

Administration as Leadership Renaissance Module

HANDOUTS



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Handout 1: Covenant

Record on newsprint and post

FIRST READER:

We need to know that what we share will be held within the group.

ALL: Request confidentiality

SECOND READER:

There will be many opinions, ways of relating and learning in the group.

ALL: Respect differences.

THIRD READER:

When we choose to pass, no explanation is expected or needs to be given.

ALL: Respect personal boundaries.

FOURTH READER:

We will follow the schedule, arrive promptly and remain together until we have agreed to end.

ALL: Show respect for the group

FIFTH READER:

Our time together is limited. All are encouraged to participate fully without dominating the conversation either in large or small groups.

ALL: Step up; step back.

SIXTH READER:

It is important that the contributions of each person be heard and understood.

ALL: We will remember to speak loudly and clearly.

SEVENTH READER

During all sessions, we will try to avoid the distraction of electronic devices.

ALL: We agree to honor this covenant while we are together. So may it be for all of us.

Handout 2: Schedule, Goals, and Objectives

Overall goals

- Set the administrative duties in the context of the larger portfolio of religious education leadership.
- To appreciate the importance of strong organizational and management skills in administration.
- To survey effective means for educating, engaging and appreciating those who share in the faith development.
- Explore strategies for healthy communication, decision making and delegation.

Session 1 – Welcome and Covenant

Topics and Handouts

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- 1 Covenant

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Sharing Our Stories

- 6 Creating and Sharing Our Stories

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- 13 Healthy Communication

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- 14 Faith Development Portfolio
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Volunteer Management

Administration as Leadership Module – Handouts

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- 23 Risk Management

Conflict

- 24 Cash Register Story Questions
- 25 Guidelines for Right Relations
- 26 Conflict Continuum

Decision Making

- 27 How Decisions Are Made/Who Decides?
- 28 Cost Benefit Analysis
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- 30 S.W.O.T Analysis

Closing

- 4 Preparation for Module Evaluation
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Organizational Strategies

- 31 Organizational Strategies
- Online Resources

Creating Healthy Boundaries

- 32 LREDA Code of Professional Practices

Delegation

- 33 About Delegation
- 34 Delegation Role Play

Planning for Action

- 4 Preparation for Module Evaluation
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Games People Play

Closing

Handout 3: Introduction to Renaissance and RE Credentialing

The Renaissance Program has a distinguished history of providing standardized training in a specific topic useful to religious educators (as well as parish ministers, seminarians and lay leaders). The Renaissance program is a major component of the Unitarian Universalist Association (UUA) Religious Education (RE) Credentialing program. Most of the modules are designed as “face to face” gatherings of 15 hours and may be used in any order:

- Administration as Leadership
- Adult Faith Development and Programming
- Curriculum Planning
- Ministry with Youth
- Multicultural Religious Education
- Philosophy of Religious Education
- Teacher Development
- Unitarian Universalist Identity
- Worship for All Ages

Other modules are designed as distance learning modules of 30-35 hours:

- Unitarian Universalist History
- Unitarian Universalist Theology

For more information, visit the [Renaissance program page](#) of the UUA website.

The Religious Education Credentialing Program is a three-level program for religious education professionals intended to nurture the call to religious education as a profession, to provide a comprehensive path for professional development, and to articulate and uphold professional standards and guidelines in religious education leadership.

For more information, visit the [RE Credentialing page](#) of the UUA website.

Handout 4: Preparation for Module Evaluation

Locate the [Renaissance Program Participant Online Evaluation Form](#).

Please complete and submit it within one week of completion of this Module. The official Renaissance Certificate will be emailed to you within ten days of receipt of evaluation. All feedback is confidential and is seen only by Renaissance staff; feedback to leaders is shared only in the aggregate. Your candid comments are very helpful in developing strong leaders and a strong Renaissance program.

There are three areas on which you will be asked to provide feedback. It may be useful to know the specifics in advance so that you can take notes as you go along in order to submit a more thoughtful and constructive evaluation.

I. Module Leadership – consider each leader separately

- Group Facilitation Skills
- Knowledge of Content Area
- Sensitivity to Different Learning Styles
- Teamwork with other Leader
- Organization/Communication
- Other Comments or Suggestions for Leaders

II. The Learning Experience

- What was most valuable for you?
- Please share at least five significant learnings from the module:
- What expectations did you bring to the module? Did the module meet your expectations? Please explain.
- In what ways will you use the learnings from this module?
- How will you share your learnings in the congregation or with peers?
- Other comments or suggestions about the learning experience

III. The Reader

- I read: all/most/some/none of the reader
- I found the reader: very useful/somewhat useful/not useful
- Comments on the reader.

Handout 5: Reflection Questions

Session 1: Welcome and Covenant

Do the official documents and the evaluative process currently in place for me reflect best practices? What avenues are open to address the need for any change in the process and the document?

What do I understand about how my degree of professionalism is informed by my new understanding of politics and power?

Session 2: The Religious Educator in the Congregation

What are the implications of where I am in the congregational dance from the vantage point of the balcony?

What are the implications of the governance model and congregational polity on me as the religious education professional?

As a result of this session, what new understanding do I have about my administrative role in the larger portfolio I hold and my place in the congregational dance?

Session 3: Partners in Faith Development

What gifts do I bring that contribute to the effective collaboration of the staff group? If there are impediments to creating a collegial environment, what steps seem reasonable in addressing this issue?

To what extent is the Religious Education Committee responsible for the program?

What strategies do I want to employ to increase their sense of ownership if that is needed?

How useful was the problem solving strategy and are there ways it can be used with groups and committees in my congregation?

Session 4: Management Skills

What insights did I gain from the results of the conflict continuum exercise? What changes would increase my overall effectiveness in normalizing and managing conflict?

How can I achieve a balance between being an empowering manager and one whose volunteers see the faith development program as being so ambitious that they feel over-burdened?

