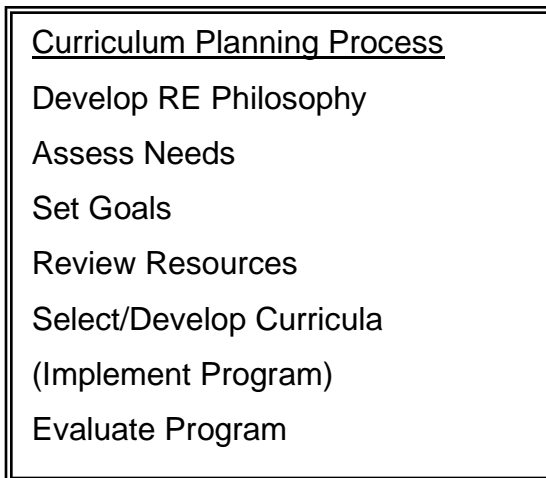
- o *On the basis of the assessment we have identified, we **set goals.** Many of our goals are ongoing, but every year we should affirm those goals as we "audit" our curriculum choices against them. Periodically, a large discussion of mission/vision is usually needed. As we set goals, we should think ahead to evaluation: How will we know if these goals are accomplished?*
- o *With an idea of what we want to accomplish, we **review resources** that address the goals. Resources include, but are not limited to, published curricula, the model being used, and congregational activities.*

- o *We develop a **curriculum plan or map,** that is, we select curricula and other congregational activities, make model tweaks or create a new model, to meet the congregational/RE mission/vision. Our plan necessarily includes both content and process.*

- o *We **implement the program** with volunteers and staff.*

- o *We **evaluate** the religious education ministry in terms of our goals. Are we accomplishing what we set out to do? How do we know? We evaluate formally and informally. Ongoing, iterative evaluation is crucial if we want to be able to make midcourse corrections.*

Say:

If there is one truth about RE ministry we have learned in recent times, it is that a religious education ministry is like a living organism. It must adapt to a dynamic environment if it is to thrive and it will inevitably be imperfect as it changes. Hopefully this will lessen the discomfort that comes with change.

- **Sharing Our Experiences -- Large Group Discussion** (5 minutes)

  Display **Slide 13 Curriculum Planning – An Ongoing Process** and direct attention to **Handout 3.3, The Curriculum Planning Process Chart**. Post elements of curriculum planning so that there is a focal point for the group in the Chat

  > Curriculum Planning Process
  > Develop RE Philosophy
  > Assess Needs
  > Set Goals
  > Review Resources
  > Select/Develop Curricula
  > (Implement Program)
  > Evaluate Program

Referring to the handout, ask the group to:

Name in the chat what part of the planning process you could use help with. For example, you may be doing all the curriculum selection or adaptation alone and you need help with this process from the RE Committee. Or you may have an RE Committee so attached to old curriculum choices, you cannot make innovative changes. It's important to state what the issues are you're facing. While we won't spend class time today strategizing about these needs, we do invite each of you to contact someone in the group whom you might be able to help. You

can use the direct chat function here or send them an email after class to connect.

- **Team Project Check-in** Having sent homework (Description of the Final Curriculum Planning Project) home which asks them to review Handout 4.2, invite questions to help clarify what they should begin thinking through.

3.3 Responding to the Moment (25 minutes)

Materials

None

Preparation

None, except prepare a really mindful way of describing the conversation you are eliciting.

Learning Activity

Say something like: *Now that we have reviewed this curriculum planning process, let's think back to Maria Harris' ideas:*

> *Harris defines curriculum as the "entire course of the church's life" and states, "Curriculum is everything we do in the life of our congregation." Make Harris' point that the church* is *the curriculum because everything the congregation does, says, includes or excludes* teaches *something.*

Also, remind participants of one of the points in the discussion about Curriculum Eras:

> In Handout 2.2 on Curriculum Eras, notice that each summary of the curriculum era contains a ***snapshot of what was going on in the larger culture of which UUs are always a part.***

Use the White Supremacy Teach-Ins as one example, and as time allows, ask for other examples (a death in the congregation, a school shooting, or so-called natural disasters such as floods or

forest fires) that speak to an overarching communal event or events which may have bearing on your congregation's direction and therefore, the curriculum which needs to be relevant to both teachers and learners' lives.

