

**A CHORUS OF FAITHS:
UNITARIAN UNIVERSALISTS AS INTERFAITH LEADERS**

A Tapestry of Faith Program for Youth

High School Youth



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THE PROGRAM

Only the smallest part of humanity wishes and acts upon the destruction of others. The pluralists are far larger. Those of us who believe in a world where we live together, we're far larger. The problem is we haven't made our case compelling across the world yet.
— Eboo Patel, founder, Interfaith Youth Core

In eight, sequential 90-minute workshops, A Chorus of Faiths guides high school-age youth to plan and lead an interfaith service event in their local community. The program engages youth to explore religious pluralism, learn why it matters to Unitarian Universalists, and develop the understandings and skills to do interfaith work.

As inheritors of a tradition with a longstanding commitment to religious tolerance and pluralism, Unitarian Universalist youth are well poised to become interfaith leaders. Our forebears were present at the World's Parliament for Religions in 1893 and marched in the religiously diverse trenches of the Civil Rights Movement. Today, Unitarian Universalists join in many interfaith service and justice partnerships. Youth deepen their Unitarian Universalist identity and faith as they discover our rich history of interfaith effort and learn practical leadership and organizing skills such as dialogue facilitation, storytelling to build understanding, and planning a service action with diverse community partners.

GOALS

This program will:

- Guide participants to coordinate an interfaith service event
- Help youth understand religious pluralism—what it is and why it matters to Unitarian Universalists
- Prepare participants to integrate interfaith service with a Unitarian Universalist identity
- Inspire and support youth to make interfaith work a part of their lived faith now and in the future.

LEADERS

These qualities are desirable for leaders of A Chorus of Faiths:

- A commitment to comply with your congregation's safety policies

- Experience working in interfaith situations
- A track record of respecting religious pluralism
- Acquaintance with people in the congregation and wider community who are involved in interfaith work
- Readiness to be open and authentic with youth while keeping healthy boundaries
- A level of personal faith development that has worked beyond negative past experiences (i.e. "baggage") with other faith traditions
- The desire and skills to step back for youth to develop and practice their own leadership skills, and to step in when needed
- Willingness and ability to spend time outside of the workshops for planning and other activities.

This program is designed for co-leadership. In addition to sharing the work of leading, co-leadership sets an example of collaboration, offers participants more than one role model and more than one adult with whom they can develop trust, and makes less likely a leader's sense of isolation. Co-leaders can regularly evaluate the program and offer creative course corrections. Co-leadership often leads to a deep connection and appreciation between the leaders.

Being a leader is different than being a friend or a workshop participant. A leader need not be perfect nor have all the answers, yet a leader is responsible for keeping everyone emotionally and physically safe and providing a space where all participants can fully experience the activities of each workshop.

Sharing Leadership with Youth

A major goal of the program is to empower Unitarian Universalist youth as interfaith leaders, so having youth practice leadership here is desirable. Leadership opportunities build ownership of and investment in the program, and nurture participants' confidence in developing leadership abilities and taking initiatives.

Youth can practice leadership by:

- **Providing program input.** As a group, youth can help shape the program. Soliciting youth input about activity choices is respectful and appropriate when leaders are ready to act on participants' ideas. Like adult leaders, youth provide the best input with sufficient time and resources to prepare. For example, if youth are planning a chapel service, they may need a hymnbook or other sources for meditative

words. If you invite youth to choose a workshop activity, give them enough information to make a good choice.

- **Co-leading a workshop activity.** With advance planning, youth can co-lead workshop activities. This challenge is often very appropriate for older adolescents, yet adolescents are seldom in communities that welcome their leadership; our congregations can be an exception. Solicit youth interest in potential leadership roles and follow up. It is the adult leader's responsibility to support youths' leadership success. Be ready to show flexibility about style of leadership; youth, like adults, will have their own style. Encourage all interested youth to co-lead; participating in leadership builds individual and collective identities, and hesitant youth may be more willing after observing peers' success. Support youth by modeling attentiveness and cooperation during youth leadership and managing the aspects of the program the youth are not leading.
- **Assisting in small parts of the program.** Youth of all ages can easily do tasks that require little preparation, such as lighting the chalice, greeting participants at the start of the workshop, or acting as scribe during group generation of ideas.
- **Planning a retreat.** Youth can practice planning, cooperation, and leadership skills by using the program's pool of alternate activities to create an all-day or overnight retreat, perhaps including worship.
- **Participating in overall program leadership.** Consider inviting experienced, senior high youth to join the leadership team. Youth who have previously led workshops or who participated in this program when younger could co-lead the entire program with an adult. Some youth might effectively co-lead whole workshops. Make sure youth leaders have time to prepare: Adult and youth co-leaders should read the workshop in advance, then together choose activities and determine each co-leader's responsibilities. The adult must both mentor youth co-leaders and support the program participants. You may wish to have a discussion with youth who are leading at this level about peer ethics, modeled on the [Code of Ethics for Peer Leaders in Young Adult and Campus Ministry](http://www.uua.org/religiouseducation/youngadults/leadershipethics/index.shtml) (at www.uua.org/religiouseducation/youngadults/leadershipethics/index.shtml).

PARTICIPANTS

A Chorus of Faiths works best if the group includes a critical mass of older youth (16 to 18 years old), as the program requires time commitments outside the workshops. Obtain the support of your congregational leadership and the youths' families. Work with the religious educator when planning outside activities to ensure your compliance with congregational safety policies.

This program would best follow [Coming of Age](http://www.uuabookstore.org/productdetails.cfm?PC=946) (at www.uuabookstore.org/productdetails.cfm?PC=946) and/or [A Place of Wholeness](http://www.uua.org/tapestryoffaith) (at www.uua.org/tapestryoffaith) faith development programs.

Developmental Norms, Ages 14 to 18

You may find it useful to think about developmental norms for this age group. Not all youth arrive at each developmental stage at the same time, but knowing what to expect overall from 14- to 18-year-olds can be quite helpful, especially for first-time leaders.

In her book, [Nurturing Children and Youth: A Developmental Guidebook](http://www.uuabookstore.org/?cPath=19) (at www.uuabookstore.org/?cPath=19) (Boston: Unitarian Universalist Association, 2005), Tracey L. Hurd discusses developmental characteristics of older youth:

- practice increased cognitive skills
- express growing interest in abstract values and moral principles
- engage in moral relativism
- become less egocentric and more interested in the larger society
- struggle with gender and sexual identities
- continue to develop ethnic or racial identity
- need to belong and have a sense of self worth
- demonstrate empathy
- conceptualize religion as an outside authority that can be questioned
- question faith, sometimes leading to deeper ownership of personal faith or disillusionment
- deepen or attenuate religious or spiritual identity
- explore sexuality
- navigate greater risks relating to alcohol, drug use, and unsafe sexual activity
- sustain the personal fable that "it couldn't happen to me"

- consider friendships and peers important, with some shifting of alliances.

INTEGRATING ALL PARTICIPANTS

Unitarian Universalism is an inclusive religion and A Chorus of Faiths an inclusive program. No one should be excluded from the program or its activities by real or perceived physical or other limitations.

The program provides suggestions for adapting some activities under the heading Including All Participants. By changing approaches as suggested or substituting alternate activities, you can help make every workshop inclusive of youth with a range of physical and cognitive abilities, learning styles, food allergies, and other sensitivities or limitations.

Be aware of activities that might pose difficulties for youth who are differently-abled. All spaces, indoor and outdoor, need to be accessible to anyone who might be in the group. Check the width of doorways and aisles, the height of tables, and the terrain of outdoor landscapes. When meeting in small groups, ensure the accessibility of all meeting spaces.

Most workshops invite participants to read aloud. Allow participants the opportunity to pass on any roles that require reading. Be prepared to support young people who wish to read but need assistance. Be alert to group dynamics; be ready to do what is needed so it is safe for participants who need assistance to ask for and receive it.

Find out about participants' medical conditions and allergies, particularly to food. Make sure all the youth can eat the food you plan to provide. Workshop 1 has an activity that uses Cracker Jack(R), which contains peanuts. Workshop 2 includes a game with a snack and an alternate activity with oranges.

The program mixes active and quiet, expressive and listening, and whole group and individual activities. It offers alternate activities to substitute for core activities if they better suit the group or if you have extra time. Let your knowledge of different participants' learning styles guide your selection of activities.

In the [Teacher Development section of the UUA website](http://www.uua.org/religiouseducation/teachers/15407.shtml) (at www.uua.org/religiouseducation/teachers/15407.shtml), find descriptions of a helpful resource book, Sally Patton's [Welcoming Children with Special Needs](http://www.uuabookstore.org/productdetails.cfm?PC=756) (at www.uuabookstore.org/productdetails.cfm?PC=756). Another helpful resource is Howard Gardner's [theory of multiple intelligences](http://www.thomasarmstrong.com/multiple_intelligences.php). (at www.thomasarmstrong.com/multiple_intelligences.php)

The congregation's religious educator is another resource for adaptations to make workshops as accessible as possible.

FAMILIES

Our families are often where we first learn about our religious identities and values, and where we first find examples of how to interact with those who are different from us. In recognition of the important role of families, this program encourages active family involvement.

Each workshop has a Taking It Home section, addressed to participants, with resources, activity ideas, and further research suggestions for the youth, their family members, and their friends. Consider emailing Taking It Home to participants' parents/caregivers after each workshop.

Many program activities can involve congregation and community members—for example, a panel, the interfaith service event, and most Faith in Action activities. When these opportunities occur, extend a special invitation to parents/caregivers.

PROGRAM STRUCTURE

The central feature of A Chorus of Faiths is an interfaith service project that participants coordinate, primarily outside the regular workshop time. Each workshop includes an activity to move the group forward in planning their interfaith service event.

Each workshop has the same basic structure and is organized around a set of understandings and/or skills that will help the youth develop interfaith leadership. The activities prepare participants to articulate their Unitarian Universalist faith among people of other faiths using the power of stories, our UU heritage of interfaith work, and examination of our assumptions and biases.

The following core activities are necessary for the sequence and coherence of the program:

- Workshop 1: All core activities
- Workshop 2: Activity 2, Ethic of Reciprocity; Activity 3, Community Asset Mapping; Activity 4, Planning the Service Event, Part 2
- Workshop 3: Activity 1, Planning the Interfaith Service Event, Part 3
- Workshop 4: Activity 4, The Power of Promises
- Workshop 5: Activity 2, Unpacking Our Baggage; Activity 3, Storytelling — My Interfaith Story
- Workshop 6: Activity 1, Facilitating Interfaith Dialogue or Alternate Activity 1, Practicing

Dialogue on Interfaith Service; Activity 3, Creating a Press Release; Activity 4, Creating Flyers

- Workshop 7: Activity 2, Communal Narratives; Activity 3, Changing the Conversation; Activity 4, Story Review
- Workshop 8: Activity 1, Interfaith Service Event Debriefing

As you schedule the workshops, decide whether the group needs extra meetings, retreats, or overnights to incorporate interfaith service event planning, alternate activities, and/or Faith in Action projects.

Each workshop provides these sections:

Quote

A quote introduces each workshop. Discussing the quote with your co-leader can help you feel grounded in the ideas and activities you will present. The quotes are also included in Taking It Home.

Introduction

The Introduction gives an overview of the workshop's concepts and describes its thematic connection to other workshops. The Introduction will alert you to special considerations for planning and leading the workshop and its activities.

Goals

Goals provide general outcomes for the workshop. They connect the workshop's content and methodologies with the four strands of the Tapestry of Faith religious education programs: faith development, Unitarian Universalist identity, spiritual development, and ethical development. As you plan a workshop, consider the group, the time and space available, and your own strengths and interests as a leader to determine the most important and achievable workshop goals and the activities that will best serve those goals.

Learning Objectives

Learning Objectives identify specific participant outcomes for the workshop—what a participant will learn, become, or be able to do as a result of the workshop. They are the building blocks to achieve the larger goal of interfaith leadership.

Workshop-at-a-Glance

This table lists core workshop activities in their recommended order with estimated times to conduct a 90-minute workshop. It is a guide for your own planning. The table also includes Faith in Action and alternate activities.

Many variables affect the time required for an activity. Large-group discussion takes more time than small-group discussion. Small teams can do some activities more rapidly than large teams, but they may then require more time to share with others what they have done. Youth enthusiasm may lead you to continue an activity longer than planned; youth disinterest may lead you to move on more quickly than you had expected. Remember to plan time for moving participants from one space to another and to clean up.

Spiritual Preparation

Each workshop offers a spiritual reflection to help you prepare to lead. Taking time in the days before the workshop to reflect on its content, and in the moments before the workshop to center yourself, will support and free you in your work with youth. With your co-leader, take advantage of these exercises to grow spiritually as a leader of youth.

Workshop Plan

The Workshop Plan presents every workshop element in detail and in the sequence shown by the Workshop-at-a-Glance table. It also includes Faith in Action, Leader Reflection and Planning, Taking It Home, Alternate Activities, and Resources. If you are reading the program online, you can move as you wish among a workshop's elements: Opening, Closing, Faith in Action, Activity 4, Resources, etc. Each element occupies its own web page. You can click on "Print This Page" at any time. However, if you click on "Download Entire Program" or "Download Workshop" you will have a user-friendly document on your computer to customize as you wish using your own word processing program. Once you decide which activities you will use, format and print only the materials needed.

A description and discussion of various Workshop Plan elements follows:

Opening: Openings reinforce the themes of the workshop and include:

- Distribution of name tags
- Lighting of the chalice
- A reading, hymn or other worshipful element.

Activities: Three to six core activities are suggested for each workshop. Each activity may include a materials list, preparation steps, a full description, and/or ideas for adaptations to meet participants' needs.

The sequence of activities has been carefully thought out to develop a set of interfaith leadership skills. Each workshop mixes quiet and active activities and engages a variety of learning styles and skill sets. Keep this

balance in mind as you adjust a workshop to meet a group's needs.

Faith in Action: While not calculated in the 90-minute core session, Faith in Action activities are important opportunities for faith development. Some can be completed in one meeting, while others are long-term. Many require the involvement of congregants or community members outside the group.

You can substitute Faith in Action activities for core activities or use them outside the program, perhaps as the basis of youth group projects.

Closing: Closings provide a ritual, usually including a reading, a hymn, a reflection, extinguishing the chalice, and distributing Taking It Home.

Leader Reflection and Planning: It is helpful and personally enriching to spend a few minutes at the end of a workshop reviewing the experience and planning what to do next.

Taking It Home: This section summarizes the workshop's themes and activities and suggests extensions—for example, books to read, projects to create, movies to watch, quizzes to take, or websites to explore.

Alternate Activities: You can use alternate activities in place of, or in addition to, core activities. You can also use them outside the program for family retreats, multigenerational dinners, or other events involving youth.

The format for alternate activities is the same as the format for core activities.

Resources: Resources contains the stories, handouts, and any other resources you will need to lead the workshop.

Under the heading Story, find the full text of the central story and any additional stories.

Under the heading Handouts, find any material you need to copy for all participants to use in the workshop.

Under Leader Resources, find all other components you need to lead the workshop activities. These may include a recipe; a puzzle for you to print out and cut into pieces; or an illustration to show the group, which you may print as a hard copy or display on a computer as a PowerPoint slide.

Under the heading Find Out More, find book and video titles, websites, and other selected resources to further explore workshop topics.

MATERIALS

- Name tags and markers

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle

LEADER GUIDELINES

You need not have experience in interfaith cooperation or expertise about diverse faiths to lead this program. You simply must be open to doing research and saying "I do not know;" willing to admit and explore your own "baggage" regarding religions; and excited about the possibility of working with youth to equip them to live in today's diverse world. If you want to brush up on religious literacy or stories of interfaith work before you begin, check out [Beliefnet](http://www.beliefnet.com/) (at www.beliefnet.com/), the Ontario Consultants on [Religious Tolerance](http://www.religioustolerance.org/) (at www.religioustolerance.org/), and the Interfaith Youth Core [Bridge-Builders](http://bridge-builders.ning.com/) (at bridge-builders.ning.com/) program for helpful resources.

An essential part of this program is youths' experience of leading and participating in interfaith service. You will need the time and capacity to commit to organizing an interfaith service event in addition to preparing for and leading eight sequential workshops. Finally, you must be willing to reach out to help the youth find and forge interfaith partnerships outside your congregation.

BEFORE YOU START

Read through the entire program. Become comfortable with the program's eight-workshop sequence, the flow of each workshop, and the stories and other resources you will use in the workshops. Understand what is required for the interfaith service event.

Advance Work: Materials, Technology, Guests

Look ahead for materials you will need to obtain and invitations you will need to make in advance of workshops. For Workshop 1, you will need a collection of news articles that addresses religion in modern life, and you may choose to provide Juicy Fruit(R) gum, Cracker Jack(R) snacks, and/or oranges. Some workshops invite you to share online resources with the group; find out whether you will have a computer with Internet access and a monitor large enough for the entire group to see together.

Schedule and Promote the Program

Schedule the program. Consider: Over what time span will you hold the eight workshops? How will the workshops interact with other youth programming at your congregation? When might you hold the service event? How will your workshop schedule accommodate service event planning, pre-event meetings between

youth and event partners, Faith in Action activities, and alternate activities you would like to include? Share as much schedule information as you can when you promote the program to youth and their families.

The Service Event

Familiarize yourself with interfaith service work by previewing the resources provided with this program, especially those related to the model of interfaith service promoted by the [Interfaith Youth Core](http://www.ifyc.org) (at www.ifyc.org) Visit the websites of local and national interfaith organizations. One of the best actions you can take is to join the Interfaith Youth Core's [Bridge-builders Network](http://bridge-builders.ning.com/) (at bridge-builders.ning.com/). You will gain access to background information about many aspects of religious pluralism and tools to help you guide the group's interfaith service event planning.

Identify people in your congregation and individuals and organizations in the wider community involved in interfaith work. You will need these resources as you plan Faith in Action activities, a speakers' panel in Workshop 3, and the interfaith service event itself.

Interfaith Service Event Step-by-Step Outline

The interfaith service event engages youth in common action for the common good—an essential component of religious pluralism. Planning and experiencing a service event with people of other faiths will help participants build interfaith leadership skills and experience the transformation that can come from acting on shared values with others.

The step-by-step process provided here assumes your program has enough co-leaders and participants with time to plan, in a community where you can find interfaith partners and a suitable service action to undertake together. However, you can plan a service event as a small group and/or with a small time commitment. For example, identify a service event another faith group is already planning and ask to partner with them. Call youth leaders in other faith communities and find out whether the Unitarian Universalist youth group might be welcome helpers or attendees. Or, contact a local service planner such as the [Hands On Network](http://www.handsonnetwork.org/) (at www.handsonnetwork.org/), a [YMCA](http://www.ymca.net/) (at www.ymca.net/), or a national fundraising walk with a local event. See if you can bring a religiously diverse group of volunteers to a service event they have already planned. Perhaps you can arrange for the Unitarian Universalist youth to facilitate interfaith dialogue afterward.

Step 1. Before the first workshop, co-leaders should meet. Include any other adults who will help implement

the program, such as the religious educator, minister, or social justice committee members. Answer together:

- How much time can we commit to helping to plan this service event?
- What additional days/times, outside of workshops, are best for meeting?
- What skills are we currently missing and who can we invite to bring these skills?

Find out your congregation's safety guidelines (including whether drivers for offsite events will be covered by the congregation's insurance). Obtain permission forms, family contact information, and other material from the religious educator or religious education committee.

Sketch out a timeline for the service event. Perhaps you already know when you would like to hold the interfaith service event. More likely, much will be decided later, after research and input of youth in the workshop and identifying partners are decided. For now, get a sense of the "big picture." Do you have three months to prepare for the service event, an entire church year, or some amount of time in between? Remember to take holidays of various faith communities into account; check the [Religious Tolerance](http://www.religioustolerance.org/) (at www.religioustolerance.org/) website for guidance.

Prepare a list of possible service events. Include events already scheduled for your congregation or community (such as preparing/serving food at shelters or AIDS walks) and new, original ideas the youth might find interesting. This list is just a catalyst. You and participants will create a longer list together.

Step 2. Before the workshops begin, meet with youth, their parents/caregivers, and, if possible, the religious educator. Invite the families' support of the interfaith service event; make sure they understand the time involved, especially the likelihood of meetings beyond the workshops, possibly at sites away from the congregation. Explain the goals of the program and the purpose of engaging youth to plan and lead the service event. Seek the help you need, such as drivers. Provide permission forms. Present the preliminary calendar and timeline and discuss potential obstacles.

Step 3. With the youth, in Workshop 1, reflect on these questions and record the answers:

- How much time do you have and when will you be free?
- What service projects have you previously participated in?

- What contact information do you need? How will the group (including parents/caregivers) communicate outside of meeting times?

Step 4. With the youth, in Workshop 2, process these questions:

- Who could you partner with? (This question follows Activity 3, Community Asset Mapping. Assign youth and co-leaders to work together to make contacts. Expect this to take at least a week.)
- What service options are there in your community? (This question will generate a list of possible events to propose to partners.)

Step 5. This and all future steps can differ among programs. One variable is whether the youth are planning on their own or with their interfaith partners. Workshop 3, Activity 1, guides planning solely among the Unitarian Universalist youth. After Workshop 3, the activities to plan the event are alternate activities.

Here are guidelines to keep in mind when meeting with partners:

- If, by chance, your partners are able to meet during workshop time, continue planning using the alternate activities. Religious strictures such as not working on the Sabbath (Saturday or Sunday) and dietary restrictions may affect your meeting plans.
- After a group has agreed to partner with you, fill them in on conversations your group has already had, such as brainstorming possible projects and discussing a time line. A partner group might want to do the same before you meet together.
- Ideally, all youth will meet together to plan. However, because of scheduling conflicts, you may need to gather just a few leaders from each partner group. Encourage these leaders to assume responsibilities for various tasks, which they can then delegate among other youth and adults.
- When the partners meet, spend time getting to know one another. Post the calendar and timelines you have created. Set future meetings and a date for the event. Pick an event. It is okay to start small.
- List everything that needs to happen before the event: advertising, food and transportation, contacting and confirming with the service site, gathering materials, fundraising. Have youth or adults leaders volunteer their groups for each

task. Remember that the youth will need support in carrying out their tasks.

Step 6. Confirm logistics. Make sure everyone involved—for example, people at the service site, transportation provider, chaperones—gets a call confirming the current plan and date. Do this three weeks before the event, and again three days before the event. If there are discrepancies, fix the plan!

Optional: Between Workshops 3 and 6, build momentum through advertising. Try to obtain local news coverage for any pre-events such as lunch dialogues. For help and ideas, consult the [Days of Interfaith Youth Service Quick Start Guide](#) (at ifyc.org/files/conference_files/resources/DIYQuickstartGuide_web.pdf) or Bridge Builders resources via the [Interfaith Youth Core website](#) (at www.ifyc.org/).

Step 7. Prepare for reflection; see Workshop 6, Activity 1. You have set aside time for reflection during the interfaith service event. The youth will need to be equipped to facilitate or participate in that reflection. Have an intentional conversation about the challenges of interfaith dialogue, and train any named facilitators in dialogue facilitation.

Step 8. Run the event.

Step 9. Celebrate! When the project is completed, affirm young people's service work and celebrate their contributions to building a better world. After the service project, make sure to report the tangible result of their service to the group.

Step 10. Debrief. Find guidance in Workshop 8, Activity 1. Make note of adjustments for next time. Send thank you notes or emails to everyone involved.

Because you are working with different faiths, and a potentially large group of youth, there are additional issues you will need to address throughout the event planning:

- Relevance. Is the service site clearly addressing a need in your community?
- Space. Is the service site set up in a way that encourages group interaction and conversation?
- Food. Are participants serving or packing food? If so, take into account religious restrictions and make sure all religious groups are comfortable with the activity.
- Group size. How many participants can the service site hold? There are benefits and drawbacks to having participants serve all together versus forming smaller groups.

- Transportation. Is the service site a reasonable distance from the group meeting place? Be sure to factor transportation time into the schedule.
- Insurance. Are participants covered by insurance at the service site?

PRINCIPLES AND SOURCES

There are seven principles which Unitarian Universalist congregations affirm and promote:

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

Unitarian Universalism (UU) draws from many sources:

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
- Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
- Wisdom from the world's religions which inspires us in our ethical and spiritual life;
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.
- Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.

RESOURCES

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FACILITATOR FEEDBACK FORM

We welcome your critique of this program, as well as your suggestions. Thank you for your feedback! Your input improves programs for all of our congregations. Please forward your feedback to:

Faith Development Office
Ministries and Faith Development
Unitarian Universalist Association
24 Farnsworth Street
Boston, MA 02210-1409
religiouseducation@uua.org

Name of Program or Curriculum:

Congregation:

Number of Participants:

Age range:

Did you work with (a) co-facilitator(s)?

Your name:

Overall, what was your experience with this program?

What specifically did you find most helpful or useful about this program?

In what ways could this program be changed or improved (please be specific)?

Did you enrich the program with any resources that you would recommend to others?

What impact, if any, do you think this program will have on your life going forward?

What impact, if any, do you think this program will have on your congregation going forward?

PARTICIPANT FEEDBACK FORM

We welcome your critique of this program, as well as your suggestions. Thank you for your feedback! Your input improves programs for all of our congregations. Please forward your feedback to:

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Boston, MA 02210-1409
religiouseducation@uua.org

Name of Program or Curriculum:

Congregation or group:

Your name:

Overall, what was your experience with this program?

What specifically did you find most helpful or useful about this program?

In what ways could this program be changed or improved (please be specific)?

What impact, if any, do you think this program will have on your life going forward?

What impact, if any, do you think this program will have on your congregation going forward?

WORKSHOP 1: BEYOND DIVERSITY

WORKSHOP OVERVIEW

INTRODUCTION

If we agree in love, there is no disagreement that can do us any injury, but if we do not, no other agreement can do us any good. Let us endeavor to keep the unity of the spirit in the bonds of peace. — Hosea Ballou (1771-1852), Universalist minister

This workshop begins to tell the story of "religious pluralism" and considers ways that people of different religions do and can act together in the world. While the dominant stories about religion in the world showcase conflict and disagreement, this workshop offers religious pluralism as an alternate narrative focused on interfaith cooperation, which is also the goal of this program. The story prompts consideration of the history of interfaith work in the Unitarian Universalist tradition and a foundational storytelling activity allows participants to understand the power of stories in building interfaith cooperation. Alternate Activity 1 presents the same information as Activity 2, but with video. If the meeting space has the capability to show the videos, consider replacing Activity 2 with Alternate Activity 1. Activity 4 includes the optional use of food; be sure you know of any allergies or restrictions participants may have.

GOALS

This workshop will:

- Introduce the broad concept that there is a "story of religion in the world" that has many, competing versions, including the destructive "Clash of Civilizations" version and the helpful "religious pluralism" version
- Point out the ubiquity of narratives and stories in our everyday lives
- Offer concrete examples of interfaith cooperation and the Unitarian Universalist historic commitment to interfaith cooperation.

LEARNING OBJECTIVES

Participants will:

- Understand the concept of religious pluralism
- Identify three components of a religiously pluralistic community: respect for religious identity, mutually inspiring relationships, and common action for the common good

- Explore their own ideas about the role of religion in the world and discover why it might be important for people of different faiths to work together
- Understand an implicit Unitarian Universalist theology of pluralism
- Become aware of the cultural lens of liberal progressivism that they may bring to interfaith work.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	8
Activity 1: Covenants	10
Activity 2: Stories of Religion	20
Activity 3: Religious Pluralism	15
Activity 4: Story — A Chorus of Faith	15
Activity 5: Stories in Our Lives	10
Activity 6: Introduction to Planning the Interfaith Service Event	10
Faith in Action: Our Living Tradition	30
Closing	2
Alternate Activity 1: Video Stories of Religion	20
Alternate Activity 2: Slogans and Symbols	40

SPIRITUAL PREPARATION

The Buddha said, "There are two mistakes one can make along the road to truth... not going all the way, and not starting." Congratulations on starting!

With one hurdle crossed on the path to truth, there is still the need to go "all the way." How does that phrase make you feel? Excited? Anxious to start? Worried about committing time and talent? All of these feelings are natural at the start of a new adventure. Allow yourself to fully experience all your emotions, even conflicting ones. These feelings can be helpful: They will give you the energy to lead workshops and urge you to

check (and double-check) your work. Yet, they have a time and a place. Decide which feelings will be useful to you during the workshop when working with youth. Bring those feelings along and lay the others aside, for now.

If you have a regular spiritual practice, use it before convening the group. If you do not have a spiritual practice, make time to relax, take deep breaths, and center yourself at the start of a path to discovering new truths about our multi-religious world.

WORKSHOP PLAN

OPENING (8 MINUTES)

Materials for Activity

- Name tags and markers
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle

Preparation for Activity

- Set out name tags and markers.
- Set up the worship table with the chalice and any decorative items you choose.

Description of Activity

Gather the group in a circle. Introduce yourself and invite participants to introduce themselves.

Ask a participant to light the chalice. Pass the hymnbook around the circle, inviting volunteers to each read a paragraph from "Strange and Foolish Walls," Reading 662 in *Singing the Living Tradition*. Remind participants that they may pass if they do not wish to read.

Say in your own words:

Welcome to A Chorus of Faiths. During our time together, we will build some of the skills we need to become interfaith leaders in the world. We will discuss the theological foundations that support us in doing interfaith work as Unitarian Universalists. We will hear about others who have done this work before us, and we will experience it for ourselves through a service project we will create together.

Invite participants to make and wear name tags.

ACTIVITY 1: COVENANTS (10 MINUTES)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- For your own use, list the elements of covenant you plan to suggest to the group. You might include:
 - Start and end on time
 - Respect the space
 - Assume the good will of others

- Practice respectful dialogue
 - Honor diversity of identity, opinion, and style
 - If you desire confidentiality, ask for it
 - Step up, step back (share the floor, make space for quieter voices)
 - Be curious with both heart and mind, and open to the experiences of others
 - Oops / Ouch (apologize if you make a mistake, speak up if someone else's behavior breaks the covenant)
 - All electronic devices off
 - Nurture your spirit and practice self care. Set your own boundaries around sharing. Feel free to pass.
- Post a sheet of newsprint for a peer-to-peer covenant. Write the title, "How We Participants Agree to Be with Each Other."
 - Post another sheet of newsprint for a leader-to-participant covenant. Write the title, "How We Leaders and Participants Agree to Be with Each Other."

Description of Activity

Participants create covenants together.

Explain that behavioral covenants are a foundational aspect of liberal congregations and the practice of establishing a covenant is an essential act of leadership.

Invite participants to suggest guidelines for how they will behave with each other during the program. Write all suggestions on newsprint. Offer items from the list you have prepared, if youth do not suggest them.

Ask participants if they have concerns about agreeing to any items listed. Discuss those items and decide as a group whether to keep, reword, or eliminate them.

Mention that one objective of this program is to empower participating youth so they can develop as leaders. Invite participants to suggest guidelines about what they need from you, as leaders, in order to learn to be leaders themselves. Write their suggestions on the second sheet of newsprint. If you feel it is necessary and you have time, you might offer to leave the room for a few minutes if the participants are worried about hurting your feelings while they come up with a list on their own. Discuss any concerns you might have so you can come to a list of items to which everyone agrees.

Read the covenants aloud and ask for verbal assent from each participant; give your verbal assent to the leader-to-participant covenant. Or, invite everyone to sign the covenants—first, if needed, rewrite both covenants on new sheets of newsprint.

Post the covenants. Tell youth that the covenants are living documents which the group can revise, as needed, in future workshops.

ACTIVITY 2: STORIES OF RELIGION (20 MINUTES)

Materials for Activity

- An assortment of newspaper articles addressing religion in modern life
- Art materials including color pencils, markers, crayons, and old magazines to cut up, scissors, and tape or glue
- Plain paper, one sheet per team

Preparation for Activity

- Read Alternate Activity 1, Video Stories of Religion, which covers the same material as this activity. If you have the equipment to stream and share video clips from the Internet and if a media-based activity better suits this group of participants, you may wish to substitute the alternate activity for this one. Both are meant to precede Activity 3, Religious Pluralism.
- Decide how to create pairs or teams.
- Cut or print out diverse news stories in which religion plays a role. You will need a different news article for each team. Find these in local and national newspapers during the weeks before this workshop or visit online sources. [The Religion News Service](http://www.religionnews.com) (at www.religionnews.com) has a varied selection: "[A Bloody Crime in New Jersey...](http://query.nytimes.com/gst/fullpage.html?res=990CE3DC1138F932A15752C0A9639C8B63&sec=&spon=&pagewanted=all)" (at query.nytimes.com/gst/fullpage.html?res=990CE3DC1138F932A15752C0A9639C8B63&sec=&spon=&pagewanted=all), a New York Times article from 2005, is a good example.

Description of Activity

Participants identify prominent stories about religion in the world and articulate how those stories influence public perceptions and world events.

Form pairs or groups of three. Give each group an article. Ask groups to have volunteer(s) read the article aloud and then discuss:

- What story about religion and inter-religious interaction do you see in this article?

- What impression does the article give about how people of different faiths interact?

Give groups about five minutes to read and discuss their articles. Then, distribute art materials and ask each group to create a drawing, collage, poem, or prose piece that illustrates that story. While they work, move around the room and ask if anyone would like help understanding particular words in their article or identifying how their story is about religion.

After 10 minutes, bring the groups together. Invite each small group to show their work and discuss the stories they found. Ask:

- What different stories about religion and religious people are out there?
- When you watch the news and talk to your friends, do you hear any other big stories about religion?

If participants have difficulty understanding what you mean by "a story about religion," give examples such as:

- ...the story that America is a Christian nation and other religions are anomalies, that is, that people who practice other religions are not really Americans
- ...the story that religious young people are naive.

Tell the group a common story about religion is the "Clash of Civilizations" story. Originally posited by political scientist Samuel Huntington in the 1990s, this is the idea that the world is divided into a few major religious groups and these groups will inevitably be drawn into conflict or war.

Continue the discussion with questions including:

- Do you agree with any of these stories? Disagree? Why?
- What is your life experience with how people of different religions interact or should interact?

End the discussion by noting that while stories about religion such as the Clash of Civilizations story and "all religious people are conservative" are certainly prevalent, as Unitarian Universalists we believe in the dignity of humanity, and therefore we believe in another story about inter-religious interaction. That is the story of "religious pluralism," or "interfaith cooperation." Tell the group they will explore this idea more fully in the next activity.

Including All Participants

Comfort with reading aloud can vary widely. Do not put any youth on the spot to read aloud; always ask for volunteers. Be ready to help readers with difficult words.

ACTIVITY 3: RELIGIOUS PLURALISM (15 MINUTES)

Materials for Activity

- Leader Resource 1, [Religious Pluralism PowerPoint](#) (included in this document)
- Optional: Computer and large monitor or projector and screen

Preparation for Activity

- Print out Leader Resource 1, Religious Pluralism PowerPoint, and display as a poster.
- Optional: Copy the text of Leader Resource 1 on sheets of newsprint and post for the duration of the program.
- Optional: Download Leader Resource 1 to share as a PowerPoint presentation. Set up and test computer equipment.

Description of Activity

Participants explore the definition of religious pluralism.

Say, in your own words:

While many of us may already believe it is valuable for people of different religions to get along, it is helpful to think about what that really means.

In words that are comfortable for you, share these ideas about religious pluralism from Leader Resource 1, Religious Pluralism PowerPoint:

Pluralism is more than diversity. While diversity is good, it does not say anything about how diverse people interact. We can be diverse and segregated or diverse and fighting. Pluralism is when diversity is acknowledged and engaged toward positive ends by the diverse people. As religious scholar Diana Eck says, "Diversity is a fact, but pluralism is an achievement."

Religious pluralism is sociological, not theological. That means it is about how we live together and not necessarily what we think. We can disagree fundamentally about concepts like God, Hell, and creation, but still agree that we have to learn to live together well. This

means atheists, agnostics, and the non-religious are welcome and an important part of religious pluralism.

For our discussions, we will say a religiously pluralistic community has three things:

1. Respect for religious identity, which means people respect the fact that religion exists and the manifestations of religious identity around them
2. Mutually inspiring relationships, which means people have relationships where they can fundamentally disagree about some things, but support and admire other things about one another across lines of difference
3. Common Action for the Common Good, which means religiously diverse communities get together to act for the things they commonly believe in such as ending war or poverty.

This vision of how religiously diverse people can interact is not the dominant one in the world. Some people believe that fundamentalists cannot get along with anyone, or atheists do not have morals, or people of different religions will always fight. But if we want communities that look like religious pluralism—with respect, relationships, and common action—we have to raise our voices to support and build this vision.

Either while or after you explain these elements of pluralism, engage the group in discussion with these questions:

- Which news stories are about religious pluralism?
- Where have you seen religious pluralism in your life?
- Have you ever been in a room that was diverse, but not pluralistic?
- Have you seen a good example of respect for religious identity? Have you had a relationship with someone who was different from you? Acted on something you both cared about with someone you, on some things, disagreed with?

ACTIVITY 4: STORY — A CHORUS OF FAITH (15 MINUTES)

Materials for Activity

- A copy of the story "[A Chorus of Faith](#)" (included in this document) "
- Newsprint, markers, and tape
- Optional: Sticks of Juicy Fruit(R) gum or boxes of Cracker Jack(R) caramel-coated popcorn and peanuts, enough for all participants

Preparation for Activity

- Read the story and prepare to present it effectively.
- Look at Alternate Activity 2, Slogans and Symbols, which has discussion questions you may prefer to use.
- Optional: If you will provide a snack, avoid foods any participants cannot have due to allergies or restrictions. Note: Cracker Jack(R) boxes include peanuts.
- Optional: Copy the story for all participants.