Session 5: Integration and Application

If I were to delegate tasks from each of my major areas of responsibility, what might be the effect on the community and their commitment to faith development? What parts of my work do I absolutely want to keep for myself?

What opportunities for being more creative in my administrative role are available at this time? What is needed to prepare those with whom I work for a change in this area?

Handout 6: Creating and Sharing Our Stories

1. Appreciative Inquiry (5 minutes)

- What words and phrases come to mind to describe what makes you an effective administrative leader?
- What other personal qualities have contributed to your success?

For more information about Appreciative Inquiry check the website for the Appreciative Inquiry Commons <http://appreciativeinquiry.case.edu/>.

2. Mentors (5 minutes)

Albert Schweitzer wrote, “I do not believe that we can put into anyone ideas which are not in him[her] already. As a rule there are in everyone all sorts of good ideas, ready like tinder. But much of this tinder catches fire, or catches it successfully, only when it meets some flame or spark from outside, from some other person... Thus we have each of us cause to think with deep gratitude of those who have lighted the flames within us. If we had before us those who have thus been a blessing to us and could tell them how it came about, they would be amazed to learn what passed over from their life into ours.”

- What would amaze your mentor if you told her/him about the flame s/he lit in you?
- What was it that passed over from them into your life and has remained with you?
- What impact did that gift have on you professionally?

3. Path to Leadership (5 minutes)

Briefly describe the experiences that led you to religious education leadership including the sequence of events that led you to your present position.

4. Creating Your Story (7 minutes)

Using the responses from the previous three exercises - Appreciative Inquiry, Mentors, Path to Leadership – create a story that you are willing and able to share in 5 uninterrupted minutes.

Handout 7: The Professional, Politics and Power

1. The Professional Organization for Religious Educators - LREDA

The Liberal Religious Educators Association is charged with the support, advocacy and continuing education of its members. Professional guidelines provide religious education leaders with best practices. They are updated on occasion as the culture within the association and the organization changes. If you have not already, give serious thought to joining this organization please visit the website and in particular the Professional Guidelines.

<http://www.lreda.org/content/guidelines-professional-religious-educators>

2. Shared roots

The word *administration* comes from the same root word as *minister*, to serve. One out of many of the responsibilities of a religious education professional is administration. An administrator is one who plans, organizes, and manages the activities of an organization to accomplish its goals over the long run. Knowing the roots and definitions of these words can help us to understand this important role as an important element of this vital ministry.

3. Rethinking Politics

Keeping in mind the root of the word administration while re-thinking the definition of politics may increase our effectiveness and comfort in our roles. The original definition of politics centers on public discourse and deliberation to achieve commonly agreed on goals by those with similar as well as diverse points of view. We do a disservice by using the terms politician, political, and politics derisively. Each time we utter or mutter “That’s just politics,” or “I wish they wouldn’t politicize the...” the value of discussing and deliberating is corroded. When candidates, mislead, deceive, or betray, these are not political acts but rather would be more accurately described as guile, deceit, and lying. There are good and bad politicians, but we need politician and political to be neutral descriptive terms, not derisive normative terms. Let us model the restoration of politics as essential allegiance to the principle, “The right of conscience and the use of the democratic process within our congregations and in society at large” and commit to the value of conversation and discourse in our congregations.

4. Redefining Power

What would it mean if we redefined power so that instead of connoting force or coercion, it meant the quiet power that comes from being comfortable in one’s role or the use of power-with to

accomplish shared goals. What if it meant listening to all voices, being clear about what you are trying to do, and why you are doing it? What if power were synonymous with the authority of the role which is to fulfill the congregation's and the program's mission and vision? Authority does involve decision making but they are decisions derived from speaking, listening, and thinking together. Claiming this kind of power is a fundamental part of being an effective religious educator

- What is your response to the material you have just read; root of administration, rethinking the word political and redefining power?
- Do you think there are fundamental differences on these activities between being hired from within or being hired from outside?

5. If You are the DRE

1.____ Make sure that the vision, mission, and goals of the Faith Development Committee are in writing with clear responsibilities for the Faith Development Director.

2.____ Understand and work within the lines of authority, responsibility and communication within your congregation.

3.____ Prepare appropriate, accurate, persuasive, and effective reports

4.____ Create systems that provide opportunities for members of the congregation to be involved in the creation and implementation of the faith development program for children, youth, and adults.

5.____ Know the policies and procedures of your congregation and its committees and be able to communicate them to the committee with which you work most closely.

6.____ Pay attention to how you use time and learn how to delegate those duties that are necessary to the success of the program and beyond what you can do in the time for which you have contracted and are being compensated.

7.____ Understand how your own personality operates and how it affects your leadership style and your relationships to others.

8. _____ Attend the meetings of the Board and other major all church meetings if you wish to be seen as a member of the leadership team of your congregation.

9. _____ Expand your understanding beyond your particular area of leadership in religious education to include the goals in other areas of congregational life.

Small Group

Assign each member of your group two or three of the items starting with the first one.

- Analyze why the items are included in consideration of the previous conversation about. Politics, power and professionalism.
- How are these items relevant to your particular situation?
- Flesh out some of the details and explain why you believe acting on these would lead to increased professionalism,
- After all have discussed the existing items, share with the group any others you would add to the list.

Handout 8: Template for Memorandum of Agreement

Circumstances will vary from congregation to congregation but these are some of the elements that should be discussed in formulating a document detailing the employment relationship. For more information, contact the [Office of Church Staff Finances](#), the [Professional Development Associate for Religious Education and Music Leaders](#), or refer to the [Search for Religious Education Leadership](#).

TEMPLATE for MEMORANDUM of AGREEMENT

This Agreement is made between the (name of congregation) and _____, Director of Religious Education. The congregation, acting through its Board of Trustees employs the Director of Religious Education (DRE) under the terms set forth in this agreement.