Ask participants: *Here we find ourselves at a collective moment in history. How are we responding to the moment? If we take this moment, your congregational mission, and the very best work it does, how might that help point the congregation in a direction for next moves? What are our congregants seeking?*

We will break out into 3 (or 4, depending on time) groups so that everyone has a chance to speak and listen to your plans for responding to the moment or to your questions. The group will have 15 minutes to share and then we'll return for a report out from some. Make sure to identify someone as your group reporter!

Return and ask for 2 or 3 observations, particularly of what others may have said that you found valuable.

BREAK (10 mins)

Spotify: *DO OR DIE* BY Ani DeFranco

3.3 Building Beloved Community in Curriculum Planning (35 minutes)

Materials
- Copy of Jowonio Reading sent out ahead of time with reading parts assigned
- Slide 14 Building Beloved Community
- Slide 15 Journaling Prompt

- Handout 3.4 Reckless Borrowing or Appropriate Cultural Sharing?

- Handout 3.4 Banks' Models of Multicultural Education

- Handout 3.6 [Continuum on Becoming an Anti-Racist Multicultural Organization](#) (Crossroads)

- Handout 3.7 Multiple Intelligences Learning Activities

- Handout 3.8 Abbreviated Summary: Child Development

Preparation

- Send copy of reading to 4 participants ahead of time (numbered in order) asking them to read.

- Remind participants of the importance of doing their prep homework this session which includes journaling and reading all of the handouts.

Learning Activity

Introduce this segment with the following reading, by writing the response in the chat, asking all to read aloud, while also noting this is a difficult thing to do in Zoom.

This piece was written for the celebration of the 25th anniversary of the Jowonio School, in Syracuse, NY. Jowonio (an Onondagan word that means "to set free") was the first school in the country to systematically include children who were labeled as "autistic" in regular classrooms with "typical" children.

What the Children of Jowonio Know

All: The children of Jowonio know – not because they have been told – but because they have lived it

Participant 1 That there is always room for everyone – in the circle and at snack time and

on the playground – and even if they have to wiggle a little to get another body in and even if they have to find a new way to do it, they can figure it out – and so it might be reasonable to assume that there's enough room for everyone in the world.

All: The children of Jowonio know – not because they have been told – but because they have lived it

Participant 2: That children come in a dazzling assortment of sizes, colors and shapes, big and little and all shades of brown and beige and pink, and some walk and some use wheelchairs but everyone gets around and that same is boring – and so it might be reasonable to assume that everyone in the world could be accepted for who they are.

All: The children of Jowonio know – not because they have been told – but because they have lived it

Participant 3: That there are people who talk with their mouths and people who talk with their hands and people who talk by pointing and people who tell us all we need to know with their bodies if we only listen well – and so it might be reasonable to assume that all the people of the world could learn to talk to and listen to each other.

All: The children of Jowonio know – not because they have been told – but because they have lived it

Participant 4: That we don't send people away because they're different or even because they're difficult, and that all people need support and that if people are hurting, we take the time to notice, and that words can build bridges and hugs can heal – and so

it might be reasonable to assume that all the people on the planet could reach out to each other and heal the wounds and make a world fit for us all.

Let us sit for a minute.

We use this reading to begin this section because it helps us access the emotional intelligence and embodied parts of our being. Often when we speak of inclusion or white supremacy, it can feel like an intellectual exercise because we make it so in order to protect us, particularly those of us who are white.   Being included or seen or heard, or acting against others being included, seen or heard, might be the most dominant motivator for human behavior out there. And most, if not all, transformative religious leaders have been effective because they have attended to this human need.

Inclusion, in the not-so-distant past, in UUA religious education circles and secular ones, as well, was generally about including children with special needs. Early work by religious educators, spurred by Sally Patton, enabled religious educators to more easily embrace anti-oppression/anti-racism work in our congregations. But still, it is difficult and sometimes lonely work to champion inclusion of marginalized identities, especially if we embody some of those identities ourselves. This work of inclusion sputters in fits and starts across our faith, often eliciting either direct pushback or others' seemingly innocent claims of "not knowing" that can be hurtful, and the road to actual systemic change is long.

The Multicultural Education and the Continuum of Beloved Community Transformation handouts are tools you can use in your liberatory ministry as you evaluate curricula.

Display **Slide 14 Building Beloved Community**. Break folks into small groups (of four) so they

can talk and hear through these questions for about 20 minutes, which one facilitator will post in the chat [Note that some of these conversations will cause additional emotional labor and harm to people with marginalized identities in the module. You may want to create breakout rooms according to identity]:

- What are your challenges for Building Beloved Community with children, youth, and adults in curriculum planning?
- How have you met these challenges? What has worked and not worked?
- Who are your allies in this effort?
- What resources have you used? What resources are available?