Description of Activity

Youth hear a story about Unitarians and Universalists leading an early interfaith event.

Tell or read the story to the group. Or, distribute copies and invite volunteers to share in reading aloud, taking turns at each sentence or paragraph. (Remember, anyone has the right to pass.)

Then, lead a short discussion with these questions:

- What story about religion can be found in the Jenkin Lloyd Jones story you just heard?
- Are any of the three hallmarks of religious pluralism present in the story of the World Parliament of Religions? (respect for religious identity, mutually inspiring relationships, and common action for the common good)
- How does this story reflect Unitarian Universalist values?
- Why do you suppose "All Souls" has been a popular name for both Universalist and Unitarian congregations?
- Does Jenkin Lloyd Jones' vision of a unity among all religions mirror a vision common among Unitarian Universalists today?
- How might novelty and curiosity play a part in interfaith encounters today?

ACTIVITY 5: STORIES IN OUR LIVES (10 MINUTES)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Post a sheet of blank newsprint.
- Think of your favorite childhood story.

Description of Activity

Participants explore the role of storytelling in their lives.

Ask the group to close their eyes and try to remember a favorite story from childhood. This can be a story from a book, the plot of a movie, something that really happened to them, or anything else they feel inspired to share. Ask a few volunteers to briefly share their story (or invite every participant to share, if time allows).

Then, brainstorm as a group all the different kinds of places they hear stories. As participants offer ideas, write them on newsprint; you may hear ideas such as "in the cafeteria," "at home," "in history class," "on the news," "in books," "on television."

Invite youth to discuss the role storytelling plays in our lives, particularly in building strong relationships. Elicit the following ideas:

- Storytelling is the main way we communicate with one another and get to know new people.
- Stories inspire more stories. When you hear one story, it makes you think of your own.
- Religious communities are narrative. We often tell stories to communicate ethical ideas.
- Sharing one personal story can provide a powerful counter-example to a dominant cultural story.

Close by saying, in these words or your own:

Storytelling is incredibly important to us as humans. Experiencing and telling our own individual stories can powerfully shape the kinds of big world and broad cultural stories we have been discussing today.

Encourage participants, before the next workshop, to think about the story of their life, and what parts of their own story support them to believe in the story of religious pluralism—the story that interfaith cooperation is possible and important. Tell them that in future workshops they will explore the power of storytelling further and will gain tools to help them find their stories and learn how to tell them well.

ACTIVITY 6: INTRODUCTION TO PLANNING THE INTERFAITH SERVICE EVENT (10 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Calendar
- Optional: Leader Resource 1, [Religious Pluralism PowerPoint](#) (included in this document)
- Optional: Computer and large monitor or projector and screen

Preparation for Activity

- Purchase a large calendar you can display, ideally a laminated calendar you can write on with dry erase markers. It will need to cover the time from the first workshop through the service event to the end of the program.
- Read the Before You Start section in the program Introduction and start a preliminary time line.
- Research dates of holidays and school vacations and mark them on the calendar.

Description of Activity

Participants start planning an interfaith service event.

Tell participants an important component of this program will be coordinating an interfaith service event. Explain that this project will give participants an opportunity to put into action the concepts they will explore in the workshops.

Say, in your own words:

The third item in our definition of religious pluralism is "common action for the common good." (Refer to Leader Resource 1, Religious Pluralism PowerPoint or poster, if available.) As part of becoming interfaith leaders, we will create the opportunity to engage in common action by coordinating an interfaith service event.

Every major religion asks practitioners to serve their communities. In particular, our faith asks us to make the world a more just place by helping those in need. All of us will experience need at some point in our lives. When we help each other meet our needs, we put love and faith into action. In a later workshop, we will look at specific

examples of how different, major religions encourage people to put their faith into action through service. The commonality across religions of serving the world gives us common ground on which to build solid interfaith relationships.

(Make sure youth understand this before proceeding.)

An interfaith service event will take a great deal of planning. If we wanted to involve only our group, planning would be easier. However, for this event, we want to solicit planning partners from other faith communities and, possibly our wider, local community at large. Let us start with some basic calendaring and logistics.

Post the calendar(s) on the wall. Fill in noteworthy dates, such as holidays and school vacations. Discuss possible time lines for the service event. As a group, establish:

- How much time do individuals have, outside the scheduled workshop times? What days and times of the week are participants generally available for additional work or meetings? Tell youth that in order to work with other faith communities, sometimes they will need to meet with them outside of the workshop time.
- What service projects have youth been involved with before? Prior service experience can inspire or provide templates for this project; participants need not create an event from scratch. If an event planned in your community inspires the group, they can turn their participation into an interfaith event.
- How can participants in the group stay in communication? How can participants communicate with outside groups? Gather contact information, including email addresses and phone numbers of parents or caregivers. Discuss ways to stay in communication. Will you phone? Write emails? Use texting? Create a Facebook group or use other methods of social networking? Whatever you decide to use, make sure all participants have easy access to information as well as appropriate privacy.

Tell participants they will continue planning next time the group meets by examining the needs of the community and brainstorming interfaith groups with whom they might share in the service work. Ask youth to come next time ready to discuss the type of event they might want to hold.

CLOSING (2 MINUTES)

Materials for Activity

- Handout 2, [Where Do We Come From](#) (included in this document) ? or copies of *Singing the Journey*, the supplement to the Unitarian Universalist hymnbook *Singing the Living Tradition*
- Taking It Home

Preparation for Activity

- Adapt Taking It Home and copy for all participants or arrange to distribute by email after the workshop.
- Become familiar with the words and tune of Hymn 1003 in *Singing the Journey*, "Where Do We Come From?" You can hear the tune on the UUA [website](http://www.uua.org/publications/singingjourney/52328.shtml) (at www.uua.org/publications/singingjourney/52328.shtml).

Description of Activity

Explain that the workshop will close with a song that reminds us: Knowing ourselves is the first step in doing interfaith work.

Sing "Where Do We Come From?" twice through. If someone in the group is skilled at leading rounds, sing this as a two- or four-part round, depending on the size of the group.

Extinguish the chalice. Distribute Taking It Home. Thank participants.

FAITH IN ACTION: OUR LIVING TRADITION (30 MINUTES)

Materials for Activity

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Handout 1, [Unitarian Universalist Principles and Sources](#) (included in this document)
- Optional: *Between the Lines: Sources for Singing the Living Tradition*

Preparation for Activity

- Familiarize yourself with the sections of the hymnbook mentioned in the activity.
- Copy the handout, if needed for all participants. These Unitarian Universalist Principles and Sources also appear, just before the first hymn, in editions of *Singing the Living Tradition* published in 1995 or later. (Earlier editions of

Singing the Living Tradition do not include all the Sources.)

- Arrange for the group to meet with the music director, minister, religious educator, or another lay or professional leader who selects readings or hymns for congregational worship. Give the guest a copy of this activity and invite them to use it to prepare for their time with the youth.
- Optional: Learn about the original sources of the hymns and readings in *Singing the Living Tradition* from the book *Between the Lines: Sources for Singing the Living Tradition*, Jacqui James, ed. (Boston: Skinner House, 1998).

Description of Activity

Youth discover how our Unitarian Universalist hymns and readings reflect and reinforce religious pluralism.

Introduce the guest and invite them to join the group in the activity. Say, in your own words:

Gratitude for religious pluralism is one of the foundations of Unitarian Universalism and is mentioned specifically in our Bylaws.

(Read aloud the Principles from *Singing the Living Tradition* or Handout 1, Unitarian Universalist Principles and Sources.)

Our hymnbook has sections that honor the Sources of wisdom that enrich our Unitarian Universalist tradition. Our tradition is "living" because we believe in embracing new or different religious beliefs and practices that help us try to make the world a better place or ourselves better people.

Distribute hymnbooks and invite participants to take some time to explore the hymns that we use from the world's religions (Hymns 176 through 197), Jewish and Christian teachings (Hymns 198 through 285), Humanist teachings (Hymns 286 through 356), and other Sources.

Then, have participants explore the readings we use from the world's religions (Readings 595 through 614), Jewish and Christian teachings (Readings 615 through 644), Humanist teachings (Readings 645 through 671) and other Sources.

Offer these questions for discussion—and be sure to include the guest:

- What are some examples of how the words in a reading or hymn reflect its religious Source?

- What are some words in a reading or hymn you feel represent Unitarian Universalist beliefs and values?
- Why do you think the editors of the hymnbook selected these particular hymns and readings?
- How do these hymns and readings help tell the Unitarian Universalist story of religious pluralism?
- What hymns or readings have you heard in our congregation during worship services or in religious education? Do you have favorites? Which particular hymns or readings do you find personally meaningful?
- Do any of these hymns or readings stand out as possible pieces to share in an interfaith event? Invite the guest to suggest hymns or readings that might work in this situation. If the group finds any, mark them with a sticky flag in your own personal hymnbook or one you will be able to keep in the workshop space. You can also note the hymn and reading numbers on the calendar you have posted.

Ask the guest to share with the group when and why they might choose to use hymn/reading selections for worship. Invite participants to ask the guest any questions they might have.

Including All Participants

Gather large print and/or Braille hymnbooks for participants who might need them.

LEADER REFLECTION AND PLANNING

Meet with your co-leader after the workshop to reflect. Did the covenanting process go well? How was the mix of discussion and action? Were you able to "step back" as leaders? Are you able to find ways to involve all youth fully despite any limitations they might have? Is there evidence of behavioral issues you need to address?

Workshop 3, Activity 3 calls for you to invite guest speakers. If you have not already done so, issue the invitations now.

Review your time line for the service project and take care of any planning that needs to happen before the next workshop. Remember to keep parents and caregivers updated on any decisions. See Before You Start in the program Introduction for guidance.

TAKING IT HOME

If we agree in love, there is no disagreement that can do us any injury, but if we do not, no other agreement can do us any good. Let us endeavor to keep the unity of the spirit in the bonds of peace. — Hosea Ballou (1771-1852), Universalist minister

IN TODAY'S WORKSHOP... We learned about religious pluralism, or interfaith cooperation, and Unitarian Universalists' historic role in building it. We also discussed the role of stories in our lives, and set the stage for working more on our own personal stories of interfaith cooperation. Here are a few activities to continue your exploration:

- Now that you have discussed religious pluralism with other youth at your congregation, bring it home to discuss it with your family! Ask an adult in your household about their experiences with religious diversity. Did they know people who were religiously different from them when they grew up? How did they feel about and deal with those differences? Are their memories similar to your experiences as a twenty-first century young person? Different? How?
- Together with family and friends, watch this [video](#) (at www.youtube.com/watch?v=Giu0XZPSaYo) of inter-religious interaction. Do you think these kinds of conversations are possible in your community? What could you do to make them possible?
- Discover more stories about religion in the world by tracking or collecting newspaper items about religion. Do you see any patterns or themes?
- To think further about stories and their power, read a book that tells a familiar story from an unexpected perspective. Here are some examples of stories told from different points of view:
 - Compare the classic story "The Three Little Pigs" with the children's picture book [The True Story of the Three Little Pigs](http://www.amazon.com/True-Story-Three-Little-Pigs/dp/0140544518/ref=sr_1_1?ie=UTF8&s=books&qid=1267282234&sr=8-1) (at www.amazon.com/True-Story-Three-Little-Pigs/dp/0140544518/ref=sr_1_1?ie=UTF8&s=books&qid=1267282234&sr=8-1) by [Jon Scieszka](#) (at www.amazon.com/Jon-Scieszka/e/B000AQ4MCQ/ref=sr_ntt_sr)

ch_Ink_1?_encoding=UTF8&qid=1267282234&sr=8-1).

- Compare the classic story of Cinderella with the short story "Cinderella" in Friedman's Fables by Edwin H. Friedman.
- Compare the play *Hamlet* by William Shakespeare to the play *Rosencrantz and Guildenstern Are Dead* by Tom Stoppard (both available as videos).
- Compare the book *Beowulf* by Anonymous to the book *Grendel* by John Gardner
- Compare the book *The Wizard of Oz* by L. Frank Baum to the book *Wicked* by Gregory Maguire.
- The modern [Council for a Parliament of the World's Religions](http://www.parliamentofreligions.org/) (at www.parliamentofreligions.org/) includes youth from all over the world. Explore some of the programs for youth [here](#) (at www.parliamentofreligions.org/index.cfm?n=7&n=23). Watch this [video](#) (at www.youtube.com/watch?v=QnGIHe3rczo&feature=related) about the participating youth.

ALTERNATE ACTIVITY 1: VIDEO STORIES OF RELIGION (20 MINUTES)

Materials for Activity

- Video clip: Trailer for CNN documentary "[God's Warriors](#)" (at www.cnn.com/SPECIALS/2007/gods.warriors/)
- Video clip: Trailer for Interfaith Youth Core documentary "[Exchange](#)" (at www.youtube.com/watch?v=Giu0XZPSaYo)
- A computer with Internet access and a large monitor or a projector and screen
- Optional: Paper and pens

Preparation for Activity

- This activity covers the same material as Activity 2, Stories of Religion, using different, more visual examples. Choose which version to present based on your available resources and the learning styles of participants in the group. If using this activity instead of the core Activity 2, plan to follow it with Activity 3, Religious Pluralism.

- Set up and check Internet access and equipment.

Description of Activity

Participants identify characteristics of religious pluralism by viewing videos about religion.

Say, in your own words:

Let's talk for a little while about how religion is talked about in the world, and in the United States. To open up the conversation, let's watch an advertisement for a documentary that aired a few years ago on CNN, the international news network.

Play the video clip of the "God's Warriors" trailer. Then, facilitate a discussion. Keep in mind that this is a very emotional video. Ask:

- How does this make people feel?
- What language stood out?
- What images?
- What did this make you think about the role of religion in the world?
- How does the video clip send this message?
- How are young people depicted in this video? Does any of this reflect your life or your experience?

Wrap up the discussion after about ten minutes. Then say:

Now I'm going to play you another documentary trailer, put together by the Interfaith Youth Core about an exchange between 20 young people from Amman, Jordan and 20 from Chicago, who worked together for a year and then visited one another's homes.

Play the video clip of the "Exchange" trailer. Then, facilitate a discussion about it, using the same questions as above. Then, ask the groups:

- How does the "Exchange" clip differ from the first video?
- What kinds of things do the young people in the "Exchange" video do together?
- What do the youth have to do to enable the dialogue and interaction they have?

To close the discussion, note:

The story of the first video is a very common one in our world. It is the idea

of the Clash of Civilizations—that different religions are monolithic and can only fight one another. We as Unitarian Universalists believe in the narrative of the second video, that we are required to work for interfaith cooperation to solve social problems and build understanding.

Keep the artwork in the workshop space and tell participants they will have opportunities to continue working on the images and slogans with future partners.

ALTERNATE ACTIVITY 2: SLOGANS AND SYMBOLS (40 MINUTES)

Materials for Activity

- Art supplies

Description of Activity

Participants create slogans and symbols to illustrate interfaith work.

Remind participants of this quote from the story:

At the conclusion of the Parliament, Charles Bonney, President of the Columbian Exposition, proclaimed, "From now on, the great religions of the world will make war no longer on each other, and instead on the giant ills that afflict humankind."

Offer these questions for discussion:

- What is your reaction to the quote?
- Was Charles Bonney realistic, or too optimistic? Does optimism have a place in the work of building religious pluralism?

Suggest that Bonney's statement could be viewed as the beginning of a rewrite of the story of religion, and that likewise, our work toward interfaith cooperation and religious pluralism can also be viewed that way, since it tells a story that is different from the most common story told today. In this way, religious pluralism is a counter-cultural movement.

Then ask:

- Movements can benefit from strong statements. What kind of statement or slogan about interfaith cooperation might we try to make today?
- Movements can also benefit from strong images. What kind of image might we use to promote our work toward religious pluralism and interfaith cooperation?

Invite youth to use the art materials and work in teams to create a symbol. After 15 minutes, gather the large group and share ideas.

A CHORUS OF FAITHS: WORKSHOP

1: STORY: A CHORUS OF FAITH

Interfaith cooperation was in evidence over a century ago, at the World's Columbian Exposition in Chicago (also known as the World's Fair) in 1893. The Fair was the world's first major theme park, offering the first Ferris wheel rides, and introducing popular treats such as Juicy Fruit(R) gum and Cracker Jack(R) caramel-coated popcorn. The World's Fair also inspired another first: an unprecedented gathering of leaders from religious traditions all over the world, in part organized by Unitarian minister Jenkin Lloyd Jones. From the very beginning, Unitarian Universalists have been at the forefront of interfaith cooperation.

Before he organized the Parliament, Jenkin Lloyd Jones was simply a minister with a conviction that there was an underlying unity among all religions. Trusting in his vision, he rented a hall on the south side of Chicago where he shared his dream: "With your help and cooperation, we will start here a new church, to be the Church of All Souls." Jones' son Richard continued the legacy by founding All Souls Church in Tulsa, Oklahoma, currently the largest Unitarian Universalist congregation in the United States.

The Chicago Church of All Souls provided social services to the surrounding community. Jones also developed interfaith relationships with other local, liberal religious leaders to assist in this work. When the World's Fair was held in Chicago in 1893, Jones saw the opportunity to convene a parallel event with religious leaders from all over the world, called the World's Parliament of Religion. Though the Parliament almost overwhelmed the planners, Jones's vision and inspirational sermons helped sustain their enthusiasm.

A spirit of novelty and curiosity infused the event. Most American Protestants had never before encountered non-Christian religions, so the pageantry of the waving national flags and the stunning appearance of many of the participants was a sensation. An official history showed over a hundred photographs of places of worship in unfamiliar lands far from the United States and costumes exotic—to Americans, such as "the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow."

With his characteristic confidence, Jones described the event in his own book, *A Chorus of Faith*: "It was plain to see that the priests and preachers on the platform of Columbus Hall were having an exceedingly good time. The soul had escaped its conventional fetters, laid aside its ecclesiastical trumpery and had gone out to play in

the open fields of God. The spirits of men and women were out walking on the hilltops of human nature. They were having a good time because they had all escaped barriers and fetters peculiar to them... The Parliament, if it has proved nothing else, has proved what a splendid thing human nature is to build a religious fellowship upon."

Representatives explained their own religious beliefs and discussed topics of social concern. The first ordained Universalist woman minister, Olympia Brown, spoke on "Crime and its Remedy." A diverse panel representing Eastern religions discussed "How Can the Methods of Christian Missionaries Be Improved?"

At the conclusion of the Parliament, Charles Bonney, President of the Columbian Exposition, proclaimed, "From now on, the great religions of the world will make war no longer on each other, and instead on the giant ills that afflict humankind."

Though Jones believed in a unity among religions, the Parliament's success did not depend on participants sharing that belief. Instead it rested on members of diverse traditions knowing their differences, but still committing to work together. This incredible vision, that people of different beliefs, practices, and perspectives could come together to solve the ills of the world, underlies interfaith work today.

A reconvened Parliament of the World's Religions began to meet, at its one hundred year anniversary. Since then, a Parliament of the World's Religions has been held every five years. At the 2009 Parliament in Australia, over 6,000 people shared the vision of interfaith cooperation, including a panel of Unitarian Universalists who shared stories affirming our seventh Principle, "The interdependent web of all existence of which we are a part."

Unitarian Universalists continue to be natural leaders in interfaith cooperation.

A CHORUS OF FAITHS: WORKSHOP

1: HANDOUT 1: UNITARIAN UNIVERSALIST PRINCIPLES AND SOURCES

From [Article II, Section C-2.1 of the Bylaws of the Unitarian Universalist Association of Congregations](#).

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

The living tradition which we share draws from many sources:

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
- Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion and the transforming power of love;
- Wisdom from the world's religions which inspires us in our ethical and spiritual life;
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit;
- Spiritual teachings of Earth-centered traditions which celebrate the sacred circle of life and

instruct us to live in harmony with the rhythms of nature.

Grateful for the religious pluralism which enriches and ennobles our faith, we are inspired to deepen our understanding and expand our vision. As free congregations we enter into this covenant, promising to one another our mutual trust and support.

A CHORUS OF FAITHS: WORKSHOP

1: HANDOUT 2: WHERE DO WE COME FROM?

"Where Do We Come From?" by Brian Tate, as included in the Unitarian Universalist Association's *Singing the Journey: A Supplement to Singing the Living Tradition*. Copyright 1999 by Brian Tate. Used by permission.

Lyrics

Where do we come from?

What are we?

Where are we going?

Sing in a three-part round:

1. Where do we come from? What are we? Where are we going?
2. Where do we come from?
3. Mystery. Mystery. Life is a riddle and a mystery.

A CHORUS OF FAITHS: WORKSHOP

1: LEADER RESOURCE 1:

RELIGIOUS PLURALISM

POWERPOINT

[Religious Pluralism \(PPT\)](#) (at www.uua.org/documents/tapestry/chorus/religious_pluralism.ppt) ([PDF](#) (at www.uua.org/documents/tapestry/chorus/religious_pluralism.pdf)) must be downloaded separately. It is not included in the print-out of this workshop.

FIND OUT MORE

Learn more about the 1893 World's Columbian Exposition in World's Columbian Exposition of 1893 ([Paul V. Galvin Library Digital History Collection, Illinois Institute of Technology](#)) (at [columbus.gl.iit.edu/](#)) or Erik Larsen's book *The Devil and the White City: Murder, Magic, and Madness at the Fair that Changed America* (New York: Vintage, 2004). Read first-hand accounts of the 1893 World's Parliament of Religions in [A Chorus of Faith as Heard in the World Parliament of Religions](#) (at [#v=onepage&q&f=false](#)) by Jenkin Lloyd Jones (Chicago: Unity Publishing Company, 1893) or [The World's Parliament of Religions: An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893](#) (at [books.google.com/books?id=HeMqAAAAYAAJ&pg=PP1#v=onepage&q&f=false](#)), edited by John Henry Barrows (Chicago: The Parliament Publishing Company, 1893). Find out more about the life and work of Jenkin Lloyd Jones in [Heralds of a Liberal Faith](#) (at [www.harvardsquarelibrary.org/Heralds/Jenkin-Lloyd-Jones.php](#)) and the [The Dictionary of Unitarian and Universalist Biography](#) (at [www25-temp.uua.org/uuhs/duub/articles/jenkinlloydjones.html](#)).

The contemporary [Council for a Parliament of the World's Religions](#) (at [www.parliamentofreligions.org/](#)) has convened a parliament every five years since 1993 in a major international city (Chicago, 1993; Cape Town, 1999; Barcelona, 2004; and Melbourne, 2009). Learn online about the council's mission and ongoing activities.

In 2005, Unitarian Universalist congregations partnered with the Interfaith Alliance to form Leadership Education Advancing Democracy and Diversity (LEADD). The organization brings interfaith high school students together to explore the history of religious liberty, discuss current issues of church and state, and share personal beliefs. Leaders of LEADD presented about their program at [General Assembly 2009](#) (at [www.uua.org/events/generalassembly/2009/ga2009/144275.shtml](#)).

Find resources for religious pluralism at the [Pluralism Project](#) (at [pluralism.org/](#)) at Harvard University, a group started by students with Professor Diana Eck.

In 1993, Samuel Huntington, a professor at Harvard University, wrote an [essay](#) (at [www.foreignaffairs.com/articles/48950/samuel-p-huntington/the-clash-of-civilizations](#)) on what he called "The Clash of Civilizations."

WORKSHOP 2: WE NEED NOT THINK ALIKE TO LOVE ALIKE

WORKSHOP OVERVIEW

INTRODUCTION

I cannot tell you what I am going to do until I can tell you the story or stories that I am part of. — Alisdair McIntire, 20th-century philosopher and virtue ethicist
We need not think alike to love alike. — Francis David (c. 1510-1579), founder of the Unitarian Church of Transylvania

This workshop focuses both figuratively and literally on the question, "Who is my neighbor?" Participants consider their responsibility as Unitarian Universalists to work with and for those who are different from them. The youth use a variety of tools to map the assets of their community for interfaith work, identifying nonprofit associations, religious groups, and other neighbors as potential partners.

The more preparation you do for Activity 3, Community Asset Mapping, the more that activity will help the group plan an interfaith service project.

For the Opening and the Faith in Action activity, you may wish to order copies of the Unitarian Universalist Association pamphlet "[The Flaming Chalice](http://www.uuabookstore.org/productdetails.cfm?PC=524)" (at www.uuabookstore.org/productdetails.cfm?PC=524) from the UUA Bookstore; this workshop provides its text as Handout 1.

Alternate Activity 1 includes the optional use of oranges. Before providing any food, find out about participants' allergies and dietary restrictions.

GOALS

This workshop will:

- Provide a theological grounding for why Unitarian Universalists do interfaith work, and demonstrate that grounding with shared stories
- Guide participants to assess their community's assets for diverse, interfaith cooperation in service work.

LEARNING OBJECTIVES

Participants will:

- Understand the Golden Rule as an example of a Unitarian Universalist value inherited from our Judeo-Christian tradition

- Learn the story of the Unitarian Universalist flaming chalice symbol and hear about the interfaith service work of Unitarians Martha and Waitstill Sharp during World War II
- Map their community's assets for diverse, interfaith cooperation in service work
- Move the group's interfaith service project forward by identifying potential partners and projects in their community
- Recognize and reflect on the importance of human similarities and differences.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	15
Activity 1: Story — Righteous Among the Nations	10
Activity 2: Ethic of Reciprocity	15
Activity 3: Community Asset Mapping	20
Activity 4: Planning the Interfaith Service Event, Part 2	20
Faith in Action: The True Story of the Flaming Chalice	
Closing	10
Alternate Activity 1: Oranges and Oranges	15
Alternate Activity 2: I Do Interfaith Work Because...	15

SPIRITUAL PREPARATION

The Buddhist concept of "beginner's mind" can be helpful when engaging with familiar stories. Even if you already know the story of the flaming chalice, try to review it before this workshop without expectations. Perhaps you will connect to different details in the story, because experiences have changed you since the last time you encountered it. When you present the story to the group, try to keep that same spirit of "beginner's mind," to enrich the experience for everyone.

WORKSHOP PLAN

OPENING (15 MINUTES)

Materials for Activity

- Name tags and markers
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle
- Handout 1, [The Flaming Chalice](#) (included in this document)
- Optional: Copies of the UUA pamphlet "[The Flaming Chalice](#)" (at www.uuabookstore.org/productdetails.cfm?PC=524) for all participants

Preparation for Activity

- Set up a worship table with the chalice and any decorative items you choose.
- Read Handout 1, *The Flaming Chalice* so you can tell the story in your own words.
- Optional: The story of the flaming chalice is available as a [pamphlet](#) (at www.uuabookstore.org/productdetails.cfm?PC=524) from the UUA Bookstore; order in advance.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Distribute copies of *Singing the Living Tradition* and invite participants to read in unison Reading 580, "The Task of the Religious Community."

Light the chalice.

Ask the youth if they know the story behind the flaming chalice symbol. Allow participants to share what they know (or think they know). Then, tell the story as you understand it, affirming the parts participants mentioned and filling in details they may not know.

Then ask:

- Today, the chalice symbolizes different things to different people. What does the chalice mean to you?
- What does the story of the flaming chalice have to do with interfaith service work?

If you have ordered pamphlets, distribute them.

ACTIVITY 1: STORY — RIGHTEOUS AMONG THE NATIONS (10 MINUTES)

Materials for Activity

- A copy of the story "[Righteous Among the Nations](#)" (included in this document) "

Preparation for Activity

- Read the story and prepare to present it effectively.
- Optional: Copy the story for all participants.

Description of Activity

Youth hear a story that illustrates the core value of compassion found in Unitarian Universalism and other faith traditions.

Say, in your own words:

Throughout this program we will share stories that help us articulate our Unitarian Universalist commitment to social justice work when we do interfaith work with others. The origin of the flaming chalice is such a story.

Tell or read the story or distribute copies to participants and have volunteers read aloud, taking turns at each sentence or paragraph. Remind the group that anyone has the right to pass.

Then, lead a short discussion using these questions:

- Thinking about your Unitarian Universalist faith, what values and beliefs do you commonly hold that support the work done by the Sharps?
- How do you feel about what the Sharps accomplished?

Share with the group, in your own words:

The Sharps are only the second and third Americans so honored by Israel's Holocaust Martyrs' and Heroes' Remembrance Authority, also called Yad Vashem. The Righteous Among the Nations include people from over 40 countries, including China, Turkey, Chile, Vietnam, and many European nations. It includes Oskar Schindler—the person featured in the movie *Schindler's List*—and Pope John XXIII. It includes the Pilkus, a Muslim family, and other families from Albania, a country that is 70 percent Muslim, yet

has 68 members named Righteous Among the Nations. People of many different faiths worked to save those who were persecuted by the Nazis. Though Jews were the primary targets, the Roma, gays, and atheists were persecuted, too.

Ask:

- While history has many stories of interfaith cooperation, why do you think we do not hear about interfaith cooperation as much as we hear about religious conflict?

ACTIVITY 2: ETHIC OF RECIPROCITY (15 MINUTES)

Materials for Activity

- Handout 2, [The Good Samaritan](#) (included in this document)
- Leader Resource 1, [Puzzle Cards](#), (included in this document) card stock and scissors
- A timepiece (seconds)
- A special snack, enough for all participants
- Optional: Tape

Preparation for Activity

- Copy Handout 2, The Good Samaritan, for all participants.
- Using Leader Resource 1, print out the puzzle cards, preferably on card stock, and cut them out. Keep the "quote" pile and the "faith name" pile separate.
- There are 30 sets of puzzle cards total. Count out the matching cards sets so each participant will receive an equal number of sets; for example, if the group has eight participants, count out 24 so that each participant will receive 3 sets. (In this case you would not be using 6 of the sets.) Make sure that you use matching sets, i.e. that all of the cards in play also have their match in play.
- Before choosing a snack, find out about participants' food allergies and restrictions.

Description of Activity

Youth discover the impetus for service work in a variety of major religions.

Say, in your own words:

When Unitarians and Universalists still mostly identified as Christians, they

tended to gravitate toward the parts of the Jewish and Christian scriptures that held up values such as love and compassion. Even though Unitarian Universalists do not tend to see Jewish and Christian scripture as having ultimate authority, they still sometimes see the influence of stories and passages from those scriptures on Unitarian Universalist values.

Distribute Handout 2, The Good Samaritan. Read the story aloud, or invite one or more volunteers to read it aloud.

Then say, in your own words:

The story of the Good Samaritan is often used as an example of the Golden Rule, commonly stated as "Do unto others as you would have them do unto you." The sentiments of the Golden Rule, in one form or another, show up in almost all cultures and religions. The Golden Rule is sometimes described as an ethic of reciprocity.

We are going to play a game that will show us how different faith traditions state their version of the golden rule. We will play the game twice, with two different sets of rules.

Shuffle the "quote" puzzle cards then shuffle the "faith name" puzzle cards, taking care to keep the two piles separate. Pass out all of the puzzle card halves with quotes, then all of the puzzle card halves with faith names. Make sure each participant receives the same number of "quote" puzzle cards as "faith name" puzzle cards, and the same number of (mismatched) sets as everyone else.

Say, in your own words:

Each of you has (state the number) of puzzle cards with the name of a faith tradition and (state the same number) of puzzle cards with a quote from a different faith tradition that is that faith's version of the Golden Rule. I want each of you to find the puzzle card halves with the quotes that match the faith name printed on your card half, but without talking. The person who is the first to find the quotes for all of their faith name cards wins. There are no other rules. Go!

Let participants play, but for no longer than five minutes.

Once this game ends, collect all the puzzle cards and return them to the two separate piles. Again, pass out all the puzzle card halves with quotes, then all of the card halves with faith names.

Say, in your own words:

I still want each of you to find the puzzle card halves with the quotes that match the faith name printed on your puzzle card half, again without talking. But this time instead of having a single winner, we will be timing you as a group. If you are able to match all the cards in less than five minutes, we have a special snack for you. There are no other rules. Go!

Let participants play, but for no longer than five minutes.

After this round ends, pass out the snack while asking, in your own words:

- Was there a difference in your experience of playing this game with different rules? If so, how was it different?
- Reading these statements, can you understand why people choose service work as a way to encourage interfaith cooperation?

Solicit any other comments participants wish to share.

Optional: Tape the matched pairs together and display them in the room where you meet.

ACTIVITY 3: COMMUNITY ASSET MAPPING (20 MINUTES)

Materials for Activity

- Handout 3, [Community Asset Mapping Worksheet](#) (included in this document)
- Handout 4, [Community Asset Mapping List](#) (included in this document)
- Pencils/pens
- Multiple copies of local phone books
- Maps of surrounding community, if available
- Optional: Computer with Internet access and printer
- Optional: Large box to hold lists, maps, and other resources

Preparation for Activity

- Make lists of all the schools and/or religious congregations in the community surrounding

your congregation. Make several copies of your lists for participants to share.

- Print out Handouts 3 and 4. Copy each for all participants and co-leaders.
- Complete your copy of Handout 3, Community Asset Mapping Worksheet, as fully as time allows. Your preparation will help you anticipate participants' difficulties or potential discoveries when they fill out their handouts.
- Look for good maps or lists of all religious congregations in the area. Research online and by talking with friends in your congregation and community. Gather these resources to share with participants.
- Optional: Create a resource box and include maps, lists, and other resources.

Description of Activity

Participants "map" their community to identify potential partners for building religious pluralism locally.

Say, in your own words:

We have been talking about how to treat our neighbors, and how to expand our definition of who is a neighbor to us. Now, we are going to get more literal about who are neighbors are. Our journey together is not just learning about what religious pluralism is and why we as Unitarian Universalists believe in it, but also about building it right here in our community. We are going to conduct an interfaith service event. This activity is the next step toward that goal. We are going to identify people neighboring our congregation and communities who might be future partners in interfaith cooperation.

Distribute Handouts 3 and 4, and pencils/pens. On Handout 4, invite volunteers to read aloud the eight categories of potential partners. Ask if anyone has questions about the categories. Have participants count off into small groups of three. Ask each group to take some of the resources you have gathered and look for resources in the surrounding community where there might be people who would clearly make interfaith service easier. On Handout 3, invite them to fill out the boxes for "Who do I know?" and "Who should I know?"

After 10-15 minutes, gather the large group and have small groups share some of their most surprising findings. What did they learn? Who in this community could we potentially work with as a group?

ACTIVITY 4: PLANNING THE INTERFAITH SERVICE EVENT, PART 2 (20 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Time line or calendar (from Workshop 1)

Preparation for Activity

- Post blank newsprint.
- Post the program time line and/or calendar.

Description of Activity

Find out what interfaith service opportunities these particular participants are excited about and encourage them to dream big as a group about their power to change the world.

Dreaming

Say, in your own words:

Let's take a few minutes to dream about the interfaith service project we will do together. Given what you have learned about religious pluralism and about this community you live in, what are your hopes for interfaith service? Close your eyes and imagine this community three years from now. What do you hope it looks like? What can you do in the next few weeks or months to make it that way?

Take answers quickly, popcorn style, writing them on newsprint to create an "inspiration board."

The Event

Invite everyone to look at the ideas on the inspiration board. Together, choose several that the group agrees excite them and could be done in the time you have available, based on the calendar and/or time line created in Workshop 1. If the list does not include service events that routinely happen or are already scheduled in your community, ask if the group would like to consider working on any of these. These might include existing food bank activities such as canned food drives or serving meals to the hungry; clean up projects; collecting blankets and clothing in winter; an AIDS or CROP Walk or other events to raise money and awareness; or decorating a family homeless shelter for the holidays. Add any events co-leaders have generated in preparing for this workshop, including any you have found in the program Introduction. Tell the group they do not have to decide on an event yet, but choosing several viable options to present to your partners is wise.

Partners

Once the group has several viable event choices, guide the group to select potential partners and decide how they will be approached and by whom. Partners might be youth groups from neighboring houses of worship. Many Unitarian Universalists have had success partnering with Muslim youth, so make sure to talk to mosque members early on. When deciding who to approach, keep in mind that the more liberal religions are more likely to be initially interested. Perhaps a Baha'i, Methodist, United Church of Christ, Reform Jewish, or Episcopal congregation would like to partner? Buddhist temples with families who have youth are good possibilities. Though it is fine to throw your net far and wide, starting off by contacting a conservative group that is not interested could be discouraging. Contact any local interfaith group early on. Even if they do not have youth involved in their organization, they could have useful contacts and provide moral (and possibly financial and publicity) support.

Encourage participants to look at their community asset maps (Handout 3) for groups that are not necessarily religious yet may have an interest in service work—for example, youth programs at a YWCA or YMCA; extracurricular clubs such as Girls, Inc., and neighborhood centers such as a Boys and Girls Club. Youth groups that support lesbian, gay, bisexual and transgender people's rights would make friendly allies, as would groups that are intentionally diverse, such as Diversity Councils in local high schools.

Decide who will contact potential partners. A team of co-leaders with a few youth would be ideal. Some contacts will want to hear from an adult; however, initiating partner relationships is a great way to build youth leadership, so strike a balance. For example, a youth might make an initial phone to set up a face-to-face visit of a youth and an adult co-leader.