I. Effective date.

- A. This agreement shall begin _____
- B. This agreement may be terminated with three months notice by either the employer or the DRE. (*varies from state to state so check whether it applies in your state.*)

II. Compensation

A. Starting salary:

1. The congregation agrees to pay the DRE \$_____ for this Fiscal Year
2. Payment shall be made over _____ months.

B. Benefits

1. Appropriate FICA deductions to be matched by the congregation in the amount of \$_____
2. Contributions to the UUA Retirement Fund at a rate of 10% of the annual salary or \$_____ (*Check the UUA website for the guidelines relative to this fund to determine whether you are eligible to be enrolled in the plan.*)
3. Contributions in the amount of _____to name of health insurance provider)

C. Professional Development:

(The UUA recommends 7-10% of salary for professional expenses)

1. Payment will be made upon receipt of itemized vouchers up to \$_____ for this fiscal year.
2. This may include such things as conference travel, registration fees, room and board; journals, books, subscriptions; continuing education; and all normal and usual business related expenses
(Check with the policy of your congregation to see whether books and materials as well as things like computers or other electronic devices are yours to take with you if purchased with professional expenses.)
3. Discuss any expectations or agreements related to the Religious Education Credentialing.

III. Duties and Responsibilities

- A. The DRE shall carry out the tasks as outlined on the attached job description, which is incorporated in this agreement by reference.

- B. The DRE and the Religious Education Committee will develop mutually agreed upon job priorities and the yearly goals for the DRE which appear in the attached job description or separate document outlining these priorities and goals.
- C. The congregation and the DRE agree to abide by the guidelines set forth by the Liberal Religious Educators Association in the most recent edition of their guidelines.
- D. All staff members are expected to work cooperatively and collegially with other staff, with church committees, and with members of the congregation

IV. Assessment

- A. As part of ongoing communication, the DRE will meet regularly with their supervisor to review goals and objectives and to reflect on the success of their working relationship.
- B. A representative of the Personnel Committee or the Supervisor of the DRE will conduct a yearly review based on the agreed upon goals and objectives for the year.

V. Leave

- A. Four weeks of full vacation to be taken during the summer or at times not in conflict with the religious education program.
- B. Four weeks of professional leave to be used to attend meetings such as the UUA General Assembly, district conferences, LREDA Conferences; to participate in continuing education opportunities or to provide leadership for religious education programs outside the congregation.
- C. The DRE shall be free of all professional responsibilities at least 4 Sundays during each church year exclusive of absences for professional activities.
- D. Sabbatical: (*See LREDA Sabbatical Handbook*)
After five years of service the DRE shall be granted one month of paid sabbatical leave for professional development, not to exceed five months. The plan including the length of the sabbatical will be determined in consultation among the DRE, the parish minister, Religious Education Committee, and the Board. Paid vacation may be added to the length of the sabbatical (not to exceed six months total). Following a paid sabbatical leave, the DRE agrees to complete at least one full year of service to the congregation. The DRE will return sabbatical salary if this portion of the agreement is violated.

VI. Accountability:

- A. The DRE is ultimately accountable to the Board and will report to the supervisor through a process described in the Personnel Policy manual of the congregation.
- B. The religious educator will work collaboratively with the Religious Education Committee in matters of religious education program policy.
- C. Ownership of any copyright pertaining to all works created by the religious educator is assigned to that individual and the congregation declines any claim to ownership. This includes but is not limited to sermons, poetry, worship or devotional materials, educational materials, music, or books or articles prepared for publication or distribution in any media

D. In the event of a conflict between the employee and employer, both parties agree in advance to abide by a decision arising from informal methods of dispute resolution such as arbitration or mediation instead of litigation.

Dated and Signed by those authorized to do so.

Handout 9: Template for Half-Time Job Description

Director of Religious Education

6 units per week/52 weeks per year

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

From Starting to Parting: http://www.uua.org/sites/live-new.uua.org/files/documents/recc/starting_to_parting.pdf

GOALS OR OBJECTIVES FOR THE YEAR

Determined in collaboration with supervisor and Religious Education Committee

PRIORITIES

Area of Concentration for the year

Example: Develop a series of parent education programs.

Sunday Mornings – 1 unit/3-4 hours

Examples:

Present chapel service/ multigenerational opening/ or full service

Greet visitors, parents before worship.

Make additional contact during social hour.

Supervise and support child care and teaching teams as needed.

Weekdays/Evenings - 4 days/2 units or 4-6 hours per day

Examples:

Attend staff meetings.

Meet with ministerial intern on a regular basis.

Plan children's worship.

Communicate with families, children, youth, Religious Education Committee members.

Attend Board meetings.

Meet or speak regularly with RE Committee chair.

Attend meetings of the RE Committee

DISCRETIONARY – 4-5 units / 26 HOURS PER MONTH

Professional Growth and Continuing Education

Examples:

Reading and reflection

Renaissance Modules

District Religious Education Committee and conferences

Liberal Religious Educators' Association (LREDA) Fall Conference

LREDA cluster or chapter meetings

Administration

Examples:

In cooperation with RE Committee, chair develop agenda for RE Committee meetings.

Update brochure and current program calendar.

Keep church school records up-to-date.

Coordinate Teacher Recruitment, Orientation and Appreciation.

Monitor the Operating Budget

Maintain library of resources for parents.

Any changes to be congruent with hours and compensation.

Handout 10: Guidelines for Evaluation

An appropriate evaluation process is a forward-looking, positive effort to examine the planning and work of a congregation with the aim of identifying and praising areas of strength and developing strategies for improvement. Ideally, lay people and the professional staff collaborate in performing the work of the congregation. In an effort to deepen the mutuality of our relationships and strengthen our collaborative efforts, it is wise to examine the process and the partners including professional staff, congregational lay leaders, and the congregation's membership.

[Assessing Our Leadership](#) is a tool for congregational assessment and worth sharing with staff colleagues and your Board or Personnel Committee.