Returning from the small group, display slide 3.3 Journaling Prompt. Invite participants to spend 10 minutes reflecting on what they heard, what they read in the handouts and watched in the videos, and spend 10 minutes journaling to answer the question *What will you do moving forward to build beloved community in your religious education ministry and pedagogy (didache)?*

Wrapping up the 10 minutes, invite participants to consider ways to center this ministry in everything they do because liberation must be our primary focus. Also, remind them that there are two Modules that spend more time on this vital component of religious education: Beloved Conversations and Leading UU Cultural Change.

3.5 Process Check (5 minutes)

Materials

- None

Preparation

- Know how to use the **Whiteboard** feature in Zoom

<u>Learning Activity</u>

Provide a process check, which can be done in different ways. It is a simple tool that provides

an opportunity to hear from participants how things are going and allows facilitators to identify

any opportunities for making changes. For this process check-in, we will use the Zoom

Whiteboard and invite people to draw their feelings.

> *Friends*: *This has been a full session, and it's been the heart and hard part of the work. Pandemic, White Supremacy, Inclusion, Building Beloved Community – that's a lot.*
>
> *Using our Zoom Whiteboard, I invite you to draw something that expresses how you're leaving this space (consider saying vehicle, animal, object, super-hero or view instead of "something").*

Closing (5 minutes)

Remind participants to attend to the online Discussion Forum and complete their curriculum

rubric.

Spotify: *GLORY* by John Legend

SESSION 4: DIAKONIA (Serving)

Session-at-a-Glance

Opening	**5 mins**
4.1 What Does the Rubric Tell You?	**10 mins**
4.2 Working the Plan with your Congregation[3]	**30 mins**
4.3 Curriculum Planning Project Review	**10 mins**
Break	**10 mins**
4.4 Curriculum Planning	**50 mins**
Closing	**5 mins**
	Total Time: 2 hours

Session Materials

- Spotify or other music app on computer
- Session 4 Handouts
- Session 4 Slides

Preparation for Session

- Prepare Spotify music
- Familiarize yourself with the final project requirements (Handout 4.2)
- Prepare breakout rooms

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[3] Adapted from the Online Adult Faith Formation Module

Opening (5 minutes)

- Play Spotify Bruno Mars "Count on Me" as Participants log on.

- Invite someone to read a line from the covenant that feels especially meaningful today.

4.1. What Does Your Rubric Tell You? (10 mins)

Materials

- Completed, or almost completed Congregational Rubric

Preparation

None

Learning Activity

Explain that this is a general brainstorm, throw anything out there for the group to solve activity.

Invite participants to review their rubric and ask others in the group for a resource (or answer) to something empty or insufficient on their rubric? Is the rubric (and resources you know about) providing shape to a curriculum direction? How much of the plan are you responsible for and how much of the plan are you including that others are responsible for?

4.2 Working the Plan with Your Congregation (30 minutes)

Materials

- Handout 4.1 An RE Ministry for Adults

Preparation

- Create random breakout groups of 3 or 4 participants

Learning Activity

Read this quote by Diana Butler Bass:

Newcomers are learning about faith, growing into congregants, and putting faith into practice. And those who have been around for a while are learning how to teach, support, and "equip the saints." No one person can manage this huge [faith formation] task alone. Instead, there must be a reorientation that recognizes the congregation as "a learning community" of faith. All need to be mentors and learners to each other.

— *Diana Butler Bass in* **"Process, Not Program: Adult Faith Formation for Vital Congregations"** in "Learning Communities," p. 6.

Affirm that this is true for all religious education.

Review the module learning by saying something like,

In this module we have:

- *learned about ongoing curriculum process*

- *learned about explicit, implicit and null curriculums present in our congregation*

- *been reminded and called to the ever-present call of anti-racist, anti-oppressive and radically inclusive ministry*

- *re-examined our congregational mission and practices*

- *researched resources and models of religious education*

- *shared information about UU curriculum*

You may be overwhelmed or excited or both. Let's take just a minute or two to think about the following two questions to ourselves:

- *How do you think you can bring into the congregation the imaginative vision that is forming in your heart and mind?*

- *Which congregational, collegial or community partners might collaborate and help to facilitate this ministry?*

Ask a few people to respond to each of the following questions, with those who don't speak aloud offering their suggestions in the chat:

- *How much of your vision involves the congregational community participating as facilitators or teachers or ministry team members?*

- *How is all this affected by our coming-out-of-pandemic congregational life?*

Say something like:

You can do this work alone and you will be able to develop some engaging and transforming offerings, but it becomes a ministry when congregants participate in creating and carrying it out. You cannot create a learning community with one – you. Religious education ministry is vital when you are in "ministry" with congregants of all ages. As a professional or congregant charged with this work, you hold the responsibility and "know-how" to help congregants develop a learning community culture. You can facilitate opportunities for congregants to provide their own ministry to the community. Your work is largely about nourishing leadership development among congregations, supporting the implementers of the overall ministry.