Write down the decisions and action steps as the group makes them. Set deadlines. Be clear about the expectations for "point people" to report at the next and subsequent workshops. Make sure everyone has all the information they need to move forward, or make plans to get missing information.

Create a script for talking to partners. A script will help ensure point people identify themselves and tell the potential partner what they hope to achieve, why they think it is important, and ways the potential partner can participate. Write the script down and let everyone practice it. You can model by going first.

CLOSING (10 MINUTES)

Materials for Activity

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Taking It Home

Preparation for Activity

- Adapt Taking It Home and copy for all participants or arrange to distribute by email after the workshop.
- Become familiar with the words and tune of Hymn 151 in *Singing the Living Tradition*, "I Wish I Knew How."

Description of Activity

This activity connects the different activities of the workshop and brings participants together with song.

Gather the group in a circle. Debrief the workshop with these questions:

- What new insights did you gain today?
- How have your thoughts changed about who your neighbors are?
- What does it mean to be a Unitarian Universalist neighbor?

Explain that this workshop will close with a song about what calls Unitarian Universalists to treat both stranger and friend with compassion. Lead participants to sing Hymn 151, "I Wish I Knew How."

Extinguish the chalice. Distribute Taking It Home. Thank participants.

FAITH IN ACTION: THE TRUE STORY OF THE FLAMING CHALICE

Materials for Activity

- Handout 1, [The Flaming Chalice](#) (included in this document)
- A copy of the story "[Righteous Among the Nations](#)" (included in this document) "
- Props for a dramatic presentation, such as costumes, puppets, and arts and crafts materials
- Optional: Video recording equipment

Preparation for Activity

- Read Handout 1, The Flaming Chalice and the story, "Righteous Among the Nations," and familiarize yourself with both.

- Copy the handout and the story for all participants.
- Optional: The story of the flaming chalice is available as a [pamphlet](#) (at www.uuabookstore.org/productdetails.cfm?PC=524) from the UUA Bookstore; order one or more copies in advance.

Description of Activity

Provide participants with copies of The Flaming Chalice (Handout 1, or a pamphlet) and the story "Righteous Among the Nations."

Invite the group to retell the story of the creation of the flaming chalice and/or the work of Martha and the Reverend Waitstill Sharp to others in the congregation.

Lead the group to choose and implement a storytelling project. Participants may wish to:

- Work with the minister, religious educator, or other worship leader to write and perform a skit or play as part of a worship service
- Create a puppet show or other dramatic presentation
- Make a video recording of their storytelling presentation, or produce a dramatic video to post on the congregation's website.

LEADER REFLECTION AND PLANNING

Meet with your co-leaders after the session to reflect. Are participants clear on the concepts of religious pluralism and interfaith service? Are you able to find ways to involve all youth fully despite any limitations they might have? Does the group appear to want more dialogue, more action, or any other balance shift as you go forward?

Now that you have had the opportunity to hear from participants about their connections in their community and service ideas they are excited about, how much of the logistics can group members take on? How much planning are you prepared to do? Taking this into consideration, what scale of interfaith service project is appropriate?

At least three days before the next workshop, check in with participants, co-leaders, and others who have taken on any assignments. Who needs help? Will they be at the next meeting to report on their work? If not, ask them to provide you with a written report before the meeting.

TAKING IT HOME

I cannot tell you what I am going to do until I can tell you the story or stories that I am part of. — Alisdair McIntire, 20th-century philosopher and virtue ethicist

We need not think alike to love alike. — Francis David (c. 1510-1579), founder of the Unitarian Church of Transylvania

IN TODAY'S WORKSHOP... we considered the question, "Who is my neighbor?" both figuratively and literally. We studied the story of the Good Samaritan. We also completed a Community Asset Map, to try and identify the nonprofit organizations, religious communities, community needs, and potential partners in our community we might work with to achieve religious pluralism. Here are a few activities to continue your exploration:

- Ask members of your family if they know the story of the flaming chalice. Tell the story as you learned it and share the story of Martha and Waitstill Sharp, "Righteous Among the Nations"
- Visit the website of the [Unitarian Universalist Service Committee](http://www.uusc.org) (at www.uusc.org). What causes might be modern-day heroes like the Sharps be working on?
- Invite your family or friends to help you expand your Community Asset Map. Share your worksheet with them and see if they can identify any potential partners you missed.
- Call or email someone whom you identified as a potential partner in the Community Asset Mapping activity. Describe the A Chorus of Faiths group and why you care about interfaith work. Ask if they are interested in getting involved!

ALTERNATE ACTIVITY 1: ORANGES AND ORANGES (15 MINUTES)

Materials for Activity

- Oranges, one per participant, of roughly equal size
- Clean basket or bowl
- Hand sanitizer
- Waste receptacle for orange peels
- Optional: Material to line the basket, if needed

Preparation for Activity

- Arrange unpeeled oranges in the basket.
- Be alert to any food allergies in the group.
- If the group has more than six participants, plan to form small groups for this activity.

Description of Activity

Youth explore human differences and sameness.

Ask participants to sit or stand together in a circle, with the basket of oranges in the middle of the circle. Ask participants to each grab an orange, and study it carefully. Ask them to "get to know their orange." What shape is it? What marks does it have? Why?

After a few minutes of study, ask each participant to tell a story about their orange based on one of the features they have found. (Example: My orange got this dent on the top when it was traveling in a truck up from Florida with its brothers. It loves traveling and always tries to get to the top of the pile.) If participants have trouble creating stories, model by telling your story first. The stories can be as silly or as serious as participants want.

After the stories have been told, have everyone throw their orange back in to the basket. Mix the oranges. Then, ask participants to find their orange again, as fast as possible. After they've chosen an orange, ask how certain they are that it is their original orange. Most will know they have found it.

Offer hand sanitizer. Then, ask them to peel their oranges and immediately put the peeled oranges into the basket. Mix the oranges again. Ask participant to find their own orange again, as fast as possible. After they have chosen an orange, ask:

- How certain are you that you have found your original orange?

Many will have had difficulty, and be uncertain. Tell participants they are now welcome to eat their orange if they wish. Lead a discussion with any or all of the following questions:

- Why was it so hard to find your orange the second time?
- How did you feel coming up with your orange story? Did it make you like your orange?
- How is this similar to differences between people? How was it different?
- If we only thought about the ways we are the same—"the pulp and the juice"—what would we lose in human relationships? How do our "peels"—our unique qualities and stories—matter?

Close the discussion by thanking participants. Wash and compost uneaten oranges.

Including All Participants

If any participant is allergic to oranges, you may be able to safely substitute lemons. If a participant is allergic to all citrus fruit, you can substitute bananas (although cleanliness of hands and basket will become even more important).

ALTERNATE ACTIVITY 2: I DO INTERFAITH WORK BECAUSE... (15 MINUTES)

Description of Activity

Ask participants to spend five quiet minutes reflecting on their personal ethic for treating their neighbor well, and for interfaith cooperation. Spark reflection with this question:

- What is the first encounter with someone religiously different from you that you ever had?

Close the reflection period and ask each participant to turn and share their story with their neighbor (if they are comfortable sharing). Then, return to the large group and go around the circle once. Ask each participant to complete the statement, "I do interfaith work because... ." When each participant who wishes to has spoken, thank them for their sharing and close the activity.

A CHORUS OF FAITHS: WORKSHOP 2: STORY: RIGHTEOUS AMONG THE NATIONS

Adapted from "Unitarian Couple Honored for World War II Bravery," a story by Michelle Bates Deakin, first published December 12, 2005, by [UU World](#).

What Rosemary Feigl remembers most clearly about the woman who rescued her from the Nazis is her hat. Martha Sharp wore a fancy one with a long pheasant feather. To Feigl, a 13-year-old girl with nothing but a suitcase to her name, Sharp was her elegant American savior.

Feigl, who had fled her home in Vienna with her parents in the aftermath of the devastating destruction of Kristallnacht, had a hat of her own, too. It was a beige beret. Twenty-six other children wore hats just like it as Martha Sharp led them across war-torn Europe to Portugal, where they boarded a ship sailing to the United States in December 1940.

"Mrs. Sharp risked her safety and her life, when she didn't even know us," said Feigl. "She certainly wasn't Jewish. There was no reason for her to do it other than her strength of character."

Sixty-five years later, Martha Sharp and her husband, the Rev. Waitstill Sharp, were honored by Israel as "Righteous Among the Nations" for their strength of character and heroism in their six-year mission to rescue Jews and other refugees from Nazi persecution. Only one other American has been so honored.

For six years, the Sharps stayed a step ahead of the Gestapo in Czechoslovakia, France, Switzerland, Italy, and Spain as they assisted Jews, journalists, political leaders, and children in finding safety in England and the United States.

The Sharps' legacy continues in the human rights organization they helped to found: The Unitarian Universalist Service Committee. The UUSC helped as many as 3,000 people escape Europe. They focused on freeing political refugees who had spoken out against Nazism in Germany or Fascism in Spain.

In 1941, the Service Committee introduced the symbol of the flaming chalice, which it used as a seal in authenticating travel documents and as its logo. The flaming chalice was later embraced by Unitarian Universalists as the symbol of their religion. The UUSC continues today as an independent human rights organization and an associate member of the UUA.

Rosemary Feigl was a Jewish child with her parents, seeking refuge in Italy, then Vichy France. Feigl recalls

her father coming across a network of Unitarians who were providing affidavits for asylum. And he heard about Martha Sharp, who was arranging to transport children to safety.

Feigl said goodbye to her parents in Marseilles. "I was so frightened of being alone. I had no money. I was going to a strange country and didn't speak a word of English," she recalled in a telephone interview.

One year and three months after Feigl arrived in the United States, her parents followed.

After the war, the Sharps' lives became less dangerous but continued to focus on international relief efforts. Martha continued to work for the USC and in 1943 helped found Children to Palestine, an interfaith effort to bring European Jewish refugee children to new homes in what was then Palestine. Waitstill accepted a position in Cairo with the United Nations Relief and Rehabilitation Agency.

In 2005, Charlie Clements, then UUSC president, said "Over the past 65 years, the legacy of the Sharps and their work during the Holocaust has informed our work and inspired us to challenge modern forms of oppression. The honor bestowed on the Sharps reinforces our commitment to challenge the inhumanity of this era."

Waitstill died in 1984. Martha died in 1999.

A CHORUS OF FAITHS: WORKSHOP 2: HANDOUT 1: THE FLAMING CHALICE

By Dan Hotchkiss, a Unitarian Universalist minister who writes and consults on congregational leadership, fundraising, and conflict management. Available as a [pamphlet](#) from the UUA Bookstore.

At the opening of Unitarian Universalist worship services, many congregations light a flame inside a chalice. This flaming chalice has become a well-known symbol of our denomination. It unites our members in worship and symbolizes the spirit of our work. The flaming chalice combines two archetypes—a drinking vessel and a flame—and as a religious symbol has different meanings to different beholders. Chalices, cups, and flagons can be found worldwide on ancient manuscripts and altars. The chalice used by Jesus at his last Passover Seder became the Holy Grail sought by the knights of Wales and England. Jan Hus, Czech priest and forerunner of the Reformation, was burned at the stake for proposing, among other things, that the communion chalice be shared with the laity. More recently, feminist writer Riane Eisler has used the chalice as a symbol of the "partnership way" of being in community. Sharing, generosity, sustenance, and love are some of the meanings symbolized by a chalice.

As a sacrificial fire, flame has been a central symbol for the world's oldest scriptures, the Vedic hymns of India. Today, lights shine on Christmas and Hanukkah, eternal flames stand watch at monuments and tombs, and candles flicker in cathedrals, temples, mosques, and meeting houses. A flame can symbolize witness, sacrifice, testing, courage, and illumination.

The chalice and the flame were brought together as a Unitarian symbol by an Austrian artist, Hans Deutsch, in 1941. Living in Paris during the 1930s, Deutsch drew critical cartoons of Adolf Hitler. When the Nazis invaded Paris in 1940, he abandoned all he had and fled to the South of France, then to Spain, and finally, with an altered passport, into Portugal.

There, he met the Reverend Charles Joy, executive director of the Unitarian Service Committee (USC). The Service Committee was new, founded in Boston to assist Eastern Europeans, among them Unitarians as well as Jews, who needed to escape Nazi persecution. From his Lisbon headquarters, Joy oversaw a secret network of couriers and agents.

Deutsch was most impressed and soon was working for the USC. He later wrote to Joy: "There is something that urges me to tell you . . . how much I admire your utter

self denial (and) readiness to serve, to sacrifice all, your time, your health, your well being, to help, help, help. I am not what you may actually call a believer. But if your kind of life is the profession of your faith-as it is, I feel sure-then religion, ceasing to be magic and mysticism, becomes confession to practical philosophy and-what is more-to active, really useful social work. And this religion-with or without a heading-is one to which even a 'godless' fellow like myself can say wholeheartedly, 'Yes!'"

The USC was an unknown organization in 1941. This was a special handicap in the cloak-and-dagger world, where establishing trust quickly across barriers of language, nationality, and faith could mean life instead of death. Disguises, signs and countersigns, and midnight runs across guarded borders were the means of freedom in those days. Joy asked Deutsch to create a symbol for their papers "to make them look official, to give dignity and importance to them, and at the same time to symbolize the spirit of our work... When a document may keep a man out of jail, give him standing with governments and police, it is important that it look important."

Thus, Hans Deutsch made his lasting contribution to the USC and, as it turned out, to Unitarian Universalism. With pencil and ink he drew a chalice with a flame. It was, Joy wrote his board in Boston, "a chalice with a flame, the kind of chalice which the Greeks and Romans put on their altars. The holy oil burning in it is a symbol of helpfulness and sacrifice... This was in the mind of the artist. The fact, however, that it remotely suggests a cross was not in his mind, but to me this also has its merit. We do not limit our work to Christians. Indeed, at the present moment, our work is nine-tenths for the Jews, yet we do stem from the Christian tradition, and the cross does symbolize Christianity and its central theme of sacrificial love."

The flaming chalice design was made into a seal for papers and a badge for agents moving refugees to freedom. In time it became a symbol of Unitarian Universalism all around the world.

The story of Hans Deutsch reminds us that the symbol of a flaming chalice stood in the beginning for a life of service. When Deutsch designed the flaming chalice, he had never seen a Unitarian or Universalist church or heard a sermon. What he had seen was faith in action—people who were willing to risk all for others in a time of urgent need.

Today, the flaming chalice is the official symbol of the UU Service Committee and the Unitarian Universalist Association. Officially or unofficially, it functions as a logo for hundreds of congregations. Perhaps most

importantly, it has become a focal point for worship. No one meaning or interpretation is official. The flaming chalice, like our faith, stands open to receive new truths that pass the tests of reason, justice, and compassion.

A CHORUS OF FAITHS: WORKSHOP 2: HANDOUT 2: THE GOOD SAMARITAN

From the Gospel of Luke, Chapter 10, Verses 25-37;
New Revised Standard Version.

Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from

Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

A CHORUS OF FAITHS: WORKSHOP 2: HANDOUT 3: COMMUNITY ASSET MAPPING WORKSHEET

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Potential Allies

Who do I know? Who should I know?

Faith Communities

Youth-Led or Focused Institutions

Educational Institutions

Multi-Religious or Interfaith Groups

Local and National Media

Secular Community or Service Organizations

Local Government Officials

Donors

.

How will I reach out and partner with these neighbors?

A CHORUS OF FAITHS: WORKSHOP 2: HANDOUT 4: COMMUNITY ASSET MAPPING LIST

Provided by the Interfaith Youth Core. Used by permission.

Faith Communities

Faith communities are an important resource because their members and leaders already recognize the role of religion in city life and as an inspiration to service. Additionally, faith communities are already organized, building social capital, and often building assets in the lives of young people. They can offer important resources to improve youth-led interfaith service programs.

Example: Philadelphia's "Walking the Walk" program, a year-long service and leadership program for high school students, decided to recruit participants directly through area congregations. This has allowed organizers to engage faith leaders and institutions as they recruit participants, amplifying the work.

Youth-Focused or -Led Institutions

Youth-focused organizations, such as YMCA s, Boys and Girls Clubs, and high school service-learning offices, are important partners in this work because they are where young people are, and will have wisdom on where youth leadership is in your city.

Example: When they began their work in New Orleans, Interfaith Works decided to partner with a local youth leadership organization called Operation Reach, which had no previous religious or interfaith affiliation, for two small events. This helped build Interfaith Works' credibility with youth and youth organizations around the city and connected them with dozens of young people, which helped them find the individuals interested in leading the interfaith youth movement.

Educational Institutions

Educational institutions, from elementary schools to colleges, private and public, religious and non-religious, are important partners because they are where young people spend most of their time and often have pre-existing resources for youth-led work. Youth-led initiatives will have easier access to money, resources, and people if they involve educational institutions.

Example: Interfaith Partnership/Faith Beyond Walls (IP/FBW), a community interfaith service organization in St. Louis, reached out to local colleges and universities. This resulted in a yearly Day of Interfaith Youth Service

for Collegians, which connects college students interested in interfaith work from all over the city and constantly exposes new students and communities to the work of IP/FBW. This has brought mutual benefits of increased financial resources for community partners, and stable partners for college students.

Multi-Religious or Interfaith Groups

Any pre-existing interfaith work in your city is an obvious ally in any interfaith partnerships you wish to begin. Particularly, check local high schools and colleges to see if they have interfaith groups, and research whether the clergy in your city meet through a Religious Workers Association or other organized body. You may not share the same goals as other interfaith groups—they may be focused on adults over youth or on dialogue where you wish to promote action—but these groups will have invaluable experience regarding interfaith relationships in your area.

Example: When a few individuals became interested in youth interfaith work in Kansas City they reached out to the Greater Kansas City Interfaith Council, focused largely on building understanding among adults. Through the Council they got exposure to conferences and events for recruitment, and now have launched a monthly service program for youth called the KC Interfaith Youth Alliance.

Local Media

Local media such as school and community newspapers, bloggers, billboards, or congregational bulletins, are one of the most important ways you can find people interested in interfaith work and create city-wide buy-in for religious pluralism. When you tell the story of what interfaith relationships can do for the community, even those who don't participate may be transformed.

Example: The Twin Cities Interfaith Youth Leadership Coalition partnered with a local television channel called TVbyGirls to produce a video about their service work found [here](http://www.spacc.org/index.asp?Type=B_BASIC&SEC=%7b1EC1B333-0BE0-4CF9-AD90-B2574CEDF493%7d) (at www.spacc.org/index.asp?Type=B_BASIC&SEC=%7b1EC1B333-0BE0-4CF9-AD90-B2574CEDF493%7d). This video exposed them to new audiences and other young leaders, has been a helpful tool for recruiting participants and funders, and most importantly introduced the idea of cooperation over conflict to their community.

Secular Service or Community Organizations

Your community has service and civic engagement organizations already doing good work. These can make

great mutually beneficial partners as they have wisdom and experience on effective service in your community, and through interfaith work you may help them reach volunteers that have not previously worked with them or think of service in new ways. Good places to start are agencies such as the United Way, online volunteer matching services such as Volunteer.org, and any place you personally have volunteered in your community.

Example: When Imagine Englewood If... and the Jewish Council on Urban Affairs in Chicago decided that they wanted to volunteer together to tackle the issue of lead poisoning in the Englewood neighborhood, partnering with pre-existing lead awareness groups and volunteering together through city wide voter registration initiatives run by Chicago Cares was the easiest way to build relationships and do effective service while their group was still small. Now, youth run a yearly Lead Awareness Festival and continue to volunteer together around the city.

Local Government Officials

Government officials hold many resources, and can also be important figures in making any social change your group is invested in. These contacts are less critical in your initial stages of building relationships and religious pluralism, but can be helpful partners when and if you expand your reach.

Example: 9/11 Unity Walk of Washington, D.C., which mobilizes young people to do interfaith service in remembrance of 9/11, held a dinner event on eliminating hunger. They invited City Council officials, Administration employees, and others in a successful attempt to raise the profile of their organization and increase their chances of truly eliminating hunger in their city through government-NGO partnerships.

Donors

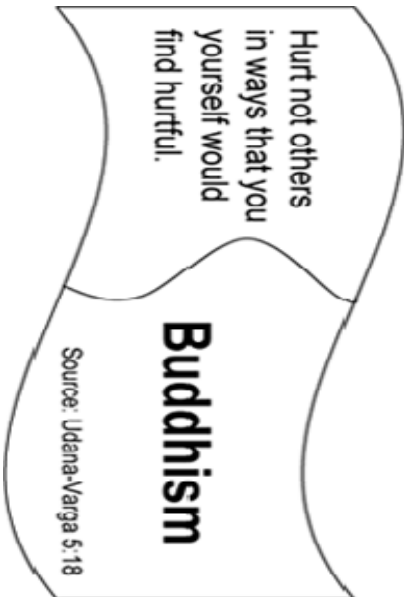
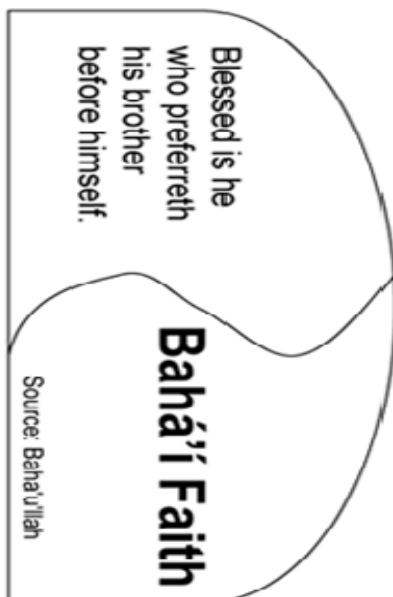
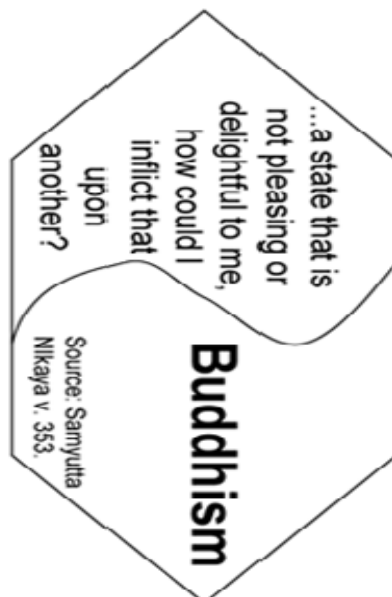
Almost all programs will require some kind of funding. It will be helpful for you to know the best sources of funding in your area for service projects and make yourself known to them, from potential individual donors to foundations to congregations to government grants.

Example: In addition to seeking grants found through internet searches, Donna Yates of the elementary school interfaith poetry project Poetry Pals strategically chose her board members so they would be connected to different parts of the Chicago community, and have non-overlapping funding opportunities. This gave her a wider range of funders to ask for support when elementary-schoolers needed funding to make placemats for a local homeless shelter and for poetry teachers.

A CHORUS OF FAITHS: WORKSHOP 2: LEADER RESOURCE 1: PUZZLE CARDS

Download a [high-resolution PDF](http://www.uua.org/documents/tapestry/chorus/puzzle_cards.pdf) (at www.uua.org/documents/tapestry/chorus/puzzle_cards.pdf) for printing.

These Puzzle Cards are for Activity 2, Ethic of Reciprocity.



Therefore all things
whatsoever ye would
that men should do to
you, do ye even so to
them; for this is the
law and the prophets.

Christianity

Source: Matthew 7:12,
King James Version.

Do for one who
may do for you,
that you may
cause him thus to
do.

Ancient Egyptian

Source: The Tale of the Eloquent
Peasant, 109 - 110 Translated by
R.B. Parkinson. The original dates
to circa 1800 BCE

Hurt not others
in ways that you
yourself would
find hurtful.

Buddhism

Source: Udana-Varga 5.18

All things are our
relatives; what we
do to everything, we
do to ourselves.
All is really One.

Native American

Source: Black Elk

Do not do to
others what you
do not want them
to do to you.

Confucianism

Source: Analects 15:23

The heart of the
person before
you is a mirror.
See there your
own form.

Shinto

Source: Munetada
Kurazumi

The basis of _____ is consideration of the hearts and feelings of others. If you haven't the will to gladden someone's heart, then at least beware lest you hurt someone's heart, for on our path, no sin exists but this.

Sufism

Source: Dr. Javad Nurbakhsh,
Master of the Nimatlulahi
Sufi Order

...thou shalt
love thy
neighbor as
thyself.

Judaism

Source:
Leviticus 19:18

What is hateful
to you, do not to
your fellow man.
This is the law:
all the rest is
commentary.

Judaism

Source: Talmud, Shabbat 31a

An it harm no one,
do what thou wilt
(i.e. do what ever
you will, as long as
it harms nobody,
including yourself).

Wicca

Source: The Wiccan Rede

Whatever is
disagreeable to
yourself do not
do unto others."

Zoroastrianism

Source: Dadistan-i-dinik 94:5

Try your best to treat
others as you would
wish to be treated
yourself, and you will
find that this is the
shortest way to
benevolence.

Confucianism

Source: Mencius VII.A.4

And as ye would
that men should do
to you, do ye also
to them likewise.

Christianity

Source: Luke 6:31,
King James Version.

Regard your
neighbor's gain as
your own gain, and
your neighbor's loss
as your own loss.

Taoism

Source: Tai Shang Kan
Ying P'ien

No one is my
enemy, none a
stranger and
everyone is my
friend.

Sikhism

Source: Guru Arjan
Dev. AG 1299

Don't create
enmity with
anyone as God
is within
everyone.

Sikhism

Source: Guru Arjan Devji 259

The sage has no interest of
his own, but takes the
interests of the people as his
own. He is kind to the kind;
he is also kind to the unkind;
for Virtue is kind. He is
faithful to the faithful; he is
also faithful to the unfaithful;
for Virtue is faithful.

Taoism

Source: Tao Teh Ching, Ch. 49

One going to take
a pointed stick to
pinch a baby bird
should first try it on
himself to
feel how it
hurts.

Yoruba

Source:
Nigeria

Whatever is disagreeable to yourself do not do unto others."

Zoroastrianism

Source: Shayaast-na Shayaast 13:29

A man should wander about treating all creatures as he himself would be treated.

Jainism

Source: Sutrakriyanga 1.11.33

... critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled."

Humanism

Source: Humanist Manifesto II

"...thou shalt love thy neighbor as thyself."

Judaism

Source: Leviticus 19:18.

In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self."

Jainism

Source: Lord Mahavira, 24th Tirthankara

We affirm and promote respect for the interdependent web of all existence of which we are a part.

Unitarian Universalism

Source: UUA Principles

FIND OUT MORE

Learn about the current work of the [Unitarian Universalist Service Committee](http://www.uusc.org/) (at www.uusc.org/).

For resources on differences and similarities between various faiths, visit the Ontario Consultants on [Religious Tolerance](http://www.religioustolerance.org/) (at www.religioustolerance.org/), the BBC [guide to world religions](http://www.bbc.co.uk/religion/religions/) (at www.bbc.co.uk/religion/religions/), or the website [Beliefnet](http://www.beliefnet.com/) (at www.beliefnet.com/). A good book for

exploring religious content is *Religious Literacy* by Stephen Prothero.

The Tools page of the Interfaith Youth Core website, [Bridge-builders](http://bridge-builders.ning.com/) (at bridge-builders.ning.com/), offers multiple lists of shared values of different faiths and cites relevant religious texts on hospitality, service, and caring for the earth. Join the Bridge-builders Network online to gain access to more tools for studying religious pluralism; all participants in *A Chorus of Faiths* can join this network.

WORKSHOP 3: THE BELOVED COMMUNITY

WORKSHOP OVERVIEW

INTRODUCTION

If we want a beloved community, we must stand for justice, have recognition for difference without attaching difference to privilege. — bell hooks, author, feminist, and social activist

Today's workshop focuses on what interfaith work can look like. Participants learn about the 1965 march at Selma—a high-profile, interfaith event that engaged Unitarian Universalists with other faiths and had a major impact on United States history—and explore stories of interfaith cooperation from around the world. The workshop suggests that Unitarian Universalists, unattached to a creed, have a natural role in interfaith work, since we tend to be open to many different beliefs.

The central activity in this workshop is a guest panel of people in your congregation who do interfaith work in the community. You will need to invite guests ahead of time. Read Activity 3, Unitarian Universalists Doing Interfaith Work, and Alternate Activity 1, Unitarian Universalists Partnering in Interfaith Work, and choose one. The Alternate Activity could provide a richer experience, but requires more preparation.

Pay particular attention to Activity 1, Planning the Interfaith Service Event, Part 3. The work the group does during this activity will depend on the interfaith service project the group has chosen, the partners you have begun to work with, and plans already underway. In the best of all worlds, the Chorus of Faiths group will have opportunities to meet, plan, and share responsibilities with youth and adult leaders of your partner organizations. In reality, the planning activities described in this and other workshops may or may not fit your group's event plan or dovetail with where you are in the process. Use the planning activities, and the Before You Start section in the program Introduction, as guides.

GOALS

This workshop will:

- Demonstrate different ways Unitarian Universalists can do interfaith work
- Show how interfaith work is an especially effective way of building the beloved community
- Present the way that interfaith work can lead to a deeper understanding of one's own faith

- Offer stories of interfaith cooperation in American history, world history, and the local community
- Guide the group to plan the interfaith service event.

LEARNING OBJECTIVES

Participants will:

- Learn about the Unitarian Universalist participation in the march at Selma
- Understand the history of interfaith cooperation in the world and come up with ideas for emulating it
- Learn about interfaith work Unitarian Universalists do in their local community
- Discover how interfaith work can deepen faith identity
- Move the group's interfaith service project forward by planning the next action steps.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Planning the Interfaith Service Event, Part 3	25
Activity 2: Story — The March at Selma	10
Activity 3: Unitarian Universalists Doing Interfaith Work	40
Faith in Action: Our Larger Faith Community	
Closing	10
Alternate Activity 1: Unitarian Universalists Partnering in Interfaith Work	40
Alternative Activity 2: Faith Heroes	20

SPIRITUAL PREPARATION

Take some time to reflect on your personal experiences with interfaith justice work, using the same questions

participants will ask the panelists: How does your social justice work connect with your religious identity? What

helps you work with people of different faiths? How do you talk about your faith with people of different faiths?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Name tags and markers
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle

Preparation for Activity

- Set up a worship table with the chalice and any decorative items you choose.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Ask a participant to light the chalice. Pass the hymnbook around the circle, with volunteers taking turns reading a paragraph from "A Network of Mutuality," Reading 584 in *Singing the Living Tradition*. Remind the participants they are free to pass if they do not wish to read.

ACTIVITY 1: PLANNING THE INTERFAITH SERVICE EVENT, PART 3 (25 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Time line and/or calendar (Workshop 1)

Preparation for Activity

- Review Before You Start, Interfaith Service Event Step-by-Step Outline from the program's Introduction.
- Post blank newsprint.

Description of Activity

Participants accept responsibility for tasks related to the interfaith service event.

If participants will be the only planners...

At this point, you have identified partners in the community and chosen a service event. With parameters set for what you want to do and when, sit down with all participants and ask:

What are all the things we need to do between now and the interfaith service event to make that event a success? Let's list every little thing, from the most detailed to the most general.

Write everything said on the newsprint. Encourage conversation as you think of tasks that have not been mentioned. Include, for example:

- Choosing a time, a place, and leaders for interfaith dialogue before and/or after the service event
- Making posters to advertise the event
- Drafting a final schedule
- Emailing the final schedule to everyone who will need it
- Confirming plans with the service event site and any food providers

Once you have a comprehensive list, decide together on a point person for each task and a deadline by which that task must be completed. Offer, or designate a volunteer, to type the list of tasks, point people, and deadlines and email it to everyone that night. Email it again a week later.

Encourage everyone to complete their tasks to work toward the service event. From here on, it may be helpful to have a five-minute check-in at every workshop about which tasks are done, which are not, and what new tasks have emerged.

If participants think it would be helpful, broadly categorize tasks—e.g., food, dialogue, media—and have committees be responsible for each category rather than individuals take responsibility for each task.

Optional: Set up a [Facebook](https://www.facebook.com) (at www.facebook.com) group or [Bridge-builders](https://bridge-builders.ning.com/) (at bridge-builders.ning.com/) group for your interfaith service event, with a private wall where leaders can communicate with one another.

If the group will share planning with interfaith partners...

When you have a commitment to participate from youth of other faith communities, seek youth and/or adult leaders and invite them to join you in planning the event. Proceed through the planning steps outlined above, sharing responsibilities. For example, you might pair each youth in the UU group with a youth from another faith and ask them to share the "point person" role for specific duties. While some planning may need to happen by phone and email, seek times for UU youth to meet face-to-face with partners.

See Before You Start in the program Introduction for guidance on meetings with partners.

ACTIVITY 2: STORY — THE MARCH AT SELMA (10 MINUTES)

Materials for Activity

- A copy of the story "[The March at Selma](#) (included in this document) "

Preparation for Activity

- Read the story and prepare to present it effectively.
- Optional: Copy the story for all participants.

Description of Activity

Youth hear a story of interfaith cooperation changing the world and consider how they might emulate the actions of interfaith leaders who supported the 1965 Selma March.

Tell or read the story. Or, distribute copies to participants and invite volunteers to read aloud, taking turns at each sentence or paragraph. Remind the group that anyone may pass.

Then, lead a short discussion using these questions:

- Had you heard of the march before? What did you learn that was new?
- How do you think these different people managed to work together?
- Did you know there was such significant Unitarian Universalist participation in the Civil Rights Movement?
- What Unitarian Universalist values support the actions that Rev. Reeb and Viola Liuzzo took? What values and beliefs do you hold that support these actions?
- Rev. Dr. Martin Luther King, Jr. was a committed Baptist, as was Jimmy Lee Jackson, while Rabbi Abraham Joshua Heschel was Jewish. What are some of the differences they had from one another? What similarities drew them together?

Tell participants:

These are some examples of faith heroes—people who work for justice out of their deep, though potentially differing, convictions. As we plan our interfaith service event, these heroes can be examples and inspiration for our work.

ACTIVITY 3: UNITARIAN UNIVERSALISTS DOING INTERFAITH WORK (40 MINUTES)

Materials for Activity

- Optional: Pulpit or lectern
- Optional: Microphone (preferably cordless)

Preparation for Activity

- Decide if you will do this panel activity or Alternate Activity 1, which includes UU panelists and their partners who belong to a different faith.
- Find out who in your congregation does social service or social justice work with people of other faiths. Seek a diversity of ages, genders, races, ethnicities, abilities, social classes, types of social service or justice experiences, and years of being a Unitarian Universalist.
- Invite several people in your congregation who are involved in interfaith service/justice activities to serve on a panel. Tell them how much time they will have to speak. Ideally, a panel will include three to five people, each speaking for no more than five minutes. Explain that they will be asked to introduce themselves and to tell about the interfaith social justice work they are involved with and how it relates to their spirituality and Unitarian Universalist identity. Provide them with these preparation questions: How does your social justice work connect with your religious identity? What helps you work with people of different faiths? How do you talk about your faith with people of different faiths?
- Prepare some questions for the panelists, so you will be able to start a discussion if participants do not think of questions right away.

Description of Activity

Participants hear from experienced Unitarian Universalists about interfaith work.

Tell the group you have invited a panel of UUs from their congregation who do interfaith service work will speak to them. Brainstorm possible questions to ask panelists. Make sure you include the following:

- How does your social justice or service work connect with your spirituality and Unitarian Universalist identity?
- How has your social justice or service work changed or deepened your Unitarian Universalist faith?

- Have you ever done interfaith justice or service work as a member of a different faith? What was that like? How does it compare with doing similar work as a Unitarian Universalist?
- What helps you work with people of different faiths?
- How do you talk about your faith with these people of different faiths?

Introduce the panelists you have invited. Ask each one to introduce themselves and to share a little bit about their interfaith service or justice activities.

Save at least ten minutes for discussion. Invite volunteers to ask the panelists questions from the earlier brainstorming or any new questions.

Thank the guests for their time.

Once the guests have gone, invite participants to reflect on the panel, using these questions:

- Did you notice any patterns among the responses of the panelists?
- Did any panelists describe difficulties in doing this work?
- How might you deal with difficulties such as these, if you encountered them?
- How was the panelists' faith of the deepened by doing this work?
- Did you have any insights about your own Unitarian Universalist faith after hearing about the experiences of the panelists?
- Did you have any insights about interfaith work that would be useful to keep in mind as we go forward?

Including All Participants

You may wish to pass a cordless microphone between panelists so that participants can hear them better. Provide a microphone for participants' questions, and/or have a co-leader repeat each question before inviting the panelist to answer.

CLOSING (10 MINUTES)

Materials for Activity

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Slips of plain paper and pens/pencils
- Taking It Home

Preparation for Activity

- Adapt Taking It Home and copy for all participants or arrange to distribute by email after the workshop.

Description of Activity

Gather the group in a circle. Debrief the workshop with these questions:

- What was your favorite story of interfaith work heard today?
- Do you have any new insights into how you might be good interfaith leaders?

Distribute copies of *Singing the Living Tradition* and have the group read in unison Margaret Mead's words from Reading 561.

Say, in your own words:

James Luther Adams, a Unitarian theologian, claimed that we are a prophethood of all believers, that instead of looking for a hero to lead us, or expecting others to build the beloved community, each one of us is called and empowered to do this work.

