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Handout 1.1, Schedule for Workshop 1

Opening Worship and Introductions	30 minutes
Agenda Review and Logistics	10 minutes
Creating a Covenant	10 minutes
What Makes a Family?	10 minutes
The Families We Come From	40 minutes
“Family” Is a Big Word	5 minutes
Building a New Way	25 minutes
An Overview of Upcoming Workshops	10 minutes
Closing Worship	10 minutes

Total Time: 2 hours 30 minutes

Handout 1.2, Preparation for Workshop Evaluation

The online evaluation form can be found here:

[Participant Evaluation](#).

Please complete and submit it within one week of completion of this workshop/workshop series. All feedback is confidential and is seen only by the Faith Development Office; feedback to facilitators is shared only in the aggregate. Your candid comments are very helpful in deepening and developing the skills of the facilitators and the strength of the program.

You are asked to provide feedback on two areas:

Workshop Content:

- What was your experience with this workshop?
- Please share three significant learnings from this workshop.
- Other comments or suggestions about this workshop.

Workshop Leaders

- Provide feedback for each facilitator.

A note about evaluations:

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<http://www.uua.org/careers/re/renaissance/leader-eval-form>

Handout 1.3, Family Ministry Workshop Resources

Workshop 1: Unpacking “Family”

Video: Family Ministry Training Introduction

<https://uuacdn.s3.amazonaws.com/videos/family-ministry-workshop-1-video.mp4>

Dismantling Racism: A Workbook for Social Change Groups (ChangeWork, 2001)

Kenneth Jones and Tema Okun

Salsa, Soul, and Spirit: Leadership for a Multicultural Age, 2nd ed. (2012) [Juana Bordas](#)

Workshop 2: Church as “Family”

More about developmental theory can be found in:

- Handouts 8-10, Unitarian Universalist Identity Renaissance Module
http://www.uua.org/sites/live-new.uua.org/files/renmod_uuid_ho.pdf
- Handouts 7-8, Philosophy of Religious Education Renaissance Module
http://www.uua.org/sites/live-new.uua.org/files/renmod_philosophy_ho.pdf
- Handouts 20-22, Teacher Development Renaissance Module
<http://www.uua.org/sites/live->

[new.uua.org/files/renmod_teachdev_ho_appendices.pdf](http://www.uua.org/sites/live-new.uua.org/files/renmod_teachdev_ho_appendices.pdf)

The Bowen Center for the Study of the Family

<http://www.thebowncenter.org/>

The mission of the Center is to lead the development of Bowen family systems theory into a science of human behavior and to assist individuals, families, communities, and organizations in solving major life problems through understanding and improving human relationships. Each concept in Bowen theory applies to nonfamily groups, such as work and social organizations. The concept of societal emotional process describes how the emotional system governs behavior on a societal level, promoting both progressive and regressive periods in a society. This website provides information on Triangulation, Differentiation, and Family Systems Theory.

Video: Friedman's Theory of Differentiated Leadership Made Simple

<https://www.youtube.com/watch?v=RgdcljNV-Ew>

Mathew David Bardwell and Dr. Jonathan Camp discuss the book *A Failure of Nerve* by Edwin Friedman, who owes many of his ideas of leadership to Murray Bowen (1913-1990), a pioneer of family therapy. Central to Bowen's family systems theory is the concept of differentiation, or the ability of a person to maintain a strong sense of "self" within the family. The anxious family system is composed of emotional triangles, in which two conflicting members try to diffuse the anxiety between them by bringing in a third member. But this only heightens the anxiety of the system. A well-differentiated person is able to resist the lure of emotional triangles, which causes the family system to mature by influencing others to take responsibility for themselves. In *A Failure of Nerve*, Friedman applies Bowen's family systems theory to organizational leadership.

Nurturing Children and Youth: A Developmental Guidebook (2005) Tracey Hurd

<http://www.uuabookstore.org/Nurturing-Children-and-Youth-P16945.aspx>

Think Orange: Imagine the Impact when Church and Family Collide Reggie Joiner

Creating a Lead Small Culture: Make Your Church a Place Where Kids Belong

(2014) Reggie Joiner, Kristen Ivy, Elle Campbell

<http://thinkorange.com/>

Workshop 3: Ministry to Families

Implementation Task Force of the Excellence in Shared Ministry team

http://www.uua.org/sites/live-new.uua.org/files/sharedmin_final_report_2013.pdf

This is the 2013 report of the joint LREDA/UUMA/UUMN Task Force for Excellence in Shared Ministry which looks at the current state of collaboration among religious professionals and makes recommendations to improve the situation.