If your congregation is still conducting evaluations of individuals, rather than of programs, best practice suggests that the **basis** must be documents such as the Memorandum of Agreement, Job Description, or goals that have been established through a process and appear in writing. These should guide any conversation between staff and supervisor.

Best practice suggests that the **timing** of the evaluation – yearly, twice a year – is made clear in the official documents and by the direct supervisor before any evaluative process begins. Unfortunately, congregations sometimes attempt to initiate an evaluation process of a staff person when a problem arises or congregants are unhappy. Great caution should be exercised in proceeding with an evaluation under any of the following circumstances:

- when the religious educator has not been informed in a timely fashion of perceived weaknesses
- when grievances have been accumulating or have been stored over time
- blame has been assigned for things not in the control of or designated as the specific responsibility of the religious educator
- support, time, and resources needed to do the job have not been provided to the religious educator
- mutual expectations and accountability have not been established at time of hiring
- the religious educator is viewed as an outsider to the process.

Any evaluations conducted under these circumstances only exacerbate any dissatisfaction or unresolved conflict. In these circumstances, congregations should consult with regional staff or the religious educator with a LREDA Good Officer.

The **quality of Supervision** has a bearing on the evaluative process. Supervision is carried out by individuals who oversee the productivity and progress of someone who reports directly to them.

Anyone given a formal role as supervisor will benefit from training experiences in which they focus on supervision knowledge and skills, reflect on their role and responsibilities, and receive input from others about their work as supervisors. In many ways supervisors require qualities found in a good teacher; one who is empathic, genuine, open, and flexible. They respect those whom they supervise, are comfortable with the authority and evaluative functions inherent in the role, have a clear sense of their own strengths and limitations, and can identify how their personal traits and interpersonal style may affect their supervisory style. Good supervisors are knowledgeable about the role and responsibilities of those whom they oversee and have experience in the field. It is useful if they have skills in developing both short and long term goals in collaboration with the staff person. It is particularly important that a good supervisor be an effective consultant by discussing strategies for professional growth.

Material adapted in part from the [UUA Congregational Handbook](#)

Handout 11: Gaining Perspective

From the Balcony

Create a representation of what you see on the congregational dance floor from the balcony. Keep in mind that this activity is to help you get a clearer understanding of the congregation as a whole and your relationship to all the dancers. Be sure to include everyone who is invited to the dance: paid staff, committees and chairs, children, youth and adults; others with formal leadership roles; informal leaders, those with informal and formal power, visitors being sure to represent how they are relating and communicating. Who is dancing every dance? Who are the wall flowers? Whose dance cards are full? Who is sitting out most of the dances? Who may not be dancing but is enjoying the music? Who always has the same dance partner? Who seems to be dancing to a rhythm different from that of the music that is playing? The metaphor goes on...

Governance

Whatever the model, governance is responsible for the sphere of leadership that provides opportunities for developing and articulating the mission of the congregation, deciding the best way to achieve the mission, accountability for making sure that all aspects of congregational life are working toward the mission as well as the fiduciary and other legal responsibilities.

Governance is the system by which a congregation exercises its authority. A congregation may use any system to govern itself; it may change systems frequently or entirely ignore the systems it claims as its own, but it will continue to exercise authority. Alice Mann of the Alban Institute suggests that “church size will predict which methods and practices of governance are most appropriate... Congregations must follow a philosophy of "right-sized" and can govern effectively only if their practices are effective within the dynamics of their present size. Trying to force a pastoral-size congregation to function as if it were corporate size, for example, is a formula for volunteer burnout. Such a church has neither the staff nor the resources to support its practices and will eventually experience the failed fruit of overreaching and the loss of size-appropriate success.”

From [Governance for UU Congregations](#)

Why establish a governance structure?

- Provides a framework that insures all members are represented
- Allows for transfer of leadership with continuity
- Clarifies and justifies authority to take action
- Makes lines of authority clear and accessible to individuals inside and outside the congregation

- Adds transparency to decision making
- Protects leaders by establishing a basis for insuring their actions
- Enables the congregation to form a legal entity and apply for not-for-profit religious status (tax deductibility of pledges and other assets)
- Allows congregation to find insurance and establish financial records and credit.

Congregational Polity

So foundational is congregational polity to our faith tradition that the Commission on Appraisal has called it "our unwritten constitution." Current polity has evolved through the experiences of all who have called themselves Unitarian, Universalist, or Unitarian Universalist since the Cambridge Platform of 1648. Soon after the merger of the American Unitarian Association and the Universalist Church of America in 1961, the new Unitarian Universalist Association published a Commission report, "The Free Church in a Changing World." The authors articulated the key principles of our distinctively democratic form of church government which are foundational for congregational polity:

- The right of the church to admit members in accordance with its own stated qualifications;
- The right of the church to select its own leadership;
- The right of the church to control its own property; and
- The right of the church to enter freely and voluntarily into association with other churches.

[Adapted from Tapestry of Faith Adult Program Faith Like a River](#)

Small Groups

Compare your view from the balcony and the governance model of your congregation. Explore the following questions and share any insights gained from this comparison

- What are the similarities and differences between what you saw from the balcony such as the informal lines of communication, and the more formal structures that are in place in your congregation?
- How does your congregation regard the role of the UUA staff and the UUA Board as it relates to congregational polity?
- What impact does their stance have on you as a staff person?

Handout 12: Creating Covenants

The promises and commitments people make to one another in the context of a religious community are an affirmation of shared needs, values, purposes, and principles. Whether we create covenants for a congregation, a committee, staff, or in religious education classes, it is important that the covenant is created in the absence of strife and lays the foundation for dealing with the difficult times that inevitably arise.

