

# **Ministry With Youth Renaissance Module**

## **Handouts**

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# Handout 1-1: Covenant

## ATTRIBUTION

“Covenant for Our Time Together,” by the Rev. Helen Zidowecki; used with permission.

## INSTRUCTIONS

Write the additions of the group in the blank space.

## TEXT

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

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

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

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

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

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

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

# Handout 4-1: Adolescent Development

## ATTRIBUTION

From the Chrysalis Advanced Advisor Training.

## TEXT

Area of Development	Early Adolescence (ages 12-15)	Middle Adolescence (ages 15-18)	Late Adolescence (ages 18-22)
<b>Physical Growth</b>	<ul style="list-style-type: none"> <li>• Peak time of physical growth—puberty</li> <li>• Transitions towards adult body</li> <li>• Eats and sleeps more</li> <li>• Demonstrates or does not demonstrate behaviors that may indicate risk for eating disorders or depression</li> <li>• Seeks support for self-esteem and body image</li> </ul>	<ul style="list-style-type: none"> <li>• Develops sexuality more fully</li> <li>• Negotiates feelings of gendered attraction and sexual orientation</li> <li>• Navigates greater risks relating to alcohol, drug use, sexual activity</li> <li>• Peak physical growth stage for male youth</li> </ul>	<ul style="list-style-type: none"> <li>• Achieves full physical development</li> <li>• Gains more assurance about body image</li> <li>• Engages in sexual activity; more likely to be partnered</li> <li>• Learns to manage stress and maintain health</li> </ul>
<b>Cognitive, Intellectual Development</b>	<ul style="list-style-type: none"> <li>• Moves from only concrete thinking to more abstract thinking, including hypothetical thinking</li> <li>• Concentrates on self and other's perceptions of self</li> <li>• Engages an "imaginary audience," a mental idea of others watching</li> <li>• Particular intelligence strengths become evident (linguistic, mathematical, interpersonal, musical)</li> </ul>	<ul style="list-style-type: none"> <li>• Has the ability to think deductively, inductively, conceptually, hypothetically</li> <li>• Able to synthesize and use information efficiently</li> <li>• May engage in celebrating new mindfulness about self (journal writing, re-reading emails, etc.)</li> <li>• Becomes more interested in and critical of the wider world</li> </ul>	<ul style="list-style-type: none"> <li>• Particularly open to learning; a time ripe for formal/informal education</li> <li>• Expresses ideas with more linguistic skill</li> <li>• May see many points of view and may claim multiple realities as the truth (relativism)</li> <li>• May claim self as a "producer" of knowledge (not just a consumer)</li> </ul>
<b>Social, Affective Development</b>	<ul style="list-style-type: none"> <li>• Social relationships with peers are very important</li> <li>• Acceptance with peers is often important—may seek "similar" peers as a means of affirming self (e.g., same race peers, or similarly athletic peers, etc.)</li> <li>• Explores racial, ethnic, gender, and sexual identities</li> <li>• May enact racial/ethnic/gender stereotypes as part of the process of</li> </ul>	<ul style="list-style-type: none"> <li>• Tries to claim identities, both independently and in relationships with others</li> <li>• Needs to belong and have a sense of self-worth</li> <li>• May start to conform less to peer groups</li> <li>• Needs engagement with diversity of peers to broaden notions of racial and ethnic identity</li> <li>• May claim boldly racial identity—</li> </ul>	<ul style="list-style-type: none"> <li>• Increases self-reliance</li> <li>• Develops sense of identity and intimacy</li> <li>• Expresses interest in vocational and personal life choices</li> <li>• Brings to realization sexual identity of self</li> <li>• Makes choices (either explicitly or not) to claim sexual identity</li> <li>• While relationships with peers are still important, they do not define the</li> </ul>

	<p>developing their own identity</p> <ul style="list-style-type: none"> <li>• May have heightened consciousness about race (e.g., multi-racial youth may feel pressure to “fit in” with one racial group)</li> <li>• Learns social scripts (embedded in the contexts of race, ethnicity, and class) about what it means to be a sexual person</li> <li>• Expresses criticism of self and others</li> </ul>	<p>may seek same-race peers to affirm identity</p> <ul style="list-style-type: none"> <li>• Youth in mostly mono-racial environments may just be starting to realize salience of their racial identity (particularly White youth)</li> <li>• Struggles with gender and sexual identity—often a time of increased stress for GLBTQQ youth</li> <li>• Tries to reconcile scripts about “normative” sexuality with feelings that may or may not be similar</li> </ul>	<p>self</p> <ul style="list-style-type: none"> <li>• May feel pressures to claim racial/ethnic identity in different spheres</li> <li>• May reject alliances based solely on race</li> <li>• Negotiates more knowledgeably racism as a system of privilege and oppression</li> <li>• Needs involvement with diverse peers to continue healthy racial and ethnic identity development</li> </ul>
<b>Moral Development</b>	<ul style="list-style-type: none"> <li>• Demonstrates interest in ethics of care and justice</li> <li>• Respects social order, although sometimes challenges it as well</li> <li>• Learns how to put ethics of justice into action through community service</li> </ul>	<ul style="list-style-type: none"> <li>• Thinks conceptually and enjoys moral reasoning</li> <li>• Engages in “principled morality”—principles are more important than laws</li> <li>• Often has increased social awareness and activism</li> </ul>	<ul style="list-style-type: none"> <li>• Wrestles with personal morality and life choices</li> <li>• Expresses interest in moral and philosophical thinking, for self and wider world</li> </ul>
<b>Spiritual, Religious, Faith Development</b>	<ul style="list-style-type: none"> <li>• Enjoys presence or absence of religious creed</li> <li>• Expresses interest in religion that embodies one’s values</li> <li>• Sustains faith development by engaging with a community that allows questioning</li> </ul>	<ul style="list-style-type: none"> <li>• Conceptualizes religion as an outside authority that can be questioned</li> <li>• Questions faith, leading to deeper ownership or disenfranchising</li> <li>• Deepens religious spiritual identity</li> <li>• May use faith as sustaining presence</li> </ul>	<ul style="list-style-type: none"> <li>• Claims authority around issues of faith</li> <li>• Further develops spirituality as an important part of self</li> <li>• Engages in “faith” beyond traditional organized religion</li> <li>• Considers the role of faith in identity</li> </ul>

# Handout 4-2: Stages of Faith Development

## ATTRIBUTION

From A Place of Wholeness, a Tapestry of Faith curriculum by Jesse Jaeger and Beth Dana.

## TEXT

### Stages of Faith Development

<b>Pre-Stage: Undifferentiated Faith</b>
Generally children from birth through about 2 years of age. Have the potential for faith but lack the ability to act on that potential. Through loving care from parents and other adults in their life young children start to build a lived experience of trust, courage, hope and love. At this stage, children experience faith as a connection between themselves and their caregiver.
<b>Stage 1: Intuitive-projective Faith</b>
Generally pre-school aged children. The cognitive development of children of this age is such that they are unable to think abstractly and are generally unable to see the world from anyone else's perspective. As Robert Keeley writes: "These children cannot think like a scientist, consider logical arguments, or think through complex ideas." Faith is not a thought-out set of ideas, but instead a set of impressions that are largely gained from their parents or other significant adults in their lives. In this way children become involved with the rituals of their religious community by experiencing them and learning from those around them.
<b>Stage 2: Mythic-literal Faith</b>
Generally ages 6 to 12. Children at this age are able to start to work out the difference between verified facts and things that might be more fantasy or speculation.