Full Week Faith

<http://fullweekfaith.weebly.com/>

This website explains and provides resources for the work of Karen Bellavance-Grace, known as "full week faith"—the idea of making Unitarian Universalism a living presence

in members' lives beyond their participation on Sunday mornings (In this training, we call this "Support for the 'Home Church'".) The report that came out of Bellavance-Grace's year as Fahs Fellow for Innovation in Multigenerational Faith Formation can be read at: *Rethinking Religious Education and Faith Formation Ministries For Twenty-First Century Unitarian Universalists*

http://fullweekfaith.weebly.com/uploads/1/2/2/9/12293877/finalto_web.fahs_fellowship_paper_copy.pdf

Faith Formation 2020: Designing the Future of Faith Formation (2010) John Roberto
<http://www.lifelongfaith.com/>

Families at the Center of Faith Formation (2016) Leif Kehrwald, John Roberto, Gene Roehlkepartain, Jolene Roehlkepartain

http://www.lifelongfaith.com/store/p29/Families_at_the_Center_of_Faith_Formation_.html

Welcoming Children with Special Needs: A Guidebook for Faith Communities

(2004) Sally Patton http://www.uua.org/sites/live-new.uua.org/files/documents/lfid/welcoming_children_specialneeds.pdf

Stickyfaith: youth worker edition (2011), Powell, Griffin, Crawford

Come into the Circle: Worshipping with Children (2008) Michelle Richards

<http://www.uuabookstore.org/Come-Into-the-Circle-P16994.aspx>

It's Just a Phase so Don't Miss It: Why Every Life State of a Kid Matters and at Least 13 Things Your Church Should Do About it (2015) Reggie Joiner & Kristen Ivy

Workshop 4: Ministry within Families

The Parent Trilogy: Three Programs for UU Parents and Other Adults

<http://www.uuabookstore.org/The-Parent-Trilogy-P16661.aspx>

Three timeless favorites in one volume. *Being a UU Parent* offers 5 sessions and 17 handouts on theology and real-life child rearing. *Parents as Resident Theologians* includes 6 sessions and 12 readings to help parents and kids explore together their beliefs about God, prayer and other religious issues. *Parents as Social Justice*

Educators provides 6 sessions on values clarification and how to talk about social issues.

The Complete Family Ministry Toolbox by Philip Lund

<https://philontheprairie.wordpress.com/2011/02/04/the-complete-family-ministry-toolbox/>

This rather comprehensive document looks at “Seven Tools for Building a UU Home:”

- Bedtime Rituals
<https://philontheprairie.wordpress.com/2011/01/27/building-a-uu-home-bedtime-rituals/>
- Caring Conversations
<https://philontheprairie.wordpress.com/2011/01/28/building-a-uu-home-caring-conversations/>
- Celebrating Holidays
<https://philontheprairie.wordpress.com/2011/01/29/building-a-uu-home-celebrating-holidays/>
- Congregational Participation
<https://philontheprairie.wordpress.com/2011/01/31/building-a-uu-home-congregational-participation/>
- Family Meals
<https://philontheprairie.wordpress.com/2011/02/01/building-a-uu-home-family-meals/>
- Family Service
<https://philontheprairie.wordpress.com/2011/02/02/building-a-uu-home-family-service/>
- Symbols of Faith
<https://philontheprairie.wordpress.com/2011/02/03/building-a-uu-home-symbols-of-faith/>

Full Circle: Fifteen Ways to Grow Lifelong UUs by Kate Tweedie Erslev

<http://www.uuabookstore.org/Full-Circle-P16733.aspx>

Many UU congregations have asked about their members, "Why do they leave?" Kate Erslev asks, "Why do they stay?" Erslev surveyed and interviewed 82 men and women from ages 25 to 87 who were raised as UUs and explores the 15 common threads that lifelong UUs identified as critical in their commitment to their faith.

Parenting Beyond Your Capacity: Connect Your Family to a Wider Community

Reggie Joiner & Carey Nieuwhof

Stickyfaith: everyday ideas to build lasting faith in your kids (2011) Powell & Clark
Chaos, Wonder and the Spiritual Adventures of Parenting (2011) Sarah Conover & Tracy Springberry, editors <http://www.uuabookstore.org/Chaos-Wonder-and-the-Spiritual-Adventure-of-Parenting-P17161.aspx>

Tending the Flame: The Art of Unitarian Universalist Parenting (2010) Michelle Richards <http://www.uuabookstore.org/Tending-the-Flame-P17090.aspx>

Workshop 5: Ministry by Families

The Complete Family Ministry Toolbox, by Philip Lund

<https://philontheprairie.wordpress.com/2011/02/04/the-complete-family-ministry-toolbox/>

The Children Were My Teachers: The Revolution in Religious Education David Parke

Losing Your Marbles (2013) Reggie Joiner, Elizabeth Hansen, Kristen Ivy

Workshop 6: Putting it all Together

Video: Paradigm Shift <https://uuacdn.s3.amazonaws.com/videos/family-ministry-workshop-2-video.mp4>

Tribal Church: Ministering to the Missing Generation (2007) [Carol Howard Merritt](#)

Faith Formation 2020: Designing the Future of Faith Formation (2010) John Roberto <http://www.lifelongfaith.com/>

Families at the Center of Faith Formation (2016) Leif Kehrwald, John Roberto, Gene Roehlkepartain, Jolene Roehlkepartain http://www.lifelongfaith.com/store/p29/Families_at_the_Center_of_Faith_Formation_.html