See also [Covenant of Right Relations](#) and [Covenanting for Excellence in Religious Education](#). Most [Tapestry of Faith](#) programs for children, youth and adults include the creation of a covenant in an early session or workshop. Other discussions on covenants can be found in the [Reach list archives](#). Remember that while it may be useful to see samples of covenants that have been developed by others, it is critical that all involved engage in the process leading to a covenant specific to that group or congregation. The following information is related to a covenant between the religious educator and the congregation and may also be useful for understanding the elements required in other covenants.

The **goals** of covenanting are to have the individuals or members of a group:

- engage in a conversation regarding the relationship between or among individuals or within groups
- acknowledge the expectations of the congregation, the minister, and the religious educator for the religious education program.

Central to the covenanting process:

- **Reflection** on the visions and goals of the religious education program by the congregation, minister, and religious educator
- Mutual **acceptance** by the congregation, minister, and religious educator of those elements or actions upon which the covenant will be based
- **Accountability** by the parties to follow through on commitments
- Periodic **review** to assess an existing covenant or to re-covenant as needs evolve, and to discuss how to gracefully make changes in the covenant.

Questions to be considered in the religious education covenanting process include

- **In addition to the religious educator, who are other parties to the covenant?**
By what authority do they represent the congregation? Who may speak for the congregation with authority?
- **What situation, purpose, or relationship calls for this covenant?**

Participants can articulate a connection with the congregation's ministry, mission, or purpose and specify the relationship between that and the religious education effort.

- **What are the mutual agreements or promises of this covenant?**
Specific agreements and commitments can be articulated in detail. What actions? By whom? In what time frame? In essence, what do the parties want from one another? What previous agreements may already be in effect? What new promises are being made?
- **What are the benefits to the parties involved, or the results intended?**
These follow from the mutual agreements as stated above. Excellence in religious education is the overall aim of this process. Covenantal language around the relationship of the staff is a significant step in securing a congregation whose religious professionals share in the ministry to and with the congregation.
- **What will show that the covenant has been fulfilled?**
What will be concrete outcomes that the parties will recognize? How will they be made known to all?
- **How and at what future dates will the covenant be evaluated?**
A covenant's length will vary according to the practice and needs of the parties. After the initial establishment of a covenant, a check-in after the first four or six months could be helpful. A review of a covenant everyone to three years is appropriate.

Material edited and adapted from [The Search for Religious Education Leadership](#)

Handout 13: Healthy Communication

Unitarian theologian and philosopher Henry Nelson Wieman sets forth six ways we have of interacting with one another. It may be a valuable exercise to reflect on which or whether any of these are part of your communication style.

Deceptive communication – we conceal from our own and other’s consciousness what we don’t want to be recognized because awareness of it seems a threat to our self –esteem.

Manipulative communication – we try to inhibit or suppress the thoughts and feelings of the other insofar as they run counter to what we are trying to say.

Reiterative communication – we say nothing new and receive nothing new, but send and receive commands greetings and messages that serve to regulate conduct and simplify what would otherwise be hopeless social complexity.

Muddleheaded communication – we put forth and gather in all sorts of odds and ends but the miscellany is not integrated, resulting in a diminishment of what we can know feel and control because of preoccupation with trivialities.

Chameleonic communication – we put on a false front which we change when we move from person to person and situation to situation in order to be pleasing or ‘get by.’

Creative communication – we express our whole self and our entire mind freely and fully and deeply and truly to other persons who understand us most completely and appreciatively with joy in what we are ...and we respond to others who express themselves freely and fully and deeply and truly while we understand them most completely and appreciatively with joy in the spirits they are.”

Guidelines for Healthy Communication

Assume Best Possible Motives - Assume that what you hear is true for the person speaking and that their intention is positive.

Listen first then speak - The first goal is to understand and then to be understood so avoid defensive responses until you thoroughly understand the other person's point of view.

Start as You Mean to Continue - Make all expectations of roles and goals explicit. Implicit expectations undermine shared understanding

Exhibit personal integrity - Act in congruence with stated values. By being loyal to individuals involved who may not be present as a way to build trust in those who are present.

Speak for Yourself - Using I statements confirm that you are articulating your own perspective or opinion. Using she or we language implies that you may be aligned with another person. A simple formula for creating I messages I feel (state the feeling) when (state the behavior) because (state the effect it has on you)

Adapted from materials created by Laurel Amabile.

Handout 14: Avoiding Negative Triangulation

Negative triangulation usually involves two individuals against a member of the congregation or another staff person to gossip about or criticize that person. This kind of triangulation is both unkind and unjust and at its worst, hurtful and destructive. When we listen beyond the point when we recognize it as gossip or complaint, it gives the impression that we are somehow in agreement with the person doing the talking. It may even fall into the category of wielding a kind of power that we earlier sought to redefine. To the extent we use triangles to scapegoat others or not take responsible steps toward problem solving, we are engaging in behavior that is certainly negative and unprofessional.

- Describe a situation that you have experienced or have known about that would describe as negative or toxic triangulation?

Conversation in Pairs (10 minutes)

Using the five questions below, role play with your partner using the triangulation that you noted above as having the potential for being negative triangulation

- Have you talked directly about this with the person?
- If the answer is no, encourage the person to do that.
- I feel uncomfortable talking about this with you but it seems important to you so I'd be happy to have the staff person in question get in touch with you.
- If the person indicates a reluctance to speak directly to the person, encourage them to speak to someone from the Committee on Ministry
- If the person is reluctant to do either of these things say something like: I can't be helpful in solving the problem because our staff covenant prevents me from continuing the conversation. If you can find a way for you to convey your message so that the person in question can respond, it's more likely that you can find a solution to the problem or address your concern.

Handout 15: Faith Development Portfolio

Philosophical

- Developing a philosophy of religious education to articulate to the congregation
- Curriculum selection planning for the local congregation
- Explaining the importance and methodology of Unitarian Universalist faith development
- Interpreting the role of the Principles and Sources in meeting the goals of the program

Others?