At this age children's source of religious authority starts to expand past parents and trusted adults to others in their community like teachers and friends.

Like the previous stage, faith is something to be experienced. At this stage it is because children think in concrete and literal ways. Faith becomes the stories told and the rituals practiced.

Later in this stage children begin to have the capacity to understand that others might have different beliefs than them.

### **Stage 3: Synthetic-conventional Faith**

Generally starts about the age of 13 and goes until around 18. However, some people stay at this stage for their entire life.

Unlike previous stages, people at this stage are able to think abstractly. What were once simple unrelated stories and rituals can now be seen as a more cohesive narrative about values and morals. With abstract thinking comes the ability to see layers of meaning in the stories, rituals and symbols of their faith. At this stage people start to have the ability to see things from someone else's perspective. This means that they can also imagine what others think about them and their faith.

People at this stage claim their faith as their own instead of just being what their family does. However, the faith that is claimed is usually still the faith of their family.

Issues of religious authority are important to people at this stage. For younger adolescents, that authority still resides mostly with their parents and important adults. For older adolescents and adults in this stage, authority resides with friends and religious community. For all people in this stage, religious authority resides mostly outside of them personally.

### **Stage 4: Individuative-reflective Faith**

This stage usually starts in late adolescence (18 to 22 years old). However Robert Keeley points out that "people of many generations experience the kind of dissonance that comes with the real questions of faith that one begins to address at this stage of development."

People in this stage start to question their own assumptions around the faith tradition.

Along with questioning their own assumptions about their faith, people at this stage start to question the authority structures of their faith.

This is often the time that someone will leave their religious community if the answers to the questions they are asking are not to their liking.

Greater maturity is gained by rejecting some parts of their faith while affirming other parts. In the end, the person starts to take greater ownership of their own faith journey.

### **Stage 5: Conjunctive Faith**

People do not usually get to this stage until their early thirties.

This stage is when the struggles and questioning of stage four give way to a more comfortable place. Some answers have been found and the person at this stage is comfortable knowing that all the answers might not be easily found.

In this stage, the strong need for individual self-reflection gives way to a sense of the importance of community in faith development.

People at this stage are also much more open to other people's faith perspectives. This is not because they are moving away from their faith but because they have a realization that other people's faiths might inform and deepen their own.

### **Stage 6: Universalizing Faith**

It is a rare person who reaches this stage of faith.

James Fowler describes people at this stage as having "a special grace that makes them seem more lucid, more simple, and yet somehow more fully human than the rest of us."

People at this stage can become important religious teachers because they have the ability to relate to anyone at any stage and from any faith. They are able to relate without condescension but at the same time are able to challenge the assumptions that those of other stages might have.

People at this stage cherish life but also do not hold on to life too tightly. They

put their faith in action, challenging the status quo and working to create justice in the world.

Robert Keeley points to people like Gandhi and Mother Teresa as examples of people who have reached this stage.

# Handout 4-3: Four Stages of Identity Formation Model

## ATTRIBUTION

By Rev. Dr. Monica Cummings; used with permission.

## TEXT

The following stages are meant to be guidelines; they are not stagnant, but fluid. A person can remain at one stage or move between stages during a lifetime. The value of having the following model as a guideline is that it provides valuable information for people who identify as persons of color or a member of an ethnic minority, and those working with them, to better understand identity formation. The limitations of such a model and guideline are that they may obscure the fact that human beings are different, constantly evolving and changing; and that the model could be used to label or stereotype the populations who are the focus of the model.

### People of Color:

#### 1. Assimilation Stage.

- This stage is characterized in terms of a person being educated or indoctrinated to believe that the standard of excellence and all that is good is synonymous with the dominant culture.
- Indoctrination of this message from an early age becomes internalized for many persons who learn to think that the dominant culture is better than their own ethnic/racial culture. Consequently, many may prefer teachers, doctors, lawyers, schools, etc. from the dominant culture, while denying the value of professionals of their own cultural group.
- Self-hatred is possible during this stage, as is lack of awareness or an integrated approach to assessing the merit or value of the dominant culture.

- At this stage biracial/transracially adopted children are just becoming aware of their particular racial or ethnic identity.
- Children who are raised in homogenous environments and assume they are part of the dominant culture may experience this stage differently than other people of color and ethnic minorities, because “they just assumed they were like everyone else.
- Until they experienced some form of racial prejudice or discrimination from schoolmates, strangers, or even relatives of their adopted family.”<sup>1</sup>

## 2. Questioning or Awareness Stage.

- This stage is usually initiated by a crisis (personal, political or social) or comment that causes the person to question their beliefs about self, by comparing what they have been taught with what they actually experience.
- Through questioning, awareness begins to take root and the person notices comments, behaviors and even facial expressions directed toward him or her that are offensive or hurtful.
- A person going through this stage begins to reflect on their life experiences and usually grows angry with self and society for a lifetime of indoctrination and unequal treatment.
- For biracial and transracially adopted persons, this stage may be experienced slightly differently. At this stage a biracial person may question/become aware that society and possibly family members are forcing them to choose one ethnic/racial group identity.
- For persons who are transracially adopted by people of European descent, there maybe awareness that although their adoptive parents may want to live in a colorblind world, the people they interact with on a daily basis do not live in such a world.

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<sup>1</sup> C.N. Le, “Adopted Asian Americans” *Asian-Nation: Asian American History, Demographics, and Issues*, 2001-2007; accessed 8 July 2007; available from <http://www.asian-nation.org/adopted.shtml>.

- Experiences of racism in their communities, schools, churches and sometimes their adoptive families can trigger feelings of isolation and dejection.

### 3. Rejection-Disengagement Stage.

- This stage is characterized by withdrawal from the dominant culture and immersion in one's own culture. For Hispanics, it may mean taking pride in speaking Spanish and not wanting to speak English. For Asians, it may manifest as wanting to learn more about the culture and history of their country of origin.
- Persons in this stage develop and project a strong connection with their own cultural/ethnic identity.
- This stage is also marked by anger/rage as the person begins to address a lifetime of shame and guilt projected onto them by the dominant culture.
- For many biracial persons, this stage helps to explain the feelings of guilt over the possibility of having to reject one parent's culture and ethnicity.
- Biracial persons may experience self-hatred because of having to reject a part of one's self.
- Transracially adopted persons may experience this stage in two ways. They may disengage from their ethnicity of birth and only identify with their adoptive parent's identity. Or they may disengage from their adoptive parent's identity and take pride in their ethnicity of birth.
- For both biracial and transracially adopted persons this stage is difficult because it usually involves having to reject either a part of self or a part of their family.

### 4. Integration-Reengagement.

- Persons in this stage, having learned from and moved back and forth through the previous stages, have gone through tremendous personal growth.