Handout 2.1, Schedule for Workshop 2

Opening Worship and Introductions	30 minutes
Agenda Review and Logistics	5 minutes
A Review of Building a New Way	5 minutes
The Good and Bad of "Church as Family"	20 minutes
How Things Develop	40 minutes
Shifting the Culture	45 minutes
Closing	5 minutes

Total Time: 2 1/2 hours

Handout 2.2, Preparation for Workshop Evaluation

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<http://www.uua.org/careers/re/renaissance/leader-eval-form>

Handout 2.3, A Beginning Bibliography

Resources for a deeper understanding of Systems Theory

The Edwin Friedman Model of Family Systems Thinking: Lessons for Organizational Leaders by David W. Cox, Professor of Education at Arkansas State University ©2006

<http://www.vredestichters.nl/page6/files/artikel%20Edwin%20Friedman.pdf>

This paper is relatively long (20 pages) and academic, but it provides a solid overview of systems theory.

Generation to Generation: Family Process in Church and Synagogue, by Edwin Friedman The Guilford Press

Originally published in 1985, this is a longer (319 pages) yet in some ways much more accessible exploration of how family systems theory can be applied to church “families.” It has long been the go-to book, and is well worth the time.

How Your Church Family Works: Understanding Congregations as Emotional Systems by Peter L. Steinke, The Alban Institute, 1993.

Another book-length look at this important subject.

Resources for a deeper understanding of Developmental Theory

Theories of Development, by Kendra Cherry

<https://www.verywell.com/child-development-theories-2795068>

A very complete introduction to the breadth and depth of developmental theories. Part of a series of topics developed by VeryWell.com, which describes itself as a, “source for reliable, understandable information on hundreds of health and wellness topics.”

Stages of Faith: The Psychology of Human Development and the Quest for Meaning, by James Fowler, HarperCollins, 1981

Although Fowler’s work is not universally embraced, this book is still considered by many the definitive work on developmental theory as it applies to faith development.

Handout 2.4, Two Approaches to Developmental Theory

Faith Stages According to Fowler

Paraphrased by Rev. Lindsay Bates and Cynthia Wade for the Renaissance Module
Philosophy of Religious Education

Pre-stage: Primal Faith - pre-birth to about age 4 For the youngest ones, there is no "other" or external world. "I'm It." This child is his or her feelings, both physical and emotional, and that's the world; other people are not understood as "other people." What the youngest children are going to retain from this time in their lives is how they have felt. The youngest ones don't have any understanding of religious symbols, whether it's of God or Jesus or Torah or Santa Claus. Their experiences at this stage, especially of the nurturing/lack thereof provided by primal others, are apt to surface later in the images of God that begin appearing by about age 4 or 5. Infants form their initial impressions of the world and experience sensations of love, trust and courage (or lack of these) on a body level. The spiritual virtue being instilled is HOPE; the ability is trust through times when that trust is challenged.

Stage One: Intuitive/Projective Faith – approximately from ages 4 or 5 to ages 7 or 8 They're learning about how words and symbols work -- which is why this is usually when they're learning to read on their own. Their "cause-and-effect" thinking is still often magical. These children can easily believe, for example, that they are responsible for bad things happening. Under the best of circumstances, a child at this stage is able to trust in the security and "rightness" of the family, and "Because my mommy says so" is an adequate squasher for all challenges. It's important for parents and other authority figures in the child's life to be willing to say that they believe certain definite things, such as that God does not send people to hell, or NO, the baby did NOT die because you were bad or because she was bad. That parental authority can do a lot to ease the fears that arise when their little friends start sharing their Sunday School stories about going

to hell if you aren't right with Jesus. A UU parent or RE teacher who will not express a definite opinion at this point in the child's religious growth is not doing the child a favor. The authoritative role of the family and the family's chosen circle (which includes the church) explain why at this stage we talk about our children's religion being "CAUGHT." It's what's around them; it's what the people they trust and care about are doing so they do it too. Spiritually, they're working on the meaning of "Free Will," the inherent worth of each individual, including themselves. They need a lot of encouragement and positive reinforcement for the things they do well and the things they try to do well. They need to know that they are accepted and cared about and loved. This is when our church home needs to be a place of safety and fun and love.

Stage Two: Mythic/Literal Faith – approximately from ages 6-8 through ages 10-12
Thought is more complex now, and cause-and-effect thinking passes from the magical to the scientific. Discussion of ideas and of one's own thoughts becomes important. These children are beginning to recognize that they do have their own thoughts, and that other people have other thoughts. How their trusted authority figures handle these differences in thoughts is very important. These children do not want to be thought of as "different." If they know that in their own group different ideas are good, they will be comfortable having ideas that are different. If they are taught that there are absolutely right ideas and absolutely wrong ones, they will feel guilty, inferior, "sinful", if their ideas are not like everybody else's. Children tend at this age to be very concerned with absolute fairness. Morally ambiguous issues are very hard for them. They're often described at this stage as "legalistic." In this stage, the conviction that if you are good, you will be safe and successful and happy, and if you are bad, you will be punished, is normal. But alongside that is the growing awareness of how unfair the real world can be. At this stage, stories are very important. These children want to know the stories that everyone else knows, Bible stories, stories about their own church, stories within the family. Those shared stories are part of what creates the group to which these

children belong. That's why we often speak of religious at this stage being "TAUGHT." These children want to be told what the trusted adults around them know and value.