Educational

- Orienting teachers to their role and responsibilities
- Creating educational opportunities for parents
- Leading workshops for newcomers on faith development
- Reports to the Board; newsletter columns

Others?

Administrative

- Managing the registration records
- Organization of curriculum materials
- Setting up structures for teaching teams
- Creating calendars

Others?

Theological

- Creating worship for children that includes opportunities to consider their religious beliefs.
- Providing opportunities for spiritual growth
- Familiarity with the range of theological perspective within Unitarian Universalism.

Others?

Handout 16: Tasks in Areas of Responsibility

Review the tasks that you have brainstormed and place them in one of the categories below along with the estimated time to complete the task.

Philosophical	Educational	Administrative	Theological

Handout 17: Responsibilities of the RE Committee Checklist

Vision and Mission

- Does the Committee have a clear vision?
- Is that vision related to the vision of the congregation?
- Is there a written mission statement for the program? For the Committee?
- Does the mission statement for the RE Committee derive from the mission of the congregation?
- To what extent does the Committee evaluate everything it does in relation to the mission?
- How often are the vision and mission revisited by the committee to assure that they are still relevant? Is the timing in sync with a review of the congregational vision and mission?

Goals

- Does the committee have stated goals that are reviewed annually?
- Are the goals drawn from the mission statement?
- Are there clearly articulated goals for the faith development program?
- Do these goals form the basis of the yearly evaluation of the faith development program?

Membership

- How does the REC come into being? (Appointed? Elected?)
- How many members?
- If the members are nominated and elected by the nominating committee of the congregation, does the R.E. Committee make suggestions?
- How is the membership of the Committee renewed? Are there term limits?

Constituency

- Who are the constituents of the Committee? Children? Parents? Youth? Adults?
- Is the Committee responsible for faith development programming for adults?
- How does the Committee report on the program to the larger congregation?
- Is the Committee expected to sponsor special programs for the congregation?
- Is this assumed or is the Committee involved in the planning of the whole congregation calendar?
- Is the Committee responsible for Sunday morning child care? Child care for non-R.E. functions?

Finances

- To what extent is the Committee involved in the yearly budget process?
- What is the process used by the Committee to determine its financial needs?
- Do you provide a rationale for the funds requested?
- When and how does the Committee learn the amount of operating funds for the coming year?
- Who is responsible for keeping the financial records of the Committee?

- To what extent does the Committee keep congregation informed on both the value and the cost of its program?

Meetings

- Who is ultimately responsible for the RE Committee meetings?
- To whom is the REC accountable? Whom does the REC serve?
- Who calls the meeting and conducts it? When is it held? Where is it held? How does it feel?
- What happens during the meeting? If there are refreshments, who is responsible for them?

Agenda and Minutes

- Who establishes the agenda for the meeting? Who prepares it and sends it out?
- Do committee members have an opportunity to add to the agenda?
- Who is responsible for taking the minutes? How soon do the minutes get out?
- Who is on the distribution list for the minutes?

Policies and Procedures

- What kind of record keeping system is in place for the Committee?
- Are there job descriptions for each position or portfolio?
- What is the general process for decision making? Voting? Consensus?
- Are there written records of current policies and an archive of previous policies? Are these materials easily accessible?

Communication

- What kinds of reports are expected from the Committee?
- Who is responsible for these reports? How frequently and to whom are they given or sent?
- Is there a liaison from the Board to the Committee or a representative from the Committee that attends Board meetings?

Planning

- Does the Committee maintain a timeline for planning; a checklist of items that have to be considered over the course of each year?
- Does the Committee go on an annual retreat or otherwise provide time for discussing philosophy, evaluating the program, setting goals, celebrating accomplishments, renewing energy and enthusiasm?

Evaluation

- Does the Committee provide for a review of the program as well as the work of the Committee based on the goals established for the year?

- Is there an opportunity for feedback from children, youth, parents and other adults involved in the program?

Committee Nurture

- Is there a ceremony or other ways to show appreciation to members of the Committee?
- Do committee meetings begin with time for personal check in or sharing? Worship/meditation/reflection?
- How are those who are leaving the Committee acknowledged? Who is responsible?
- What are some of the ways the spiritual is manifested in the work of your committee?
- What are some ways to balance the need to accomplish necessary tasks as well attend to the spiritual and interpersonal needs of individuals?

Original by Beth Ide, adapted by Liz Jones, further adapted by Pat Ellenwood (2012)

Handout 18: Developing Policies and Procedures

A process for developing policies for the Faith Development program

- must be in line with the congregation's vision, mission and values;
- must meet legal responsibilities; and
- must be effectively implemented.

Identify need

It is important that the Committee not make policy in response to a single situation but rather to assess in advance of a situation what policies need to be in place. These are some of the areas around which the committee needs to set policy:

- Signing children in and out of childcare
- Picking up children in their classrooms
- Unaccompanied children or youth
- Electronic devices or special toys in the sanctuary or meeting rooms
- Registration requirements
- Responsibilities of parents and other adults who register children
- Number of adults with groups
- Safety policies
- Field trip policies
- Permission forms

Identify who will take lead responsibility

Delegate responsibility for researching and drafting a policy to an individual, working group, sub-committee with supervision of paid staff according to the expertise required.

Gather information

Do you have any legal responsibilities in this area? Is your understanding accurate and up to date? Have other congregations faced the same issue? Are there existing templates or examples that you could draw on? Where will you go for guidance? The UUA website has a wealth of information on safety issues and right relations.

Draft policy

Ensure that the wording and length or complexities of the policy are appropriate to those who will be expected to implement it as well as those to whom it applies.

Consult with appropriate stakeholders or those with expertise

Policies are most effective if those affected are consulted, are supportive, and have the opportunity to consider and discuss the potential implications of the policy. Depending on the policy, you may wish to consult

- Parents
- Children and/or youth
- Volunteers
- Others in the congregation with knowledge of the law
- The Board

Approve policy

Who will approve the policy? Is this a strategic issue that should be approved by the Board or is the Committee confident that this can be dealt with effectively by staff? Bear in mind that, ultimately, the Board is responsible for all policies and procedures within the congregation.