- Their sense of self is more positive and their connection/attachment to the world is more secure.
- They have discovered that being human is flexible and fluid and they have learned to embrace the many paradoxes of everyday living.
- They are able to accept the healthy and reject the harmful elements of the dominant culture.
- They are also willing to be critical of their own culture. In other words, they have integrated the cultures that impact their daily lives, and their outlook and attitude toward life is holistic and hopeful.

### **White People:**

#### 1. Pre-Awareness.

- This stage is characterized by white people being unaware of the privileges of white skin. Like fish not knowing they are in water, white people in the U.S. are indoctrinated not to notice the advantages and privileges of whiteness.
- It is also characterized by believing the stereotypes about ethnic minorities. Not seeing race / ethnicity is a symptom of this stage.

#### 2. Awareness / Guilt.

- This stage is initiated with a personal encounter (with a person of color, media, etc.) that brings an awareness of racism.
- Feelings of guilt based on historical oppression of ethnic minorities often surfaces causing internal discomfort.
- Loyalty to whiteness is often questioned which can cause conflict with friends and family.

#### 3. Rejection – Disengagement.

- The internal conflict that surfaces in the previous stage is manifested in some white people believing that if they avoid contact with ethnic minorities they feel better.
- Internal discomfort causes other white people to engage with ethnic minorities out of guilt and / or the need to feel good about themselves.
- And, in yet others, that discomfort causes some white people to distance themselves from whiteness.

4. Integration – Reengagement.

- In this stage a healthy white identity is emerging as is a willingness to be critical of white / dominate culture without guilt.
- Resistance and transformation of white privilege and systemic racism in collaboration with other whites and ethnic minorities is done with respect and accountability.

There is also an awareness that moving back and forth between stages is normal.

# Handout 5-1: 40 Developmental Assets for Adolescents

## ATTRIBUTION

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## TEXT

### *40 Developmental Assets® for Adolescents (ages 12-18)*

Search Institute® has identified the following building blocks of healthy development—known as **Developmental Assets®**—that help young people grow up healthy, caring, and responsible.

<b>External Assets</b>	<b>Support</b>	<p><b>1. Family support</b>—Family life provides high levels of love and support.</p> <p><b>2. Positive family communication</b>—Young person and her or his parent(s) communicate positively, and young person is willing to seek advice and counsel from parents.</p> <p><b>3. Other adult relationships</b>—Young person receives support from three or more nonparent adults.</p> <p><b>4. Caring neighborhood</b>—Young person experiences caring neighbors.</p> <p><b>5. Caring school climate</b>—School provides a caring, encouraging environment.</p> <p><b>6. Parent involvement in schooling</b>—Parent(s) are actively involved in helping young person succeed in school.</p>
	<b>Empowerment</b>	<p><b>7. Community values youth</b>—Young person perceives that adults in the community value youth.</p> <p><b>8. Youth as resources</b>—Young people are given useful roles in the community.</p> <p><b>9. Service to others</b>—Young person serves in the community one hour or more per week.</p> <p><b>10. Safety</b>—Young person feels safe at home, school, and in the neighborhood.</p>
	<b>Boundaries &amp; Expectations</b>	<p><b>11. Family boundaries</b>—Family has clear rules and consequences and monitors the young person's whereabouts.</p> <p><b>12. School Boundaries</b>—School provides clear rules and consequences.</p> <p><b>13. Neighborhood boundaries</b>—Neighbors take responsibility for monitoring young people's behavior.</p> <p><b>14. Adult role models</b>—Parent(s) and other adults model positive, responsible behavior.</p> <p><b>15. Positive peer influence</b>—Young person's best friends model responsible behavior.</p> <p><b>16. High expectations</b>—Both parent(s) and teachers encourage the young person to do well.</p>
	<b>Constructive</b>	<p><b>17. Creative activities</b>—Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.</p> <p><b>18. Youth programs</b>—Young person spends three or more hours per week in sports, clubs, or organizations at school and/or in the community.</p> <p><b>19. Religious community</b>—Young person spends one or more hours per week in activities in a religious institution.</p> <p><b>20. Time at home</b>—Young person is out with friends "with nothing special to do" two or fewer nights per week.</p>

<b>Internal Assets</b>	<b>Commitment to Learning</b>	<p><b>21. Achievement Motivation</b>—Young person is motivated to do well in school.</p> <p><b>22. School Engagement</b>—Young person is actively engaged in learning.</p> <p><b>23. Homework</b>—Young person reports doing at least one hour of homework every school day.</p> <p><b>24. Bonding to school</b>—Young person cares about her or his school.</p> <p><b>25. Reading for Pleasure</b>—Young person reads for pleasure three or more hours per week.</p>
	<b>Positive Values</b>	<p><b>26. Caring</b>—Young person places high value on helping other people.</p> <p><b>27. Equality and social justice</b>—Young person places high value on promoting equality and reducing hunger and poverty.</p> <p><b>28. Integrity</b>—Young person acts on convictions and stands up for her or his beliefs.</p> <p><b>29. Honesty</b>—Young person “tells the truth even when it is not easy.”</p> <p><b>30. Responsibility</b>—Young person accepts and takes personal responsibility.</p> <p><b>31. Restraint</b>—Young person believes it is important not to be sexually active or to use alcohol or other drugs.</p>
	<b>Social Competencies</b>	<p><b>32. Planning and decision making</b>—Young person knows how to plan ahead and make choices.</p> <p><b>33. Interpersonal Competence</b>—Young person has empathy, sensitivity, and friendship skills.</p> <p><b>34. Cultural Competence</b>—Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.</p> <p><b>35. Resistance skills</b>—Young person can resist negative peer pressure and dangerous situations.</p> <p><b>36. Peaceful conflict resolution</b>—Young person seeks to resolve conflict nonviolently.</p>
	<b>Positive Identity</b>	<p><b>37. Personal power</b>—Young person feels he or she has control over “things that happen to me.”</p> <p><b>38. Self-esteem</b>—Young person reports having a high self-esteem.</p> <p><b>39. Sense of purpose</b>—Young person reports that “my life has a purpose.”</p> <p><b>40. Positive view of personal future</b>—Young person is optimistic about her or his personal future.</p>

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# Handout 5-2: Web of Youth Ministry