Stage Three: Synthetic/Conventional Faith - approximately from ages 10-12 through adulthood, but not all adults This stage is one of transition. Many children decide that they are atheists at this point. If there were a God, then things would be fair, but things are not fair, and therefore there can be not God. Many adults also hold this position. Adults in many faith communities, including ours, settle quite happily into this stage. We usually enter it (if we enter it at all) when we begin to recognize how complicated and illogical and unfair life can be. We can't count on "ultimate fairness," so we rearrange our framework of understanding value and worth, and we seek meaning within our own group (realizing that there are others but not necessarily being convinced that those other ways might be as valid as ours). Our group's certainties provide our spiritual and psychological foundations. In this stage, one is "thinking about thinking"; beginning to understand how one develops one's beliefs, how to construct and test hypotheses, now to take another person's perspective while not necessarily agreeing with it. This is a highly relational way of being, and being part of a group is very important. When God is discussed, it's apt to be in relational term—"God is Love," which makes God a little bit like us, or us a little bit like God, or perhaps in a relationship with God. Important questions become "Who am I?" and "Who are you?" Issues of what we believe and why we believe it become interesting and important. The ideal of relatedness, of belonging, can also create a strong idealism as a member of a group. Ways of being of service become important, in part because of how one is regarded by those who are important to us matters a lot. Identity becomes of paramount importance in the face of the many possible conflicting roles they are being invited to fill. Sexual and gender identity are important issues. The spiritual issue is faithfulness—being true to the values, the commitments, and the ideals of one's community. This is what we refer to as faith that is "BOUGHT." The young person wants to be able to buy into what the trusted group values and believes. And it's the task of the adult community to share our beliefs and

values with our young people, to be clear about why we believe certain things are right and others are wrong without being wishy-washy or apologetic about it.

Stage Four: Individuative/Reflexive Faith, mid-to-late adolescence through adulthood, but not all adults. This stage is reached as the discovery is made that there really are all sorts of people out there who are not like the folks I grew up with. And they have claims to be taken seriously, which can be perceived as very threatening. This is sometimes a retrenching time. Earlier values are clung to with an almost desperate need for that security. At the same time many presuppositions are being challenged. Early in this stage one tends to see everything in terms of "either/or." Either I'm right or you're right, and if I'm right, you're wrong, and if you're right, I'm wrong. There tends to be a loss of patience with lack of clarity or ambiguity, and a strong need for an identity that one can indeed defend as valid against those who are different. There is often a tendency to caricature, discount, or not take seriously the experiences and differences of members of other groups while being in relation with individual members. One does not yet see that your insistence upon being who you are does not diminish who I am, no matter how different we may be. This is a time of intense seeking, which is why this faith is no longer caught, taught, or bought. Now it is actively "SOUGHT." The challenge is to learn to deal with radical differences and ambiguities, to move beyond what's been called a "class-based universalism," in which issues of right and wrong, good and evil are resolved with the conviction that what's right for me and my group is right for everyone.

Stage Five: Conjunctive/Paradoxical/Consolidative Faith - may begin as early as late teens or early twenties, but more commonly later in adulthood Fowler suggests that the transition to this stage is apt to be brought about by experiences in adulthood of deep pain, grief, awareness of the reality of death. It is in this stage that we begin to learn to move away from "either/or" and begin living with "both/and." Concepts and experiences of paradox, of multiple layers of meaning and understanding and experience, are now enriching rather than frightening. Truth is understood to be paradoxical, complex, beyond absolute understanding. Symbols become symbols again, vehicles for

experiencing and expressing those things for which exact, scientific explanations can never be adequate. Authority is found in the dialectic of critically self-chosen beliefs, norms, and values with those maintained in the reflective claims of other persons and groups and in various expressions of cumulative human wisdom. One becomes deeply appreciative of the stories, myths, rituals, etc., of other groups, coming to see them as being equally legitimate vehicles of truth. In moral judgment, there tends to be an appeal to a principled "Higher Law." Integrating conflicts of law with morality can be a struggle. In this stage, one is apt to be strongly loyal to society and its values while seeing clearly the injustices, pain, etc. within it. One realizes that "seeing what justice requires means doing what justice requires." This is often painful.

Stage Six: Universalizing Faith - very few people achieve this level In reaching this level, one has truly transcended one's own particulars (while still valuing them) and become a full member of the "Commonwealth of ALL Being." Authority is built upon all previous sources, now located in the individual judgment purified of egoistic striving, attentive to the requirements of pure Being. Morally, loyalty to Being transcends any and all laws or societal norms. Spiritually, if you get this far, you have achieved Buddhahood. But I do think, while few of us honestly get here, it is a vision of faith and of being to which we aspire -- so maybe it's not as far beyond our reach as Fowler often seems to insist.