Hand out slips of paper and pens/pencils, and say:

Please choose a word or short phrase, perhaps from one of the stories you heard today, that helps to inspire you personally to build the beloved community. We will spend the next minute in silence as you write this word or phrase on your slip of paper.

Give participants a minute to write. Then, invite the group to go around the room, each speaking aloud their word of inspiration if they choose to do so.

Then say, in your own words:

Thank you for sharing the words that inspire you. During the Civil Rights Movement, one song that gave stamina and inspiration to the protestors was an African American spiritual that became a symbol of the struggle for freedom and justice. This is the song Viola Liuzzo sang as she was pursued by the Ku Klux Klan.

Lead participants in singing Hymn 169, "We Shall Overcome," from *Singing the Living Tradition*. Remind them that this song, with roots in African American hymns, was commonly sung during protests and marches of the Civil Rights Movement.

Extinguish the chalice. Distribute Taking It Home. Thank participants.

FAITH IN ACTION: OUR LARGER FAITH COMMUNITY

Description of Activity

Participants seek informal engagement with other faith communities.

Take advantage of interfaith activities offered in your city, town, or county. Research or ask youth to research religious events that are open to the public. There might be a Divali celebration at a local Indian restaurant, a public Passover Seder at a Jewish Community Center, or an ecumenical Thanksgiving worship service. Attend the event, making sure the group is aware of any clothing and behavioral guidelines.

After the event, discuss what was seen and heard. Did it feel comfortable to attend as an outsider? Were other people present who did not appear to belong to the faith hosting the event? Did you understand everything? What did the event mean to you? What do you think it meant to faithful participants? Did you hear, read, or see anything during the event which indicated faith values shared in common with Unitarian Universalism? If so, might these shared values be a starting point for doing interfaith service work together?

Including All Participants

Find out about the event's accessibility when planning any trip to an unfamiliar location. Make sure youth have the information they need ahead of time to dress and comport themselves appropriately for the event you will attend.

LEADER REFLECTION AND PLANNING

After the next workshop, you will be halfway through the program. Are there any topics you had hoped would come up that have not? Figure out a way to introduce them in the next two workshops.

Review the time line for the interfaith service project. Take care of any planning that needs to happen before the next meeting. Do you need assistance from the congregation? If participants have been less involved than you expected, set aside a few minutes next workshop to discuss their thoughts on the program generally and any suggestions they have for improving it.

TAKING IT HOME

If we want a beloved community, we must stand for justice, have recognition for difference without attaching difference to privilege. — bell hooks, author, feminist, and social activist

IN TODAY'S WORKSHOP... We engaged with the story of the historical march from Selma to Montgomery, where leaders from many different faiths, including Unitarian Universalists, joined with Rev. Dr. Martin Luther King, Jr. to fight for the civil rights of African Americans. We heard stories of members of our congregation and learned about interfaith work that is happening in our community. Here are a few activities to continue your exploration:

- Ask members of your family if they know the role of Unitarian Universalists James Reeb and Viola Liuzzo in the march from Selma to Montgomery. Tell the story as you learned it.
- Find out more about the Civil Rights Era by watching the PBS series [Eyes on the Prize](http://www.pbs.org/wgbh/amex/eyesontheprize/index.html) (at www.pbs.org/wgbh/amex/eyesontheprize/index.html) (produced by African American Henry Hampton, who worked for the Unitarian Universalist Association in Boston, before he became an independent filmmaker).
- Many Unitarian Universalist congregations from all over the country sent their ministers to Selma to march with the Rev. Dr. King. Talk to an older member of the congregation to find out if your congregation's minister at the time was a part of this historical event, or in other Civil Rights Era activities. Why or why not? Ask if they know whether other faith communities' leaders from your area might have taken part in the march or in other civil rights activities.
- Create a scrapbook journal with quotes and/or pictures of interfaith leaders that inspire your own interest in interfaith work. What about these words or people inspires you? Add your own reflections or poems about how you envision your emerging leadership style.
- Everyone has more than one way they identify themselves. When you have the opportunity to meet with your interfaith partners, find out about other aspects of their lives. You might have a great deal in common. You might even make a new friend.

ALTERNATE ACTIVITY 1: UNITARIAN UNIVERSALISTS PARTNERING IN INTERFAITH WORK (40 MINUTES)

Materials for Activity

- Optional: Pulpit or lectern
- Optional: Microphone (preferably cordless)

Preparation for Activity

- Decide if you will do this panel activity or the core panel activity which includes UU panelists only (Activity 3).
- Find out who in your congregation does social service or social justice work with people of other faiths. Seek a diversity of ages, genders, races, ethnicities, abilities, social classes, and types of social service or justice experiences.
- Invite several people in your congregation who are involved in interfaith service or justice activities to serve on a panel. Explain that you would like youth to hear from both Unitarian Universalists and people of other faiths, so you would like each panelist to invite a friend, from another faith, who does this work with them. Tell the guests how much time they will each have to speak. Ideally, the panel will include two or three pairs (four or six people), each individual speaking for about three minutes. Explain that each panelist will introduce themselves and discuss the interfaith social justice work they are involved with and how it relates to their spirituality and faith identity. Provide them with these questions to prepare: How does your social justice work connect with your religious identity? What helps you work with people of different faiths? How do you talk about your faith with people of different faiths?
- Prepare some questions for the panelists, so you will be able to start a discussion if participants do not think of questions right away.

Description of Activity

Participants hear from people of faith about interfaith work.

Tell the group you have invited a panel of people who do interfaith service or justice work; some are Unitarian Universalists and some are not. Brainstorm questions to ask panelists. Make sure to include the following:

- How does your social justice or service work connect with your spirituality and your faith identity?

- How has your social justice or service work changed or deepened your faith?
- What helps you work with people of different faiths?
- How do you talk about your faith with people of different faiths?

Welcome the panelists, and ask each one to introduce themselves and share a little bit about their interfaith activities. Save at least ten minutes for discussion. Invite volunteers to ask the panelists questions from the earlier brainstorming or any new questions.

Thank the guests for their time.

Once the guests have gone, invite participants to reflect on the panel, using these questions:

- Did you notice any patterns among the responses of the panelists?
- Did any panelists describe difficulties in doing this work?
- How might you deal with such difficulties, if you were to encounter them?
- How is the faith of the panelists deepened by doing this work?
- Did you have any insights about your own faith after hearing about the experiences of the panelists?
- Did you have any insights about interfaith work that would be useful to keep in mind as the program moves forward?

Including All Participants

You may wish to pass a cordless microphone between panelists so that participants can hear them better. Provide a microphone for participants' questions, and/or have a co-leader repeat each question before inviting the panelist to answer.

ALTERNATE ACTIVITY 2: FAITH HEROES (20 MINUTES)

Materials for Activity

- Leader Resource 1, [Faith Heroes](#) (included in this document)
- Newsprint, markers, and tape

Preparation for Activity

- Print out Leader Resource 1 and post the four biographies in separate places around the room.

- Next to each biography, post a sheet of newsprint and set markers nearby.

Description of Activity

Participants are exposed to four different faith heroes of the 20th century, and consider how they might emulate these individuals' ability to lead and to work together across with others of different faiths.

Form four groups, and assign each group to one of the biographies. Tell the participants:

Read the biography together with your small group. Then identify two leadership qualities you admire about the person. Write the qualities on the newsprint next to the biography. When you are done, move to the next biography and do the same thing. Do not write any leadership quality that has already been written.

Remind the groups every few minutes to try and move on; aim to complete this part of the activity in about ten minutes. When all groups have finished, invite everyone to sit down. Lead a discussion with these questions:

- What were some leadership qualities all these people shared?
- What else did you notice about them? What were some of the connections between them?
- When did these individual begin their work? (Elicit: when they were young, Gandhi at 19 and 26, etc.)
- Do you think you have any of these leadership qualities? Are there any you would like to develop? How will you go about developing these qualities?
- Did you know that people of different faiths had worked together so closely in the Indian independence, civil rights, and anti-apartheid movements? How does that make you feel? Can you name any other historical examples of interfaith cooperation?

Including All Participants

Make sure to set the biographies, newsprint and markers where all participants can read and reach them. Clear pathways among the display areas to ensure all participants' access.

A CHORUS OF FAITHS: WORKSHOP

3: STORY: THE MARCH AT SELMA

In February of 1965, the United States was at another turning point in the Civil Rights Movement. The Civil Rights Act had been passed in 1964, but critical rights were still not legally secured for African Americans. Black men and women routinely faced physical violence, biased "literacy tests," and other obstacles when they attempted to register to vote.

In Selma, Alabama, African Americans' attempts to register had been met with an injunction by local judges forbidding groups of two or more to talk about civil rights. Organizers with the Southern Christian Leadership Coalition (SCLC), led by the Rev. Dr. Martin Luther King Jr. and including James Bevel, had begun to work on voter registration campaigns and protests in response.

On February 18th, during a protest in nearby Marion, 26-year-old Baptist deacon Jimmie Lee Jackson was shot by police as he tried to protect his grandfather from their beating. Eight days later, Jackson died from those wounds. Surrounding communities erupted in grief and anger, and James Bevel called for a march to Montgomery, the capital of Alabama, to protest police violence and demand voting rights from Governor George Wallace.

More than 500 people showed up to march the 54 miles to Montgomery on March 7, 1965. As they approached the Edmund Pettis Bridge, just outside Selma, state troopers arrived on the order of Gov. Wallace and told marchers to turn back. When marchers refused, the troopers attacked with nightsticks and tear gas, while mounted divisions charged into the crowd on horseback. Televised images of the encounter shocked the nation. Seventeen marchers were hospitalized, and that day became known as "Bloody Sunday."

Dr. King immediately called for a second march, issuing a call to clergy and others around the country to participate. One who responded was Unitarian Universalist Rev. James Reeb. Another religious leader who answered the call was the Conservative Jewish Rabbi Abraham Joshua Heschel, who had escaped the Holocaust just before World War II and was a long time ally of the Civil Rights Movement.

On March 9, 2,500 people were present to repeat the march—but again, they only reached the Edmund Pettis Bridge. A judge had temporarily forbidden marching until the state troopers' role could be examined in court and SCLC organizers decided to temporarily obey. The

marchers returned to Selma to prepare for a third attempt.

That night, Rev. Reeb and Unitarian Universalist ministers Clark Olson and Orloff Miller had dinner at an integrated restaurant (one that welcomed blacks and whites). As they were leaving, they were easily identified as outsiders, and therefore Civil Rights marchers, by some angry local men, who attacked the ministers with clubs. Rev. James Reeb's skull was cracked, and he died.

The death of a white man brought a level of national outrage among other whites that Jimmy Lee Jackson's death had not inspired. Protests were held around the country. In response to the death, the march, and years of pressure, President Lyndon Baines Johnson introduced a Voting Rights Act to Congress on March 15, 1965.

The march, however, was still left to be completed. On March 21, tens of thousands set forth from Selma for a five-day, four-night trek to the state capital. Rabbi Heschel and Rev. King led the march, linked arm-in-arm; Heschel would later say that when they walked, it was as if his "legs were praying." When the highway became thinner, some marchers walked through while others were transported by volunteer drivers, including Unitarian Universalist Viola Liuzzo.

Liuzzo was a white woman, a mother of five, a new member of the Unitarian Universalist movement, and a resident of Detroit. She was also someone who believed that the racism in the United States was unacceptable, and when she heard the call for volunteers, she went. The night of that final march, Viola was driving an African American activist to Montgomery when a car full of Ku Klux Klan members started following them and shouting threats. (The Ku Klux Klan or KKK is America's most infamous hate group. Still existing today, the KKK targets blacks, Jews, immigrants, homosexuals, and others.) She sang freedom songs in response. Miles later, on a lonely stretch of road, the KKK members pulled up and shot Viola through the window, killing her.

Viola's death brought a fresh wave of outrage. National response grew, as television broadcasts showed the marchers' determination and the power of Dr. King's speech when the marchers arrived in Montgomery. Just months later, on August 6, 1965, the Voting Rights Act passed into law. The Christians, Jews, Unitarian Universalists, and others who worked together to march from Selma to Montgomery had changed our country forever.

A CHORUS OF FAITHS: WORKSHOP 3:

LEADER RESOURCE 1: FAITH HEROES

Provided by the Interfaith Youth Core. Used by permission.

Thich Nhat Hanh

In Southeast Asia, the Buddhist monk Thich Nhat Hanh, used the principles of compassion and nonviolence to campaign against the war in Vietnam. Hanh believed that people of faith, especially youth, couldn't remain silent in the face of social injustice. They must work together to heal the world. He founded the School of Youth for Social Services in Saigon, a grassroots relief organization for people of all faiths that rebuilt bombed villages, set up schools and medical centers, resettled homeless families, and organized agricultural cooperatives.

Hanh coined the phrase "Engaged Buddhism" which refers to Buddhists who want to act on the insights of their meditation practices to addresses situations of social, political, and economic suffering and injustice. After watching the suffering of the Vietnam War, Hanh felt compelled to act and saw this work as a part of his meditation practice, not separate from it.

Hanh asked faith communities to support a worldwide revolution of values based on compassion and nonviolence. According to the Buddhist principle of compassion, human beings should love one another because they are not the source of social injustice; ideas are the source of social injustice.

I believe with all my heart that ... (your) enemies are not man. They are intolerance, fanaticism, dictatorship, cupidity, hatred and discrimination that lie within the heart of man.

Hanh recalled a prayer offered by one of his students:

Lord Buddha, help us to be alert to realize that we are not victims of each other. We are victims of our own ignorance and the ignorance of others. Help us avoid engaging ourselves more in mutual slaughter because of the will of others to power and to predominance.

Hanh also had a strong relationship with the Rev. Dr. Martin Luther King, who spoke out against the Vietnam War after Hanh's urging. King was so moved by Hanh's commitment to peace and understanding that in 1967 he nominated Hanh for the Nobel Peace Prize, writing:

He is a holy man, for he is humble and devout ... He has traveled the world, counseling statesmen, religious leaders, scholars, and writers, and enlisting their support. His ideas for peace, if applied, would build a monument to ecumenism, to a world brotherhood, to humanity.

Hanh addressed an open letter to King on June 1, 1965 urging him to speak out against U.S. involvement in the war.

Hanh compared King's life mission to his own work:

I am sure that since you have been engaged in one of the hardest struggles for equality and human rights, you are among those who understand fully, and who share with all their hearts, the indescribable suffering of the Vietnamese people. The world's greatest humanists would not remain silent ... You cannot be silent since you have already been in action and you are in action because, in you, God is in action too.

Mahatma Gandhi

Mahatma Gandhi was a Hindu whose concept of satyagraha, or truth-force, helped India gain its independence from British colonial rule in 1947. Gandhi was both a political and spiritual leader of India and is recognized as the "Father of the Nation." Although the British authorities repeatedly jailed Gandhi and his followers, his calm commitment to loving his enemies while resisting them nonviolently, never wavered. In developing the idea of satyagraha, Gandhi emphasized the resistance of tyranny through civil disobedience and non-violence. Not only did his ideas lead to independence in India, but also motivated movements for civil rights worldwide.

Nonviolent resistance implies the very opposite of weakness. Defiance combined with non-retaliatory acceptance of repression from one's opponents is active, not passive. It requires strength, and there is nothing automatic or intuitive about the resoluteness required for using nonviolent methods in political struggle and the quest for Truth.

After experiencing racism and prejudice in his mid-20s in South Africa, Gandhi worked to secure the largely Muslim Indian community's civil rights there, in the midst of a Christian country. Upon returning to India, he went on to organize against discrimination there. He led nationwide campaigns for the alleviation of poverty, the liberation of women, cooperation

among religions, and Indian economic self-sufficiency and independence. Even in the most extreme situations, Gandhi remained committed to non-violence and truth.

Though Gandhi derived most of his principles from Hinduism, he believed all religions to be equal. He believed that at the core of every religion was truth and love. He read extensively about other religious traditions, but rejected all efforts to convert to a different faith. Gandhi drew strength to stand up to his ideals from his strong religious commitment.

Hinduism as I know it entirely satisfies my soul, fills my whole being... When doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the Bhagavad Gita, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of tragedies and if they have not left any visible and indelible effect on me, I owe it to the teachings of the Bhagavad Gita.

I am a Hindu because it is Hinduism which makes the world worth living. I am a Hindu hence I love not only human beings, but all living beings.

Gandhi was an inspiration not to just the movement for equality and civil rights in India, but to movements worldwide, including the Rev. Martin Luther King Jr. in the civil rights movement in the United States, and Nelson Mandela in the struggle against apartheid in South Africa. While he valued Hinduism, Gandhi worked throughout his career with South Asian Muslims and Christians to achieve independence:

I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith. Work without faith is like an attempt to reach the bottom of a bottomless pit.

Dorothy Day

Dorothy Day was a journalist turned social activist and a devout member of the Roman Catholic Church. She became known for her social justice campaigns in defense of the poor, forsaken, hungry, and homeless. She was arrested for the first time at 20 years old, protesting at the White House for women's right to vote. She founded the Catholic Worker Movement in 1933, espousing nonviolent action and hospitality for the impoverished and downtrodden. She opened a "house of hospitality" in the slums of New York City. The movement quickly spread to other cities and today well over 100 such communities exist.

What we would like to do is change the world—and, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute... we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world. We repeat, "There is nothing that we can do but love, and, dear God, please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend."

Following an earthquake during Day's childhood that put her father out of a job, her family was forced to move to a tenement flat in Chicago's South Side. This marked a step down from their previous, relatively well-off, lifestyle. While the family was later able to move to a more comfortable home, this experience influenced Day for the rest of her life. She learned the feeling of shame that comes with failure and began to read books that stirred her conscience, feeling a sense of solidarity with the poor.

Day became involved in Catholicism as a young adult, seeing "worship, adoration, thanksgiving, supplication ... (as) the noblest acts of which we are capable in this life." She understood the Catholic Church to be "the church of the immigrants, the church of the poor" and was fascinated by the Catholic spiritual discipline. Day struggled to find a way to bring together her religious faith and her radical social values. She prayed that a way would open up for her to use her talents to help the poor.

We have all known the long loneliness and we have learned that the only solution is love and that love comes with community.

Her prayers were answered when she met Pater Maurin, a French immigrant, who suggested she start a newspaper to publicize Catholic social teaching and promote steps to bring about the peaceful transformation of society. And so the Catholic Worker began, espousing ideas that were both radical and religious, calling on people to take action. As winter approached and many homeless people began knocking on her door looking for a place to stay, Day acted on the message of hospitality she advocated in the paper and welcomed them in. Day's apartment became the seed from which many houses of hospitality were to spring. In response to criticisms from some who argued that these people were not the "deserving poor," Day responded:

We let them stay forever. They live with us, they die with us... Once they are taken in, they become members of the family. Or rather, they always were members of the family. They are our brothers and sisters in Christ.

Badshah Khan

Abdul Ghaffar Khan, later known as Badshah Khan, was a Pashtun (Afghan) political and spiritual leader known for his nonviolent opposition to British rule during the final years of the Empire on the Indian subcontinent. He was a lifelong pacifist and a devout Muslim. Education as a means of social advancement was a central ideal throughout his life.

I am going to give you such a weapon that the police and the army will not be able to stand against it. It is the weapon of the Prophet, but you are not aware of it. That weapon is patience and righteousness. No power on earth can stand against it.

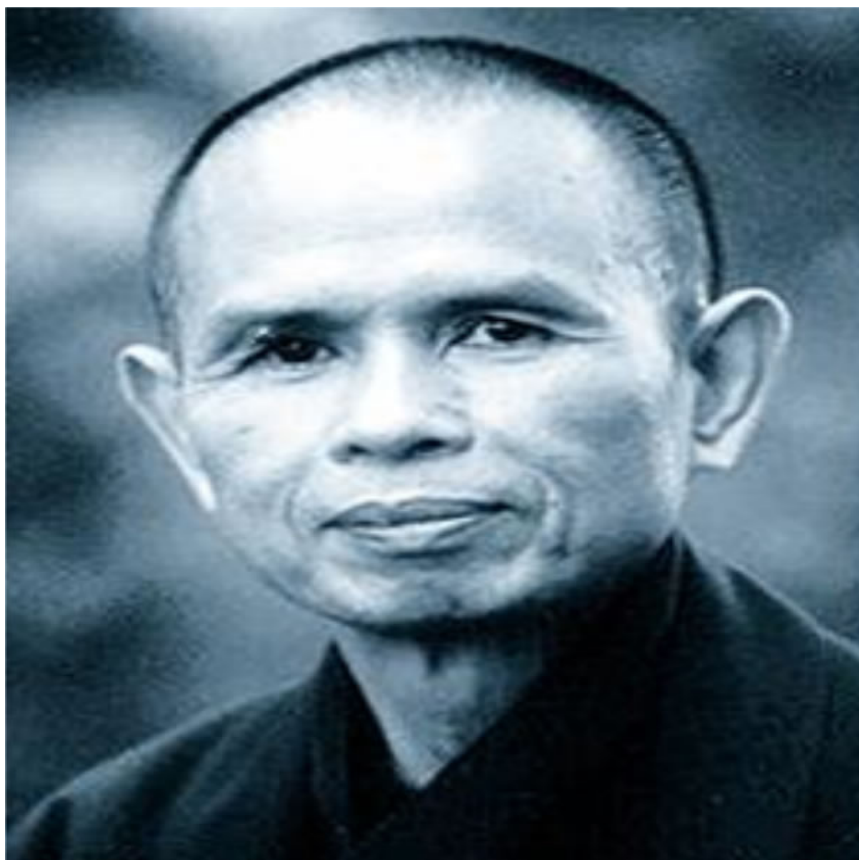
Ghaffar Khan was born into a prosperous family from Charsadda (in present day Pakistan). As a child, he did well in school and began to see the importance of education in service to the community. Unwilling to take a prestigious but second-class position under the British rule of India, Ghaffar Khan instead decided to continue his studies. His mother, however, did not want him to study abroad in London because of the perception that he would lose his culture and religion by doing so. Unable to continue his own studies, Ghaffar Khan instead looked to help other start their own education as a way to counteract British oppression, the repression of the mullahs, and an ancient culture of violence and vendetta. At just 20 years old, Ghaffar Khan opened his first school with great success. He worked tirelessly to raise the consciousness of his fellow Pashtuns.

My religion is truth, love and service to God and humanity. Every religion that has come into the world has brought the message of love and brotherhood. Those who are indifferent to the welfare of their fellowmen, whose hearts are empty of love, they do not know the meaning of religion.

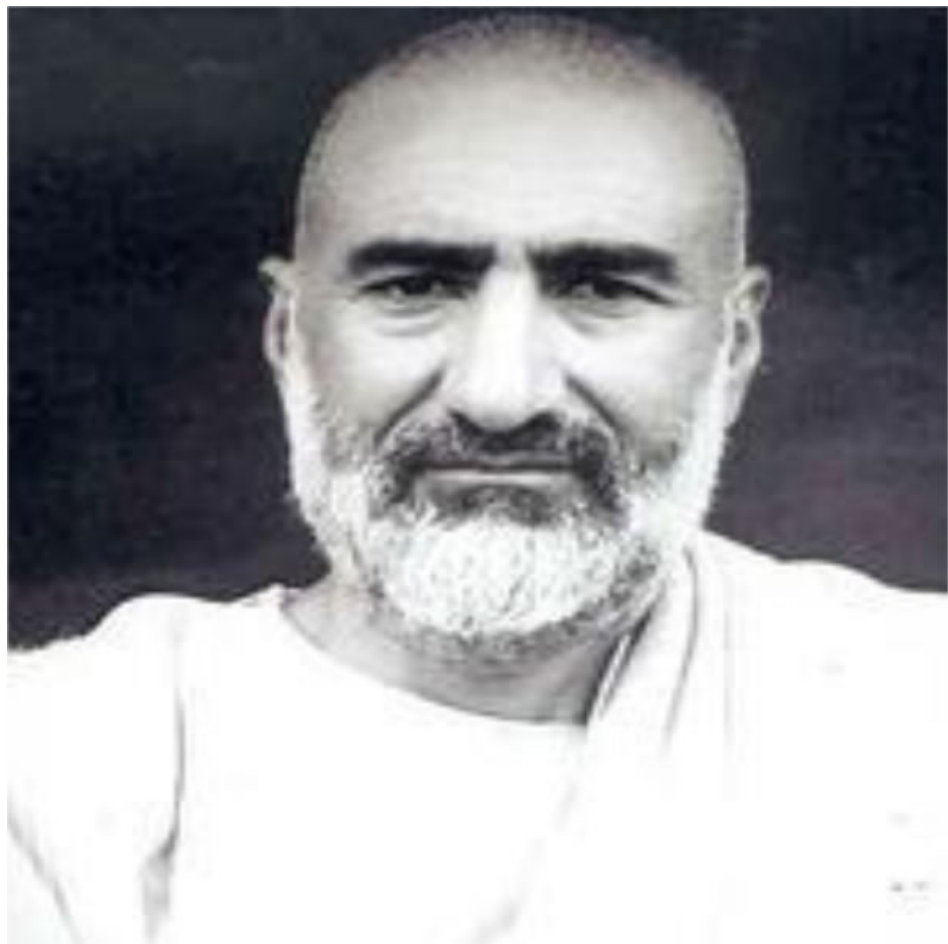
When you go back to your villages, tell your brethren that there is an army of God and its weapon is patience. Ask your brethren to join the army of God. Endure all hardships. If you exercise patience, victory will be yours.

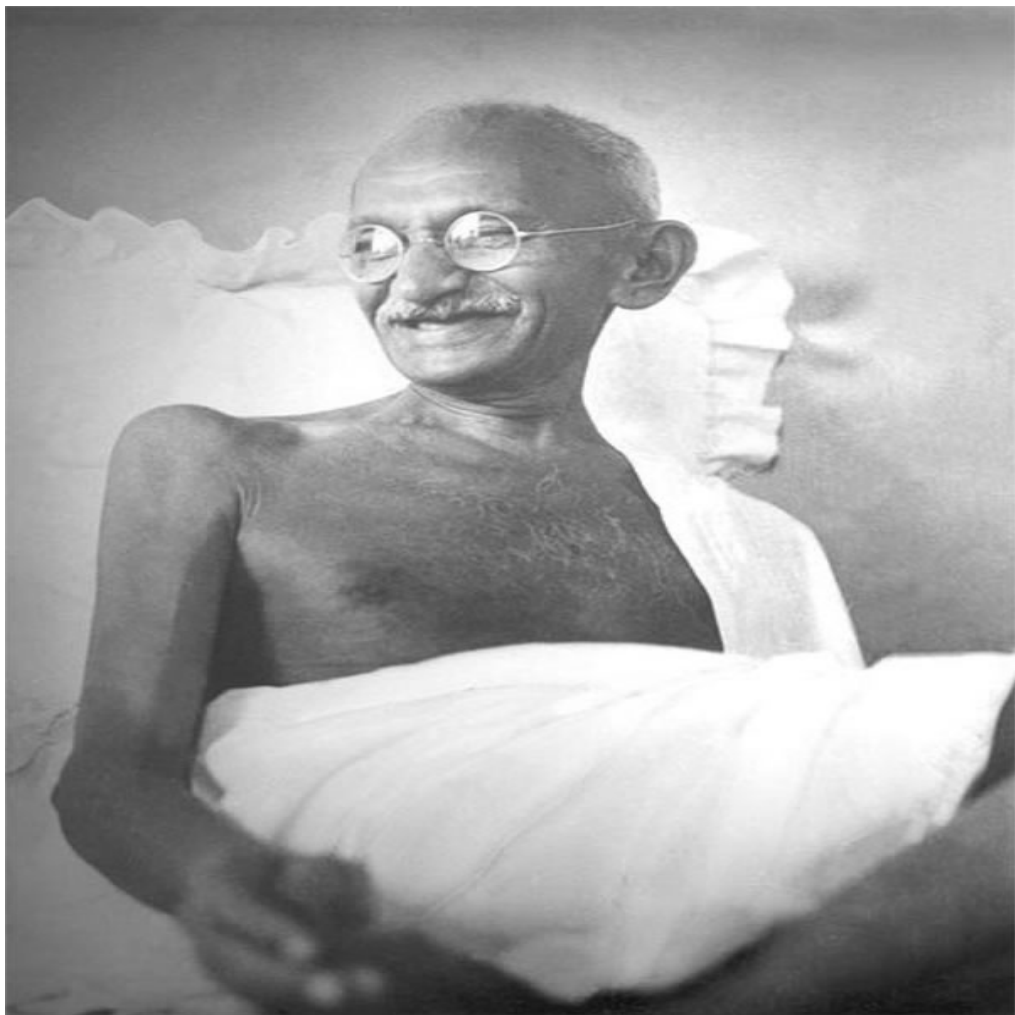
Ghaffar Khan went on to found the Khudai Khidmatgar (Servants of God), also known as the Red Shirts, calling for the formulation of a united, independent, secular India. The Khudai Khidmatgar was founded on a belief in the power of Mahatma Gandhi's notion of satyagraha, a form of active nonviolence, and attracted many members. It opposed the British-controlled police and army through strikes, political organization, and non-violent opposition. This organization directly partnered with Gandhi and the Indian National Congress throughout the 1920s, bringing Muslims and Hindus together around the desire for independence from Britain.

Today's world is traveling in some strange direction. You see that the world is going toward destruction and violence. And the specialty of violence is to create hatred among people and to create fear. I am a believer in nonviolence and I say that no peace or tranquility will descend upon the people of the world until nonviolence is practiced, because nonviolence is love and it stirs courage in people.









FIND OUT MORE

The PBS series [Eyes on the Prize](http://www.pbs.org/wgbh/amex/eyesonthepize/story/10_march.html) (at www.pbs.org/wgbh/amex/eyesonthepize/story/10_march.html), produced by Henry Hampton's production company, Blackside, Inc., gives a detailed account of the 1965 march from Selma to Montgomery in the episode "Bridge to Freedom," which includes eyewitness reflections.

Books that cover the Selma march include:

- *At Canaan's Edge: America in the King Years, 1965-1968* by Taylor Branch (New York: Simon and Schuster, 2006)
- *Call to Selma: Eighteen Days of Witness* by Richard D. Leonard (Boston: Skinner House, 2002), the very personal and readable journal Rev. Leonard kept in 1965 during the march
- *No Greater Love: The James Reeb Story* by Duncan Howlett (New York: Harper and Row, 1966; Boston: Skinner House, 1993), a biography
- *Selma 1965: The March That Changed the South* by Charles E. Fager (Boston, Beacon

Press, 1974, 1985), an excellent and accessible coverage of the march and its context.

Learn about Unitarian Universalists' involvement in the Civil Rights Movement from [The Arc of the Universe is Long: Unitarian Universalists](http://www.uuabookstore.org/productdetails.cfm?PC=1044) (at www.uuabookstore.org/productdetails.cfm?PC=1044): *Anti-Racism and the Journey from Calgary* by Leslie Takahashi Morris, Chip Roush, and Leon Spencer (Boston: Skinner House, 2009).

UU World offers an [annotated time line](http://www.uuworld.org/ideas/articles/2352.shtml) (at www.uuworld.org/ideas/articles/2352.shtml) from an article "From Selma to the Voting Rights Act of 1965," originally published in *UU World* magazine, May/June 2001.

Learn more about Rabbi Abraham Joshua Heschel's Civil Rights Era work by watching this [Religion and Ethics Newsweekly](http://www.pbs.org/wnet/religionandethics/episodes/january-18-2008/abraham-joshua-heschel/1789) (at www.pbs.org/wnet/religionandethics/episodes/january-18-2008/abraham-joshua-heschel/1789) episode or exploring the accompanying resources.

The United States Park Service offers a [lesson plan](http://www.nps.gov/history/nr/twhp/wwwlps/lessons/133SEMO/133selma.htm) (at www.nps.gov/history/nr/twhp/wwwlps/lessons/133SEMO/133selma.htm) on the Selma march and its significance in the Civil Rights Movement.

WORKSHOP 4: IT MATTERS WHAT WE BELIEVE

WORKSHOP OVERVIEW

INTRODUCTION

Our first task in approaching another people, another culture is to take off our shoes, for the place we are approaching is holy. Else we find ourselves treading on another's dream. More serious still, we may forget that God was there before our arrival. — Max Warren (1904-1977), General Secretary of the Anglican Church Missionary Council
O mankind! We created you of a male and a female, and have made you nations and tribes that ye may come to know one another. — Quran (Hujurat 49:13)

This workshop provides an opportunity to think about the practices and beliefs of other faith traditions and the Unitarian Universalist commitment to antiracism, anti-oppression and multiculturalism. Due to the sensitive nature of the topics, participants are likely to make mistakes. Help them work through these mistakes in an atmosphere of forgiveness and grace.

GOALS

This workshop will:

- Help participants build leadership skills for interfaith work
- Develop participants' sensitivity around religious and other kinds of difference
- Expose participants to issues of cultural misappropriation.

LEARNING OBJECTIVES

Participants will:

- Build their religious literacy and acquire tools to seek information about different religions in the future
- Learn how to recognize and work through mistakes they might make while working with interfaith and multicultural groups

- Explore the challenges of working in groups with diverse and occasionally contradicting beliefs
- Experience and reflect on an opportunity to use someone else's story
- Reflect on ways to create a safe space for interfaith work.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — We Are Each Other's Business	15
Activity 2: What Do You Know about Other Religions?	25
Activity 3: Whose Story Is It?	25
Activity 4: The Power of Promises	15
Faith in Action: Religious Bullying	
Closing	5
Alternate Activity 1: Bridges of Understanding	30
Alternate Activity 2: Planning the Interfaith Service Event, Part 4	

SPIRITUAL PREPARATION

If the concept of cultural misappropriation is unfamiliar to you, explore the resources offered in Find Out More. Reflect on your own experiences. Have there been times you might have borrowed something from another faith or culture without much thought? Have you encountered a misrepresentation or misuse of something from your own faith or culture?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Name tags and markers
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle

Preparation for Activity

- Set up a worship table with the chalice and any decorative items you choose.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Ask a participant to light the chalice.

Be aware that the alignment of participants in the circle will vary from workshop to workshop. If you have observed the same youth having repeated turns to read while others do not, ask for those who have not yet read and invite them to start this reading. Of course, participants may pass if they do not wish to read.

Distribute copies of *Singing the Living Tradition* and invite volunteers to each read a paragraph from Reading 657, "It Matters What We Believe," by Sophia Lyon Fahs.

After the reading, say:

The Unitarian Universalist minister Alice Blair Wesley pointed out that though it matters what we believe, "... it matters most what we love. The free church is an organization we establish and join so that we may help each other to find... what are our own worthiest loves, and ... what these loves now require of us, if we would be loyal in the most meaningful sense, in what we do, in our actions, in the way we live." In past workshops, we have talked about the ways we all are alike. For example, all major religions call on adherents to serve those in need, and, we all share the same human wants and needs. Today we are going to acknowledge that we are also different. People in different faith communities sometimes love and are devoted to different values and ways of being in the world. In this workshop, we will engage

with ideas about how we can be sensitive to the religious commitments and cultures of others.

ACTIVITY 1: STORY — WE ARE EACH OTHER'S BUSINESS (15 MINUTES)

Materials for Activity

- A copy of the story "[We Are Each Other's Business](#)" (included in this document) "
- Optional: Computer with audio speakers and Internet access

Preparation for Activity

- Read the story and prepare to present it effectively.
- Optional: Copy the story for all participants.
- Optional: If you would like to play streaming audio of the author, Eboo Patel, reading "[We Are Each Other's Business](#)" (at www.npr.org/templates/story/story.php?storyId=4989625)" aloud, find the clip on the National Public Radio website and prepare and test a computer with Internet access and speakers before the session begins.

Description of Activity

Participants explore issues of religious bigotry and their own responsibility through the story of Eboo Patel, founder of the Interfaith Youth Core.

Tell or read the story. Or, distribute copies to participants and have volunteers read aloud, taking turns at each sentence or paragraph. Remind the group that anyone has the right to pass. Or, if you have set up the audio stream, play the clip of Eboo Patel reading the selection.

Then, lead a short discussion using these questions:

- Has an incident like this ever happened at your school? What did you (or others) do about it?
- What are some things Eboo and his friends could have done to stick up for their Jewish friend? What abilities would they need to do those things?
- Why do you think it was hard for Eboo and his friends to do the right thing?
- Have you ever been targeted at school? What do you wish your friends had done?

- What does it mean to you when he says, "Action is what separates a belief from an opinion?" Do you agree or disagree? Why?
- Eboo quotes the Quran to show his religion's support for the engagement of diversity. What from your own tradition or beliefs supports you in exploring diversity and standing up against bigotry? (Youth may name UU Principles. Be ready to remind them, also, of the stories you have shared in previous workshops about Unitarian Universalists whose words or actions have imparted a tradition to us.)

ACTIVITY 2: WHAT DO YOU KNOW ABOUT OTHER RELIGIONS? (25 MINUTES)

Materials for Activity

- Handout 1, [Religious Literacy Quiz](#) (included in this document)
- Leader Resource 1, [Religious Literacy Quiz Answers](#) (included in this document)
- Pens/pencils

Preparation for Activity

- Copy Handout 1 for all participants.
- Print Leader Resource 1. Then, research any of the quiz answers that are unfamiliar to you, and jot down any more information you learn, to share with the group.

Description of Activity

Participants begin building their religious literacy and receive resources for future inquiry.