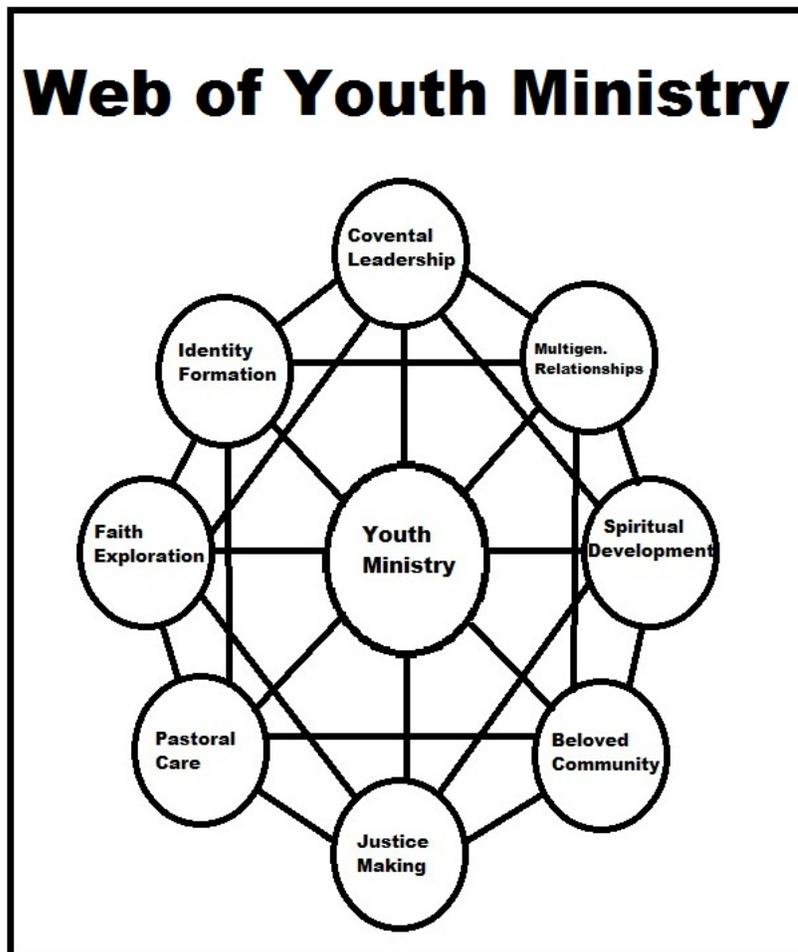
## ATTRIBUTION

By Jesse Jaeger and Beth Dana.

## INSTRUCTIONS

Format so that the image is on one piece of paper and the accompanying text is on the next two.

## TEXT



# Web of Youth Ministry

Dynamic youth ministry is an interdependent web of the following components. . .

**Spiritual Development:** Spiritual development – the intentional cultivation of spirituality – is an important component of youth ministry. As spiritual beings, youth have experiences of awe, gratitude, wonder, appreciation, and oneness. These experiences are nurtured and sustained through both individual and group spiritual practices. Individual spiritual practice may include: meditation, sacred reading, solitary walks in the woods, and journaling. Group spiritual practice may include: worship (youth and congregational), music (church band, choir, group singing), group meditation, outdoor activities, and storytelling. Youth ministry should encourage and offer opportunities for engagement in practices that nurture and enliven their spirits.

**Beloved Community:** Being held in the arms of a beloved community is an essential part of being a religious person of any age. In youth ministry beloved community has three dimensions: Local, Unitarian Universalist, and Interfaith. It is important for youth to be grounded in a local community. By connecting regularly with people in their congregations, relationships are deep and authentic and long-lasting community can emerge. It is also important for youth to have a connection with the wider Unitarian Universalist movement. Camps and Conferences offer youth the chance to be part of a wider, global faith community and see the diversity of experiences that exist within Unitarian Universalism. Finally, interfaith community enriches youth and ministry with youth. As Unitarian Universalists we are open to and celebrate diverse religious perspectives. Unitarian Universalist youth live in a multifaith world, and it is important for them to be able to cultivate meaningful interfaith relationships.

**Justice Making:** Our Unitarian Universalist faith calls us to work for justice in our lives, our local communities and the world beyond. This can be done in a myriad of ways. Service trips – in your neighborhood, in another state, or even another country – can help open youth's eyes to the realities confronting other people and inspire them to work for justice. Organizing a social justice project within the congregation can connect youth to the rest of the congregation and place youth as leaders in the social justice work of the community. Youth can also do advocacy work around social justice issues that are important to them. Even curricula like the Our Whole Lives (OWL) comprehensive sexuality education program are part of justice making, and can help youth put their faith into action. In doing this work youth will grow their faith by practicing Unitarian Universalist

social justice that strives to be in solidarity with all people who work to create justice in the world.

**Faith Exploration:** Structured learning environments are an important component of youth ministry. Faith exploration takes place when youth engage with curricula such as Our Whole Lives (OWL), Coming of Age, and the Tapestry of Faith programs, which challenge youth to look deep and develop their faith. It also takes place through workshops at congregations, conferences, and camps. The free and responsible search for truth, meaning, and purpose contributes to youth faith development. The Unitarian Universalist approach to religious education and learning acknowledges that youth are learners *and* they are teachers; we all have something to teach from our own insight and experience. When youth are asked to co-facilitate formal learning activities such as curricula and workshops, this is a learning *and* leadership development opportunity.

**Multigenerational Relationships:** Youth ministry is an important part of multigenerational faith communities. Multigenerational faith communities have programs that meet the specific developmental needs of different age groups, as well as bring people together across ages. Dynamic youth ministry strives to help youth connect with people of all ages. This can be done through sharing leadership with adults, inviting youth to help with the religious education program, building mentor relationships between youth and adults, forming multigenerational choirs, and youth leading workshops for adults in areas they are knowledgeable about. Celebrating Coming of Age and Bridging ceremonies in the life of a congregation can also build multigenerational community. Dynamic multigenerational youth ministry should support whole families and finds ways to include caregivers and siblings into a youth ministry program. It is important to remember that multigenerational relationships form through having fun together. Game nights, retreats, and outdoor activities that are open to people of all ages can help build multigenerational community and strengthen youth ministries.

**Covenantal Leadership:** Youth leadership is a covenantal practice in which youth are safe, recognized, and affirmed as full and vital participants in the life of our shared Unitarian Universalist faith community. This is done by encouraging youth to take on more responsibility as they grow and develop. The goal is for youth to be empowered and effective leaders, but this happens over time with intentional leadership development. Youth can grow in their leadership through teaching religious education classes, taking on congregational leadership roles, being a leader within their local youth ministry, or taking on leadership in regional and national youth ministry.

**Identity Formation:** Dynamic youth ministry recognizes that identity formation is an important

developmental task for youth, and supports them in the journey. Youth are striving to figure out who they are as spiritual beings, relational beings, racial/ethnic and sexual beings, people of faith, justice makers, lifelong learners, leaders, and how they fit in multigenerational communities. Youth ministry helps youth develop a healthy identity in these areas and helps them live with integrity, such that their Unitarian Universalist faith is inseparable from their identity as a whole person. This component, more than any other, is interconnected with the other seven. Understanding the myriad of ways youth identity is forming, and how that plays out in the other components of youth ministry, is important for supporting and nurturing youth identity formation.

**Pastoral Care:** Like people of all ages, youth have specific pastoral needs. Supportive pastoral care is grounded in communities where people know how to listen deeply to each other. Both youth and adults should have skills in deep listening. Pastoral care with youth includes creating safe congregations, supporting youth who are in crisis, and celebrating their joys and accomplishments. It is giving youth the skills to care for each other and the awareness of when to reach out to adults to get help for a friend or for themselves. Pastoral care with youth is also strengthened when ministers have a relationship with the youth in their congregations. Everyone works together to create a religious community that watches out for and supports its youth.