Woman's Voice in Developmental Theory: The Work of Carol Gilligan

From the Renaissance module *Philosophy of Religions Education*. Original Source: Mary Field Belenky, et. al. *Women's Ways of Knowing: The Development of Self, Voice and Mind*. (New York: Basic Books, 1986), pp.7-9.

When the woman's voice is included in the study of human development, women's lives and qualities are revealed and we can observe the unfolding of these qualities in the lives of men as well. The power of the woman's voice in expanding our conceptions of human development is amply illustrated in the work of Carol Gilligan (1982). By listening

to girls and women resolve serious moral dilemmas in their lives, Gilligan has traced the development of a morality organized around notions of responsibility and care. This conception of morality contrasts sharply with the morality of rights described by Piaget (1965) and Kohlberg (1981, 1984), which is based on the study of the evolution of moral reasoning in boys and men. People operating within a rights morality—more commonly men—evoke the metaphor of “blind justice” and rely on abstract laws and universal principles to adjudicate disputes and conflicts between conflicting claims impersonally, impartially, and fairly. Those operating within a morality of responsibility and care—primarily women—reject the strategy of blindness and impartiality. Instead, they argue for an understanding of the context for moral choice, claiming the needs of individuals cannot always be deduced from general rules and principles and that moral choice must also be determined inductively from the particular experiences each participant brings to the situation. They believe that dialogue and exchange of views allow each individual to be understood in his or her own terms. They believe that mutual understanding is most likely to lead to a creative consensus about how everyone’s needs may be met in resolving disputes. It is the rejection of blind impartiality in the application of universal abstract rules and principles that has, in the eyes of many, marked women as deficient in moral reasoning. In recent work Gilligan and her colleague, Nona Lyons (1983), have extended their study of gender-related differences in moral perspectives to the area of identity development. They have shown how the responsibility orientation is more central to those, whose conceptions of self are rooted in a sense of connection and relatedness to others, whereas the rights orientation is more common to those who define themselves in terms of separation and autonomy. Although these differences in self-definition do not necessarily divide along gender lines, it is clear that many more women than men define themselves in terms of their relationships and connections to others, a point which has also been made by Nancy Chodorow (1978) and Jean Baker Miller (1976). When men define themselves in terms of connection, they also frame their moral judgments in terms of responsibility rather than rights (Lyons 1983). Such insights

are transforming our understanding and study of psychology and human development, paralleling transformations that are occurring in all of the intellectual disciplines that have begun to include the woman's voice. When scientific findings, scientific theory, and even the basic assumptions of academic disciplines are reexamined through the lens of women's perspectives and values, new conclusions can be drawn and new directions forged that have implications for the lives of both men and women.

Handout 2.5, Comparison of Some Developmental Theories

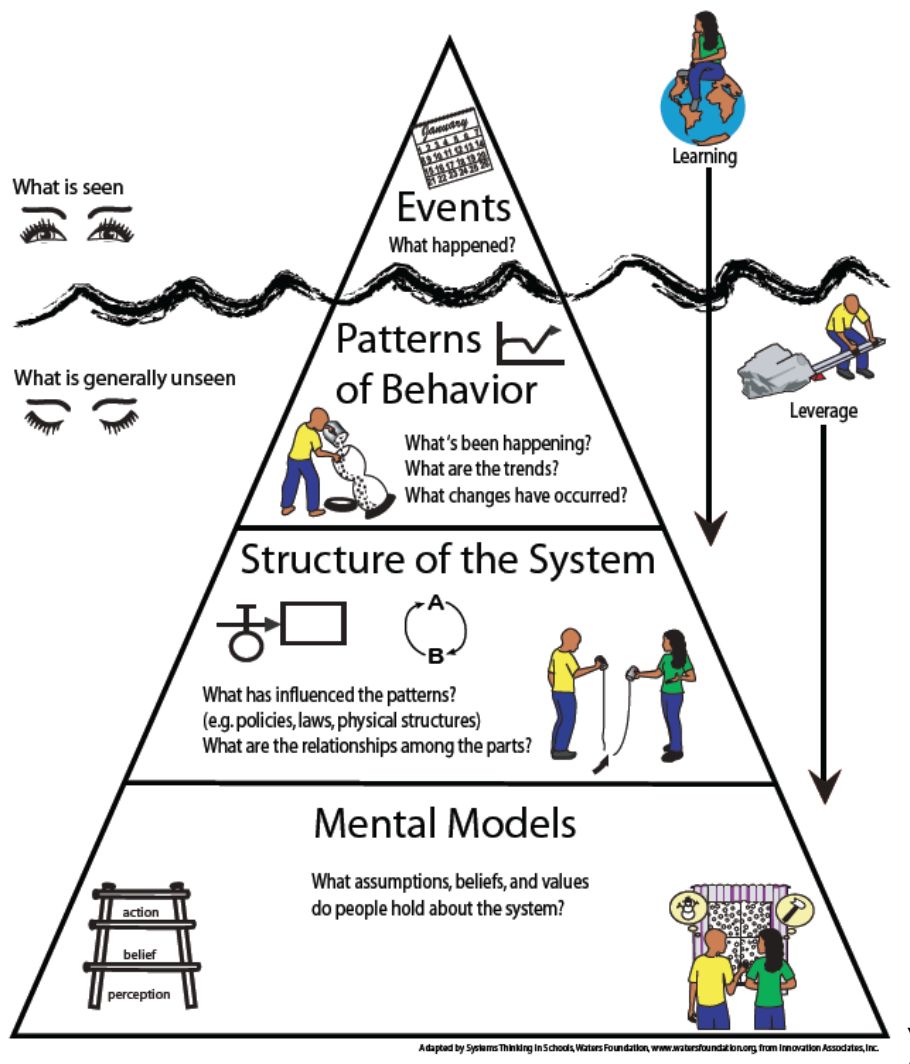
Integration of Developmental Characteristics, from the *Philosophy of Religious Education Renaissance Module*.