Consider what procedures are required

Consider whether there is a need for clear guidance regarding how the policy will be implemented and by whom (e.g. a policy regarding receiving complaints will require a set of procedures detailing how complaints will be handled). What will be the process for consultation, approval and implementation? Who will be responsible for developing these procedures? When will this be done?

Implement

How will the policy be communicated and to whom? Is training required for any of the policies, such as policies around child care?

Review

What monitoring and reporting systems are in place to ensure that the policy is implemented and to assess usage and responses? On what basis and when will the policy be reviewed and revised?

Handout 19: Process for Collegial Consultation

Use this space to write a succinct statement of the issue, concern, or problem you wish to present to the group.

The Three-Person Consultation

Step 1. (3 minutes) Person A states the issue, and Person B clarifies or actively listens. Person B offers no opinions and no solutions. After three minutes, ring bell.

Step 2. (5 minutes) Person B and Person C are consultants. They do not talk with A, who is silent and takes notes, if desired. B and C discuss what they heard and offer reflection. They do some brainstorming. After five minutes, ring bell.

Step 3. (5 minutes) Person B and Person C talk with Person A and help A form an action plan using the reflections and asking clarifying questions. After five minutes, ring bell.

Step 4. (1 minute) Person A writes down action plan that has been formulated. After one minute, ring bell.

Repeat steps 1 through 4 twice (30 min), so that each person gets to be person A. After each person has had a turn, participants return to the large group. It takes approximately 15 minutes for each person; the entire process takes about 45-50 minutes if you stick closely to the recommended time limits.

The Four-Person Consultation

Step 1. (3 minutes) Person A states the issue, Person B clarifies or actively listens. Persons C and D offer no opinions and no solutions. After three minutes, D calls time.

Step 2. (5 minutes) Person B and Person C are consultants. They do not talk with A, who is silent and takes notes, if desired. B and C discuss what they heard and offer reflection. They do some brainstorming. After five minutes, D calls time.

Step 3. (5 minutes) Person B and Person C talk with Person A and help A form an action plan using the reflections and asking clarifying questions. After five minutes D calls time.

Step 4. (1 minute) Person A writes down action plan that has been formulated. After one minute, D calls time.

Repeat steps 1 through 4 so that each person gets to be **Person A**. After each person has had a turn, participants return to the large group. In preparation for this, please be prepared to state your issue and action plan in 1 minute.

Handout 20: Strategies for Recruitment

Face to Face

- Know the person
- Fit the person to the role.
- Assure them that volunteering is a both a religious and spiritual activity
- Be clear and specific about what you are asking them to do
- Be prepared to accept "no"
- Make clear that there are safety policies around screening volunteers
- Final staffing by the religious education professional

Recruitment Campaign

- Use a specific theme and a time limited process
- Communicate the vision for and importance of faith development
- Convey "There is no 'they'"
- Publicize the support and recognition provided for volunteers.
- Newsletter and special publications
- Use the pulpit for "witnessing" by volunteers
- Establish team teaching whenever possible
- Enlist the minister in providing a message from the pulpit
- Too large a task for one person

Other considerations?

Handout 21: Orientation and Support

Small Group Conversation

- What are some ways to ensure that those who engage with our children and youth have had an opportunity to clarify their own religious and spiritual views and learn some foundational information about Unitarian Universalism?
- What is a reasonable timeline?
- How might a program such as this enlarge the pool of volunteers who engage with children and youth?

Orientation for Volunteers

The topics below are typically covered in an effective orientation for those volunteering in the faith development of children and youth:

- Philosophy and Goals of the program
- Overview or Scope and Sequence
- Specifics of the Curricula
- Range of Developmental Needs in the Group
- Classroom Management Techniques
- Teaching Team Guidelines
- Supplies and Materials

What topics would you add to this list?

Support for Volunteers

Each congregation has a different support system in place yet it is likely that there are some core elements in common. What are some of the administrative tasks related to the support of volunteers in your congregation? Are these done by the religious educator or volunteers?

- Social media groups or email lists for teaching teams
- Classroom supplies – Who buys? Who organizes?
- Teaching team schedules – are these available online? (google drive for example)
- Classroom Helper schedules – are reminders sent?
- Adapting curriculum – shared online?
- Class lists and tracking attendance – database management

What would you add?

Handout 22: Recognition and Appreciation

Recognition...

Bulletin board

Photos of the teaching staff.

Special nametags

Publicity in newsletter or congregational website

Other ideas...

Appreciation

Thank you notes

Gifts made by children

Contributions to organizations

Books donated in honor of

In worship service

Teacher Appreciation Meals

Other ideas...

Handout 23: Risk Management

Too often we find out too late what we should have known or done to protect ourselves, our congregations, our volunteers, and the adults and children who attend our congregations and sponsored activities. We'd love to be able to feel that congregations are places where nothing bad ever happens; everyone acts out of good will and believes in forgiveness. But that's a fantasy. Accidents happen, we live in a litigious environment, and our congregations have the potential to contain all the ills of our society. We cannot protect our congregations and ourselves from everything, but there are a number of questions we can ask that may prevent problems:

- What are the worst things that could happen?
- How likely are they to happen?
- Are we taking the right steps to prevent them?

Background information:

What is a risk? The word risk has several meanings in the field of liability:

1. The likelihood of personal injury to participants, users, visitors, clientele, volunteers or staff; and/or
2. The risk of financial loss to the organization.