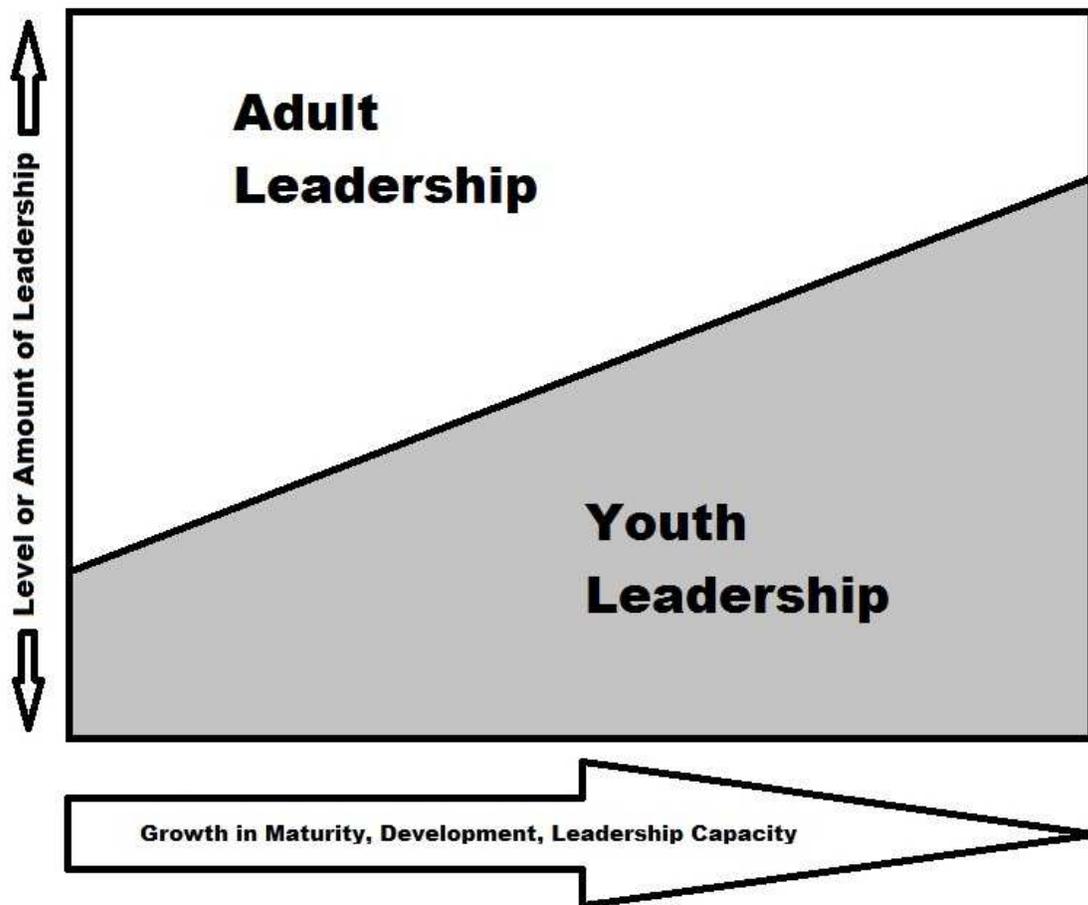
# Handout 6-1: Youth / Adult Shared Leadership

## ATTRIBUTION

By Jesse Jaeger.

## TEXT

### Youth / Adult Shared Leadership



# Handout 7-1: Defining Spirituality

## ATTRIBUTION

The first group of definitions is from focus groups of youth from around the world conducted by the Center for Spiritual Development in Childhood and Adolescence; permission pending.

The second group of definitions was developed by participants at a Youth Spirituality and Worship Conference in the Metro New York District in January 2011; used with permission.

## TEXT

Youth from around the world answer the question, what is spirituality?

- "I think spirituality is important to everyone. Maybe there's a section of people that doesn't realize they are following that path, but they are spiritual. And I think everyone has that kind of adaptability in themselves to go into that kind of path to being spiritual. Maybe the word 'spiritual' is more important in some people's lives, but the whole definition and the concept I think it's there in everyone."  
(Female, India)
- "Spiritual is how you feel inside, every emotion you express, everything you feel comes from inside, your spirit. Your feelings, your emotions, all comes from inside." (Male, Israel)
- "You can be spiritual and not religious. You can believe there is a soul, a spirit, an essence within a person and yet not believe in God." (Female, 13, Peru)
- "If you are not spiritual, then you don't ever struggle with things, you don't make a choice or ask, 'why did this happen to me?' If you are not spiritual, you will never learn anything ... [Spirituality] goes together with wisdom ... you have to reflect on what's happening to you." (Male, 18, South Africa)
- "You can be religious by coming to Jamat Khana [mosque] and doing your duty, but to be spiritual means that when you actually do your duty, you interact with Allah." (Female, 15, England)
- "Being spiritual is believing in things that are not real, intangible, that cannot be perceived by our senses, but that you know exist." (Male, 14, Peru)

- "I feel spiritual when I'm attuned to what matters ... noticing little things... like, a sense of perspective." (Female, 17, U.S.A.)
- "When the person grows up, his spirituality grows with him, particularly when he starts to use his intellect more." (Female, Syria)
- "Spiritual is something one experiences in your own being, religion is, well, your religion. The most of our religion is forced — the do's and don't — being spiritual means standing on a mountain with the wind blowing through your hair, and the feeling of being free."(Female, 15, South Africa)
- "'Religious' is kind of knowing the things in your head, but 'spiritual' is knowing them in your heart." (Female, 15, Australia)
- "You don't have to be religious to be spiritual, but you have to be spiritual to be religious. If you're fully religious, you've got to be spiritual." (Male, 15, Canada)

Unitarian Universalist youth answer the question:

- "Connecting with something greater than ourselves."
- "Getting yourself out of the way and hearing, seeing, experiencing others and connection."
- "Finding or getting closer to the greater being inside you."
- "A sense of gratitude and awe."
- "Spirituality is the link between people, animals, and the cosmos."
- "Spirituality is to know yourself well enough to learn about the rest of the world."
- "Spirituality is thinking deeper than the five senses will allow."
- "Spirituality is the ability to find a strength within yourself to hold things together when it seems as though your world is falling apart."

# Handout 7-2: Circles of Spirituality

## ATTRIBUTION

- Adapted from the Tapestry of Faith curriculum A Place of Wholeness, which draws on the following resources:
  - Driskill, Joseph D. "Spirituality and the Formation of Pastoral Counselors," *American Journal of Pastoral Counseling*, Vol. 8 No. ¾: 69-85
  - Parachin, Janet W. *Engaged Spirituality: Ten Lives of Contemplation and Action*. St. Louis, Mo: Chalice Press, 1999. [Available Online](#)
  - Stanczak, Gregory C. *Engaged Spirituality: Social Change and American Religion*. Piscataway NJ: Rutgers University Press, 2006. [Available Online](#)

## TEXT



"Engaged spirituality involves living a dual engagement: engaging with those resources that provide spiritual nurture and engaging with the world through acts of compassion and justice. Engaged spirituality is not an either/or prospect, but a conscious and intentional commitment to engage both the nurturing and the active aspects of religious faith." — Janet W. Parachin

## Handout 7-3: Components of Worship

### ATTRIBUTION

"Components of a Traditional Worship Service" by Rev. Barbara Pescan from the Unitarian Universalist Association Spirituality Development Conference Manual (2005); used with permission.