Distribute Handout 1, Religious Literacy Quiz, and pens or pencils. Say, in your own words:

Take a few minutes to answer as many of these questions as you can. This is not a contest, and it is possible you may not know any of the answers! Seeing how you do will help us figure out what you need to learn.

Give participants a few minutes—requesting silence, if needed—to write their answers. When participants finish, read the questions aloud, one at a time, soliciting answers from participants. Use Leader Resource 1, Religious Literacy Quiz Answers, to share any correct answers the youth do not offer. After each answer (or only for select questions, if you have less time), ask the "Follow-Up Question" and discuss with participants; the follow-up material demonstrates the relevance of religious literacy to everyday interactions. Once you

have discussed all answers, facilitate a short, final debrief with questions such as:

- What surprised you the most?
- What are you excited about looking up or learning when you get home?

ACTIVITY 3: WHOSE STORY IS IT? (25 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Handout 2, [Considerations for Cultural Borrowing](#) (included in this document) — Questions to Ask (and Answer)

Preparation for Activity

- Optional: See the Find Out More section for resources on Augusto Boal's work.

Description of Activity

Participants explore and reflect on issues of cultural misappropriation, using a method similar to Augusto Boal's Theatre of the Oppressed.

Say, in your own words:

Unitarian Universalism includes traditions drawn from many Sources, including "wisdom from the world's religions which inspires us in our ethical and spiritual life." We also understand that religious expression is grounded in a cultural context—that is, we do not expect everyone's religious expression to be alike. This understanding gives us an attitude of openness to different religious expressions and practices. But there is a shadow side to our attitude of openness. We may be tempted to borrow freely from other religious traditions without being respectful of that tradition. In situations where a tradition has been repressed or oppressed, such as Native American religious traditions, reckless borrowing only adds to the oppression.

Distribute Handout 2, Considerations for Cultural Borrowing — Questions to Ask (and Answer). Have volunteers take turns reading the handout aloud.

Say, in your own words:

We will now play a game that will help us engage with some of the issues associated with cultural appropriation.

Ask for volunteers for these roles:

- A storyteller — someone willing to share about a special, perhaps unusual, family holiday or other tradition
- An anthropologist — someone willing to listen to the story and then recount it for the group while interpreting its meaning for the group
- Actors (the number needed will be determined by the story told).

Have the anthropologist leave the room. Then invite the storyteller to tell a story from their family tradition. After the storytelling, have the anthropologist return. Ask a group of participants to act out the tradition as they understood it from the storyteller. Tell the storyteller they may not comment while the actors are retelling the story.

Once the actors complete their presentation, invite the anthropologist to interpret the meaning of the tradition.

Finally, invite the storyteller to critique both the acting of the story and the interpretation. Ask the storyteller to share any feelings that came up during the process. You might ask:

- Did the actors or the anthropologist misunderstand anything? If so, how did that feel? How would you want to correct their representation of your story?
- Did you learn anything new about your own story, having seen the actors perform it and heard the anthropologist explain it? If so, what? How does that feel?

Invite the whole group to reflect on these questions:

- Did the actors have permission to act out the story? Who gave them permission? Was the permission theirs to give? What kind of permission should the actors have gotten?
- Did the actors fully understand the nuances of the storyteller's tradition? How could you tell?
- How well did the anthropologist interpret the meaning of the tradition in the story? How could they have done a better job of interpreting it?
- How do power dynamics play into retelling each other's stories? How do we decide whose version is "right?"
- From what kinds of religious stories or traditions do we borrow as Unitarian Universalists? Think of examples from our worship services, the activities we do, the stories we tell here in our congregation. Do we have permission? What does it take to get permission?

- In our interfaith work on the upcoming service project, how might we be sensitive to issues of cultural misappropriation?

ACTIVITY 4: THE POWER OF PROMISES (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Group covenant created in Workshop 1
- Optional: Workshop 2, Leader Resource 1, Puzzle Cards

Preparation for Activity

- Post the group covenant.
- Post blank newsprint.
- Optional: Have available the puzzle cards with a variety of faith's versions of the Golden Rule, used in Workshop 2, Activity 2, Ethic of Reciprocity.

Description of Activity

Say, in your own words:

The covenant is what makes free religious communities possible. It is not a rule that is enforced by a church hierarchy; rather it is an explicit expression of the relationship among the members of the congregation, with a mission and vision which transcend the congregation.

Ask:

- How do you think the group covenant is working?
- Are there any changes you might want to make?
- What is this group's mission and vision?
- Is the covenant helping you to achieve that?

Write suggestions on the additional newsprint.

Say, in your own words:

One of the gifts that we, as Unitarian Universalists, bring to interfaith work is the experience in our own congregations of working together toward a shared goal without necessarily a shared theology. We are able to do this in our congregations because we are in covenantal relationship with one another. The word "covenant" has an explicit religious meaning for Unitarian

Universalists and other religions that are congregational in governance. A covenant is an explicit promise we make to one another to be in community together with integrity and with a commitment to the spirit of love or to our shared understanding of the Divine. It allows us to set aside our differences of belief to work for the common good. It helps create an environment of trust and good will.

In our upcoming interfaith service project, we want to use some of the elements found in our covenants to develop interpersonal guidelines in order to create a safe space for interfaith work.

We have also learned a little about what we do and do not know about other faiths, and we have been exposed to the potential problem of cultural misappropriation. As interfaith leaders, how will you help to create a safe space that is sensitive to differences while still making room for meaningful work and discussion?

Write participants' contributions on newsprint.

If these points do not arise from the group, suggest:

- Use the phrase "creating a safe space" rather than covenant in interfaith work, because it may be more widely understood.
- Have everyone in the interfaith working group be intentional in making promises about how to interact across difference.
- Consider ways to bring to the interfaith team the variations on the Golden Rule found in different faith traditions—for example, share Activity 2, Ethic of Reciprocity, from Workshop 2.
- Seek out considerations about religious practices (food restrictions, male-female interaction, prayer schedules) that should be understood in the interfaith team?
- Give everyone in the interfaith working group time and opportunity to tell their stories of personal experiences with service work and their faith; seek the common ground revealed by those stories and keep the focus on that.
- Discuss early on, as a group, how to respond with gentleness, grace, and forgiveness when someone in the group makes a genuine

mistake. How will you bring someone back into covenant once it is broken?

Invite the group to plan a discussion about creating safe space during the next meeting with partners.

Including All Participants

If the brainstorming exercise is too abstract, use examples of working with members of specific faiths (e.g. Muslim, Jewish, Catholic). Draw out the special considerations which might be involved when working with people of each faith.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle
- Taking It Home
- Optional: Copies of *Singing the Journey*, supplement to *Singing the Living Tradition*

Preparation for Activity

- Adapt Taking It Home and copy for all participants or arrange to distribute by email after the workshop.
- Optional: If you plan to use the musical version of the reading, become familiar with Hymn 1037 in *Singing the Journey*, "We Begin Again in Love;" hear the tune [here](http://www.uua.org/publications/singingjourney/52328.shtml) (at www.uua.org/publications/singingjourney/52328.shtml).

Description of Activity

Say, in your own words:

Today we dealt with some difficult topics, including being sensitive to the religious commitments of others, and to issues of cultural misappropriation. I'd like you all to take a moment to take some long deep breaths.

Model at least three deep inhales and exhales. Then continue:

In our interfaith work we are going to make mistakes. Part of our religious commitment is to use our mistakes to learn and grow, to learn to forgive ourselves and each other, and to begin again.

Distribute copies of *Singing the Living Tradition*. Invite volunteers to take turns reading aloud the italicized text

to lead the group in the responsive reading "A Litany of Atonement," Reading 637. Remind participants anyone is free to pass if they do not wish to read.

Or, lead the group in singing the musical version of the text, "We Begin Again in Love," Hymn 1037 in *Singing the Journey*.

Extinguish the chalice. Distribute Taking It Home. Thank and dismiss participants.

FAITH IN ACTION: RELIGIOUS BULLYING

Materials for Activity

- Newsprint, markers, and tape
- Handout 3, [Religious Prejudice Simmers](#) (included in this document)
- Handout 4, [Anti-Bullying Resources](#) (included in this document)

Preparation for Activity

- Copy both handouts for all participants. Handout 3, Religious Prejudice Simmers, is for Part 1 of this activity. Set aside Handout 4, Anti-Bullying Resources, to distribute at a subsequent meeting when the group will do Part 2.
- Plan a specific date and time for participants to return to the group with their completed research on bullying policies and complete Part 2 of this activity—ideally, the next workshop meeting.
- Post blank newsprint.

Description of Activity

In this two-part activity, participants explore issues of religious prejudice in the local community through a story from Eboo Patel, founder of the Interfaith Youth Core.

Part 1

Distribute Handout 3, Religious Prejudice Simmers. Ask volunteers to read the piece aloud, one paragraph per person. Then, engage participants in a conversation about the story, beginning with these questions:

- Has an incident like this ever happened at your school? What did you, or others, do about it?
- Have you ever felt bullied because of your faith? What was that like? How was it addressed by: you, friends, families, and/or authorities?
- When the article originally appeared in USA Today, readers posted a variety of comments. (Share this sampling with the group.) How might

you respond to people with these or similar opinions?

- "The only way to change students' behavior is to change their perceptions of other faiths, and parents, rather than educators, hold the key."
- "Often the world we live in offers difficult and unfair challenges. Learning to deal with them is a defining aspect of maturity. No amount of adult supervision or legislative tinkering will ever level the playing field."
- "Until Muslims start speaking out against terrorism and the militancy of Islam they will get no sympathy here."
- "The fact is that all religions are LIES, and that we would be better to simply get rid of all religions. They are nothing more than the likes and dislikes of people who lived ages ago, foisted upon the people out of the fear of a 'god' that never existed, doesn't exist, and never will exist."
- What kind of policies on bullying does your school have? Do they include specific language about sexual harassment? Harassment based on race or ethnicity? Gender or sexual orientation? Religion? If you do not know, seek a volunteer from each school represented in the group and ask them to research the matter and bring back their findings. (If some participants are home-schooled, have them research local or state anti-discrimination laws.)
- If your school does not have rules against acts of prejudice, what can you do to change that?

Have participants brainstorm some ideas and write them on newsprint.

Part 2

Gather the group and review policies on bullying they have obtained from their schools. Invite youth to lobby for bullying policies if their school does not have them or to strengthen them, if the policies seem insufficient. Have participants formulate a plan of action. Distribute Handout 4, Anti-Bullying Resources. Brainstorm allies and make plans to solicit their support. How will youth report on their actions and the results? Schedule an additional meeting devoted to anti-bullying action and/or plan to produce and share a written report.

LEADER REFLECTION AND PLANNING

Meet with your co-leaders immediately afterward to reflect on the workshop. Were participants open to the more emotionally difficult activities? How are plans for the interfaith service event progressing? Does the event have a firm date?

TAKING IT HOME

Our first task in approaching another people, another culture is to take off our shoes, for the place we are approaching is holy. Else we find ourselves treading on another's dream. More serious still, we may forget that God was there before our arrival. — Max Warren (1904-1977) General Secretary of the Anglican Church Missionary Council. O mankind! We created you of a male and a female, and have made you nations and tribes that ye may come to know one another. — Quran (Hujurat 49:13)

IN TODAY'S WORKSHOP... we learned about religious literacy, religious bigotry, and cultural misappropriation. We also learned how our Unitarian Universalist experiences of covenant will help us become interfaith leaders. Here are a few activities to take today's lessons home:

- Find out your school's policy on religious bigotry. Is it what you hoped? If not, what can you do to change it?
- Make copies of the [Anit-Bullying Quiz](http://www.tolerance.org/sites/default/files/documents/bully_upper_handout1.pdf) (at www.tolerance.org/sites/default/files/documents/bully_upper_handout1.pdf) from the Teaching Tolerance website, and read and make copies of the [Bullying Tips](http://www.tolerance.org/activity/bullying-tips-students) (at www.tolerance.org/activity/bullying-tips-students). Take the quiz yourself. Then encourage your family, friends and teacher to take it.
- Watch a movie that has religion as part of the theme such as the comedy film *Saved* (2004) or the science-meets-religion film *Contact* (1997); *Taste of Cherry* (1997) or the film about Buddhist reincarnation, *Little Buddha* (1993); the historical drama *Gandhi* (1982) or *The Message* (1976); the evangelical Christian film *The Climb* (2002) or the documentary *Jesus Camp* (2006).
- Take the [Belief-O-Matic](http://www.beliefnet.com/Entertainment/Quizzes/Belief-O-Matic.aspx) (at www.beliefnet.com/Entertainment/Quizzes/Belief-O-Matic.aspx)

quiz on the BeliefNet website. What were the results? Were the faiths that "most closely" matched your beliefs accurate? Were you surprised to see any of the faiths that aligned 80 percent or more with your thinking? Research any of these faiths which are unfamiliar to you. What about your beliefs do you suppose aligns with the beliefs of that faith?

- Recommended resources:
 - *How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies Vols. I and II*, Arthur J. Madida and Stuart M. Matlins, eds. (Woodstock, VT: Skylight Paths Publishing, 1999)
 - *The Illustrated World's Religions: A Guide to Our Wisdom Traditions* by Huston Smith (San Francisco: Harper, 1995).

ALTERNATE ACTIVITY 1: BRIDGES OF UNDERSTANDING (30 MINUTES)

Materials for Activity

- Green straws
- Popsicle sticks
- Tape
- Small paper cups
- Marbles or another small, spherical object
- Leader Resource 2, [Belief Assignments and Name Tags](#) (included in this document)

Preparation for Activity

- Print Leader Resource 2, [Belief Assignments and Name Tags](#), and pair them appropriately for distribution at the beginning of the activity.

Description of Activity

Form groups of at least three people each. Say:

Your job is to build a bridge together in your small group, using the available materials. This bridge must be able to be crossed. At the end, you must be able to roll, blow, or otherwise move a marble across the bridge.

What will make this interesting is that each of you will be assigned a deeply held belief about the bridge or the materials we are using to make it. You will be given a sticker that indicates your "building identity." Place it on your shirt

so that others can see it. They may have words or a symbol. Once everyone has a sticker, you will receive a piece of paper further explaining your belief to you. You should NOT show this paper to others. Use the information to guide how you interact with others as you build together.

You have 20 minutes to build a bridge.

As they build, walk around the room to see how participants are handling the challenge of diverse belief systems. Once the time is up, test each bridge with the marble to see which group successfully built a bridge. After the testing is over debrief with the group using the following questions:

- How did this feel? Was it easy? Difficult?
- What was hardest for you?
- How did you communicate about things that were not clear?
- Why do you think you were asked not to share the information on the card with the group? (Because people do not wear all their religious beliefs on their "sleeve.") What values and beliefs do you hold as a Unitarian Universalist that might not be obvious to people who do not know you well?
- Why do you think your group was successful or unsuccessful at building the bridge?
- How did you feel about those who disagreed with you most during the activity?

Congratulate all participants on their efforts.

ALTERNATE ACTIVITY 2: PLANNING THE INTERFAITH SERVICE EVENT, PART 4

Materials for Activity

- Newsprint and markers for each participant
- Time line or calendar (Workshop 1)

Preparation for Activity

- Review the time frame for activities that should be completed before the next workshop.

Description of Activity

Participants continue work on the interfaith service event.

Review any goals, duties, or activities that happened since the last workshop. Solicit updates and reports from

teams or individual leaders. Go through details of any activities that need to happen before the next workshop. Ask if anyone has encountered any obstacles. If so, discuss together how to overcome them, including seeking additional help, if needed.

A CHORUS OF FAITHS: WORKSHOP

4: STORY: WE ARE EACH OTHER'S BUSINESS

By Eboo Patel, Executive Director, [Interfaith Youth Core](#).
Used by permission.

I am an American Muslim. I believe in pluralism. In the Holy Quran, God tells us, "I created you into diverse nations and tribes that you may come to know one another." I believe America is humanity's best opportunity to make God's wish that we come to know one another a reality.

In my office hangs Norman Rockwell's illustration "Freedom of Worship." A Muslim holding a Quran in his hands stands near a Catholic woman fingering her rosary. Other figures have their hands folded in prayer and their eyes filled with piety. They stand shoulder-to-shoulder facing the same direction, comfortable with the presence of one another and yet apart. It is a vivid depiction of a group living in peace with its diversity, yet not exploring it.

We live in a world where the forces that seek to divide us are strong. To overcome them, we must do more than simply stand next to one another in silence.

I attended high school in the western suburbs of Chicago. The group I ate lunch with included a Jew, a Mormon, a Hindu, a Catholic, and a Lutheran. We were all devout to a degree, but we almost never talked about religion. Somebody would announce at the table that they couldn't eat a certain kind of food, or any food at all, for a period of time. We all knew religion hovered behind this, but nobody ever offered any explanation deeper than "my mom said," and nobody ever asked for one.

A few years after we graduated, my Jewish friend from the lunchroom reminded me of an experience we both wish had never happened. A group of thugs in our high school had taken to scrawling anti-Semitic slurs on classroom desks and shouting them in the hallway.

I did not confront them. I did not comfort my Jewish friend. Instead I averted my eyes from their bigotry, and I avoided my friend because I couldn't stand to face him.

My friend told me he feared coming to school those days, and he felt abandoned as he watched his close friends do nothing. Hearing him tell me of his suffering and my complicity is the single most humiliating experience of my life.

My friend needed more than my silent presence at the lunch table. I realize now that to believe in pluralism means I need the courage to act on it. Action is what

separates a belief from an opinion. Beliefs are imprinted through actions.

In the words of the great American poet Gwendolyn Brooks: "We are each other's business; we are each other's harvest; we are each other's magnitude and bond."

I cannot go back in time and take away the suffering of my Jewish friend, but through action I can prevent it from happening to others.

A CHORUS OF FAITHS: WORKSHOP

4: HANDOUT 1: RELIGIOUS LITERACY QUIZ

1. Which is the third largest religion (in number of adherents) in the world?

- a. Atheism/Agnosticism
- b. Judaism
- c. Hinduism
- d. Buddhism

2. True or False: Unitarian Universalism resulted from the merger of two religions — Unitarianism and Universalism — that were both more than 200 years olds.

3. Abraham is considered the founder of which religion?

- a. Judaism
- b. Christianity
- c. Islam
- d. all of the above

4. Which of these is NOT one of the Ten Commandments?

- a. remember the Sabbath and keep it holy
- b. do not use the name of the Lord in vain
- c. Do unto others as you would have them do unto you
- d. honor thy mother and father

5. What famous act did David commit?

- a. killing Goliath with a slingshot
- b. killing Goliath with a bow and arrow
- c. making wise decisions
- d. possessing a coat of many colors

6. Jesus had how many disciples?

- a. 10
- b. 40
- c. 6
- d. 12

7. True or False: Catholics are Christians.

8. Which of these is NOT one of the five pillars of Islam?

- a. make a pilgrimage to Mecca
- b. pray five times a day

c. marry only another Muslim

d. give to the poor

9. Which is true about the Buddha?

- a. he was born human but became a god
- b. he was born royalty
- c. he was born in Japan
- d. he was born by a virgin

10. True or False: You cannot be a humanist and be religious.

11. What do Hindus worship?

- a. cows
- b. the Ganges river
- c. the god, Brahman, in all its manifestations
- d. all of the above

12. True or False: Jehovah Witnesses believe humans can become gods.

A CHORUS OF FAITHS: WORKSHOP

4: HANDOUT 2: CONSIDERATIONS FOR CULTURAL BORROWING — QUESTIONS TO ASK (AND ANSWER)

Prepared by the 2003 UUA Cultural (Mis) Appropriations Ad Hoc Committee, Judith A. Frediani, chair. This document can also be found [here](#) on the website of the Unitarian Universalist Association.

This is a comprehensive set of questions to consider when potentially integrating culture specific practices into Unitarian Universalist worship and teaching.

Motivation

- Why am I doing this? What is my motivation?

Goal

- What is the goal?
- Why do we want multiculturalism?
- Why this particular cultural material or event?

Context

- What is the context in which I will use the cultural material?
- What is the cultural context from which it is taken? The history?
- What are the controversies/sensitivities surrounding this material?
- What are the power relationships in this context? The privileges?

Preparation

- What am I willing to do to prepare for this experience?
- Have I done my homework on this material?
- What sources/resources have I used?
- Have I asked people from the culture for feedback/critical review of my plans? The history?
- Have I asked people from the culture to create or co-create the material?
- Did I invite people from the culture to participate? To speak for themselves in this plan?

Relationship

- Am I in relationship with people from this culture?

- Am I willing to be part of that community's struggle?
- What is my relationship with the source of the material?
- What can I give in return? What do I offer?
- With whom do I ally myself with this usage?
- Am I working alone?

Identity

- How does this work nurture self-identity and group identity?
- How does this strengthen UU identity?
- How does it help UUs be religious?
- What does this say about UU faith?
- How does it relate to UU spirituality or spiritual practice?
- What can UUs learn from other traditions?

Adaptation

- With printed material, who holds the copyright?
- Have I received permission to use the material?
- Who has the right to adapt? Why?
- Who will be insulted/offended by this adaptation?
- With whom do I ally myself with this adaptation?
- What is the difference between symbolic and real ritual, and how am I using this ritual?
- If I am using a translation is it accurate, authentic, and current?

Language

- Am I using current, authentic language?

A CHORUS OF FAITHS: WORKSHOP

4: HANDOUT 3: RELIGIOUS PREJUDICE SIMMERS

By Eboo Patel, originally published in [USA Today](#). Used by permission.

"I hate pizza day at school," my nephew announced at my family's annual holiday dinner.

That sounded strange coming from a 14-year-old boy, so I asked for an explanation.

"Well, there's only two kinds—cheese and pepperoni. Once, when all the cheese pizza was gone, I ate only breadsticks for lunch and all the kids asked why I wasn't eating the pepperoni pizza. I told them it's because I'm Muslim and we don't eat pork. Big mistake."

On a typical day at his school in suburban Houston (ranked one of the top public schools in the country, academically), he's pushed around on the playground, called "terrorist" and "towel head" by bullies and fair-weather friends alike, and asked sneering questions such as "When are you coming to bomb my house?"

In fact, any time the word "bomb" comes up at all—in a lesson on a war in history, in a novel in literature class—kids start laughing and pointing at him.

It's a problem that's affecting his slang.

"Everybody's favorite phrase is 'That's the bomb.' You know, like 'That video game's the bomb.' But I can't say that because kids will make fun of me."

What's a parent to do?

"Do the teachers know this is going on?" I asked.

"Sure, they see it and they hear it. But they'd rather not get involved. Mostly, they just pretend that it's not there."

"I've told him I can come to his school and talk to the principal, the teachers, the kids, whoever," said his father, an immigrant from India who works as an engineer and moved to this particular suburb for the good schools and seeming openness to diversity.

My nephew reacted like I would have when I was 14—as if he'd rather be run over by a truck than have his father come to school to talk about what a great religion Islam is, suggest to the students that they stop teasing his son, and ask his teachers to pay a little more attention to the growing cancer of religious prejudice that's now infecting his son.

His dad sighed. "So we just accept that he's going to be a Muslim at home but not talk about it outside."

That's part of what the great African American scholar W.E.B. Du Bois famously called double-consciousness. He was referring to blacks in America, but like much of the best of African American social thought and literature, the concept applies equally to others, and I think it is particularly relevant for young Muslims today. Double-consciousness is not just being one thing at home and another thing outside. It's the added confusion and frustration of knowing that the thing you are at home is reviled by the outside world.

Extremists are going to continue their terrorist attempts. Islamophobes will no doubt happily point to each one and say, "That's the real Islam." Cable news can be counted on to carry the message of this unholy alliance. And while we can argue whether Muslim leaders are doing enough to combat extremism in the name of Islam, surely we can agree that American Muslim teenagers should not experience discrimination as a result of all this, and that schools should not blithely permit such prejudice to roam their hallways and visit their classrooms.

Schools have already made that decision when it comes to racial prejudice. When I asked my nephew whether racial slurs such as the N-word were ever used in his school, he looked horrified and said that, outside of hip-hop talk, he had hardly heard it. "If a student at your school used that word in the hallway and a teacher heard it, what would that teacher do?" I asked.

"The teacher would take that kid straight to the principal's office, and he'd get like a thousand years of detention."

Prejudice elsewhere

I'm glad that America has evolved to the point where racial prejudice is simply not tolerated, and I'm glad that schools have taken the lead. I'm wondering why religious prejudice isn't in that same category.

Earlier this year, a Gallup Center for Muslim Studies report found that more than 40 percent of Americans feel at least "a little" prejudice toward Muslims. Compare this with the 14-18 percent of Americans who feel the same about Christians, Jews, or Buddhists, and you'll see why my nephew feels that his school can be a hostile environment for Muslims.

And though the prejudice is considerably lower for other religious communities, this isn't something that just Muslims face. The 2008 presidential election revealed embarrassing amounts of prejudice directed at Mormons (Mitt Romney) and Pentecostals (Sarah Palin).

All Americans, religious or not, have a stake in advancing our country to a stage where religious

prejudice is deemed unacceptable. It's part of what it means to be a good society.

One step in the right direction would be for schools to declare themselves "No Prejudice Zones," and for teachers and administrators to patrol religious insults with the same vigor that they do other slurs.

A CHORUS OF FAITHS: WORKSHOP

4: HANDOUT 4: ANTI-BULLYING RESOURCES

Websites and online programs

[Stop Bullying Now](http://www.stopbullyingnow.hrsa.gov/kids/default.aspx) (at www.stopbullyingnow.hrsa.gov/kids/default.aspx) website of the U.S. Department of Health and Human Services

[Committee for Children](http://www.cfchildren.org/programs/str/overview/) (at www.cfchildren.org/programs/str/overview/), creator of the "[Second Step](http://www.cfchildren.org/programs/ssp/overview/)" (at www.cfchildren.org/programs/ssp/overview/) violence prevention program

Pacer Center's [Teens Against Bullying](http://www.pacerteensagainstbullying.org/) (at www.pacerteensagainstbullying.org/)

National Crime Prevention Council's [Anti-Cyberbullying Campaign](http://www.ncpc.org/cyberbullying) (at www.ncpc.org/cyberbullying)

Books

Don't Pick on Me by Susan Eikov Green (Oakland, CA: Instant Help Books, 2010)

Living with Peer Pressure and Bullying by Thomas Paul Tarshis (New York: Checkmark Books, 2010)

Sticks and Stones: Teens Write About Bullying, Keith Hefner and Hope Vanderberg, eds. (New York: Youth Communication, 2009)

Bullying Beyond the Schoolyard: Preventing and Responding to Cyberbullying by Sameer Hinduia and Justin W. Patchin (Thousand Oaks, CA: Corwin Press, 2008)

Catalog of anti-bullying resources

[Free Spirit Publishers](http://www.freespirit.com/catalog/catalog_detail.cfm?CAT_ID=32) (at www.freespirit.com/catalog/catalog_detail.cfm?CAT_ID=32)

A CHORUS OF FAITHS: WORKSHOP

4: LEADER RESOURCE 1:

RELIGIOUS LITERACY QUIZ

ANSWERS

1. a. Atheism/Agnosticism
2. True.
3. d. all of the above
4. Which of these is NOT one of the Ten Commandments? c. Do unto others as you would have them do unto you
5. What famous act did David commit? a. killing Goliath with a slingshot
6. Jesus had how many disciples? d. 12
7. True.
8. Which of these is NOT one of the five pillars of Islam?
c. marry only another Muslim
9. Which is true about the Buddha: b. he was born royalty
10. False: You can be a humanist and be religious.
11. What do Hindus worship? c. the god, Brahman, in all its manifestations
12. False: Jehovah Witnesses do not believe humans can become gods.

A CHORUS OF FAITHS: WORKSHOP

4: LEADER RESOURCE 2: BELIEF ASSIGNMENTS AND NAME TAGS

Activity created by Prerna Abbi. Used by permission.

Name Tag Stickers

Print a variety of these stickers for participants to wear for others to see. For some stickers, write the accompanying "identity" clearly where others can see it. For other stickers, write the "identity" on the back so no one but the wearer will know it.

Detailed Belief Cards

Print the following belief cards out for only participants to see, attaching each one to an appropriate "identity" sticker (i.e., Any "No green straws" card can go with an "identity" sticker that has a blue circles; any "Height is glory" card can go with a sticker that has a red diamond.

- No green straws. Green straws are antiquated and have not been relevant in decades.
- No green straws. Green straws are harmful and oppressive.
- No green straws. Green straws are not relevant to me.
- Height is glory. Height represents glory and we humans should be humble and not seek glory for ourselves.
- Height is glory and thus, we must build high to glorify what is good.
- Popsicle sticks are sacred. They should neither touch the ground nor a table, ever.
- Popsicle sticks are sacred. I cannot touch them.
- Popsicle sticks are sacred. They should be abundant in our structure.
- Success is 1 foot. The structure is not a success if one dimension is not 1 foot.
- No tape means no tape.
- No tape means that I should not touch tape.

	(No green straws)
	(Height is Glory)
	(Popsicle sticks are sacred)
	(Success is 1 foot)
	(No Tape)

FIND OUT MORE

Explore the history of covenant in Unitarian Universalism by reading [The Lay and Liberal Doctrine of the Church: The Spirit and the Promise of Our Covenant](http://www.minnslectures.org/archive/wesley/wesley.htm) (at www.minnslectures.org/archive/wesley/wesley.htm), the 2000-2001 Minns Lecture by Alice Blair Wesley.

More information on Unitarian Universalists' commitment to avoid cultural misappropriation can be found [here](http://www.uua.org/leaders/idbm/multiculturalism/misappropriation/23371.shtml) (at www.uua.org/leaders/idbm/multiculturalism/misappropriation/23371.shtml).

Read more of Eboo Patel's story in his book *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation* (Boston: Beacon Press, 2008).

[Safe Space Guidelines](http://www.ifyc.org/system/files/Safe+Space+Guidelines.pdf) (at www.ifyc.org/system/files/Safe+Space+Guidelines.pdf) specifically for interfaith work are available from the [Interfaith Youth Core](http://www.ifyc.org) (at www.ifyc.org).

Find more activities like that in Activity 3, *Whose Story Is It?* in Augusto Boal's book *Games for Actors and Non-Actors* (New York: Routledge, 2002). For a more theoretical understanding, read Boal's *Theatre of the Oppressed* (New York: Theater Communications Group, 1979).

Learn about a variety of religions and their practices in *How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies Vols. I and II*, Arthur J. Madida and Stuart M. Matlins, eds. (Woodstock, VT: Skylight Paths Publishing, 1999).

WORKSHOP 5: DIFFICULTIES OF INTERFAITH WORK

WORKSHOP OVERVIEW

INTRODUCTION

All people and cultures without exception hold myths to be true. Anyone who believes that other—s—less sophisticated—may naively hold myths to be true while they themselves do not, are themselves naïve. — Alice Blair Wesley, Unitarian Universalist minister

Interfaith service work is not easy. Interfaith interaction can be challenging and requires us to honestly assess our fears and to keep our humility about our own beliefs and world view. Unitarian Universalists are not immune to fear or arrogance in the face of the "other." This workshop provides space to discuss apprehensions regarding interfaith work and gives participants tools—storytelling skills, for one—to deal with difficulties and awkward moments that can arise in even a great interfaith program.

GOALS

This workshop will:

- Identify difficulties that can arise in interfaith work and explore a variety of tactics for dealing with them
- Show that truth claims supported by reason and science need not compete with truths based in faith
- Demonstrate that working toward pluralism can be disconcerting and difficult, yet valuable.

LEARNING OBJECTIVES

Participants will:

- Prepare to handle challenges and disappointments in doing interfaith service work, with an understanding that it is both possible and valuable to work with others whose beliefs seem "wrong" to us
- Learn to recognize and avoid making value judgments about other's beliefs, through

exploring how describing another's belief as a "myth" is a value judgment

- Tell stories about their own lives and commitments, including "my interfaith story"
- Review (from Workshop 1) three components of a religiously pluralistic community: respect for religious identity, mutually inspiring relationships, and common action for the common good.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	15
Activity 1: Story — The Jellyfish	10
Activity 2: Unpacking Our Baggage	15
Activity 3: Storytelling — My Interfaith Story	30
Activity 4: Fears and Solutions	15
Faith in Action: Book Club	
Closing	5
Alternate Activity 1: Multiple Identities	45
Alternate Activity 2: Planning the Interfaith Service Event, Part 5	

SPIRITUAL PREPARATION

Think about your own assumptions and limitations as a Unitarian Universalist leader. Do you have any core beliefs or values that you believe should be universal values? What is your typical reaction when you encounter people who believe your beliefs are wrong? Do you try to change their minds? Do you try to agree to disagree?

WORKSHOP PLAN

OPENING (15 MINUTES)

Materials for Activity

- Name tags and markers
- Handout 1, [Four Lessons for Unitarian Universalists in Interfaith Work](#) (included in this document)
- Chalice, candle, and lighter or LED battery-operated candle

Preparation for Activity

- Copy the handout for all participants.
- Set up a worship table with the chalice and any decorative items you choose.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Say, in your own words:

Today we will reflect on the difficulties of interfaith service work. As interfaith leaders, we need to be honest with ourselves and with one another about our own assumptions and limitations, so we can be effective in our leadership.

Ask volunteers to read the essay aloud, one paragraph per person. Then, light the chalice. Invite the participants to sit in silence for a few moments and reflect on the reading.

Engage a conversation about the essay, beginning with these questions:

- Reverend William Sinkford specifically mentions the problem some Unitarian Universalists have with Christianity. Why do you suppose this is so? What assumptions do you have about the Christian faith? What concerns do you have about working with Christians?
- Reverend William Sinkford mentions that Unitarian Universalism explicitly affirms the wisdom of all the world's great faith traditions. Though we may affirm—in general—aspects of other faiths, are there specific practices or beliefs in other religions that you personally believe are wrong? How will that influence your ability to work with people of those faiths?

Including All Participants

Be aware that the alignment of participants in the circle will vary from workshop to workshop. If you have

observed the same youth having repeated turns to read while others do not, ask now who has not yet read and invite them to start this reading. Of course, participants may pass if they do not wish to read.

ACTIVITY 1: STORY — THE JELLYFISH (10 MINUTES)

Materials for Activity

- A copy of the story "[The Jellyfish](#)" (included in this document) "
- Newsprint, markers, and tape

Preparation for Activity

- Read the story and prepare to present it effectively. Consider reading the story dramatically. If you wish to assign the three parts (narrator, anthropologist, and jellyfish) to participants, provide the story to volunteer readers ahead of time.
- Write on newsprint, and post:
All people and cultures without exception hold myths to be true. Anyone who believes that others—less sophisticated—may naively hold myths to be true while they themselves do not, are themselves naive. — Alice Blair Wesley, Unitarian Universalist minister
- Optional: Copy the story for all participants.

Description of Activity

Youth hear a creation story from the point of view of a jellyfish and consider the difference between myth and reality.

Tell or read the story. Or, distribute copies to participants and have volunteers read aloud, taking turns at each sentence or paragraph or acting out the parts. Remind the group that anyone has the right to pass.

Then lead a short discussion with these questions:

- Why did the jellyfish claim that its story of creation was a scientific account and not a myth?
- How does the human scientific account of creation compare with that of the jellyfish? Which is true?
- How does this story compare to religious or mythic accounts of creation you are familiar with?

- What values are implicit in the story?
(Participants may recognize rationalism/logic, faith and belief, and inquiry as values lifted up in the story.)
- What are the implications for doing justice work with people who believe in a different reality? For example, working with people who do not believe in evolution or who believe that Jesus performed miracles exactly as stated in the Christian scriptures?

Read the quote from Alice Blair Wesley you have posted. Ask participants if they agree or disagree, and why.

ACTIVITY 2: UNPACKING OUR BAGGAGE (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Pipe cleaners, clay, or other materials to make pliable sculptures
- Bell or chime
- Music and music player

Preparation for Activity

- Choose instrumental music. Test the equipment.
- Post blank newsprint.

Description of Activity

Participants examine core values and assumptions they may have as Unitarian Universalists and how these might influence their interfaith service work.

Ask, in your own words:

What are some core beliefs or values that you hold as Unitarian Universalists? Name some ideas you might consider universal values—that is, ideas you might assume everyone would agree with—but which actually may be quite different from beliefs or values held by people of other faiths.

After discussing for a few minutes, hand out sculpting materials. Invite participants to choose some clay (or other material) and form it into a belief or value that is important to their Unitarian Universalist identity. Assure them the form need not be perfect, nor do they have to make something identifiable—abstract forms are fine.

Play instrumental music while participants work. After about five minutes, ask volunteers to share about their process and tell what belief or value came up for them. Write responses on newsprint.

When all volunteers have spoken, ask the group what other Unitarian Universalist beliefs or values might belong on the list. Examples might be: UUs are pro-recycling, UUs expect women and men to have equal status and opportunities, UUs celebrate a wide range of BGLTQ identities; UUs believe in the Big Bang theory and evolution. Add new contributions to the list.

Now invite the group to consider how one or two beliefs or values on the list could cause conflict in an interfaith setting, and engage them to discuss how they would handle such a conflict.

For example, you might say:

Many Unitarian Universalists feel really strongly about recycling. What if, during the service project, you saw our interfaith partners throwing their bottles and cans into the regular trash, or littering? You may have an initial gut reaction of "What in the world are you doing?"

How do you deal with your feelings?

How can you keep your focus on the shared values and the project at hand?