LEVEL (Kegan)	THINKING (Piaget)	RELIGIOUS THINKING (Fowler)	MORAL THINKING (Kohlberg)
Infancy Incorporative Balance Mothering Culture	Sensory motor intelligence	Primal Faith	
Preschool Impulsive Balance from Mothering Cultures to Parenting Culture	(Ages 2-5) Intuitive Symbolic	(Ages 4-7) Faith Initiated Secure Environment One-on- One Security	Mothering Authority Egocentric/Reasoning Get rewards; avoid punishment
K-1 Grades (ages 5-6) Childhood Transition Period from Impulsive to Imperial Balance Parenting Culture	(Ages 5-7) Concrete Operational Thought Intuitive	Great influence of visible faith of primary adults, with imitation of moods and attitude Magical Thinking	Parental Authority Unquestioning Obedience
2-4 Grades (ages 7-8) Imperial Balance Role recognizing Culture	Concrete Operational Observation	(Ages 8-12) Faith Learned “Joining Stage”	Peer and Family Authority Social pressure What’s-in-it- for-me Fairness
4-8 Grades (ages 9-13) from Imperial Balance to Interpersonal Balance Culture of Mutuality	Early Formal Operational Abstract Thinking	Process stories, beliefs, practices Reasoning thought about faith Sense of belonging to religious community Age of doer	Peer and Family Authority Rules Interpersonal Conformity Social Approval
9-12 Grades Interpersonal Balance Culture of Mutuality and Identity	Formal Operational	Questioning basic ideas, religious Age of search Faith by Assent: face universal tensions (individual community, self-fulfillment, service to others, relative absolute	Personal Authority Moral Rules Responsibility to the system
Young Adult Institutional Balance Culture of self- authorship	Full Formal	Faith Self-Constructed “Personally Chosen Faith” Self as authority Awareness of paradoxes and polarities	Principles Conscience Social or value system authority
Adult Inter-individual Balance Culture in intimacy	Full Formal	Faith Expansive “Reclaimed faith” Creative interchange as authority Comfort with life’s paradoxes and polarities Faith Universal Faith in life, Saints	Universal ethical principles Principle of respect for all human beings

Handout 2.6a, Family Systems Scenarios (scenario 1)

The Board is considering adopting a new policy that states no all-church events can be scheduled unless child care is provided. Some members are enthusiastic; others are hesitant. One member, who has been a congregant for many years, brings up the congregation’s historical problem with funding their budget—“Where will the money for this come from?” Someone replies, timidly, “Maybe it could come out of the RE budget.” “The people who use it should have to pay for it!” another member announces. Several people immediately agree, although some privately don’t. Finally, the Board President suggests tabling the issue and creating a subgroup to look into what other congregations do. What’s going on?