### TEXT

- **Gathering** - Marks the intentional gathering of religious community for the purpose of common worship.
- **Opening** - opening words, lighting the flame in the chalice. This indicates the opening of the sacred time we have chosen to spend with one another. The music and words heard, sung, and spoken here, the flowers and vestments, the flame of our heritage, are hereby lifted up and vested with special meaning. If we touch each other in greeting, it is sacramental touch. If we look upon each other in acknowledgment, it is sacramental seeing. If we partake of food, the elements are more than they would ordinarily be, because we have declared ourselves to be a community and because we intend to be changed by all these things of which we partake.
- **Acknowledging** - welcome, covenant, morning song, greeting each other, greeting the children. By this we are open to putting ourselves in the stream of our history, partaking of it; and we acknowledge that we are part of the present company, its values, and its aspirations; its children are our children, its elders are our elders. In this association we will unfold through moments like this, because we wish it so, and because we will act to insure it.
- **Giving** - offertory, announcements, milestones. By this we participate in the life of the religious community - by the gifts of our physical substance, and by our willing presence. We also address the bounty shared here into the larger community, and its needs and concerns touch us here and demand response from us.

- **Centering** - prayer or meditation, reflection. This invites a centering down to be aware of what may arise from within, or enter from outside us all of the time.
- **Receiving** - readings, sermon, dance, poetry, visual art. This inspires, informs, deepens, declares the possibilities, encourages, comforts, disturbs. This part may include discussion, talk about. Never a “talk back,” in the sense of argumentation disputation. There are more appropriate forums for these outside of worship.
- **Acknowledging** - song, responsive reading. This is the congregational response to the end of the service. We who have gathered are about to disperse. It has been good to be together. Let us praise! Let us rejoice in each good and what we have done here.
- **Closing** - benediction. This marks the end of the sacred time and is an invitation to take what has been shared, strengthened, quickened in this time and place and community out into the rest of life.
- **Dispersing/Postlude** - Re-entering the world refreshed, enlivened, touched, changed, challenged, exalted. Doing this to music adds the dimension of moving into the ordinary to the rhythms of the sacred.

# Handout 7-4: Checklist for Planning Worship

## ATTRIBUTION

By Rev. Janne Eller-Isaacs from the Unitarian Universalist Association Spirituality Development Conference Manual (2005); used with permission.  
Last bullet updated by Beth Dana to include sixth component.

## TEXT

- Within -- Among -- Beyond  
A time for each: going within yourself (reflection), being in community with others (participation), reaching out beyond ourselves to the wider world and/or the divine.
- Ritual  
A theme that ties your worships together, a chalice lighting at every worship, etc.
- Balance/Rhythm/Timing  
Balance readings, songs, reflection, participation. Make worship flow smoothly. Make sure your worship is not too long or too short.
- Context, 5 Steps of Community Building, and Crisis  
Who is the group for whom you're planning worship? How close of a community are they? Make worship activities appropriate to the group's community building stage. If crisis occurs, offer worship as a place to heal.
- -Isms  
Make your worships accessible to all people; try to evaluate any institutionalized oppressions in worship activities or worship formats.
- Sight -- Sound -- Smell -- Taste -- Touch  
Appeal to all five senses when possible.
- Visual learners -- Auditory learners -- Bodily-kinesthetic learners  
Balance words, images, and movement in order to reach people with all three learning styles. (Well-told stories tend to work equally well with all three styles.)
- Worship -- community-building and fun -- leadership -- learning -- social action -- bridging the generations

Something to consider: all six components of a well-balanced youth group can be integrated into worship services. Even within youth communities, worship can bridge the "generations" of youth.

# Handout 8-1: Youth Ministry Staff Structures

## ATTRIBUTION

Compiled from religious educators on the Unitarian Universalist Association's LREDA-L and REACH-L email lists.

## INSTRUCTIONS

As you look at these seven congregational youth ministry support structures, where do you see the roles of Advisor, Mentor, Teacher, Minister, and Administrator being enacted?

## TEXT

### **Congregation #1 (79 members):**

- Director of Religious Education (4-6 hours/month on youth ministry)
  - Recruits and trains teachers
  - Supplies curriculum
  - Supports youth activities at the cluster level
- Minister
  - Knows who the youth are
  - Involved when problems arise

### **Congregation #2 (155 members):**

- Director of Religious Education (6 units/week)
  - Recruit, train, support, and facilitate communication among volunteers
- Youth Program Coordinator (2 units/week for 10 months/year, receives stipend)
  - Recruit, train, support, and facilitate communication among volunteers
- Minister
  - Meets with high school seniors 4-6 times to prepare for bridging
- 18 volunteers for grades 7-12

### **Congregation #3 (212 members):**

- Director of Religious Education (full-time, recently hired and prior to this DRE they had 3/4-time or 1/2-time DRE, devotes average of 25% of time to youth programming)
  - Organizational and direct responsibility for youth programming
  - Selects curriculum, in conjunction with the RE Board
  - Trains advisors and teachers
  - Attends youth group planning meetings
  - Attends at least part of lock-ins, cons, and other events
  - Keeps track of forms and records for events
  - Reports to the Minister and the Board
- Minister
  - Supervises the DRE
  - Meets with high school youth in the spring in preparation for the Senior Recognition Ceremony in June
- Youth Advisors - 1 lead advisor, 3 other advisors
  - Attend trainings
  - Meet with DRE, report to the DRE
  - Implement decisions of the RE Board
- RE Board
  - No one with specific responsibility for youth ministry

**Congregation #4 (250 members):**

- Director of Religious Education
  - Meets monthly with the team of youth advisors and the minister
  - Meets monthly with the Youth Adult Committee (YAC)
  - Informal time with the youth
- Youth Adult Committee (YAC)
  - 4-6 youth, 2 parents, 1 advisor
- Youth Advisors - 4 volunteer youth advisors, 2-3 present each week
- Minister
  - Meets monthly with the DRE and team of youth advisors

- Meets with the youth if/when working on a worship service

**Congregation #5 (374 members):**

- Director of Lifespan Religious Education (full-time, average 5% of time for youth ministry)
- Youth Programs Coordinator (10 hours/week, 10 months/year)
- Youth Advisors - 2 volunteers
- Youth Adult Committee (YAC)
- Youth Support Team
  - Chaperones, transportation, etc.
- Assistant Director of Religious Education (half-time, average 1% of time for youth ministry)
- Minister (full-time, average 1% of time for youth ministry)
  - Also reaches out to and connects with youth to invite them to participate in congregational life
- The DLRE and YPC are links between the groups, and they communicate through a closed email group.