Ask each participant to find a discussion partner. Instruct them to each take a turn choosing a belief, value, or issue they feel strongly about as a Unitarian Universalist that might be a source of conflict in an interfaith service project. Say:

Role play with your discussion partner how you might deal with the feelings. Keep in mind, the goal is to complete an interfaith service project. After two minutes I will ring the bell. Then, switch roles so the other person has the opportunity to engage with an issue they feel strongly about.

Re-gather the group and ask volunteers to share techniques discussed. Be ready to raise, if none do: using humor, seeking to understand the other person's point of view, walking away if you find yourself angry.

To conclude, say, in your own words:

To do interfaith service work, we must be ready to find the values we share with our interfaith partners and to agree to disagree on other aspects of faith. That is how we will be able to work together on the project at hand. If you feel at a loss, come back to what brought you together in the first place: a shared value in the rightness of serving our communities by helping when help is needed.

ACTIVITY 3: STORYTELLING — MY INTERFAITH STORY (30 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Handout 2, [Story Map](#) (included in this document)
- Leader Resource 1, [Story Map Cheat Sheet](#) (included in this document)
- Pens/pencils

Preparation for Activity

- Read Leader Resource 1, Story Map Cheat Sheet. Become familiar with the five parts of a story.
- Post a sheet of newsprint. Under the title "Three Components of Pluralism," write:
 - 1. respect for religious identity
 - 2. mutually inspiring relationships
 - 3. common action for the common good
- Optional: The online [Bridge-builders network](http://bridge-builders.ning.com/) (at bridge-builders.ning.com/) of interfaith youth movement leaders offers an Interfaith Leader's Toolkit which includes a chapter on storytelling. Join the network, access the Toolkit's chapter on storytelling, and prepare to share what you glean.

Description of Activity

Participants practice telling stories as a way to communicate their views and build bridges with others.

Share with participants, in your own words:

As we discussed in our first meeting (Workshop 1), sharing stories is one of the most powerful ways to find common values and build bridges with one another, even when you have significant disagreements. However, it can be hard to tell stories in ways that are helpful, and communicate everything you want to communicate.

Today, you will talk about how to tell a story in a way that helps you communicate your values while promoting healthy conversation. Then you will practice sharing vignettes—short stories—about one moment in your lives. The stories will be called "my interfaith story."

Please take five minutes to think of one, short story from your life about why you value interfaith cooperation. If you are stuck, use the three components of pluralism to help you think of a story. For instance, what is one time you witnessed a lack of respect for religious identity? Who is one friend whose faith is different from yours with whom you have a mutually inspiring relationship?

Give participants a few moments to formulate stories. Then ask one, two, or three volunteers to briefly share their stories.

Distribute Handout 2. Tell the group it shows how the five parts of a story work together. Using your copy of Leader Resource 1, Story Map Cheat Sheet, describe each of the five parts. For each part of a story, ask for examples from the stories participants just heard.

Distribute pens/pencils. Ask participants to fill in the five boxes for their own brief stories. Give them a few moments. Then, form pairs and invite participants to practice telling one another their stories of interfaith cooperation and, in turn, giving constructive criticism. If you have time available, have them find a new partner to share and debrief again. In the last five minutes bring all participants together and discuss any remaining questions they have about stories and storytelling, and refer them to the additional materials for more help.

ACTIVITY 4: FEARS AND SOLUTIONS (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Post blank newsprint.

Description of Activity

Participants discuss apprehensions they have about the upcoming service event and together create action steps to reduce their fears.

Say:

We have talked about a few of the reasons interfaith work can be hard, even for people who have been doing it for years. How are you feeling about the upcoming interfaith service event? Do you have any worries? Is there anything you think might be difficult for you?

Encourage participants to share their concerns. Briefly note the concerns on newsprint, pointing out common

themes or connections. Leave room to write later comments under the listed fears.

After five or ten minutes, or when the list feels complete, ask participants to brainstorm with the person next to them and see if they can come up with any creative suggestions for how to handle the difficult situations they have named. After they have had a few minutes, take suggestions from the group on how to solve or assuage the fears they named. Write these on the newsprint.

When you have had sufficient time to process, close by sharing with participants, in your own words:

There is never any way to have a totally risk-free encounter with strangers.

There may be moments that are difficult, awkward, or even painful. But I believe that the learning, happiness, and good we do will outweigh that, and that all of you are capable of working through any hard times to get the good stuff going. I am proud of you, and excited to see what we can do together.

CLOSING (5 MINUTES)

Materials for Activity

- Small, smooth stones or blank index cards for all participants
- Permanent markers (or paint pens)
- A basket or bowl
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle
- *Taking It Home*

Preparation for Activity

- Adapt *Taking It Home* and copy for all participants or arrange to distribute by email after the workshop.
- Arrange stones (or cards) in the basket.

Description of Activity

Say, in your own words:

Today you have engaged with difficulties that might arise in your work as interfaith leaders. Let's take a moment to take long, deep breaths.

(Model at least three deep inhales and exhales.)

Let us close this workshop by reminding ourselves what sustains us. I invite each

of you to take a stone (or card) and write on it a word of encouragement that you can keep with you to remind you of why interfaith service work is important to you.

Pass out stones and markers. Give participants a few minutes to write their word.

Invite each participant to share their words, with a reminder that they are free to pass.

When all who wish to have shared, lead the group to read together, Reading 698, "Take courage friends..." by Wayne Arnason.

Extinguish the chalice. Distribute *Taking It Home*. Thank and dismiss participants.

FAITH IN ACTION: BOOK CLUB

Materials for Activity

- *Three Cups of Tea* by Greg Mortenson (New York: Penguin Books, 2007) or *Three Cups of Tea* by Greg Mortenson, Young Reader's Edition adapted by Sarah Thomson (New York: Puffin, 2009)
- *Listen to the Wind* by Greg Mortenson (New York: Dial, 2009)

Description of Activity

Youth become familiar with a contemporary story of interfaith work.

Tell the group:

One thing that can be helpful in doing interfaith work is to know how others have dealt with difficulties we might encounter. Greg Mortenson wrote a New York Times bestseller, *Three Cups of Tea*, which tells the story of his work to build schools with Muslim communities in Pakistan and Afghanistan.

Invite the group to start a short-term, multigenerational book club. Adults and older youth can read Mortenson's original version; older children and younger youth can use the Young Reader's version (Read a sample on [Google Books](https://books.google.com/books?id=cVUgKxnYvSkC&printsec=frontcover&dq=three+cups+of+tea&source=bl&ots=VCt9tNB2R2&sig=9GkV_GQBYGtWiJ8LU4ap7u7azJw&hl=en&ei=bDcZTPy-FMP7lwew1ZCODA&sa=X&oi=book_result&ct=result&resnum=7&ved=0CDQQ6AEwBg#v=onepage&q&f=false) (at books.google.com/books?id=cVUgKxnYvSkC&printsec=frontcover&dq=three+cups+of+tea&source=bl&ots=VCt9tNB2R2&sig=9GkV_GQBYGtWiJ8LU4ap7u7azJw&hl=en&ei=bDcZTPy-FMP7lwew1ZCODA&sa=X&oi=book_result&ct=result&resnum=7&ved=0CDQQ6AEwBg#v=onepage&q&f=false)). Children ages 4-8 can read *Listen to the Wind*.

Bring everyone together to discuss the book. Although younger readers will have an abbreviated version of the story, they can still join in the discussion.

Prompt discussion with these questions:

- What were some hurdles Mortenson faced? How did he overcome them?
- Who helped him along the way? Did all of his helpers belong to the same religion?
- What role(s) does religion play in this story?
- Mortenson worked with people from at least three different Muslims sects. How did he adjust his behavior when working with the different sects?
- The story is told through Mortenson's experience. How could you tell it from the viewpoint of a resident of one of the villages? How would it be different? Interfaith work is a two-way (or more) street. What fears did the villagers have about working with Mortenson? What helped them put their fears aside to work with him?

LEADER REFLECTION AND PLANNING

After facilitating this workshop focused on fears, reflect on your own. What apprehensions do you have about doing interfaith work? What apprehensions do you have about being a leader generally and about facilitating this group of young people? Discuss with your co-leader how you might address your apprehensions or any specific challenges you have.

If any particular fears or difficulties dominated the group's discussion, develop a structure to address them further. You may find it helpful to discuss some of these issues with leaders of any groups with which you will partner in interfaith service work.

TAKING IT HOME

All people and cultures without exception hold myths to be true. Anyone who believes that others—less sophisticated—may naively hold myths to be true while they themselves do not, are themselves naive. — Alice Blair Wesley, Unitarian Universalist minister

IN TODAY'S WORKSHOP... We learned about the difficulties of interfaith work, explored our own "baggage," and learned how to use stories as a tool for communicating our values and building bridges. Here are a few activities to continue your exploration:

- Share "my interfaith story" with your family. What do they find surprising? How do others in your family communicate about their life and values? Have you learned anything that could help them do that even better?
- Eboo Patel's story, "We Are Each Other's Business," from Workshop 4, is a great example of how to tell stories in the manner you learned today. Read or listen to other pieces in the "This I Believe" National Public Radio series [online](http://www.npr.org/templates/story/story.php?storyId=4538138) (at www.npr.org/templates/story/story.php?storyId=4538138). Analyze a few to identify the five parts of a story you learned about. What other qualities make them good stories? How can you incorporate what you discover into the way you tell your own story? For fun, try using the story map to map your favorite book or your favorite spiritual story!
- Think about the people with whom you will do your interfaith service project. What difficulties might some of them find in interfaith work? How can you help assuage their fears? If you personally know anyone with whom you will be serving, call them and ask.

ALTERNATE ACTIVITY 1: MULTIPLE IDENTITIES (45 MINUTES)

Materials for Activity

- Newsprint and markers for each participant
- Tape
- Optional: Music and music player

Preparation for Activity

- Optional: Choose music to play while participants work; set up and test music player.

Description of Activity

Participants explore their multiple identities and how their personal perspectives could affect their interfaith work and relationships.

Give each participant a marker and one sheet of newsprint. Say:

We have talked a lot about our religious identity and the story of our morals and values. But, of course, we each belong to many identity groups—our gender, race, nationality, and many others. I, for instance, am... (Describe your identity in words you choose; an example is "an African American, female, Unitarian Universalist, human.")

On your newsprint, please list all the identities you have that affect the way you behave or the way you perceive yourself. Use whatever words and order make sense to you.

You might suggest participants begin by drawing a simple self—a stick person or just a head—on the page and represent their identities as rays coming in toward the drawing. On a blank sheet of newsprint, you can model this by drawing rays and labeling them with the self-description terms used earlier.

However, make it clear that youth may represent their identities any way they wish.

Invite participants to work on newsprint for ten minutes. Play music, if desired.

Then, ask participants to post their newsprint sheets around the room and come back into a center circle to discuss their experience. Facilitate a discussion about the existence and importance of multiple identities; you might use these questions:

- How did you learn that you have these identities?
- How do these different parts of you interact with one another in how others perceive you, and how you perceive yourself? Is it possible for you to separate them? Is it possible for others to see them separately?
- What if you had to pick the most important identity and ignore the others? How would that make you feel? Is that how things should be?
- Did anything surprise you about your own answers? The answers of others?
- How do you think these identities might influence your interfaith service work? (If youth do not respond, you might offer an example, such as "I am a Southerner and people assume most Southerners are conservative Christians. How will I deal with non-UUs who might have that assumption?" or "I am a Person of Color serving a community of Color with an interfaith team that is predominately white? What will that feel like?")

ALTERNATE ACTIVITY 2: PLANNING THE INTERFAITH SERVICE EVENT, PART 5

Materials for Activity

- Time line or calendar (Workshop 1)

Preparation for Activity

- Review the time frame for activities that should be completed before the next workshop.

Description of Activity

Participants continue work on the interfaith service event.

Review any goals, duties, or activities that happened since the last workshop. Solicit updates and reports from teams or individual leaders. Go through details of any activities that need to happen before the next workshop. Ask if anyone has encountered any obstacles. If so, discuss together how to overcome them, including seeking additional help, if needed.

A CHORUS OF FAITHS: WORKSHOP

5: STORY: THE JELLYFISH

By Daniel Quinn, in *Ishmael: An Adventure of the Mind and Spirit* (New York: Bantam/Turner Books, 1992).
Used by permission.

This story (Ishmael said) takes place half a billion years ago—an inconceivably long time ago, when this planet would be all but unrecognizable to you. Nothing at all stirred on the land, except the wind and the dust. Not a single blade of grass waved in the wind, not a single cricket chirped, not a single bird soared in the sky. All these things were tens of millions of years in the future. Even the seas were eerily still and silent, for the vertebrates too were tens of millions of years away in the future. But of course there was an anthropologist on hand. What sort of world would it be without an anthropologist? He was, however, a very depressed and disillusioned anthropologist, for he'd been everywhere on the planet looking for someone to interview, and every tape in his knapsack was as blank as the sky. But one day as he was moping along beside the ocean he saw what seemed to be a living creature in the shallows off shore. It was nothing to brag about, just a sort of squishy blob, but it was the only prospect he'd seen in all his journeys, so he waded out to where it was bobbing in the waves.

He greeted the creature politely and was greeted in kind, and soon the two of them were good friends. The anthropologist explained as well as he could that he was a student of lifestyles and customs, and begged his new friend for information of this sort, which was readily forthcoming. "And now," he said at last, "I'd like to get on tape in your own words some of the stories you tell among yourselves."

"Stories?" the other asked.

"You know, like your creation myth, if you have one."

"What is a creation myth?" the creature asked.

"Oh, you know," the anthropologist replied, "the fanciful tale you tell your children about the origins of the world."

Well, at this, the creature drew itself up indignantly—at least as well as a squishy blob can do—and replied that his people had no such fanciful tale.

"You have no account of creation then?"

"Certainly we have an account of creation," the other snapped. "But it is definitely not a myth."

"Oh, certainly not," the anthropologist said, remembering his training at last. "I'll be terribly grateful if you share it with me."

"Very well," the creature said. "But I want you to understand that, like you, we are a strictly rational people, who accept nothing that is not based on observation, logic, and the scientific method."

"Of course, of course," the anthropologist agreed.

So at last the creature began its story. "The universe," it said, "was born a long, long time ago, perhaps ten or fifteen billion years ago. Our own solar system—this star, this planet and all the others—seem to have come into being some two or three billion years ago. For a long time, nothing whatever lived here. But then, after a billion years or so, life appeared."

"Excuse me," the anthropologist said. "You say that life appeared. Where did that happen, according to your myth—I mean, according to your scientific account."

The creature seemed baffled by the question and turned a pale lavender. "Do you mean in what precise spot?"

"No. I mean, did this happen on the land or in the sea?"

"Land?" the other asked. "What is land?"

"Oh, you know," he said, waving toward the shore, "the expanse of dirt and rocks that begins over there."

The creature turned a deeper shade of lavender and said, "I can't imagine what you're gibbering about. The dirt and rocks over there are simply the lip of the vast bowl that holds the sea."

"Oh yes," the anthropologist said, "I see what you mean. Quite. Go on."

"Very well," the other said. "For many millions of centuries the life of the world was merely microorganisms floating helplessly in a chemical broth. But little by little, more complex forms appeared: single-celled creatures, slimes, algae, polyps, and so on."

"But finally," the creature said, turning quite pink with pride as he came to the climax of his story, "but finally jellyfish appeared!"

A CHORUS OF FAITHS: WORKSHOP 5: HANDOUT 1: FOUR LESSONS FOR UNITARIAN UNIVERSALISTS IN INTERFAITH WORK

By the Reverend William G. Sinkford, former president of the Unitarian Universalist Association. This [article](#) originally appeared the Fall 2008 issue of *UU World* magazine.

I've always felt that Unitarian Universalism could have a unique role in the interfaith world, but the significance of this calling was made clear to me on September 11, 2001. I was in Washington, D.C., and my first visit the next day was to the American Muslim Council. I was certain Muslims would be profiled in our nation's emotional response. The Rev. Meg Riley, director of the UUA's public witness staff, and I offered and they accepted with profuse thanks the support of Unitarian Universalism.

But our conversation did not stop there. Meg and I shared that Unitarian Universalism holds some views that differ from those of the majority of Muslims: the role of women and of gay, lesbian, bisexual, and transgender people, to name the most obvious. We wanted them to understand who we were, but we wanted to establish some trust before discussing our differing viewpoints.

Perhaps our support was so readily accepted because Unitarian Universalism explicitly affirms the wisdom of all the world's great faith traditions. We are not tied to one particular religious metaphor, which gives us credibility as conveners and participants in interfaith dialogue. No one believes that we have a particular theological axe to grind.

There are a few lessons I've learned working in the interfaith world over the last seven years.

First, interfaith religious services are really, really long. Every voice must be heard. I remember one of my first interfaith services, at Ground Zero, just after 9/11. There were more than a dozen leaders of various faith communities on the program. Each of us was to speak or pray for two to three minutes. But we were all preachers. The service lasted for more than two and a half hours.

Second, keep showing up. If UUs have not been represented in interfaith gatherings in your community for a long time, don't expect to be offered a leadership position on your first night.

Third, don't trust your Rolodex, or its electronic equivalent. If you only think of the "usual suspects" for partnership you'll be limiting yourself to the past rather than creating the future.

Two years ago, the Evangelical community published a statement on environmentalism that is, from their theological perspective, every bit as good as anything Unitarian Universalism has contributed. And if you want to work on poverty, or immigration, the Roman Catholic Church has been leading far more effectively, for far more years, than have we. Effectiveness, not ideological purity, should determine who you work with.

Among the many changes in interfaith work is the emergence of discernable progressive "wings" of even the most conservative religious communities. This spring, Southern Baptist and Catholic voices joined mine in calling for an end to abstinence-only-until-marriage requirements in U.S. HIV/AIDS relief. A few years ago, I attended the NAACP's religious leaders gathering in Atlanta, where I was amazed to hear the younger generation of black preachers clearly and explicitly preach small-"u" universalism. I was stunned. All people are saved—even Buddhists and Muslims, even BGLT folks, even atheists.

Finally, we need to get over our Christian-phobia. Unitarian Universalists will joyfully chant the Buddhist sutras, delight in midrash of traditional Jewish texts, recite Native American prayers, and sing Gospel hymns. But ask many Unitarian Universalists to join in reciting the Lord's Prayer and you are in big trouble.

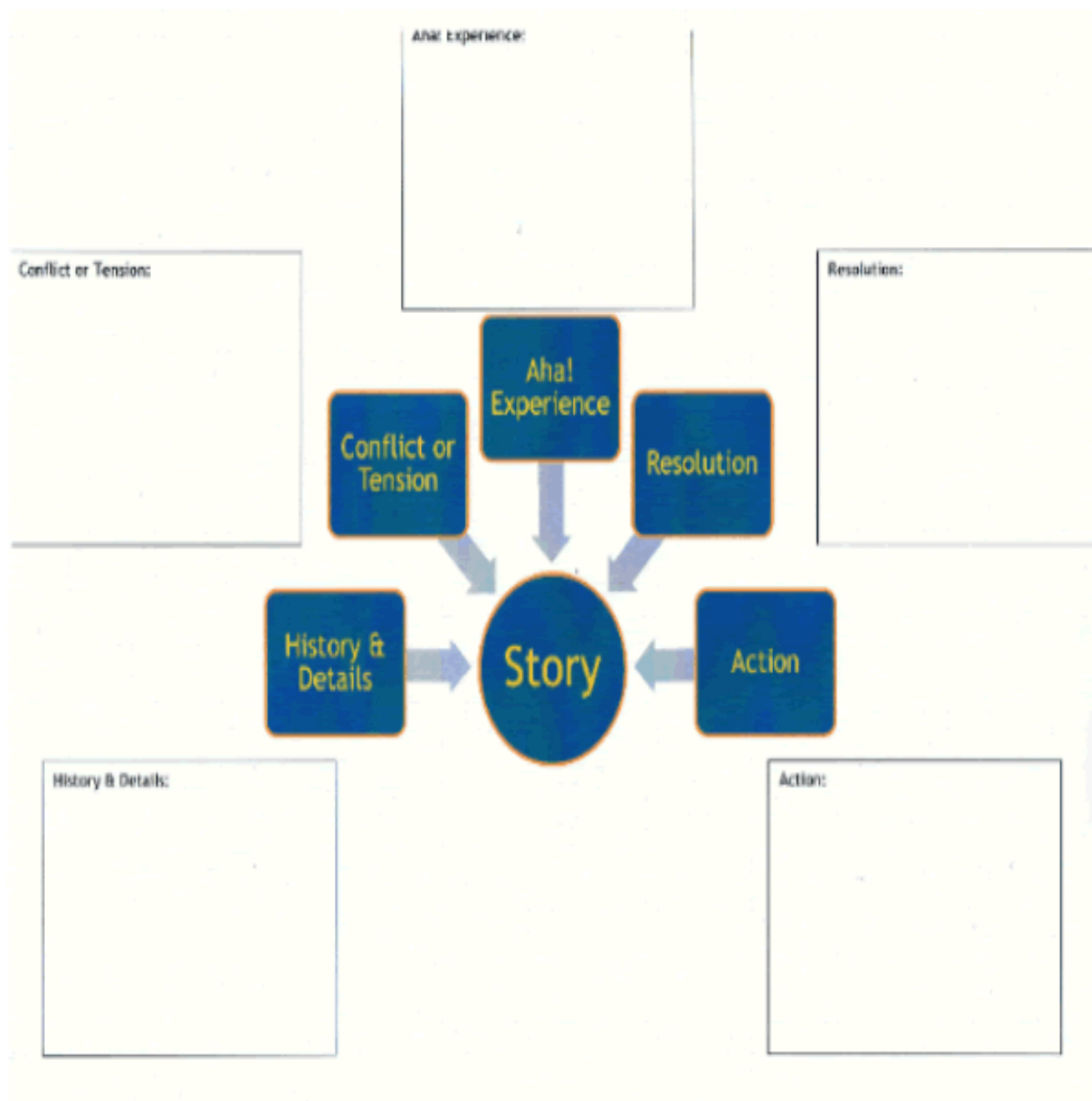
This country's dominant faith is Christianity. If you are going to work in the interfaith world, you have to be able to be in the presence of people for whom the Christian message is life-saving Good News. If a Southern Baptist and a Catholic can stand with us to argue for comprehensive sexuality education and birth control, we must be able to respect the Lord's Prayer. Perhaps we simply need to remember that the heart of the Christian Gospel is to love God and "love thy neighbor as thyself."

There you have it. A few lessons I've learned, all in the service of Unitarian Universalism taking its rightful place at the interfaith table.

A CHORUS OF FAITHS: WORKSHOP 5: HANDOUT 2: STORY MAP

Developed by the Interfaith Youth Core. Used by permission.

Download a [high-resolution PDF](http://www.uua.org/documents/tapestry/chorus/storymap_ifyc.pdf) (at www.uua.org/documents/tapestry/chorus/storymap_ifyc.pdf) for printing.



A CHORUS OF FAITHS: WORKSHOP

5: LEADER RESOURCE 1: STORY

MAP CHEAT SHEET

Developed by the Interfaith Youth Core. Used by permission.

This resource provides a brief description of each of the five parts of a story. Use the cheat sheet to help translate the five parts into your own words, and explain them to participants in the way that is most helpful.

1. History and Details

The History and Details of a story are what helps the listener "hook in" to a story, and really understand it. History is sometimes necessary to understand why the events of a story matter—for instance, it may be important for listeners to know that you grew up in a small town with a tight knit congregation to understand why you were so surprised the first time you met a non-UU, or moved to an urban area. Details are what "paints a picture" for your listener (the purple walls, rough voice, etc.) and helps them imagine what your experience was like and what in their experience is similar to yours.

2. Conflict or Tension

The conflict or tension of a story is what makes the story interesting—it is the question you ask at the beginning of the story to keep listeners invested until the end. For instance, in classic stories the conflict is often, "Will they ever be together? Are they going to get into a fight?" etc. The trick is, you don't need to have actually had a very dramatic moment to create this drama if your story needs it. For example, if you want to share a story about how your completely wonderful, no fighting-for-a-moment relationship with a Hindu made you want to pursue interfaith work, you can inject potential tension by saying "I wasn't sure how we were going to get along" or "We were so different in these ways..." to keep people guessing even though your story ultimately has a happy ending.

3. Aha! Moment

The Aha! Moment is the moment in your story when you realize why your story is important. It connects the questions of your conflict to the answers of your resolution. The Aha! Moment does not have to happen right after the main events of the story—for instance, in Eboo Patel's "This I Believe" story, the conflict was the anti-Semitic thugs and what Eboo would do about it, and he didn't have his Aha! Moment until years later when his friend shared how hurtful Eboo's inaction had been.

4. Resolution

The resolution is the close to the main action of your story. It is what might be called the "moral" in a fairy tale. It describes how the conflict or tension was concluded. If your story is something you are still struggling with, your resolution does not have to be clean and can even be another question—you just have to make it clear that there was some resolution. For instance, if you had an experience that showed you didn't know what you wanted to do with your life and you're still figuring it out, you can say, "So, I am now seriously asking myself the questions of a life—what will I do in my future, and how can I live out my values?"

5. Action

The Action is what takes a literary story and makes it a persuasive or invitational story. It describes how your behavior has changed now that you have experienced your story, and invites your listener to similarly change their behavior in response. In this context, common actions might be "So I joined this youth group at my congregation" or "So I planned an interfaith service activity."

FIND OUT MORE

"[Storytelling as a Key Methodology in Interfaith Youth Work](http://www.ifyc.org/files/file/Journal%20of%20Ecumenical%20Studies%20Vol%2043%20No%202%20Spring%202008.pdf)" (at www.ifyc.org/files/file/Journal of Ecumenical Studies, Vol 43, No 2 Spring 2008.pdf<http://www.uuworld.org/issues/117929.shtml>), an article in the *Journal of Ecumenical Studies* by April Kunze, Eboo Patel, and Noah Silverman, talks about the use of storytelling specifically in interfaith work.

Learn more about effective storytelling from the book by Annette Simmons, *Whoever Tells the Best Story Wins: How to Use Your Own Stories to Communicate with Power and Impact* (New York: AMACOM, 2007).

Investigate the American storytelling community and hear some great stories on the [Storynet website](http://www.storynet.org) (at www.storynet.org).

WORKSHOP 6: SPREADING THE GOOD NEWS

WORKSHOP OVERVIEW

INTRODUCTION

We have all of us, whether rich or poor, whether high or low, of whatever nationality and religious conviction, the same supreme necessities and the same great problem and infinity of love. This old world has rolled on through countless stages and phases of physical progress until it is the home of humanity, and it has, through a process of evolution or growth, reached an era of intellectual and spiritual development where there is "malice toward none and charity toward all," and when, without prejudice, without fear, and in perfect fidelity, we may clasp hands across the chasm of our differences and speed and cheer each other on in the ways of all that is good and true. — Augusta Jane Chapin (1836-1905), Universalist minister and educator

This workshop focuses on communication skills to be used in interfaith service work with the greater community. If the group is sharing planning duties with other youth groups, consider facilitating these activities for everyone involved in planning. That way, youth practice decision-making in an interfaith setting.

The youth will plan a press release for a volunteer to format and then disseminate to local media. You will need to create a media contact list in advance. To ensure media receive the press release in time, hold this publicity workshop at least two weeks—preferably three weeks—before the interfaith service event you want to promote.

GOALS

This workshop will:

- Introduce the importance of sharing religious pluralism effectively in doing interfaith work
- Guide participants to publicize the planned interfaith service event.

LEARNING OBJECTIVES

Participants will:

- Learn how to facilitate interfaith dialogue and have the opportunity to role play difficult dialogue situations
- Experience different and creative ways to publicize an interfaith service event.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Facilitating Interfaith Dialogue	40
Activity 2: Story — How a Young Interfaith Leader Spread the News	10
Activity 3: Creating a Press Release	15
Activity 4: Creating Flyers	10
Faith in Action: Movie Night	120
Closing	10
Alternate Activity 1: Practicing Dialogue on Interfaith Service	70
Alternate Activity 2: Planning the Interfaith Service Event, Part 6	
Alternate Activity 3: Public Service Announcement	60

SPIRITUAL PREPARATION

Read these words from Augusta Jane Chapin, a Universalist minister present in Chicago at the 1893 World's Parliament of Religions:

This old world has...reached an era of intellectual and spiritual development where there is "malice toward none and charity toward all," and when, without prejudice, without fear, and in perfect fidelity, we may clasp hands across the chasm of our differences and speed and cheer each other on in the ways of all that is good and true.

Chapin paints a picture of a world that did not really exist in 1893 and does not exist today. Battles among

religious factions can seem like a never-ending story. Yet, the work you are doing with youth aims to rewrite that story. How does that make you feel? Is the work exhausting? If so, reach out to other adults for help. If your service project seems too big, scale it back. If the

youth do not appear to be excited, can you add elements of fun, such as social gatherings with interfaith partners, creating group tee shirts, or documenting gatherings with video? Let Augusta Jane Chapin's vision inspire you as the service event draws closer.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Name tags and markers
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle, and lighter or LED battery-operated candle

Preparation for Activity

- Set up a worship table with the chalice and any decorative items you choose.
- Familiarize yourself with "This Little Light of Mine," Hymn 118 in *Singing the Living Tradition*.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Say, in your own words:

Today's workshop is about getting the word out about the upcoming interfaith service event. In the Christian scriptures, a passage in Matthew, Chapter 5, Verse 15 states "No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house." Maybe you have heard the saying "Do not hide your light under a bushel." We have a song in our hymnbook which encourages us to let our light shine.

Lead participants to sing Hymn 118, "This Little Light of Mine." Light the chalice.

ACTIVITY 1: FACILITATING INTERFAITH DIALOGUE (40 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Leader Resource 1, [Tough Comment Cards](#) (included in this document)
- Handout 1, [Facilitator's Tools for Shared Value of Service Discussion](#) (included in this document)
- Handout 2, [Texts on the Shared Value of Service](#) (included in this document)

- Group covenant created in Workshop 1 and modified in Workshop 4
- Timepiece (minutes)
- Bell or chime

Preparation for Activity

- Print one or two copies of Leader Resource 1, preferably on card stock. Cut the quotations apart.
- Post the group covenant.
- Post blank newsprint.

Description of Activity

Participants role-play tough situations in interfaith dialogue and practice facilitating interfaith dialogue.

Say, in your own words:

For our upcoming service event, being able to facilitate dialogue among people of different beliefs and backgrounds is a critical skill. The only way to get good at dialogue facilitation is to practice. So, today you will do some role playing. This will give you a chance to recognize what you like when you take part in a facilitated dialogue. But first, because this can be hard to talk about, I would like to re-set the safe space we established with our covenant.

Review the group covenant with participants. Ask, "Is there anything you would like to add or take away from this list to ensure that everyone feels safe and can be honest during this dialogue?"

Once the group has agreed on safe space guidelines, go to the blank newsprint and say:

All of you have been a part of facilitated dialogues, maybe here in the congregation, at school, or elsewhere. What have you seen work well, and what does not work, in a facilitated dialogue?

Take five to ten minutes to solicit and discuss participants' ideas. On newsprint, briefly note ideas you can frame as positive guidelines for facilitated dialogue. Then, say:

This is a great list! You all are very close to being interfaith dialogue leaders already. Now, let's take some time to consider one type of interfaith

discussion—there are many—and practice the skills you just listed.

Distribute Handouts 1 and 2. Take a few minutes to walk through both handouts:

- Point out the dialogue format provided on Handout 1. Note that it leads a group from safe space to text discussion to storytelling and back to closing thoughts.
- Point out the texts on Handout 2. Read them together, aloud or silently.

Say, in your own words:

I am going to give you Tough Comments related to this exact dialogue for you to respond to in small groups. You will each have a turn at facilitating your small group. As an interfaith leader, your goal is always to build religious pluralism and relationships. Remember: Your assignment is to facilitate conversation in the group. That might mean you choose not to speak but to listen as others respond to the comment. A facilitator is different from a teacher. For example, if you think there is an error in someone's "tough comment," you might choose not to correct them, but instead to ask questions to that person or to the group as a whole. Consider what you say carefully, because it will set the tone of safety and appropriateness for everyone involved.

Form groups of four. Give each group some of the Tough Comment cards (Leader Resource 1). Invite groups to choose one member to practice facilitation first and one to read their Tough Comment card, and see where it goes. Tell them you will ring the bell every few minutes; then, each small group should debrief what has happened, try and come up with improvements, and then move on to give someone new a turn at facilitation.

Listen to the small groups and comment, if needed. Note when participant-facilitators teach or scold; move them toward affirming, storytelling, and asking questions. If you feel it will be helpful, you might say:

Getting into an argument, acting superior to others, or speaking as if you have all the answers can make someone feel defensive and they may shut down. This will not help you reach your goals of relationship-building and religious pluralism.

Sound the bell every three or four minutes. Make sure everyone who wishes a turn to facilitate in their small group has one.

After 20 minutes, re-gather the large group. Ask again:

- Did you discover any new techniques and strategies, not on our list, that seemed really useful?
- What are some things you want to work on as facilitators?

Add all suggestions on the newspaper.

Congratulate participants on their hard work, and summarize, in your own words:

Facilitating is a very hard thing to do. Ideally, you would not have to speak at all and an organic conversation, building relationships and finding shared values, would just happen. But sometimes tough things are said and you will have to step in with some of these techniques to maintain safe space and make sure everyone, those speaking and those not speaking, feels they can be honest, safe, and included.

Ask, "Are there any particular situations you are still worried about, or do not know how to respond to?" Use the remaining time to discuss any remaining fears in the large group.

ACTIVITY 2: STORY — HOW A YOUNG INTERFAITH LEADER SPREAD THE NEWS (10 MINUTES)

Materials for Activity

- A copy of the story "[How a Young Interfaith Leader Spread the News](#)" (included in this document) "

Preparation for Activity

- Read the story and prepare to present it effectively.
- Optional: Copy the story for all participants.

Description of Activity

Participants hear the real story of a young interfaith leader and consider how publicizing her project and facilitating dialogue helped her lead.

Tell or read the story. Or, distribute copies to participants and invite volunteers to read aloud, taking turns at each sentence or paragraph. Remind the group that anyone may pass.

Then, lead a short discussion using these questions:

- What role did the media play in Aubrey Rose's becoming a leader?
- How did Aubrey Rose use telling the story of interfaith work to help her do what she wants to do in her community?
- What are the benefits and challenges of pursuing media and publicity for your work?
- What are your goals for your group? Did you gain any ideas from the Frederick Interfaith Youth?

ACTIVITY 3: CREATING A PRESS RELEASE (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Handout 3, [Sample Press Release](#) (included in this document)
- Media contact list with email and/or postal addresses

Preparation for Activity

- Make a list of local news media that cover your area including print, web, radio, and television. Find out if someone in the congregation might already have contacts at these outlets. Get contact information for the people who cover religion, nonprofits, social justice issues, or youth programs. Youth assigned as a point person on publicity can do this research, with your support.
- Prepare a sheet of newsprint listing "Who? / What? / When? / Where? / How? / Why?," with spaces in between.

Description of Activity

Participants write and send out a press release, to be circulated at least seven days prior to the service event.

Say, in your own words:

We are now going to work together to create a press release. It is important that what we send out be both interesting and to the point so that it is published. Remember that less is better. It is also important that our announcement read like a story, with an element of excitement.

In your own words, present these ways one can generate excitement in a news story:

- **Conflict:** The best stories have an element of conflict. If there is a hint of conflict in our story, that will be what the news media will concentrate on.
- **Something unexpected:** A story is exciting if it challenges our expectations. Since many people's perception is that people of different religions cannot get along, a skillful story about interfaith work could provide this kind of excitement.
- **Personality:** People like reading about people, so focusing on one or two participants' personal stories and quotes can make the story interesting.
- **Visuals:** Interesting photographs that help tell the story will catch the reader's eye and entice them to find out more.

Now engage the group to apply these excitement-creating ideas to build a press release about the upcoming service event. Referring to the posted newsprint, gather input for each item:

- For "who" include all the participants, the congregation, interfaith partners, and the recipients of the services.
- For "what" identify the key components of the event. Focus on the interfaith aspect.
- For "when" articulate a time line of how the project was conceived and specify the actual date and times of the service event.
- For "why" you might look back to participants' interfaith stories, which they shared in Workshop 5, Activity 3.
- For "how" describe components of the intentional environment the youth will create to make the interfaith work possible.

Distribute Handout 3, Sample Press Release. Seek a volunteer to incorporate the elements named on the newsprint into a press release, and to send it out two weeks before the event. Let the volunteer know that you (or another, designated adult) will support them. Provide the volunteer with electronic versions of the congregational press release template (if one exists), photographic images and captions, and the media contact list you have prepared. Let the group know that the media may send reporters to cover the event.

ACTIVITY 4: CREATING FLYERS (10 MINUTES)

Materials for Activity

- Newsprint notes from Activity 3, Creating a Press Release
- Unlined 8-1/2 x11 inch-paper and fine-point markers
- Optional: Computer(s) with desktop publishing software and a printer

Description of Activity

Participants write and design flyers for the event.

Using the same ideas that were gathered in Activity 3, have participants create flyers using either markers and paper or computers with desktop publishing software.

Photocopy the flyer or make a plan to do so.

Make a plan for distributing the flyer. Remind participants to be respectful when posting flyers, seeking permission when appropriate and to not staple flyers to trees.