To help congregants be facilitators, you and your partners must prepare them for success. This requires being intentional about recruitment, training, and support not as a means to serve but as a way to help congregants transform. In other words, it's good for them!

Introduce the acronym NATE, referring to Handout 4.1 an intentional faith leadership model, developed by the Rev. Linda Olson Peebles**:**

- **N is for Novice** A person who attends regularly and/or shows interest and ability and capacity for religious education ministry.

- **A is for Assistant** Make sure you or your Team "recruit this person" as an Assistant Event Facilitator or Co-Teacher.

- **T is for Teacher** After they co-facilitate or assist, invite them to consider being the primary teacher in some way that fills them up.

- **E is for Elder** After teaching experience, invite them to be part of the Ministry Planning team.

Break participants out into groups of 3 or 4, saying

> *You will have about 15 minutes to share and collaborate about your curriculum plan ideas. Each group should appoint a recorder who will share highlights when we return to the large group for the remaining 5 minutes of our time together.*

With five minutes remaining, invite participants back to the large group, asking them to share any best practices or intractable issues. One of the facilitators can capture highlights in the chat box.

4.3 Curriculum Plan Project Review (10 minutes)

Materials
- Handout 4.2 Description of the Final Curriculum Plan Project
- Slide 16 Curriculum Planning Teams

Preparation
- Create Slide 16 Curriculum Planning Teams

Learning Activity

The good news is that creating an action plan and/or working on some element of it tends to generate a lot of enthusiasm. The challenges are 1) to give each person time to present their plan and get feedback from their partner and 2) to have to time to develop a presentation for the last session.

Refer to **Handout 4.2** which details, again, the project they will be working on, and the presentation they will create. Display **Slide 16 Curriculum Planning Teams** so that everyone is reminded with whom they are working. Invite questions and answer them.

One important aspect of curriculum planning that this module has not addressed is developmental characteristics of learners at various ages. If you were doing this at "home" with your Curriculum Planning Team or RE Committee, you would add this characteristic to your rubric. A good resource for this is Tracey Hurd's _Nurturing Children and Youth: A Developmental Guidebook_.

Remind everyone that their presentation will only be about 8 minutes, must include the plan, and the wisdom gained from others.   All plans are to be submitted as a Google Doc so everyone has access to everything. Remind participants that projects should be posted in the shared folder at least two days before the last session.

Ask the question: _Does everyone feel they could provide a prospectus for the fall? And if not, what else is needed?_

BREAK   (10 minutes)

Spotify: _Lean on Me_ **by Bill Withers**

4.4 Planning Time for Project Teams (50 minutes)

Materials

- None

Preparation

- Make sure facilitators know how to enter breakout spaces
- Prepare breakout spaces ahead of time for Curriculum Planning Teams

Learning Activity

Once teams and projects have been decided, have each team convene in a Zoom breakout room to plan. The goal is to have an outline of their congregational curriculum plan and next steps before this section ends.

Tell participants that they will be responsible for working on their presentations on their own time if they don't finish here. If a Team feels they have completed the work for today, have a good sense of their presentation, and no longer need to stay in the Zoom session, invite them to leave the breakout and return to the main room with the leaders who will clarify any questions. Then send them on their way with possible suggestions.

Closing (5 minutes)

Share some closing words (if the group reconvenes after the planning time) and remind participants to post group projects in the shared folder at least TWO DAYS before the final session.

Suggested Closing Words from *Voices from the Margins* p 25:

"On the Brink"

By Leslie Takahashi

All that we have ever loved

and all that we have ever been

stands with us on the brink of all that we aspire to create:

a deeper peace,

a larger love,

a more embracing hope,

a greater generosity of spirit,

a deeper joy is this life we share.