Iceberg... Seeing What’s Below the Surface

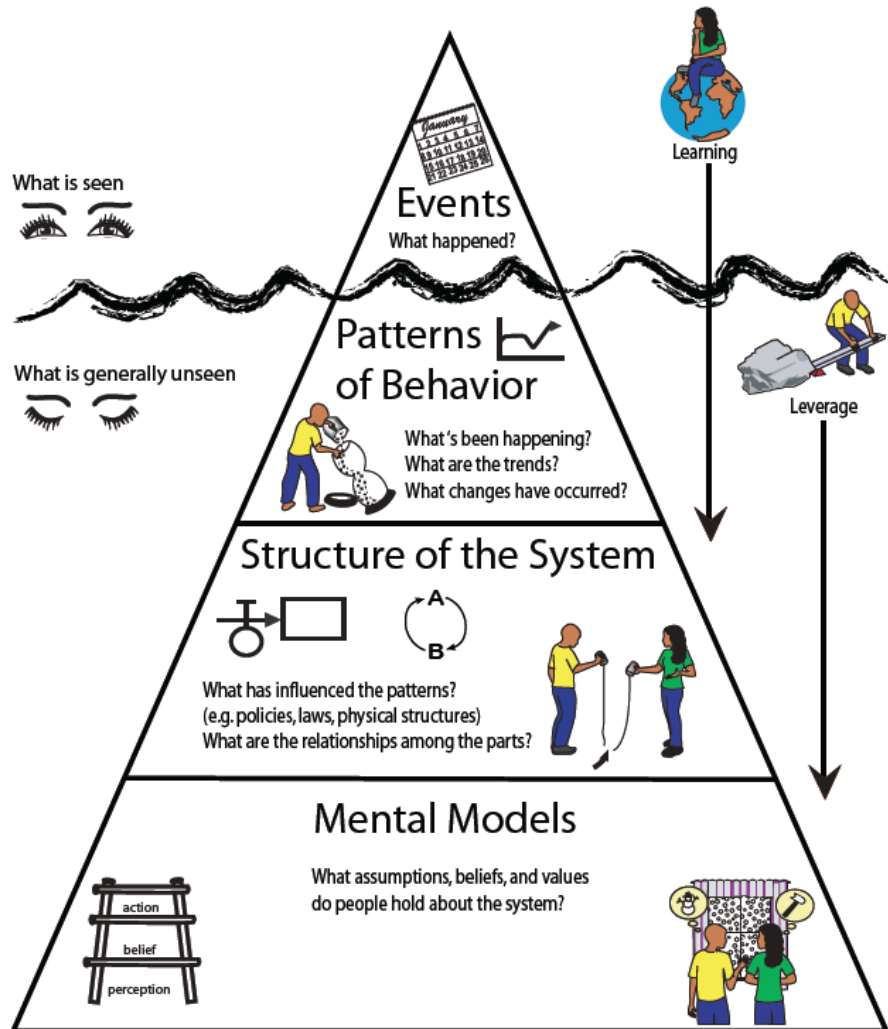


Handout

The Director of Faith Development and Lead Minister are considering changing the Sunday morning schedule from 9:15 and 11:15 (with RE offered during both services), to 8:45 and 11:15 (with lifespan faith development offered between the services). They call a joint meeting of both the Religious Education and Worship Committees, since both groups would oversee such a change. A lot of questions are raised, ranging from whether anyone would come to an 8:45 service to how they could find space for everyone in RE between services. One longtime member says that they've tried to have an earlier service before and it's never worked.

Someone else declares that the presence of children in the sanctuary during worship is distracting. Someone else says, just loud enough to be heard, "The presence of some adults is distracting!" "Now, now, now," another member says, trying to calm everyone down. "Maybe we could try it for a month or two as an experiment." The discussion continues like this, and the Director of Faith Development and Lead Minister look at each other. They know it's going to be a long night. What's going on?

Iceberg... Seeing What's Below the Surface



Adapted by Systems Thinking in Schools, Waters Foundation, www.watersfoundation.org, from Innovation Associates, Inc.

Handout 3.1, Schedule for Workshop 3

Opening Worship and Introductions	(15 minutes)
Agenda Review and Logistics	(5 minutes)
A Review of Foundations	(10 minutes)
Exploring Core Components of Ministry to Families	(50 minutes)
Naming Some Challenges We Face	(35 minutes)
Doing The Work Together – Invitation to Dialog about Collaboration	(30 minutes)
Closing	(5 minutes)

Total Time: 2 1/2 hours

Handout 3.2, Preparation for Workshop Evaluation

The online evaluation form can be found here:

[Participant Evaluation](#).

Please complete and submit it within one week of completion of this workshop/workshop series. All feedback is confidential and is seen only by the Faith Development Office; feedback to facilitators is shared only in the aggregate. Your candid comments are very helpful in deepening and developing the skills of the facilitators and the strength of the program.

You are asked to provide feedback on two areas:

Workshop Content:

- What was your experience with this workshop?
- Please share three significant learnings from this workshop.
- Other comments or suggestions about this workshop.

Workshop Leaders

- Provide feedback for each facilitator.

A note about evaluations:

An online evaluation is required at the end of the training in order for participants to receive credit for completing the training (this training “counts” as a Renaissance module if all six workshops are completed). It’s helpful to use this handout to jot down notes after each workshop. If workshops are offered individually and/or at different times, participants can select the individual workshop(s). Facilitators should use the Renaissance module Facilitator Evaluation:

<http://www.uua.org/careers/re/renaissance/leader-eval-form>

Handout 3.3, Prompting Questions for Small Groups

Questions for Rites of Passage

What are the rites of passage observed in UU settings?
How do rites of passage support a congregation's ministries to families?
What rites of passage might we be ignoring or missing?
What rite of passage do you wish you had experienced personally?
What is the most powerful rite of passage you have participated in, witnessed or heard about?
How might rites of passages be used even more intentionally to provide ministry to families?

Questions for Supporting Faith Development at Home

What are examples of faith development happening in the home that you have seen, experienced or heard about?
How does helping families find ways to live their faith at home support a congregation's ministries to families?
What aspects of faith development in the home do you believe might be the most impactful?
What faith development tools resources or rituals do you wish every UU family would make use of at home?
What do you wish your congregation understood about faith development in the home and how it supports ministry to families?

Questions for Special Events/Programming

What are examples of successful multigenerational special events you have seen or experienced in a UU setting?
How do multigenerational special events/programming support a congregation's ministries to families?
What special events/programming might we be ignoring or missing?
What special event/programming do you wish you had experienced personally?
What is the most powerful special event/programming you have participated in, witnessed or heard about?
How might special events/programming be used even more intentionally to provide ministry to families?