CLOSING (10 MINUTES)

Materials for Activity

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle
- Slips of paper and pens/pencils
- Taking It Home

Preparation for Activity

- Create and print Taking It Home for all participants.

Description of Activity

Say, in your own words:

Today we have found ways to spread our good news of religious pluralism, ways to let our light shine for all to see. At the beginning of today's workshop, we sang "This Little Light of Mine." This hymn is an example of a zipper song: Each verse is mostly the same as the previous, but has room for the singers to make up and insert a new line into the structure of the song.

Distribute copies of *Singing the Living Tradition* and have participants look at Hymn 118 to further their understanding. Continue, in your own words:

I invite each of you to make up an eight-syllable verse about how you want to spread our light of religious pluralism. For example, you could sing, "Make new friends from different faiths, I'm gonna let it shine."

Hand out pens and slips of paper and give participants a couple of minutes to write their verses. Then lead the hymn. After the first verse, invite each participant in turn to sing their made-up line for the first measure and lead the others to join in, using the new words to complete the verse together. Remind the group that anyone is free to pass.

After all the made-up verses are sung, end with the first verse as printed in the hymnbook. Express your delight over the participants' creativity and participation. Extinguish the chalice and dismiss the group.

FAITH IN ACTION: MOVIE NIGHT (120 MINUTES)

Materials for Activity

- Movie on DVD or VHS and movie player
- Optional: Note cards or invitations, and markers
- Optional: Computer with Internet access, and projector/screen or large monitor
- Optional: Refreshments, such as popcorn and juice

Preparation for Activity

- Prepare a list of possible movies. Pay attention to the rating of the film; G, PG, and PG-13 are appropriate for participants. Some suggestions: *Au Revoir, Les Enfants* (1987), *Doubt* (2008), *Fiddler on the Roof* (1971), *Jesus Christ Superstar* (1973), *Jihad for Love* (2007), *Chariots of Fire* (1981), *Siddhartha* (1972), and *The Mission* (1986). You might invite the group to generate a list.
- Decide how you will get invitations to your partners.
- Give yourself plenty of time to set up the room, test your movie player, and prepare any refreshments. Make sure refreshments are placed so that viewers can access them without disturbing the film.

Description of Activity

Youth invite their interfaith service partners to a film with a religion theme.

Choose a movie. You might use a list generated by the group or through consultation with your interfaith partners.

Send or give invitations to all partners. The invitation should include date, time, location; the length and rating of the movie and a brief description; and information about what kind of snacks will be served or should be brought. Borrow, rent, or purchase the movie.

After watching the film, discuss it. Here are a few generic questions you might use:

- How did this movie make you feel?
- How does religion affect the characters in the film?
- What is the "story of religion" promoted by this film? How does it differ from the story you choose to promote through your interfaith work?
- Is this a true story? If not, why do you think the screenwriter or author wrote this story?
- Stories can be very powerful. What other movies, books, songs, or television shows about religion have played a part in your life?

Leave time for clean up.

Including All Participants

Make sure the space where you will show the film can accommodate the number of viewers you expect, and is fully accessible.

LEADER REFLECTION AND PLANNING

Today's session was about how to communicate the importance of interfaith cooperation. Is this something you are comfortable doing? If not, why not? Try telling a friend or family member about the workshops you are leading and why interfaith cooperation matters to you. Are participants excited about the upcoming interfaith service event? Is there anything that still needs to be wrapped up? List the remaining tasks and make sure you know where all co-leaders and youth point people are in their task completion.

TAKING IT HOME

This old world has...reached an era of intellectual and spiritual development where there is "malice toward none and charity toward all," and when, without

prejudice, without fear, and in perfect fidelity, we may clasp hands across the chasm of our differences and speed and cheer each other on in the ways of all that is good and true. — Augusta Jane Chapin (1836-1905), Universalist minister and educator

IN TODAY'S WORKSHOP... We learned ways to get the word out about our service event. Here are a few activities to continue your exploration:

- Read the quote above. Was the world really like that in 1893? Is it like that today? Could it be like that tomorrow? Will it be like that at your interfaith service event?
- Create an event in a social networking website such as Facebook about your interfaith project. Post updates as the event draws near and afterward post photographs. (Be sure to get permission of everyone in the photographs. Do not post photographs of anyone receiving services, without their permission.)
- Write a letter about the interfaith event to the editor of the local paper, using some of the techniques you learned for writing a press release. Be sure to include what about your personal faith inspires you to do this work.
- Create a PowerPoint presentation about your event. Present it to members of the congregation and/or post it on the congregation's website.
- Create your own video Public Service Announcement about the upcoming service event and post it on YouTube.

ALTERNATE ACTIVITY 1: PRACTICING DIALOGUE ON INTERFAITH SERVICE (70 MINUTES)

Materials for Activity

- Handout 1, [Facilitator's Tools for Shared Value of Service Discussion](#) (included in this document)
- Handout 2, [Texts on the Shared Value of Service](#) (included in this document)

Preparation for Activity

- Read both handouts so you are prepared to lead a dialogue and/or coach youth to do so.
- Copy both handouts for all participants.

Description of Activity

Youth practice participating in and facilitating guided conversation in an interfaith environment.

Distribute both handouts. Tell participants the handouts describe a format for discussion which they may use with their interfaith partners, before or after the service event, to explore what different faiths say about the value of "service."

Facilitate the group through the entire process, and/or invite youth volunteers to facilitate. Remind youth that this is a practice run. When they use this format with interfaith partners, the religious differences will make the dialogue richer.

Afterward, ask about the process:

- What parts did you like best?
- Are there questions you would add? Questions you would delete?
- Does the group agree this dialogue would be useful to have with your interfaith service partners?

ALTERNATE ACTIVITY 2: PLANNING THE INTERFAITH SERVICE EVENT, PART 6

Materials for Activity

- Time line or calendar (Workshop 1)
- Scrap paper or sticky notes and pens/pencils
- Optional: Handout 1, [Facilitator's Tools for Shared Value of Service Discussion](#) (included in this document)
- Optional: Handout 2, [Texts on the Shared Value of Service](#) (included in this document)

Preparation for Activity

- Review the time frame for activities that should be completed before the next workshop.
- Decide whether you wish to lead the group through the dialogue process detailed in Handout 1, Facilitator's Tools for Shared Value of Service Discussion, and supported by Handout 2, Texts on the Shared Value of Service. If you do:
 - Copy Handout 1 for co-leaders and (optional) youth who may volunteer to practice facilitating.
 - Copy Handout 2 for all participants.

Description of Activity

Participants continue work on the interfaith service event.

Review any goals, duties, or activities that happened since the last workshop. Solicit updates and reports from teams or individual leaders. Go through details of any activities that need to happen before the next workshop. Ask if anyone has encountered any obstacles. If so, discuss together how to overcome them, including seeking additional help, if needed.

Invite youth to use the scrap paper or sticky notes to make reminders for themselves of any tasks they committed to complete.

Optional: Distribute Handout 2, Text on the Shared Value of Service, and lead the dialogue process detailed in Handout 1, Facilitator's Tools for Shared Value of Service Discussion.

You may wish to share this guided discussion with your interfaith partners. Provide both handouts to partner group leaders and ask for their feedback. Consider inviting interfaith partners to engage with your group in the discussion; make sure all parties agree on how, when, and where to hold the dialogue.

ALTERNATE ACTIVITY 3: PUBLIC SERVICE ANNOUNCEMENT (60 MINUTES)

Materials for Activity

- Paper and pens
- Video recording equipment
- Optional: Video editing equipment
- Computer with Internet access

Preparation for Activity

- Select one or more popular, current public service announcements (PSAs) to show the group. A popular PSA about fatherhood from the Ad Council can be found on [YouTube](https://www.youtube.com/watch?v=9A2Ap3DyvLg) (at www.youtube.com/watch?v=9A2Ap3DyvLg). Others created by the Ad Council can be found [here](http://www.adcouncil.org/default.aspx?id=15) (at www.adcouncil.org/default.aspx?id=15).
- Identify videotape production skills and equipment resources among the A Chorus of Faiths participants, their family members and friends, interfaith youth partners, and the wider congregational community. Plan the scope of your PSA project based on available resources.
- Test all equipment.

Description of Activity

Participants create a public service announcement (PSA) about the importance of interfaith work to post online and/or provide to local television stations for cablecasting.

Ask participants to recall recent public service announcements they have seen or heard in the media. Ask a few volunteers to briefly describe one and to say what they liked about it, what they did not like about it, and whether they found it effective.

Watch a few PSAs online. After each, ask:

- What did you like?
- What didn't you like?
- Was it effective? Why?

Say, in your own words:

With our interfaith service event coming up, it would be great to use some of the "telling the world" skills we are building and create a public service announcement. How do you think we can best share what we are doing?

Work together on a concept for an interfaith PSA. Then, plan the script and the action you will videotape.

Consider using a storyboard to sketch out the PSA. The [X Insight website](http://xinsight.ca/tools/storyboard.html) (at xinsight.ca/tools/storyboard.html) has a storyboard template you can download. Will your shots be long, medium, or close-ups? Will you include graphics? In video storytelling, varying the shots is effective.

Decide what sort of location and props you will use. Cast actors and assign roles for pre-production (script, costumes), production (lighting, videotaping, sound recording, acting), and post-production (editing, graphics).

Once planning is complete, shoot it, edit it, and upload to YouTube or another source, to share with friends and family in anticipation of your great work.

A CHORUS OF FAITHS: WORKSHOP 6: STORY: HOW A YOUNG INTERFAITH LEADER SPREAD THE NEWS

In the spring of 2008, Aubrey Rose was a 15-year-old high school sophomore attending a Catholic school in Frederick, Maryland. She valued service and had been profoundly affected by an educational visit of an Imam to her youth group, but didn't know how to act on it. Then, she saw a television piece on Good Morning America about the Interfaith Youth Core, profiling young men and women from around the country who were building interfaith relationships through service and dialogue. She called an IFYC staff member to get ideas of how she might do the same, and after some long calls, started a group called Frederick Interfaith Youth (FIY) with a Muslim friend from another high school. They held a service event and started a Facebook group, which they used to find new potential participants and advertise their events. Service events started drawing 20-25 people regularly. Aubrey and other leaders contacted the Frederick News Post, a local newspaper, and urged them to profile the group, which helped to promote three upcoming events. The first was an educational event, a World Religions forum, held to protest the county's decision to offer no World Religions education. Over forty high school students showed up, even though it was on a Saturday night, in response to the publicity. The newspaper article also advertised two upcoming FIY service events in partnership with local groups, including Frederick Rescue Mission. As she and other FIY board members continued their activities in the area and built support, Aubrey received media training and continued to seek media attention for the work of FIY. She was featured on a four-minute Comcast Newsmakers video, which was shown in the surrounding five states. She also had an essay published in Inter-Religious Insight. All of this training and experience helped legitimize her work to adults. When she approached her Catholic congregation and asked them to make a multi-year partnership with the local mosque their Signature Project, they agreed. The church is now "sister parish" to the mosque, and the church's leadership council is reading about Islam to help prepare for this interfaith partnership. After Aubrey graduates, she plans to continue building the interfaith movement at a university, while leaving behind a strong, sustainable youth-led service group and adult partnership.

A CHORUS OF FAITHS: WORKSHOP

6: HANDOUT 1: FACILITATOR'S TOOLS FOR SHARED VALUE OF SERVICE DISCUSSION

Developed by the Interfaith Youth Core. Used by permission.

DIALOGUE ON THE SHARED VALUES OF SERVICE

Goals of the dialogue

- To help participants discover the shared value of service across different religious traditions through text, storytelling, and action.
- To encourage participants to grow in their own faith identities, learning how to talk about what they believe, even as they learn to listen to others.
- To build a sense of cooperation and collaboration among religiously diverse young people.

Setting a safe space for dialogue — 10 minutes

Introduce the kind of discussion we will be having today.

Tell participants, "You will be asked to talk about your faith and your values today with others who do not necessarily share your beliefs and ways of life."

Brainstorm the guidelines for this unique discussion:

- What do you need from yourself and others in order to feel safe having this conversation?

Take notes on your group's responses, and then read the responses aloud to conclude the discussion.

Here's a list of key safe space guidelines. When your group is done brainstorming, add to the list anything you might have missed:

- Everyone has the right to pass.
- Everything said is confidential.
- Seek clarification if you do not understand something someone else is saying.
- Make sure to listen to others without interrupting.
- Suspend your judgment.
- Use "I" statements.
- Remember the importance of the other person's faith or moral tradition in their own life.

- Do not expect others to know everything about your own tradition.
- No question is stupid.

Texts on the shared value of service — 15 minutes

Ask the group to go around the circle and read the texts on service (Handout 2) aloud. Make it clear that no one has to read if they feel uncomfortable doing so.

Ask the group to reflect on what they have read:

- Did any of these—whether from your own faith tradition or not—particularly resonate with you?
- Did you hear anything that you found challenging or helped you to think about service in a new way?

Explain that the group will use these texts as we practice how we might interact with people who are different from us, in light of our shared values.

Storytelling as a means of dialogue — 20 minutes

Ask the group to tell a story about a meaningful service experience. Emphasize that this need not be a religious story. If they get stuck, share a story from your experience. Now push the story further by asking participants to reflect on what inspired them to do this work:

- What inspired you to do that act of service?
- Was it something from your faith tradition? Your moral perspective?

Returning to the texts — 15 minutes

Ask the group to read the texts on Handout 2 aloud again. Encourage participants to see if they think about things differently after they have listened to stories about inspiration from different traditions.

Ask:

- Do you notice anything new as you read these texts a second time?
- How did you see the themes of these texts playing out in the stories we just told?

A CHORUS OF FAITHS: WORKSHOP 6: HANDOUT 2: TEXTS ON THE SHARED VALUE OF SERVICE

Developed by the Interfaith Youth Core. Used by permission.

Baha'i Tradition on Service (from Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha)

One amongst His Teachings is this, that love and good faith must so dominate the human heart that men will regard the stranger as a familiar friend, the malefactor as one of their own, the alien even as a loved one, the enemy as a companion dear and close.

Buddhist Tradition of Service (from Itivuttaka 18)

If beings knew, as I know, the fruit of sharing gifts, they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart and stay there. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it, if there were anyone to receive it.

Christian Tradition of Service (Matthew 25:35)

"For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?" And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

Hindu Tradition of Service (from Bhagavad Gita 3.10)

At the beginning, mankind and the obligation of selfless service were created together. "Through selfless service, you will always be fruitful and find the fulfillment of your desires:" this is the promise of the Creator....

Jain Tradition of Service (from Tattvarthasutra 5.21)

Rendering help to another is the function of all human beings.

Jewish Tradition of Service (Deuteronomy 10:17)

For the LORD your G-d is G-d supreme and Lord supreme, the great, the mighty, and the awesome G-d, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the

stranger, providing him with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt.

Muslim Tradition of Service (Surah 93:1-11)

I call to witness the early hours of morning, and the night when dark and still, your Lord has neither left you, nor despises you. What is to come is better for you than what has gone before; for your Lord will certainly give you, and you will be content. Did He not find you an orphan and take care of you? Did He not find you perplexed, and show you the way? Did He not find you poor and enrich you? So do not oppress the orphan, and do not drive the beggar away, and keep recounting the favors of your Lord.

Secular Humanism Tradition of Service (from the writings of Pablo Neruda)

To feel the intimacy of brothers is a marvelous thing in life. To feel the love of people whom we love is a fire that feeds our life. But to feel the affection that comes from those whom we do not know, from those unknown to us, who are watching over our sleep and solitude, over our dangers and our weaknesses—that is something still greater and more beautiful because it widens out the boundaries of our being and unites all living things.

Sikh Tradition of Service (from Guru Granth Sahib)

The individual who performs selfless service without thought of reward shall attain God's salvation.

A CHORUS OF FAITHS: WORKSHOP 6: HANDOUT 3: SAMPLE PRESS RELEASE

Adapt the sample press release to publicize the interfaith service project. Format it to include the congregation's letterhead. Once you fill out the details, you may fax, mail, or email the press release to the local media (newspapers, radio stations, television stations, etc.). Single-space text in an email; double-space in documents you will present as attachments, hard copies, or faxes.

FOR IMMEDIATE RELEASE

CONTACT: Include one or more names, daytime and evening phone numbers, and an email address in case a reporter needs more information.

LOCAL YOUTH BUILD RELIGIOUS PLURALISM THROUGH SERVICE TO COMMUNITY (or a similar headline)

Give details about your event here, using the instructions in Activity 3. Be sure the text includes the date, time, and place of the event, a description of your congregation and all of your interfaith partners and a description of the recipients of your service project.

Keep the press release to one page. Mimic the tone of a news story, with quotes from people involved. A well-written press release is often printed word-for-word.

A CHORUS OF FAITHS: WORKSHOP 6: LEADER RESOURCE 1: TOUGH COMMENT CARDS

Developed by the Interfaith Youth Core. Used by permission.

What is a Unitarian Universalist anyway?

I think helping people is a good thing but I don't see why, if you don't have any religion, you would think helping people is important.

I think that instead of worrying about this stuff, each person should just try to be a good person.

Even though religions share these good values, it doesn't mean the people from those religions act in that way. Maybe we should talk about how people act and not what their books say.

Why would a UU congregation be committed to service? Don't you just kind of believe whatever you want?

Well, they basically all say that service is good, which everybody should already know. Why do you need some book to tell you that?

What is the Jain tradition?

(After you reveal yourself as UU) I think it's really offensive how you say you believe in some of my faith and not the rest. You can't just cherry-pick from my scriptures like that, it's all or nothing.

The service stuff everyone is talking about seems nice, and I've definitely had fun cleaning up parks and tutoring kids. But what difference are we really making? Do any of you ever feel like your service does more for you than for the world?

The first Muslims I've ever met were through this citywide service project I did in high school. I understand that some Muslims in America are working for peace, but what about the Muslims who hate us? With all that's going on in the world, it's hard for me to see Islam as a religion that does not promote violence.

I never really did service before. I am always so busy with my dancing that I don't have time to do anything else. Two days a week I have group lessons, two days a week private lessons, and then two days a week I work with the younger students to help them learn the steps.

Why is G-d not spelled out in the Jewish excerpt?

I don't see why we have to talk about religion. We're all just part of one human family and we can see from this sheet that we all have the same values anyway.

It's obvious that these scriptures were all picked because they have similar messages. Aren't you just covering up the religious conflict?

I really have no interest in being proselytized; I'm totally committed to my tradition. Can you guarantee that no one will try to convert me today? It's so offensive.

Well, I personally think all religions are equal and believe in all religions, so I like all of these verses equally.

I'm surprised to see this passage about service from the Qur'an. I didn't think Muslims believed in serving others

I only believe in doing service to those who really deserve it, like hurricane or other disaster victims. So many service programs focus on helping homeless people or inmates. I feel like if they made the choice to not work, or to use drugs, or to break the law, then that is their problem and they don't deserve other people helping them out from their bad choices.

I'm really enjoying this conversation, and like you all so much. But aren't we being *na-jami* to think that this will help interfaith conflict? If we're ignoring stuff like Israel/Palestine and abortion, aren't we just putting off an inevitable fight?

Tutoring kids in my neighborhood has always been a big part of my life, because when I see humans wanting I have to address it. So I admire the service of these religious people. But that doesn't change the fact that many of you think I'm going to Hell forever, just because I don't believe in God. How am I supposed to feel ok with that?

I do service because it's required for school and looks good on college applications. Once a week I go to a nursing home and hang out with residents there. Sometimes I read them a book or play a game with them. Other times we just talk.

It's easy for me to see how interfaith work makes sense for your congregation, since you agree a little bit with everybody. But what about me? I think my religion is 100 percent right, and working with others might be condoning things I know aren't true.

All my friends are from different religious backgrounds. We talk to each other about our faith identities and sometimes we even go to church/mosque/synagogue/temple together. My friends and I know a lot about each other's religions and respect each other's identities so I don't think it's necessary for us to do service together too.

What's that symbol on your church? A goblet or something?

I think that it's important for me to first serve in my community. Especially since there is so much prejudice towards Muslims today, I really think it's important to for me to focus my efforts on the problems facing my community before I can engage in pluralism.

FIND OUT MORE

For additional dialogue activities, see Chapter 2 of the [Interfaith Leader's Toolkit](http://www.ifyc.org/toolkit) (at www.ifyc.org/toolkit) published by the Interfaith Youth Core.

For more information about promoting events in your congregation, see the UUA's leader resource on [Public Relations Resources for Congregations](#) (at

www.uua.org/leaders/leaderslibrary/congregationalpr/index.shtml).

To learn more about how to use social networking sites, visit [Facebook](#) (at www.facebook.com/help/?ref=pf) or [Bridge-Builders](#) (at bridge-builders.ning.com/).

Learn how to produce and upload [YouTube videos](#) (at www.youtube.com/t/yt_handbook_produce).

WORKSHOP 7: SERVICE IS OUR PRAYER

WORKSHOP OVERVIEW

INTRODUCTION

...if you are here because your liberation is bound up in mine, then let us walk together. — Lilla Watson, Australian activist

This workshop explores more deeply the skills needed to talk about interfaith cooperation, particularly as a Unitarian Universalist. Participants return to their own stories of religious pluralism (Workshop 5) and enrich them with communal narratives, role-play how to change a conversation in the face of religious bigotry, and learn the real life story of Faithful Fools, a Unitarian Universalist interfaith service, and its street theater initiative with San Francisco's homeless.

GOALS

This workshop will:

- Introduce "communal narratives" and demonstrate how they enrich storytelling
- Show an example of an interfaith organization that was co-founded by a Unitarian Universalist minister
- Refine participants' skills for conducting interfaith dialogue.

LEARNING OBJECTIVES

Participants will:

- Incorporate communal narratives and "big stories" into their personal stories of interfaith cooperation
- Practice changing the conversation when faced with religious conflict, bigotry, or stereotypes
- Revisit interfaith stories explored earlier in this program.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — Faithful Fools	10
Activity 2: Communal Narratives	30
Activity 3: Changing the Conversation	15
Activity 4: Story Review	13
Activity 4: Final Planning for the Interfaith Service Event	15
Faith in Action: Speed Faithing	60
Closing	2
Alternate Activity 1: Street Theater	
Alternate Activity 2: Speed Faithing with Others	90

SPIRITUAL PREPARATION

Read the story, "Faithful Fools." Have you ever had an immersion experience like those of the youth who participate in Faithful Fools retreats? What do you remember about the event? Which do you remember more: the details—such as how many people were served—or how the experience made you feel? Were you thankful you had lived up to a challenge? Humbled by the resiliency of the people around you? Frustrated or angry at how little you could do to help? How did it change you?

Think about the service event experience you will soon share with the youth. What are your hopes for the event? Keep these hopes in your heart in the countdown to the event. Years from now, the youth may not remember the details, but they will remember how they felt about the event. What can you do to make this experience challenging, yet affirming and transformative?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Name tags
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle, and lighter or LED battery-operated candle

Preparation for Activity

- Set up a worship table with the chalice and any decorative items you choose.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Say, in your own words:

Today we are going to go a little deeper into what it means to do interfaith work as a Unitarian Universalist.

Ask a participant to light the chalice. Invite participants to find "A Litany of Restoration," Reading 576 in *Singing the Living Tradition*. Have volunteers take turns reading the regular text and the group respond with the italic text. Remind the participants they are free to pass if they do not wish to read.

ACTIVITY 1: STORY — FAITHFUL FOOLS (10 MINUTES)

Materials for Activity

- A copy of the story "[Faithful Fools](#) (included in this document) "
- Leader Resource 1, [Faithful Fools Photos](#) (included in this document)

Preparation for Activity

- Print out Leader Resource 1, Faithful Fools Photos.
- Read the story and prepare to present it effectively.
- Optional: Copy the story for all participants.

Description of Activity

Youth hear a story demonstrating Unitarian Universalists creating a contemporary interfaith organization.

Tell or read the story. Or, distribute copies to participants and have volunteers read aloud, taking turns at each sentence or paragraph or acting out the

parts. Remind the group that anyone has the right to pass.

Then lead a short discussion with these questions:

- What neighborhood in our community is comparable to the Tenderloin district? What is your immediate reaction to the thought of spending a whole day there interacting with the residents?
- How do you think you would be changed if you spent a day on a street retreat, similar to the ones offered by the Faithful Fools?
- How does Reverend Jorgensen connect her work with her Unitarian Universalist faith?
- Both founders, Sister Barsody and Reverend Jorgensen, said their work is based on similar theologies. What might be similar between Catholic and UU theologies?
- How does Faithful Fools use the power of story? How might street theater tell a story differently than a spoken narrative?

ACTIVITY 2: COMMUNAL NARRATIVES (30 MINUTES)

Materials for Activity

- Handout 1, [Communal Narratives Chart](#) (included in this document)
- A copy of the story "[We Are Each Other's Business](#) (included in this document) " (Workshop 4)
- Leader Resource 2, [We Are Each Other's Business Communal Narrative Chart](#) (included in this document)
- Newsprint, markers, and tape
- Copies of *Singing the Living Tradition*
- Optional: Contemplative music and music player
- Optional: Copies of [Welcome: A Unitarian Universalist Primer](#) (at www.uuabookstore.org/productdetails.cfm?PC=895), by Patricia Frevert

Preparation for Activity

- Print two copies of Handout 1, Communal Narratives Chart, for each participant.

- Print out the story "We Are Each Other's Business" from Workshop 4 and copy it for all participants.
- Read Leader Resource 2, We Are Each Other's Business Communal Narrative Chart along with the story it analyzes, "We Are Each Other's Business" from Workshop 4. Familiarize yourself with the idea of communal narratives.
- Choose music and set up music player.
- Post blank newsprint.

Description of Activity

Participants incorporate communal narratives into the stories of interfaith cooperation they have worked with in previous workshops.

Say, in your own words:

We have worked on our stories of interfaith cooperation a few times. We saw how important storytelling is for changing the conversation. We have practiced using an effective structure for storytelling.

Today, we are going to talk about another level of story—the communal story, or communal narrative. These are the "big stories," the identities we are a part of. For instance, there are multiple stories out there about what it means to be an American. It can mean achieving "the American dream." It can mean leaving another homeland to become part of the American "melting pot," or it can mean being loud, fat, and ignorant, depending on which story we subscribe to. There are stories—we call these "narratives"—about what it means to be a woman, about what it means to be a young person (energetic, rebellious), and about what it means to be a Midwesterner. Can you give me some examples of communal narratives that you are a part of?

As participants suggest communities to which they belong (perhaps immigrant, racial or ethnic, disability-related), write each on the newsprint and thank the participant for sharing. Then say:

We can tell a good story just about things that have happened to us, but the best and richest stories reference our communal identities and narratives. They connect our personal experience to the experience of the larger communities we are a part of. That

gives listeners a shortcut to understanding our stories and why their message matters.

This can be a little tricky. Let's look at an example together using a story we have worked with before.

Distribute the story "We Are Each other's Business" and have one, two, or more volunteers take turns reading paragraphs aloud.

Now distribute Handout 1, Communal Narratives Chart. On the newsprint you have posted, draw the image on Handout 1. Lead the group to fill it out together, referring to Leader Resource 2 as a model of what your completed worksheet might look like.

- Ask "What is the basic stuff that happens to Eboo in this story?" Write the best answers in the Personal Experience box.
- Ask "What is the idea Eboo wants to get across in this story? What part of pluralism is it most about?" Elicit "respect," "getting along," or similar phrases and write these in the Concept box.
- Ask "What communities is Eboo a part of? How can you tell from this story?" Elicit "Muslim," "American," and other categories clearly referenced in the story, and enter in the Communal Narrative 1, 2, and 3 boxes.
- Next, ask "How do you know he is part of those communities? How does he tell you besides just stating it as a fact?" As participants suggest examples, write these in the appropriate Example/Reference boxes. For each example, ask "What idea does this example relate to?" or "How do these references relate to the main idea of respecting and valuing people of other religions?"

After a short discussion, summarize:

Eboo adds importance and flavor to his story by bringing in his communal narratives. By using references to the big stories he is personally part of, he makes the story feel relevant to lots of people. He gets across the message that America is about respect, that Islam is about valuing others.

We, too, can use references from our communal narratives to enrich our stories. We can include in our stories the texts, arts, and historical examples from our tradition that confirm the values we want to lift up.

Invite the group to take the next ten minutes to fill out their own communal narrative chart on their second copy of Handout 1. Say:

What are three "big stories" you feel yourself to be a part of? What are some examples from those communities that support the value of interfaith cooperation? For example, Unitarian Universalism is a communal narrative for all of you. Can you incorporate a UU song we have sung together, a favorite reading from our hymnbook, something from our history, or a contemporary UU story like "Faithful Fools" into your personal story, to increase the story's impact?

Offer copies of *Singing the Living Tradition* and, optionally, *Welcome: A Unitarian Universalist Primer*. Maintain a quiet or contemplative space while participants identify their communal narratives. Move around the room to assist those who may be having difficulty.

Give participants time to identify their communal narratives and references. Then, ask one or two participants to share what they found, or to share their story of interfaith cooperation incorporating this new element.

ACTIVITY 3: CHANGING THE CONVERSATION (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Read the story about Keith Ellison described in the activity.
- Write on newsprint, and post, under the title "Change the Conversation:"
 - Articulate the difference between religious pluralism and extremism.
 - Have a deep and wide knowledge of your own Unitarian Universalist tradition.
 - Have several real-life stories ready of how religious pluralism overcame religious conflict.

Description of Activity

Participants learn how to transform religious conflict by retelling a story using the lens of religious pluralism.

Set up this story in your own words:

In 2009, the first Muslim was elected to Congress, Representative Keith Ellison of Minnesota. When he announced that he planned to take his oath of office on a copy of the Quran, the holy book of his faith, he was verbally attacked. In particular, Virginia Representative Virgil Goode claimed that taking the oath of office on a Quran was a threat to American values.

Ask if the youth know or can guess what happened next. If they know part of the story, draw out the details. Then, finish the story in your own words:

Ellison contacted the Library of Congress and requested to use the Quran that was once part of Thomas Jefferson's personal library. As Ellison's spokesman, Rick Jauert articulated, "Keith is paying respect not only to the founding fathers' belief in religious freedom but the Constitution itself." He made his point, but did not allow the situation to devolve into an "Ellison vs. Goode" fight. He changed the conversation.

Share the strategies to "Change the Conversation" you have posted on newsprint. Then ask:

How did Keith Ellison's use of Jefferson's Quran change the conversation from religious conflict to religious pluralism?

Ask participants to role-play how they might change the conversation in these situations:

- You are working on a service project with a youth group from a different faith. One of them notices a pentagram pendant worn by one of your friends. They ask you if Unitarian Universalists are devil worshippers.
- You and a Jewish friend have been invited to join the planning committee for your school's baccalaureate ceremony. You discover that the ceremony has traditionally included Christian language and that the rest of your classmates have the expectation that this year will be no different.
- There is a local controversy about a display of the Ten Commandments at the county courthouse. During a lunchroom discussion, one of your atheist classmates claims that not only is the display a violation of the Constitution, it promotes a religion that encourages its followers to be mindless sheep.

ACTIVITY 4: STORY REVIEW (13 MINUTES)

Materials for Activity

- Newsprint, tape, and markers
- A copy of the story "[Faithful Fools](#) (included in this document) "
- Copies of the stories from Workshops 1, 2, and 3
- Computer with Internet access

Preparation for Activity

- Make some copies of the story "Faithful Fools" for participants to share.
- Make some copies of stories from Workshops 1, 2, and 3 for participants to share:
 - Workshop 1, "A Chorus of Faith"
 - Workshop 2, "Righteous Among the Nations"
 - Workshop 3, "The March at Selma"
- If you do not have access to a computer with Internet access in the meeting space, consider making a handout to provide participants with the links to stories about interfaith service work offered below.

Description of Activity

Participants review interfaith service stories from our Unitarian Universalist faith tradition.

Remind the group that, along with their personal stories, they also share communal stories of interfaith cooperation from our Unitarian Universalist tradition.

Offer copies of the four stories for participants to share and review the stories together. Ask youth for examples of other stories about UU interfaith work they may know, but did not discuss in previous workshops. If youth do not mention these, tell them that Unitarian Universalists have worked with other faith communities on such issues as [marriage equality](#) (at www.watermarkonline.com/index.php/living/lgbt-spirituality/4044-Mainstream-and-progressive-churches-reach-out-LGBTs.html), climate change and taking care of the earth, [comprehensive sexuality education](#) (at www2.ljworld.com/news/2010/mar/20/religion-and-sexuality/), [immigration](#) (at www.silive.com/news/index.ssf/2010/06/pastor_to_speak_on_immigration.html), and [stopping war](#), (at www.uua.org/news/newssubmissions/102134.shtml) to name just a few, current issues. If time permits this activity to go on longer and you have a computer with

Internet access, let participants research these stories more. If you do not have the time, invite youth to research other stories of Unitarian Universalist interfaith work as part of their Taking It Home assignment.

ACTIVITY 5: FINAL PLANNING FOR THE INTERFAITH SERVICE EVENT (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Review the time frame for the service event.
- Optional: Post newsprint.

Description of Activity

Participants address any last-minute needs in service event planning.

Make sure everyone understand their remaining roles and responsibilities. Use this time to go through an agenda for the interfaith service day together, double-checking times and responsibilities. You might also go through the program Introduction's Service Event Planning guidance again found in Before You Start, to ensure you have taken care of everything necessary.

You might write out the agenda for the day on the posted newsprint. Review your agenda and needs together, then use remaining time to discuss any issues regarding the service event. For example: Is there confusion about how many people are coming from other religious communities? Do you need to re-confirm with a partner organization that is hosting the service event? Are the food and service plans still appropriate for anticipated weather? If you identify new needs, make sure to assign each task to one specific person and obtain that person's phone and email information so you can follow up and ensure the task has been accomplished.

CLOSING (2 MINUTES)

Materials for Activity

- Copies of *Singing the Journey*, the supplement to *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle and lighter or LED battery-operated candle
- Taking It Home
- Optional: Handout 2, [Standing on the Side of Love](#) (included in this document)

Preparation for Activity

- Adapt Taking It Home and copy for all participants or arrange to distribute by email after the workshop.
- Become familiar with the words and tune of "Standing on the Side of Love," Hymn 1014 in *Singing the Journey*. Hear the tune on the UUA website, [here](http://www.uua.org/publications/singingjourney/52328.shtml) (at www.uua.org/publications/singingjourney/52328.shtml).

Description of Activity

Explain that you will close with a song that embodies the interaction of spirituality and justice work for Unitarian Universalists.

Sing Hymn 1014, "Standing on the Side of Love."

Extinguish the chalice. Distribute Taking It Home. Thank and dismiss participants.

FAITH IN ACTION: SPEED FAITHING (60 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Timepiece (minutes)
- A bell or chime that will be heard above several conversations

Preparation for Activity

- Schedule a room that has enough chairs for all participants. Set up chairs in pairs facing each other.
- Invite members of the congregation to participate as guests.
- Write on newsprint, and post:
 - What makes you a Unitarian Universalist?
 - What is the relationship between Unitarian Universalism and social action or service?
 - What is the relationship between Unitarian Universalism and interfaith cooperation?

Description of Activity

Participants and guests practice and get feedback on their "Unitarian Universalist interfaith service story," i.e., short articulations about their Unitarian Universalist faith and its relationship to interfaith service

Explain that the group will be divided into pairs. One person in each pair will have three minutes to answer the questions on the newsprint. Then you will sound the bell, and the second person will have three minutes to answer the questions. When you sound the bell again, the pair will have one minute to give each other feedback on their statements. The bell will ring again, and everyone will have 30 seconds to find a new discussion partner.

Remind youth of the story review you have done together. Invite them to illustrate their answers with a short story on Unitarian Universalists and interfaith service. If guests have a hard time understanding, begin the activity by having two youth model the conversation.

Ten minutes before you need to end the activity, call everyone back into the larger group. Ask these questions:

- What was this experience like for you?
- Did you find that you were changing your statements as you received feedback?
- Do you feel more confident with your statements? Will you be more likely to have such conversations out in the wider community?

Tell participants their Unitarian Universalist interfaith service story can be combined with their personal interfaith story to help explain to others why interfaith service work is important to them.

LEADER REFLECTION AND PLANNING

The next workshop is the last workshop in this program. Have there been any recurring themes in your time together so far? Are there issues participants have brought up that you feel have not been addressed? Think carefully about how you can incorporate responses to new or lingering questions into your next workshop, since it may be your last opportunity to do so.

Reflect on your personal feelings about your time as a co-leader. What have been your strengths and weaknesses? What would you like to improve for next time? What do you want to say to participants during your final workshop together?

Finally, identify any specific needs your group has for the service event, and re-confirm each service site, vendor, or group's participation.