Spotify: *Crowded Table* by the Highwomen or Peter Mayer's *Holy Now*

SESSION 5: KERGYMA (Proclamation)

Session-at-a-Glance

Opening	**10 mins**
5.1 Curriculum Plan Presentations 1 (in two breakout groups)	**40 mins**
BREAK	**10 mins**
5.2 Curriculum Plan Presentations 2 (in two breakout groups)	**40 mins**
5.3 Park Bench/Loose Ends	**10 mins**
Closing	**10 mins**
	Total Time: 2 hours

Session Materials

- Congregational Curriculum Planned Module Slides "Individual Slides for each Congregation's Action Plan" found in the Shared Folder

- Applause Video

- Timer

- UUA Facilitator Evaluation

- UUA Participant Evaluation

Preparation for Session

- Learn how to use [Spotlight](#) in Zoom to highlight Presenter.

- Confirm that participants have Screen Share permissions on the Renaissance Zoom Account to allow participants to manage their presentations completely (the account should already have this option chosen).

- If your class is large enough that you'll need to have simultaneously-shared presentations, prepare a second Zoom room on a different account so that both groups can be recorded.

- Identify the two Presentation Groups, if needed.

- Prepare the Plan Slides to receive Congregational Curriculum Plans by writing the names of each congregation on a slide. Put them in presentation group order if possible or alphabetical if not.

- Prepare to share your screen at end with [the Applause video.](#)

Opening (10 minutes)

- **Spotify: Speak Now by Leslie Odom**

- On this last day the group is together, invite folks to share one piece of the covenant that has proven important to you in the group's learning together and why.

5.1 Curriculum Plan Presentations 1   **40 mins**

Materials

- Handout 5.1, Guidelines for Giving Feedback

Preparation

- Create a second Zoom link to be able to record both groups' presentations.

- Ensure that each participant has the skills to share their plan online.

Learning Activity

Remind the group that everyone's plans are in the Google Slides. If they want to save them, they should make a copy to share to their own Google Drive. Share that the UUA LMS (including discussion forum posts) will be available for at least a week following the conclusion of the module but will eventually be cleared out for the next group. Participants should download any forum discussions and comments they have made now so they don't lose their thoughts.

Say something like,

> *We will move into two presentation groups to allow time for the presentation and for each presenter to answer questions from group participants. The Facilitator of each group will post the presentation order once we are in our groups. Each presenter will handle their own Zoom presentation and hand it off to the next person on the list. Time*

will be kept by the Facilitator. Half of each group will present before the break and the other half after.

Each person has five minutes to present and two minutes to share what material difference/help they received from their partner and what planned addition is especially important to them.

*Additionally, we hope each participant will offer "aspirational" feedback or ask one question of a presenter for the remaining time – see **Handout 5.1 Guidelines for Feedback**. We encourage all participants to think of questions or feedback, even though we will only have time for one or two questions or comments. Additional comments or questions can go in the chat for the presenter to reflect on later. We (the facilitators) may also point out good use of the material and pose questions.*

Explain that we will use a timer that will chime at the end of 8 -10 minutes so the next presenter can begin.

BREAK (10 minutes)

Spotify: *Everybody's Everything* by Santana

5.2 Congregation Curriculum Plan Presentations 2   40 mins

- Same as 5.1

5.3 Loose Ends/Park Bench (10 mins)

Materials

- **Slide 17 Park Bench/Bike Rack/Parking Lot/Loose Ends**

Preparation

None

Learning Activity

Use this time to review any questions or topics remaining in the Park Bench and ensure that all

questions and any loose ends have been attended to.

OPTIONAL: If there is time left, invite participants to think of one word to describe their

experience in this module and add it to the **Word Art link** you post in the chat.

Closing (10 minutes)

Something to take home (Optional if time)

Invite everyone to state something they will take home with them from this module. Leaders

should participate, too.

Closing words

The Reverend Susan M. Smith has written, "[T]here is no such thing as a
'children's' story in a community of faith. The child, the youth, the newcomer, the
elder all need a constant diet of shared imagery. Teach them forgiveness by
teaching them "Grudgeville." Teach them abundance by teaching them "Stone
Soup." Teach them the nobility of the human spirit by teaching about a little girl

hiding in an attic who could say, 'In spite of everything, I still believe that people are really good at heart.' Tell them the story of all ages. Tell them again and again."

Thank everyone and ask them to post reflections on the group projects in the Session 5 Discussion Forum.

Remind participants that in order to receive credit for completing the module, the module evaluation must be submitted within one week:

http://www.uua.org/careers/re/renaissance/277437.shtml

Play the video David Byrne with the Brooklyn Youth Chorus "One Fine Day"