Questions for Sunday Morning Experiences in the Congregation

What are examples of successful Sunday morning experiences in the congregation for families in your congregation?

How does the Sunday morning experience in your congregation support your congregation's ministries to families?

What aspects of the Sunday morning experience in the congregation do you believe are the most impactful for families?

What faith development tools, resources or rituals do you believe best supports ministry to families?

What do you wish your congregation understood about ministry to families?

Handout 4.1, Schedule for Workshop 4

Workshop-at-a-Glance

Opening Worship and Introductions 30 minutes

Agenda Review and Logistics 10 minutes

What does ministry *within* families look like? 45 minutes

Cultivating and Supporting Ministry *within* Families 30 minutes

Keeping It in the Family 25 minutes

Closing 10 minutes

Total Time: 2 1/2 hours

Handout 4.2, Preparation for Workshop Evaluation

The online evaluation form can be found here:

[Participant Evaluation](#).

Please complete and submit it within one week of completion of this workshop/workshop series. All feedback is confidential and is seen only by the Faith Development Office; feedback to facilitators is shared only in the aggregate. Your candid comments are very helpful in deepening and developing the skills of the facilitators and the strength of the program.

You are asked to provide feedback on two areas:

Workshop Content:

- What was your experience with this workshop?
- Please share three significant learnings from this workshop.
- Other comments or suggestions about this workshop.

Workshop Leaders

- Provide feedback for each facilitator.

A note about evaluations:

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Handout 4.3, Full Circle “Road Map”

1-15 from *Full Circle: Fifteen Ways to Grow Lifelong UUs*, by Kate Tweedie Erslev

- 1) Embrace our UU identity
- 2) Recognize religious education/faith development as an important portal to institutional involvement
- 3) Share the value of attending the congregation regularly, at least three times a month
- 4) Ritualize holiday events and celebratory activities
- 5) Prepare all for the negative side of community
- 6) Provide background for teachers in every weekly session plan
- 7) Provide parent handouts in every session plan/educate the congregation about what the children and youth are learning/doing
- 8) Offer opportunities for all ages to live out UU values
- 9) Offer engaging religious school for Kindergarten through sixth grade
- 10) Take every opportunity for religious professionals and lay leaders to mentor children and teens
- 11) Sweep teens into immersion experiences
- 12) Bolster and protect youth groups
- 13) Connect with young adults
- 14) Sing together
- 15) Celebrate founders, lifers and heritage

Added

- 16) Encourage and support the development of active spiritual practice(s)

Handout 5.1, Schedule for Workshop 5

Workshop-at-a-Glance

Opening Worship and Introductions	10 minutes
Agenda Review and Logistics	5 minutes
A Review	10 minutes
What Do Families Have to Offer?	85 minutes
Making it Real	35 minutes
Closing	5 minutes

Total Time: 2 1/2 hours

Handout 5.2, Preparation for Workshop Evaluation

The online evaluation form can be found here:

[Participant Evaluation](#).

Please complete and submit it within one week of completion of this workshop/workshop series. All feedback is confidential and is seen only by the Faith Development Office; feedback to facilitators is shared only in the aggregate. Your candid comments are very helpful in deepening and developing the skills of the facilitators and the strength of the program.

You are asked to provide feedback on two areas:

Workshop Content:

- What was your experience with this workshop?
- Please share three significant learnings from this workshop.
- Other comments or suggestions about this workshop.

Workshop Leaders

- Provide feedback for each facilitator.

A note about evaluations:

An online evaluation is required at the end of the training in order for participants to receive credit for completing the training (this training “counts” as a Renaissance module if all six workshops are completed). It’s helpful to use this handout to jot down notes after each workshop. If workshops are offered individually and/or at different times, participants can select the individual workshop(s). Facilitators should use the Renaissance module Facilitator Evaluation:

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Handout 6.1, Schedule for Workshop 6

Workshop-at-a-Glance	
Opening Worship and Introductions	10 minutes
Agenda Review and Logistics	5 minutes
Lingering Questions	10 minutes
Nurturing the Next Generations of Unitarian Universalists	25 minutes
Families are the Heart of Congregational Life	65 minutes
The Process of Moving Forward	20 minutes
Making Commitments	10 minutes
Closing	5 minutes

Total Time: 2 1/2 hours

Handout 6.2, Preparation for Workshop Evaluation

The online evaluation form can be found here:

[Participant Evaluation](#).

Please complete and submit it within one week of completion of this workshop/workshop series. All feedback is confidential and is seen only by the Faith Development Office; feedback to facilitators is shared only in the aggregate. Your candid comments are very helpful in deepening and developing the skills of the facilitators and the strength of the program.

You are asked to provide feedback on two areas:

Workshop Content:

- What was your experience with this workshop?
- Please share three significant learnings from this workshop.
- Other comments or suggestions about this workshop.

Workshop Leaders

- Provide feedback for each facilitator.

A note about evaluations:

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