**Congregation #6 (575 members):**

- Director of Youth Ministry (3/4-time, 10 months/year)
- Minister of Religious Education
  - Supervises the Director of Youth Ministry
- Youth Advisors - 7 volunteers
- Youth Ministry Committee
- Religious Education Committee
  - Has a youth member

**Congregation #7 (665 members):**

- Youth and Young Adult Programs Coordinator (full-time, paid)
  - Works with youth in grades 7-12
  - Serves as youth advisor to senior high youth group

- Coordinates activities and events
  - Meets with the Minister and Director of Religious Education to coordinate and plan
- Minister of Religious Education
  - Supervises Youth/Young Adult Programs Coordinator and Director of Religious Education, meets with both of them to coordinate and plan
- Director of Religious Education
  - Meets with the Minister of Religious Education and Youth/Young Adult Programs Coordinator to coordinate and plan
- Religious Education Committee
  - Provides volunteer support to the youth programs
- "Leadership Circles" of adults and youth work with the Coordinator to plan events and activities
- Youth Advisors - 2 volunteers, plus the Youth/Young Adult Programs Coordinator

# Handout 8-2: Resources for Parents/Caregivers of Youth

## INSTRUCTIONS

The following is a list of resources for parents/caregivers of youth. Please share these resources widely, add your own, and encourage your congregation to minister to parents/caregivers using these resources and more.

## TEXT

Small Group Ministry for Parents/Caregivers

Support Groups - general, adoptive parents, single parents, same-sex parents, foster parents, etc.

Orientation Sessions

- For religious education classes
- For youth group
- For Our Whole Lives (OWL)

Simultaneous Youth and Adult OWL classes

Book Groups - some suggested books

- Nurturing Children and Youth: A Developmental Guidebook by Tracey L. Hurd
- The Teens Years Explained: A Guide to Healthy Adolescent Development by Clea McNeely, MA, DrPH and Jayne Blanchard  
A resource from the Johns Hopkins Bloomberg School of Public Health and the Center for Adolescent Health.  
Online: <http://www.jhsph.edu/bin/s/e/Interactive%20Guide.pdf>
- Beyond the Big Talk: A Parent's Guide to Raising Sexually Healthy Teens - From Middle School to High School and Beyond by Debra Haffner

# Handout 8-3: Pastoral Care with Youth

## ATTRIBUTION

Introductory information and definitions are from Rev. Dr. Monica Cummings's workshop on Pastoral Care with LGBT Youth; used with permission..

## TEXT

### What is pastoral care?

Pastoral care is "the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships." Rodney J. Hunter, "Pastoral Care and Counseling (Comparative Terminology)," in Dictionary of Pastoral Care and Counseling, ed. Rodney J. Hunter et al. (Nashville: Abingdon Press, 1990), 845.

**Pastoral care with youth is not the same as pastoral care with adults. Compared to adults, youth have less:**

- Cognitive development
- Control over support networks
- Control over where to live, the home environment, where to attend school, and which church to attend
- Control over access to help
- Sense of self-identity.

### Who provides pastoral care in congregations?

- Ministers
- Religious Educators
- Pastoral Associates/Teams
- Youth Advisors
- Youth (Peer Chaplains)
- Parents

Other adults – often youth open up to an adult they like such as a teacher or friend of a parent

# Handout 9-1: Types of Secrets and Guidelines for Confidentiality

## ATTRIBUTION

Adapted from Rebecca Edmiston–Lange essay *Boundaries and Confidentiality in The Safe Congregation Handbook*;

<http://www.uua.org/leaders/safecongregations/handbook/leadership/165736.shtml>

## TEXT

### Types of Secrets

1. **Sweet secrets** are of short duration and kept for the purpose of fun and surprise, such as those involved in planning surprise gifts or parties.
2. **Essential secrets** involve those areas of privacy that are central to a person's or community's identity and well-being. They help to promote necessary boundaries, define relationships, and preserve dignity. For example, details of one's personal history or the intimate secrets that committed couples share are essential secrets. Essential secrets can also provide necessary protection, as in keeping secret the location of a battered women's shelter.
3. **Toxic secrets**, while not posing any immediate physical danger, poison relationships with others, disorient identity, and promote anxiety. Maintaining a toxic secret has a chronic negative effect on emotional well-being and energy, both for the person carrying the secret and for others in relation with that person. Toxic secrets create barriers between those who know and those who don't.
4. **Dangerous secrets** are those that put people in immediate physical jeopardy or debilitating emotional turmoil. In contrast to toxic secrets, which allow time to carefully consider the impact of revelation, dangerous secrets require immediate action to safeguard persons. Examples of such dangerous secrets are physical or sexual abuse of children, plans to commit suicide or homicide, or incapacitating substance abuse. In many

jurisdictions, there is a “duty to warn” if one discovers such a secret; the need to protect outweighs any claims to confidentiality or promise not to tell.

### **Guidelines for Confidentiality**

- Is the request for secrecy a fair request? In other words, could you reasonably make the same request of another if your roles were reversed?
- Is what is being asked of you in consonance with your deepest values?
- Is what is being requested of you something that you would regard as undesirable if anyone else did it?
- Does the request allow you to respond in ways compatible with Unitarian Universalism?

# Handout 9-2: Checklist for Developing Youth Group Safety Guidelines

## ATTRIBUTION

From *The Safe Congregation Handbook*;

[http://www.uua.org/documents/congservices/safecongs/handbook/handout\\_13.pdf](http://www.uua.org/documents/congservices/safecongs/handbook/handout_13.pdf)

## TEXT

### Within the congregation:

#### Youth Group Staffing

- Clear accountability structure
- Clear step-by-step advisor-selection process
- Ongoing supervision of the advisor
- Explicit advisor termination process
- Availability of advisor training

#### Boundaries for Adults Working with Youth

- Limits to one-on-one time
- Clear physical boundaries
- Clear emotional boundaries
- Clear boundaries of role (i.e., advisor is not the youth group's therapist)

#### Creating Rules

- Consequences of rules infractions
- Site safety procedures and policies
- Parental permission
- Prevention through education
- A signed and understood code of ethics

### Beyond the congregation:

#### Field trips

- Safety procedures followed by all participants
- Emergency contact information available
- Parental permission obtained
- Communication with congregation about purpose, length, time, and place of field trip
- Liability issues responsibly covered by adult leaders and congregational policies

#### Conferences

- Policies for travel to and from conference site
- Rules and policies created together for conference covenant
- structure for addressing violation of rules

# Handout 10-1: Vision, Mission, and Covenant

## ATTRIBUTION

Definitions and sample vision and covenant drawn from "Vision, Mission, and Covenant: Creating a Future Together" in *The Congregational Handbook: How to Develop a Healthy and Vital Unitarian Universalist Congregation* (UUA, 2005).

Sample mission and mission objectives drawn from "Mission Workshop for an Empowered Youth Group" by Jan Taddeo (2006); used with permission.

## TEXT

Developing a vision, mission, mission objectives, and covenant helps us reflect and articulate who we are as religious people and religious communities. These statements should reflect who we are as Unitarian Universalists. Youth ministry guiding statements should also relate to the guiding statements for the congregation as a whole.

The mission grows directly out of the vision, and the vision is built upon the shared values, concerns, and principles that are articulated in the covenant.

**Vision:** A carefully defined picture of where the youth ministry/program wants to be in five or more years. It is a dream of what the youth ministry/program can become.