TAKING IT HOME

...if you are here because your liberation is bound up in mine, then let us walk

together. — Lilla Watson, Australian activist

IN TODAY'S WORKSHOP... we learned about doing interfaith work as a Unitarian Universalist and we prepared for our service event. To further prepare:

- Research stories of Unitarian Universalists working with other people of faith on justice issues. Try these sources: [UU World Online News](http://www.uuworld.org/news/index.shtml) (at www.uuworld.org/news/index.shtml), past editions of the *UU World* (if your family does not receive the magazine at home, find it at your congregation), [UUA on Social Justice](http://www.uua.org/socialjustice/index.shtml) (at www.uua.org/socialjustice/index.shtml), and the [Unitarian Universalist Service Committee](http://www.uusc.org/) (at www.uusc.org/) website.
- Practice combining your interfaith story with your Unitarian Universalist interfaith service story until you feel comfortable saying it to others. Practice with friends and family.
- Find out more about street theater from the websites of the [Street Theater Brigade](http://www.streettheatrebrigade.com/Home/tabid/205/Default.aspx) (at www.streettheatrebrigade.com/Home/tabid/205/Default.aspx), the [Electric Cabaret](http://www.electriccabaret.co.uk/) (at www.electriccabaret.co.uk/), or [Amnesty International](http://www.amnestyinternational.org/get-activist-toolkit/plan-events-and-activities/how-to-use-street-theater/page.do?id=1101327) (at www.amnestyinternational.org/get-activist-toolkit/plan-events-and-activities/how-to-use-street-theater/page.do?id=1101327). Look for examples on [YouTube](http://www.youtube.com/) (at www.youtube.com/). Research online for opportunities to do street retreats in your geographic area.
- Advertise your interfaith service event by chalking—that is, writing short messages about the event using colorful chalk on sidewalks. Be sure to check school or other grounds' rules before chalking. Never chalk on vertical or covered surfaces.
- Find text or video of a speech by a gifted orator such as President Obama. See if you can find references to communal narratives. What do you know about the speaker by the end of their speech that you might not have known at the beginning? What identities do they hold? Can you name communities to which they belong? What real life examples and what faith stories did they use to illustrate the values they are promoting? How do they connect their personal experience and beliefs to the stories of identities and communities to make their point?
- Watch Minnesota [Representative Keith Ellison](http://www.youtube.com/watch?v=wUzYzKqMrl0) (at www.youtube.com/watch?v=wUzYzKqMrl0)

and Senator Al Franken ([Part One](http://www.youtube.com/watch?v=UsmUwYVuHMw&p=43954C70986BEDD4&index=17&feature=BF) (at www.youtube.com/watch?v=UsmUwYVuHMw&p=43954C70986BEDD4&index=17&feature=BF) and [Part Two](http://www.youtube.com/watch?v=5vt4w8v-4jA&p=43954C70986BEDD4&index=16&feature=BF) (at www.youtube.com/watch?v=5vt4w8v-4jA&p=43954C70986BEDD4&index=16&feature=BF)), members of Congress, speak during the General Assembly of the Unitarian University Association and musician [Annie Lennox](http://www.ted.com/talks/annie_lennox_why_i_am_an_hiv_aids_activist.html) (at www.ted.com/talks/annie_lennox_why_i_am_an_hiv_aids_activist.html) speaking about AIDS activism at a conference of the nonprofit organization Technology, Entertainment, Design. Listen for references to communal narratives in their speeches. What do you know about the speakers by the end of their speeches that you did not know at the beginning? What identities do they hold? Can you name communities to which they belong? What real life examples and what faith stories did they use to illustrate the values they speak to? How do they connect their personal experience and beliefs to the stories of identities and communities to make their point?

- Research online to find out about opportunities to participate in street retreats in your geographic area.
- Watch the movie *The Saint of Fort Washington* (1993) about the life of a schizophrenic homeless man on the streets of New York.

ALTERNATE ACTIVITY 1: STREET THEATER

Materials for Activity

- Newsprint, markers, and tape
- Costumes and props
- Leaflets with information about the issue you wish to publicize
- Optional: Workshop 6, Handout 3, Sample Press Release

Preparation for Activity

- Obtain or create leaflets.
- Decide where the group will perform a street theater piece—on your congregation's grounds? a location outside the congregation?
- Designate one or two people to hand out leaflets and answer questions.

- If your congregation includes a theater professional, you may wish to invite them to assist with this activity.
- Post blank newsprint.
- Optional: If you plan to perform your street theater piece in a public space, contact the local press (using Workshop 6, Handout 3, Sample Press Release).

Description of Activity

Participants engage with social issues using street theater.

Explain that service projects such as the one the group is planning are often connected to larger societal or institutional problems. Ask the youth to identify the larger issues underlying their service project. Write their answers on newsprint.

Say, in your own words:

We heard a story about the Faithful Fools in San Francisco. They would often use street theater to publicize the problems facing the residents of the Tenderloin district. What are ways we could use street theater to publicize the issues we have identified?

Write ideas on the newsprint.

Now present the costumes and props. Invite the group to plan a skit using one of their ideas, perhaps using some of the costumes and/or props you have brought. Encourage them to make their skit short, to the point. Tell them to avoid creating a skit that might appear to be a violent act in progress.

Give participants 20 to 30 minutes to plan. Have them perform the skit, critique it themselves, then perform it again. Pretend to be a person passing by and ask questions such as "What is going on?" "Why is this important?" and "How do I find out more information about this issue?"

Decide if the street theater piece will be performed outside the meeting place. If so, have participants help plan the logistics. If you plan a performance around strangers, plan at least one performance beforehand to a friendly audience.

- You may wish to perform for the congregation.
- You may wish to share this exercise with your partner participants in the interfaith service project. This should be offered as a suggestion; proceed only with the other groups' enthusiastic endorsement. Invite input from members of the other groups and incorporate their ideas into a

skit. You may wish to perform the skits for the other groups' faith communities.

- You may wish to plan a public performance of the skit. Follow your congregation's safety policies and obtain the proper permissions for minors who will participate. Check your municipal regulations to see if you need a permit.

ALTERNATE ACTIVITY 2: SPEED FAITHING WITH OTHERS (90 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Timepiece (minutes)
- A bell or chime that will be heard above several conversations
- Encyclopedias or other resources on world religions

Preparation for Activity

- Invite members of the congregation and people of other faiths to participate as guests. You might invite nearby congregations, high school students, the people with whom you will partner in interfaith service work, or others.
- Obtain a variety of resources that address all the religious traditions that will be represented in the room. If you cannot find books, visit the [BeliefNet](http://www.beliefnet.com/) (at www.beliefnet.com/) website, the [Religious Tolerance website](http://www.religioustolerance.org/) (at www.religioustolerance.org/), and other online sources; print out information you find.
- Schedule a room that has enough chairs for all participants. Set up chairs in pairs facing each other.
- Write on newsprint, and post:
 - What makes you a member of your faith tradition?
 - What are the three most important things to know about your faith tradition?
 - What is a holiday in your faith tradition?
 - What is the relationship between your faith tradition and social action?

Description of Activity

Participants explore their faith tradition, practice communicating about it to others, and learn about the faith traditions of others.

Greet participants. Open the gathering with the ice breaker of your choice—for example, names and favorite ice cream, last movie they saw. Ask the participants to pair up. Explain that each person in the pair will have three minutes to answer the questions on the newsprint. Then you will ring a bell and the second person will have three minutes to answer the questions. When you ring the bell again, then the pair will have one minute to give each other feedback on their statements. When the bell sounds again, everyone will have 30 seconds to find a new discussion partner.

If guests have a hard time understanding, begin the activity by having two participants model the exchange.

Lead two rounds of pair sharing. Then, invite participants to gather with the others from their own faith (the Unitarian Universalists form one group, the Muslims form another group, etc.). Give each group paper and pens/pencils and invite them to create a five-minute presentation about their faith. Suggest they start by

pooling what they shared in their "speed faithing" pairs. Tell them they may also use what they know and any research materials you have provided.

Give the groups about 10 minutes to shape a short presentation. Likely, each group will discover individuals' ideas about their shared faith can vary.

Re-gather the entire group. Have each group present about their religion and answer questions.

Celebrate with applause. Then lead a discussion with these questions:

- What was that like for you?
- Did you find that you were changing your statements about your faith as you heard others' statements?
- What is something you learned?
- Do you feel more confident with your knowledge about your and other's faith traditions? Will you be more likely to have such conversations out in the wider community?

A CHORUS OF FAITHS: WORKSHOP 7: STORY: FAITHFUL FOOLS

Faithful Fools. Used by permission.

The Tenderloin district of San Francisco can be intimidating because of its high concentration of homeless people, poverty, prostitution, and drug and alcohol abuse. Tourists are cautioned to avoid the area. But where some people saw danger, two women from different faiths saw an opportunity for ministry.

Sister Carmen Barsody a Franciscan Sister of Little Falls, Minnesota had spent several years living among the poor in the barrios of Managua, Nicaragua. The Reverend Kay Jorgensen was a Unitarian Universalist minister who felt called to work among the residents of the Tenderloin as a volunteer with the First Unitarian Universalist Society of San Francisco, then—with the help of a grant—as their community minister. The two met in 1997 and found that although they came from very different religious backgrounds, their theology about working with the poor and homeless was very similar. Together, they founded the Faithful Fools street ministry.

The "Fools" in their name refers to the "fool" of medieval times who was the truth teller in the king's court, the one on the edge of society who assists others in crossing the boundaries a society creates. The "fool" was also inspired by the street theater that Rev. Jorgensen and others in the organization use for creative public witness about issues that affect residents of the Tenderloin District and other impoverished areas of the world. Her clown persona, Osgard, once led a procession of homeless residents to City Hall to protest a ban on shopping carts on the city streets. St. Francis of Assisi often is referred to as a "Fool of God," one who challenged and changed the church and society in the feudal system of Italy by living and working with the lepers who were forced to live outside of the city walls.

The "Faithful" part of their name refers to their belief in the spiritual power of experienced relationship between those who are privileged and those who are

impoverished. In order to dismantle the oppressions in our society, we need to break through our separateness—whether based on identity, belief, or economic situation—and then discern what connects us. They call their street ministry a "ministry of presence that acknowledges each human's incredible worth."

Rev. Jorgensen feels that Unitarian Universalism, with its living tradition and its openness of heart and mind, has a special role in this kind of outreach. In order to provide this kind of experience for people of many different faiths, the Faithful Fools offer one-day street retreats. They begin with the participant's personal journey and spiritual practice in direct relationship with social realities, such as homelessness and poverty. They give participants opportunities to relate with people of whom they may be afraid or whom they may hold in judgment or misunderstanding, and then provide a space for spiritual reflection afterward.

Alex Darr was a young adult member of the Unitarian Universalist Society of San Francisco who was also a key leader in Faithful Fools. He raised money and used his clown persona to bring visibility to the plight of Tenderloin residents. His leadership was instrumental in promoting participation in the street retreat program by youth and young adults when he suggested incorporating a street retreat into a local Coming of Age program. By addressing the fears of the participants and talking about the possibilities of personal transformation, he was able to convince a group of 60 area youth to participate the first year. Since then, thousands of youth and young adults from all over the country have participated in similar retreats.

Rev. Kay Jorgensen, Rev. Denis Paul, also a Unitarian Universalist and Fool, and other Faithful Fools have become Franciscan Lay Associates with the Franciscan Sisters of Little Falls, Minnesota.

The Faithful Fools are an example of interfaith collaboration based on Unitarian Universalist core values of creativity, respect, compassion and engagement.



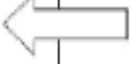



A CHORUS OF FAITHS: WORKSHOP 7:

HANDOUT 1: COMMUNAL NARRATIVES CHART

Developed by the Interfaith Youth Core. Used by permission.

Download a [high-resolution PDF](http://www.uua.org/documents/tapestry/chorus/communal_narratives.pdf) (at www.uua.org/documents/tapestry/chorus/communal_narratives.pdf) for printing.

Communal Narratives Worksheet

Personal Experience	Concept	Communal Narratives	Example/Reference from Communal Narrative	Example/Reference from Communal Narrative
				
				
				
				
				
				

A CHORUS OF FAITHS: WORKSHOP 7:

HANDOUT 2: STANDING ON THE SIDE OF LOVE

"Standing on the Side of Love" lyrics by Reverend Jason Shelton, as included in the Unitarian Universalist Association's *Singing the Journey: A Supplement to Singing the Living Tradition*. Copyright 2004 by Yelton Rhodes Music. Used by permission.

The promise of the Spirit:

Faith, hope and love abide.

And so every soul is blessed and made whole;

The truth in our hearts is our guide.

Chorus:

We are standing on the side of love,

Hands joined together as hearts beat as one.

Emboldened by faith

we dare to proclaim

We are standing on the side of love.

Sometimes we build a barrier

to keep love tightly bound.

Corrupted by fear,

unwilling to hear,

Denying the beauty we've found.

Chorus

A bright new day is dawning

when love will not divide.

Reflections of grace

in every embrace,

Fulfilling the vision divine.

Chorus

We are standing on the side of love.

A CHORUS OF FAITHS: WORKSHOP 7: LEADER RESOURCE 1: FAITHFUL FOOLS PHOTOS

Photos courtesy of Megan Rohrer, Sister Carmen, and members of Faithful Fools.









A CHORUS OF FAITHS: WORKSHOP 7: LEADER RESOURCE 2: WE ARE EACH OTHER'S BUSINESS COMMUNAL NARRATIVE CHART

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Download a [high-resolution PDF](http://www.uua.org/documents/tapestry/chorus/business_communalnarrative.pdf) (at www.uua.org/documents/tapestry/chorus/business_communalnarrative.pdf) for printing.

Personal	Concept	Communal Narratives	Example/Reference from Communal Narrative	Example/Reference from Communal Narrative
<p>Thugs from the high school</p> <p>with anti-Semitic slurs, Eboo does</p>	Respect	COMMUNAL NARRATIVE 1: ISLAM	Quote from Qu'ran: "I created you into diverse nations and tribes so that you may know one another"	Opens audio recording with traditional Muslim prayer
	Religious	COMMUNAL NARRATIVE 2: AMERICA	Reference to Norman Rockwell's Freedom of Worship (typically Americana artist)	Reference to the diverse 'lunch table,' very stereotypically American cafeteria experience
	Identity	COMMUNAL NARRATIVE 3: CHICAGO	Quote from Gwendolyn Brooks, Chicago poet: "We are each other's business; we are each other's harvest; we are each other's magnitude and bond"	

Communal Narratives Worksheet

FIND OUT MORE

Read about the Faithful Fools in a 2001 [UU World article](http://www.uuworld.org/2001/04/feature1.html) (at www.uuworld.org/2001/04/feature1.html), or visit the Faithful Fools' [website](http://www.faithfulfools.org/) (at www.faithfulfools.org/). Find out more information about how to use [street theater](http://www.amnestyusa.org/get-activist-toolkit/plan-events-and-activities/how-to-use-street-theater/page.do?id=1101327) (at www.amnestyusa.org/get-activist-toolkit/plan-events-and-activities/how-to-use-street-theater/page.do?id=1101327) from Amnesty International.

Find media coverage of Congressman Keith Ellison taking his oath of office on Thomas Jefferson's Quran on

the [Fox News](http://www.foxnews.com/story/0,2933,233983,00.html) (at www.foxnews.com/story/0,2933,233983,00.html), [Washington Post](http://www.washingtonpost.com/wp-dyn/content/article/2007/01/03/AR2007010300075.html) (at www.washingtonpost.com/wp-dyn/content/article/2007/01/03/AR2007010300075.html), or [National Public Radio](http://www.npr.org/templates/story/story.php?storyId=6718662) (at www.npr.org/templates/story/story.php?storyId=6718662) websites.

Hear more of Jason Shelton's music [here](http://www.jasonsheltonmusic.com/audio.html) (at www.jasonsheltonmusic.com/audio.html). To purchase the choral arrangement of "Standing on the Side of Love" visit [yrmusic](http://www.yrmusic.com) (at www.yrmusic.com).

WORKSHOP 8: NEW HABITS OF THE HEART

WORKSHOP OVERVIEW

INTRODUCTION

*Generosity of the spirit is ... the ability to acknowledge an interconnectedness—one's debts to society—that binds one to others whether one wants to accept it or not. It is also the ability to engage in the caring that nurtures that interconnectedness. It is a virtue that everyone should strive for, even though few people have a lot of it—a virtue the practice of which gives meaning to the frustrations of political work and the inevitable loneliness of the separate self. It is a virtue that leads one into community work and is sustained by such involvements. — Robert Bellah, sociologist, in *Habits of the Heart**

This final workshop offers opportunities to reflect on the program and integrate experiences into plans and future behaviors. To make this workshop more celebratory, add refreshments. Remember to check for food allergies.

GOALS

This workshop will:

- Support participants to integrate their ideas about religious pluralism and their experience of interfaith service into their Unitarian Universalist identity
- Encourage participants to make interfaith work a part of their lived faith
- Suggest ways for participants to be leaders in future interfaith work.

LEARNING OBJECTIVES

Participants will:

- Reflect on their recent experiences, particularly the interfaith service event
- Envision themselves as allies to those in need
- Write a letter to themselves, to encourage future action
- Identify specific ways they can continue to do interfaith work.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Interfaith Service Event Debriefing	25
Activity 2: Story — The Fox and the Lion	10
Activity 3: Mural	30
Activity 4: Your Future	10
Faith in Action: Passing the Torch	
Closing	10
Alternate Activity 1: Haiku	45
Alternate Activity 2: Story — Jenkin Lloyd Jones and the Abraham Lincoln Center	15

SPIRITUAL PREPARATION

Reflect on your own thoughts and feelings about the interfaith service event so the workshop can have your full attention. If something occurred at the event that you need to talk about with someone, avoid using the group's debriefing (Activity 1) to do so. Instead, seek out a co-leader, religious educator, or minister, or another adult, to help you process your own thoughts and feelings.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Name tags
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle, and lighter or LED battery-operated candle

Preparation for Activity

- Set up a worship table with the chalice and any decorative items you choose.

Description of Activity

Invite participants to wear name tags. Gather the group in a circle.

Say, in your own words:

Today is our final workshop. We will spend time reflecting on our interfaith service project and what it means to be a Unitarian Universalist doing interfaith service work.

Ask a few volunteers to take turns reading lines from Marge Piercy's poem "To Be of Use," Reading 567 in *Singing the Living Tradition*.

Light the chalice.

ACTIVITY 1: INTERFAITH SERVICE EVENT DEBRIEFING (25 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Note cards, pens, and addresses of interfaith service partners
- Optional: Mementos from the interfaith service event, such as flyers, photos, paintbrushes, or tools

Preparation for Activity

- Post blank newsprint.

Description of Activity

Participants have the opportunity to debrief their interfaith service experience.

Say, in your own words:

We recently served together with another community. Let's talk about what happened and anything that is still on your minds.

Facilitate with these questions and others that occur to you:

- Did anything happen that surprised you?
- What was your favorite moment of the day?
- Were there any moments when you were uncomfortable? How did you react?
- How did it feel to participate in this event as a Unitarian Universalist? Did it affect how you relate to your faith?
- Would you want to do a similar event in the future? What would you do the same? What would you do differently?
- What was your biggest learning from doing this work? How can you share what you learned with friends who did not participate?

Note on newsprint any comments that are ideas about future service events, so you can mention them in later activities.

Distribute note cards, pens, and addresses. Invite participants to write, address, and send thank-you notes to partners.

ACTIVITY 2: STORY — THE FOX AND THE LION (10 MINUTES)

Materials for Activity

- A copy of the story "[The Fox and the Lion](#)" (included in this document) "

Preparation for Activity

- Read the story and prepare to present it effectively.
- Optional: Copy the story for all participants.

Description of Activity

Tell or read the story. Or, distribute copies to participants and have volunteers read aloud, taking turns at each paragraph. Remind the group that anyone has the right to pass.

Then lead a short discussion with these questions:

- What are the differences between the fox and the lion?
- Is the story saying we should never seek help from others? Why, or why not?
- The fox is injured and not able to help itself. Sometimes, this is the case with people.

However, more often, people want to and can help themselves when they are in difficult situations—with support from allies, like us. What is the difference between "doing for" versus "working with" communities in need?

- In doing our interfaith service event, how were we lions?
- Can you paraphrase the answer to the woman's prayers? (You might hear, or suggest: "Take care of your neighbor," "Help the sick and needy," or "Always share your good fortune with those less fortunate.")

ACTIVITY 3: MURAL (30 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- A roll of mural paper, 4 feet wide and 12 feet long
- Magazines with illustrations of people from different faith traditions
- Photographs, newspaper clippings, and other memorabilia from the interfaith service event
- Construction paper, scissors, tape or glue, and color markers
- Optional: Music and music player

Preparation for Activity

- Find periodicals that can be cut up, with photographs of people from different religions. You can also search for photos online to print and use.
- Consult with decision-makers in the congregation to locate the ideal spot to display the mural.
- Write on the newsprint, and post:
 - Why is our story of interfaith cooperation important to the wider community?
 - What is the connection between our story and the history of Unitarian Universalism and interfaith work?
 - What is your connection to the story?
- Post a blank sheet of newsprint.
- Optional: If you will play music, set up and check equipment.

Description of Activity

Participants create a mural about the interfaith service event to display in the congregation.

Say, in your own words:

A mural is a way to tell a story with few words, or without any words at all. We are going to create a mural to tell the story about our interfaith event. As you think about the story you want to tell with the mural, reflect on these questions:

Why is this story of interfaith cooperation important to the wider community?

What is the connection between our story and the history of Unitarian Universalism and interfaith work?

What is your connection to the story?

Have participants brainstorm what to include in the mural. Write their ideas on newsprint. After five minutes, instruct them to begin work on the mural.

Leave time to display the mural. Solicit everyone to help clean up.

ACTIVITY 4: YOUR FUTURE (10 MINUTES)

Materials for Activity

- Writing paper and envelopes
- Pens and pencils
- Postage stamps

Preparation for Activity

- Designate a co-leader to send participants' letters to them at the future date you have chosen.

Description of Activity

Participants write a letter to themselves, which you will send to them at a later date, making commitments to future interfaith leadership and reflecting on their experience of this program.

Distribute writing paper, envelopes, and pens. Ask participants to write a letter to themselves about what they have learned in this program and how they want to act on it in the future. Let them know that you will send the letters to them in six to eight weeks. When participants have completed their letters, have participants self-address them and add postage. Collect the letters and store them in a safe place until you send them.

CLOSING (10 MINUTES)

Materials for Activity

- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Chalice, candle, and lighter or LED battery-operated candle
- Taking It Home
- Optional: Tambourines, drums, and other percussion instruments

Preparation for Activity

- Familiarize yourself with "I Wish I Knew How," Hymn 151 in *Singing the Living Tradition*.
- Adapt Taking It Home and copy for all participants or arrange to distribute by email after the workshop.

Description of Activity

Ask participants to sit in a circle and close their eyes. Say:

You have now spent some time considering interfaith interaction and service here in (name of your congregational community). Keeping your eyes closed, imagine this community in five years. What will it look like? How will people interact? What will we do and accomplish together?

After a few minutes, ask one or two participants to share something they have imagined, while keeping their eyes closed. Then, say, slowly and taking your time:

Begin to imagine backwards from the future you have imagined. What would need to happen in four years to accomplish your vision? Three? Two? In the next few months? Take one minute to imagine this time line. Then open your eyes.

When everyone has opened their eyes, invite volunteers to share and discuss the different visions people had and the role they can take in building the future of religious pluralism they dreamed up. Emphasize that no action is too small; simple actions such as asking a schoolmate about their faith tradition, speaking out when someone mocks a religion at school, or offering to go to another youth group's service day can build religious pluralism. Elicit broad and specific ideas. Distribute Taking It Home and tell participants it gives them ways to work further with these ideas.

Distribute percussion instruments, if you have them. Lead participants to sing Hymn 151 in *Singing the Living Tradition*, "I Wish I Knew How."

Extinguish the chalice. Thank and dismiss participants.

FAITH IN ACTION: PASSING THE TORCH

Description of Activity

Participants cultivate younger leaders to join them in interfaith work and carry it on for the future.

Nurturing the next generation of leaders is one responsibility of current leaders. Tell the youth they can help ensure that interfaith work continues to happen in your congregation by encouraging younger leaders to take it on. Offer the group these two suggestions:

1. Challenge each participant to reach out to a younger member, perhaps middle school age, and tell them about their own experience about why interfaith work is important to them. Arrange a lunch, a picnic, or simply coffee hour time together when the participant shares what they have been doing. If the group created a mural, participants could show and explain the mural to younger youth and tell them why interfaith work is important. Participants can personally invite younger youth to take part in an upcoming event or dialogue. To let the congregation know about the multi-age relationship-building, take pictures of each meeting and publish them with articles in the congregational newsletter or post them on a bulletin board display or congregational website.

2. Create a chapel service for the religious education community. Involve people who have experience creating worship. Designate worship leaders, perhaps one or two youth and an adult. The Chorus of Faiths group can select hymns and readings familiar to young people and tell one of the UU interfaith stories from this curriculum. For a homily, a few youth might share about their interfaith experiences. At a chapel service, the group might display the mural and ask younger members to close their eyes and picture themselves in the mural as they join with the high school youth to help bring interfaith pluralism to the world. Children and youth could then reflect on what they can do—now or in the future—and be invited to light a candle and share their commitments during the service.

LEADER REFLECTION AND PLANNING

You have now completed your work in facilitating this program with youth. Good job! As you leave this experience, reflect on the best moments as well as ones

you might approach differently in the future. How have you changed as a result of leading this program? How will you carry on interfaith work in the future? Finally, how will you continue to work with, inspire, and be inspired by these young people?

TAKING IT HOME

Generosity of the spirit is ... the ability to acknowledge an interconnectedness—one's debts to society—that binds one to others whether one wants to accept it or not. It is also the ability to engage in the caring that nurtures that interconnectedness. It is a virtue that everyone should strive for, even though few people have a lot of it—a virtue the practice of which gives meaning to the frustrations of political work and the inevitable loneliness of the separate self. It is a virtue that leads one into community work and is sustained by such involvements. — Robert Bellah, sociologist, in *Habits of the Heart*

IN TODAY'S WORKSHOP... we spent time reflecting on our experiences with interfaith work and planning how we might make it a part of our lived, Unitarian Universalist faith.

- Start an interfaith service journal. Use it to write ideas for future projects, names and address of potential interfaith partners, and your reflections on how your interfaith service work enriches your own faith.
- Give yourself three small goals to begin making interfaith work part of your lived faith. Post them in a place you will see regularly, such as on the cover of your notebook, above your toothbrush, or on the refrigerator. Examples might be: Invite someone from a different faith to a sleepover, read a chapter from the Hebrew or Christian scripture or another religious text every week, attend an ecumenical or interfaith worship service in your community, see a movie or read a book with a main character from a different faith, or join the Interfaith Youth Core's [Bridge-Builders network](http://bridge-builders.ning.com/) (at bridge-builders.ning.com/) online and read the newsletters every month.
- Learn about mentoring from a book such as *The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential* (NavPress, 2003) by David A. Stoddard or *The Mentor's Guide: Facilitating Effective Learning Relationships* (Jossey-Bass, 2000) by Lois J.

Zachary. See a mentoring relationship where the passion of the mentor is picked up by his students in the movie *The Dead Poets Society* (1989). Reach out to someone younger, maybe a middle-schooler. Tell them about your own experience about why interfaith work is important to you.

ALTERNATE ACTIVITY 1: HAIKU (45 MINUTES)

Materials for Activity

- Newsprint, markers, and tape
- Paper and pens/pencils

Preparation for Activity

- Write a sample haiku to share with the group on newsprint, and post. Create your own haiku or use one of the samples below.

Description of Activity

Participants reflect on their interfaith service experiences by writing haiku.

Say, in your own words:

The haiku is a form of poetry that originated in Japan. It sets a mood or portrays a feeling. The haiku does not rhyme, but it does have a consistent form of seventeen syllables. The first line has five syllables, the second line has seven, and the third and final line has five.

Read aloud the sample haiku you have posted. Count out the syllables for each line with your fingers as you read.

Samples:

Never-ending need (5)
Hey! We can work together (7)
Gods, us, side by side (5)
Heads bent, hard at work (5)
Yarmulke, Hijab, braids, spikes (7)
A ballet of faiths (5)

Continue, in your own words:

A haiku does not tell the whole story.
But it does help paint a picture or
convey a feeling.

Hand out paper and pens. Invite participants to reflect on their experience at the interfaith service event, and then compose a haiku that expresses their experience.

Give participants time to compose their haiku. If they wish to write more than one, encourage them to do so. If

they are still composing poems after about twenty minutes, announce five more minutes.

Invite participants to read their poems aloud. Lead the listeners to affirm each reading, for example, by clapping. Make sure each participant who wishes has read at least one poem before inviting others reading a second or third. You may wish to display the haiku or gather them into a booklet.

ALTERNATE ACTIVITY 2: STORY — JENKIN LLOYD JONES AND THE ABRAHAM LINCOLN CENTER (15 MINUTES)

Materials for Activity

- A copy of the story "[Jenkin Lloyd Jones and the Abraham Lincoln Center](#) (included in this document) "

Preparation for Activity

- Read the story and prepare to present it effectively.
- Optional: Review the Workshop 1 story "A Chorus of Faith," which also mentions Jenkin Lloyd Jones.
- Optional: Copy the story for all participants.

Description of Activity

Participants hear a real story of a Unitarian in history, and consider tensions between doing interfaith work and being committed to one's own faith.

Tell or read the story. Or, distribute copies and have volunteers read aloud, taking turns at each sentence or paragraph. Remind the group that anyone has the right to pass. After the story, point out that Jones was also involved in the World's Parliament of Religions in Chicago in 1893. Note that this story shows how Jones continued his interfaith work into the twentieth century.

Lead a discussion, with these questions:

- What were the advantages of Jones creating the Abraham Lincoln Center as a nonsectarian institution? What were the disadvantages?
- How do you feel about Jones disassociating his church from its original Unitarian identity and founding the Abraham Lincoln Center as a nonsectarian institution? How, if at all, were the church and the Abraham Lincoln Center different from what you think of as Unitarian Universalist institutions?

- Using lenses of antiracism, anti-oppression and multiculturalism, how might you critique the conflict between the Boston Unitarians and those in the West during the time of Jones? How are things today different? The same?
- Could Jones have kept a Unitarian Identity and done the same work? How?
- Why might your Unitarian Universalist identity be important as you do interfaith service work? How might it be helpful? How might it be limiting?

A CHORUS OF FAITHS: WORKSHOP 8: STORY: JENKIN LLOYD JONES AND THE ABRAHAM LINCOLN CENTER

Every religion has factions that disagree about "doctrine"—that is, the official beliefs of that religion. Even ours.

Even though Unitarian Universalism is a free religion without a set doctrine or creed, there are plenty of ways to disagree about what it means to be a UU. One such disagreement among Unitarians, more than 100 years ago, led the Reverend Jenkin Lloyd Jones to start a successful interfaith service organization in Chicago that still helps people today.

By the middle of the nineteenth century, there were Unitarian leaders in the West—in cities like Buffalo, and Chicago, and Wichita—and the established leaders of the American Unitarian Association (AUA), back in Boston. Most of the Boston Unitarians still considered themselves to be Unitarian Christians. However, few of the Unitarians in the West were interested in traditional Christian theology. The Western Unitarians were more liberal, socially, as well. They ordained and settled a significant number of women ministers, they attracted new, non-Anglo-Saxon immigrants to their congregations, and they published Sunday School materials that promoted a liberal religious education, including the study of science and literature along with the Bible.

The ministers in the West had organized themselves as the Western Unitarian Conference in 1852. As time went on, the Western Conference ministers felt they weren't getting enough support from the American Unitarian Association in Boston. They decided to do more on their own. In 1876, they appointed Jenkin Lloyd Jones as secretary.

In that role, Rev. Jones became the Western voice of Unitarianism in the AUA. He founded a weekly magazine called *Unity* with the mission of getting people to work together to improve human life. A religious, yet non-Christian, publication, *Unity*'s mast head proclaimed the principles of "Freedom, Fellowship and Character."

Led by Jones, the Western Unitarians pushed the boundaries of what it meant to be a Unitarian. They rejected statements of doctrine—"official" Unitarian belief—that would limit a minister or member's beliefs about the nature of God, the Divine, or Jesus Christ. Jenkin Lloyd Jones served on the boards of dozens of social service agencies. He helped organize an American Congress of Liberal Religion, an alliance of

liberal Jews, Unitarians, Universalists, and Ethical Culturalists.

In the meantime, the American Unitarian Association relaxed their statement of doctrine. By 1890, many of the Western Unitarian ministers now felt the official statement was liberal enough for them, and tension between the West and New England began to lessen. When the Western Unitarian Conference replaced Jones' *Unity* magazine with another publication, Jones was deeply hurt. He remained a Unitarian minister, but he convinced his congregation, All Souls, to become nonsectarian. The congregation removed the word "Unitarian" from their name and returned \$4,000 that Unitarian groups had donated to build a new church. Some other Unitarian congregations, many led by women ministers he had mentored, chose new names without the word "Unitarian"—such as "Unity Church" and "All Souls"—to support Jones.

Jenkin Lloyd Jones then put all his energy into what he considered his faith's mission: improving human lives without the fetters of a particular denomination. When it was time to build a new church, he chose to construct one that would house traditional worship alongside social services. He decided to establish a new settlement house—similar to Jane Addams' Hull House, but with more services—on the south side of Chicago. Settlement houses were urban missions, usually in immigrant communities, where members of the educated class lived among the poor and oppressed. Some paid and some as volunteers, the settlement house workers taught liberal arts, such as literature and history, and practical arts such as sewing and household management. The settlement houses provided social and cultural opportunities for people in the neighborhood.

Jones named the new settlement house the Abraham Lincoln Center. He asked his nephew Frank Lloyd Wright, an architect who was just getting his start, to design the building. The Abraham Lincoln Center included apartments for Jones and other resident teachers, a nine hundred-seat hall for Sunday services and other programs, a gymnasium, a library, classrooms, art rooms, and spaces for socializing and amusement. He invited leaders from various faiths to be charter members, to serve on the Abraham Lincoln Center's board, and to join in the Center's programs; he included Jews, Christians of various denominations, and members from groups as diverse as the Salvation Army and the Ethical Culture Society. Jones stated his vision for the building:

It is hoped that this building may become a center of life and love, towards which will gravitate the needs

of head, heart, and body, and from which will radiate all forces that will help redeem and elevate the individual and the community. It will be a common meeting-place for those who need and those who will give help—nonsectarian, non-partisan, non-racial—where the distinction between the classes and the masses will not appear.

Today, over a century later, the Abraham Lincoln Center remains a nonsectarian center for residents of Chicago's South Side neighborhood, regardless of religious, ethnic or cultural background. It is a place where people help one another, a project true to Jenkin Lloyd Jones' vision of a world without sectarian boundaries.

A CHORUS OF FAITHS: WORKSHOP

8: STORY: THE FOX AND THE LION

A retelling of a Sufi wisdom tale.

Once there was a woman who prayed to understand what path she should take in life. One night, after praying, she dreamed of walking in the woods. The next day, she journeyed to the woods, searching for the answer to her prayers. It was quiet and peaceful. Then she saw a patch of red fur: It was an injured fox, lying in the shade of a large tree. Before she could reach the fox, she heard the nearby bushes rustle and out came a lion, with a fish in its mouth. Frightened, the woman hid herself and watched as the lion laid the fish near the fox, turned around, and left the way it came. As she watched the weakened fox eat the fish, she said to herself, "There is my answer! The Great Provider—who takes care of the fox—will also take care of me. I do not have to do anything. I will be taken care of, if I just have faith."

The woman went back home, happy to have her answer. And, indeed, she did not do anything. She did not go to work. She did not feed herself. She did not even bathe. She became hungry sitting in her house, so she went to town to see if she would be provided for there. Yet no provisions came. People avoided her. She grew weak from hunger. She fell into a restless sleep and dreamed that she was back in the woods.

"Oh, Great Provider! " she implored in her dream. "You took care of the little fox, but you will not provide for me?"

The Great Provider replied, "You are mistaken. I do not want you to be the fox. I want you to be the lion."

FIND OUT MORE

Enrich your vision for interfaith relations in your own community by reading Zachary Karabell's *Peace Be Upon You: Fourteen Centuries of Muslim, Christian and Jewish Conflict and Cooperation* (New York: Random House, 2007) or the Rev. Dr. Martin Luther King, Jr.'s last book, [*Where Do We Go From Here: Chaos or Community?*](#) (at www.beacon.org/productdetails.cfm?PC=2113) (Boston: Beacon Press, 1968), which was excerpted and discussed in August, 2010 on the Beacon Press blogspot, [Beacon Broadside](#) (at www.beaconbroadside.com/broadside/the-king-legacy/).

Read *Building the Interfaith Youth Movement: Beyond Dialogue to Action*, Eboo Patel and Patrice Brodeur, eds. (Rowman and Littlefield, Inc., 2006), for new ideas to make religious pluralism part of your life.

[The Pluralism Project](#) (at pluralism.org/reports/view/439) at Harvard University offers a broad scope of information and a rich page of [linked resources](#) (at pluralism.org/reports/view/439).

Read [Religion News Service](#) (at www.religionnews.com/) each day, to keep track of the ways religion matters in the world.

Read a 1905 article, "[Jenkin Lloyd Jones and His Master-Work, the Abraham Lincoln Center](#)" (at [#v=onepage&q=jenkin%20lloyd%20jones%20%22abraham%20lincoln%20center%22&f=false](http://www.abelink.org/#v=onepage&q=jenkin%20lloyd%20jones%20%22abraham%20lincoln%20center%22&f=false)).

Explore the mission and programs of the [Abraham Lincoln Center](#) (at www.abelink.org/) today. Learn more about architect Frank Lloyd Wright's [design of the Abraham Lincoln Center](#) (at www.appraisercitywide.com/content.aspx?filename=Cus tomPage140.x). Learn more about Jane Addams' [Hull House](#) (at www.hullhouse.org/).