*Sample Vision:* Together in beloved community, we will build a world without borders where all are valued and supported as they navigate their individual religious journeys. (Source Unknown)

**Mission:** A concise statement of what the youth ministry/program wants to be known for, or known as, within the wider congregation and world; what the youth ministry/program wants to mean to the community.

*Sample Mission:* The mission of the RRUCYRUU is to empower youth to be life-long Unitarian Universalist leaders unified by friendship, trust and common values, through transformative social action and enticing group events that spawn deeper sharing.

**Mission Objectives:** Specific, measurable strategies for implementing and living out the mission. Should be SMART: specific, measurable, achievable, realistic, and time bound.

*Sample Mission Objectives:*

- Leadership: Restructure the Youth Ministry Committee to operate more efficiently.
- Congregational Activities: Conduct at least four intergenerational events with the congregation.
- Social Justice: Raise at least \$6,000 for social justice causes to be determined by the entire group at the September youth retreat.
- Denominational Connections: Be involved in District and Continental youth events including Cons, General Assembly, and the United Nations Spring Conference.
- Community Building, Learning, & Spirituality: Experience escalating participation in RRUCYRUU: Social Justice Saturdays, Retreats, Sunday morning youth group, and other events.

**Covenant:** A statement of how members of the youth ministry/program will be with, and will behave toward, one another, as well as what is promised or vowed to one another and to the youth ministry/program as a whole.

*Sample Covenant:* We covenant to build a community that challenges us to grow and empowers us to hold faithful to the truth within ourselves, living out the profound connections that bind each of us and all beings together. We will be generous with our gifts and open in hearts and minds, seeking to recognize and accept each other in all our complexity and diversity. (Working Group Covenant C, Second Unitarian Universalist Church, Chicago, IL)

# Handout 10-2: Envisioning the Future

## ATTRIBUTION

From "Mission Workshop for an Empowered Youth Group" by Jan Taddeo (2006); used with permission.

## INSTRUCTIONS

Jot down some key words and images that came to you during the guided meditation. You do not need to write sentences, just words to help you recall the images from each question.

## TEXT

Imagine that it is June and you are all attending the General Assembly of the Unitarian Universalist Association (UUA). You are in a very large convention center room filled with 4,000 Unitarian Universalists of all ages...

The president of the UUA is speaking. You are all on stage behind the president. The president is giving national recognition for the youth ministry at your congregation...

The president is telling Unitarian Universalists from all over the continent what makes your youth ministry so successful...

Listen closely. What is the president saying?

What adjectives does the president use to describe the qualities of youth activities here?

What actions have occurred that make you proud to be representing your congregation?

What values are expressed in your congregation's youth ministry that makes it extraordinary?

How does it feel to be an exemplary organization that others admire?

What images, thoughts, feeling, or words occur to you as you imagine this scene?

# Handout 10-3: Vision, Mission, and Covenant Retreat

## ATTRIBUTION

Outline based on "Mission Workshop for an Empowered Youth Group" by Jan Taddeo (2006); used with permission.

## TEXT

### Time:

4-5 hours

### Who:

A multigenerational group of youth, advisors, parents, religious educators, ministers, leaders

OR

Youth group and adult advisors

### Sample Agenda:

- Opening - chalice lighting and words
- Introductions
- Process Agreement - what we can expect from one another to make this work
- Why We Are Here - the importance of vision, mission, and covenant
- Envisioning the Future
- Creating a Mission Statement
- Developing Mission Objectives
- Next Steps
  - Discuss how to share the vision/mission/objectives with the congregation and leadership
  - Identify needs, allies, and resources
  - Develop an implementation plan
  - Evaluate progress regularly

- Covenanting Together
- Closing Circle
  - What have we done today? (concrete, tangible, descriptive)
  - What have you learned? (something you didn't know when we started)
  - What hope do you have for the future?
  - What action are you committed to as we leave?

**Resources:**

Jan Taddeo. "Mission Workshop for an Empowered Youth Group." (2006)

Unitarian Universalist Association. "Process Guide for Congregational Conversations on Youth Ministry." (2006) Available on the UUA website ([www.uua.org](http://www.uua.org)).

Unitarian Universalist Association. "Vision, Mission, and Covenant: Creating a Future Together." (2005) Available on the UUA website ([www.uua.org](http://www.uua.org)).

The activities in the Youth Ministry Renaissance Module are a "hybrid" of these three resources. You may draw from any of these three to craft a vision, mission, and covenant building process that fits your congregation.

## Handout 11-1: Personal Youth Ministry Philosophy and Action Plan

Personal Youth Ministry Philosophy Statement:			
Actions	Steps	Resources / Allies	Timeframe
1.	1.		
	2.		
	3.		
	4.		
2.	1.		
	2.		
	3.		
	4.		
3.	1.		
	2.		
	3.		
	4.		

# Handout 12-1: Renaissance Program Participant Evaluation

## INSTRUCTIONS

Please print using black or dark blue ink and complete both sides.

### TEXT

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Module: \_\_\_\_\_

Home Address: \_\_\_\_\_

Home phone: \_\_\_\_\_ Work phone: \_\_\_\_\_

UU Society: \_\_\_\_\_ Your role/position: \_\_\_\_\_

Module Location: \_\_\_\_\_ Your district: \_\_\_\_\_

Leaders: 1. \_\_\_\_\_ 2: \_\_\_\_\_

Email: \_\_\_\_\_

Please check here if this is your fifth module \_\_\_\_\_

Please indicate below all modules you have attended.

Dates	Location
_____ RE Administration	_____
_____ Curriculum Planning	_____
_____ UU History	_____
_____ UU Identity	_____
_____ Multicultural Education	_____
_____ Philosophy of RE	_____
_____ Teacher Development	_____
_____ Worship	_____
_____ Ministry with Youth	_____
_____ Leadership School	_____

Please indicate your evaluation of the following:

	poor	fair	O.K.	good	great
meeting space	1	2	3	4	5
scheduling	1	2	3	4	5
pacing	1	2	3	4	5
content	1	2	3	4	5
leadership	1	2	3	4	5
overall	1	2	3	4	5

Renaissance leaders are always working to improve their leadership; they welcome your feedback to help them do so. Please comment on aspects of leadership that were particularly strong, and on areas where leaders might work to improve their skills or knowledge.

In this module:

What was most valuable to you?

What was least valuable to you? (Why?)

Did you receive what you came for?

Other comments, suggestions, etc.

Please return to the Renaissance module leader or to the Renaissance Program—  
Ministries and Faith Development, UUA, 25 Beacon St., Boston, MA 02108.

# Handout 12-2: Personal Renaissance Module Record

## TEXT

This form is for you to keep. If you enter each module as you take it, you will have a record of your module participation. If you cannot remember all the relevant information about past modules, you may ask Renaissance staff at the UUA to see if it is on file there.

Module	Date	Location	Leaders
Administration	_____	_____	_____
Curriculum	_____	_____	_____
History	_____	_____	_____
Identity	_____	_____	_____
Multicultural RE	_____	_____	_____
Philosophy	_____	_____	_____
Teacher Dev	_____	_____	_____
Youth	_____	_____	_____
Worship	_____	_____	_____