What is risk management? It is the process an organization takes to:

1. **Identify** possible risks. Everything could be a potential risk and it may help to place risks in the following categories: People, Property, Income and Goodwill.
2. **Assess** the likelihood that they will occur and the severity. How often could someone slip on a wet floor and what type of injury might occur?
3. Determine ways to **reduce or eliminate** the risks, such as placing a sign warning people of the wet floor. The most common way is the purchasing of insurance.
4. **Act** on these findings and evaluate the actions; ensure the wet floor sign is used consistently.

Since averting or minimizing one risk can bring exposure to new ones, risk management is an ongoing process requiring time and commitment. You must commit to protecting the community you serve, communicate that commitment to everyone, and consistently act in accord with that commitment.

Attractive hazards. Children are especially vulnerable. A closet with poisonous cleaning supplies that is clearly marked "Danger Keep Out" must also be locked. The attractive nuisance doctrine states that children who cannot read are exempt from laws that simply require a "no trespassing" sign.

Informed consent and/or participation forms involve more than simply giving permission to participate in an activity or program. A parent who simply signs a permission form for a minor to participate in a group activity may not fully understand the risks that may be involved. A good

informed consent describes the inherent risks and sets forth the behavior expectations. This helps to eliminate claims that permission would not have been granted if they were aware of the possible dangers, and justifies the consequences for inappropriate behavior, such as the successful lawsuit involving a parent of a child who drowned in a hotel swimming pool. She stated that she would not have given permission had she known that the hotel had a swimming pool. Parents and guardians need to understand all the risks associated with an activity; in other words, consent must be informed.

Simple Steps Religious Educators Can Take:

1. Educate yourself.
 - Know the policies established by your Board and your RE Committee.
 - Know what state and federal regulations affect you and your programs.
 - Know what type of insurance your congregation has as well as whom and what it covers.
2. Be sure that policies and procedures are in place before you need them.
3. Follow these policies and procedures without failure.
4. Continue to look for new risks and handle them as soon as they arise.
5. Keep good records.

Assessing for Possible Risks of a Religious Education Program

Physical Site:

- Who is responsible for keeping the building, grounds, and equipment safe?
- How are unsafe situations reported?
- Who is responsible for repairs or modifications?
- Are there any attractive hazards?

Registration:

- When children and youth are registered for programs and conferences, do you request the information you need to keep them safe – health and allergy information, permission for medical treatment?
- Do parents and guardians have an opportunity to share with you information that you need to care for their children?
- Is necessary information passed on to classroom teachers when necessary?
- Do children and youth have an opportunity to review behavior expectations? Do they sign a Code of Expectations?

Teachers and Advisors:

- Do you have needed information about your teachers?
- What about background checks?
- Are there written standards for behavior? A Code of Ethics?
- Are there policies in place that both protect children and protect teachers?

Transportation and off site Events:

- Do you use participation slips and permission for medical treatment?
- Do these participation forms provide for parents and guardians to give informed consent?
- Do drivers have licenses and are they insured?
- Do the cars used to transport have a seatbelt for each child?
- Is the site to which you are going safe and how do you know?
- Does your insurance cover members for off grounds activities?

Training:

- What training do you give your teachers and advisors?
- Do they know all the policies?
- Are they given them in writing?
- What resources do they have?

Procedures:

- Documentation and good record keeping?
- Supervision meets all standards?
- Who supervises volunteers?
- Do they know that they are being supervised and are accountable?

Privacy and Security:

- Who has access to member information, including minors?
- What information about members, including the children, is available in your newsletter, answering machine, or website?

Confidentiality Issues

Creating Safe Congregations states that Unitarian Universalists are in a covenantal relationship with one another, and an appropriate sharing of information is necessary if we are to minister to one another and develop spiritually. If serious misconduct occurs it becomes necessary to consider who must be notified and when to observe confidentiality. There is a difference between confidentiality and keeping secrets. It defines toxic secrets as those which poison relationships with others, disorient identity and promote anxiety. (Examples are a wayward spouse or clergy sexual misconduct). They do not usually involve immediate physical danger. Dangerous secrets are those that put people in immediate physical jeopardy or serious emotional turmoil. (Examples are physical or sexual abuse of children, plans to commit suicide or homicide or incapacitating substance abuse) With dangerous secrets there is almost always a “duty to warn”--that is, the need to protect the person outweighs any claim to confidentiality. Confidentiality can be overridden by certain circumstances such as protecting someone from harm to self or to protect an innocent third party. We can state to others during orientation at youth cons or other events “I will try my best to keep confidential what you are about to disclose but if you reveal something illegal or that puts yourself or another person in danger, I may feel obligated to break your confidence to protect you or another person.” Youth and adults need to understand there is a responsibility to balance the needs of greater whole (congregations, districts, and the faith) with the needs of the individual requests for secrecy.

Handout 24: Cash Register Story Questions

Directions: After hearing the story, indicate whether the following statements about this story are true (T), false (F), or you need more information (?).

Statements about this story (T, F, ?):

- ___ 1. A man appeared after the owner had turned off his store lights.
- ___ 2. The robber was a man.
- ___ 3. The man did not demand money.
- ___ 4. The man who opened the cash register was the owner.
- ___ 5. The storeowner scooped up the contents of the cash register and ran away.
- ___ 6. Someone opened a cash register.
- ___ 7. After the man who demanded the money scooped up the contents of the cash register, he ran away.
- ___ 8. While the cash register contained money, the story does not state how much.
- ___ 9. The robber demanded money of the owner.
- ___ 10. The story contains a series of events in which only three persons are referred to: the owner of the store, a man who demanded money, and a member of the police force.
- ___ 11. The following events in the story are true: someone demanded money, a cash register opened, its contents were scooped up, and a man dashed out of the store.

Handout 25: Guidelines for Right Relations

Principles of the Unitarian Universalist Association

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

The inherent worth and dignity of every person.

Justice, equity, and compassion in human relations.

Acceptance of one another and encouragement of spiritual growth in our congregation.

A free and responsible search for truth and meaning.

The right of conscience and the use of democratic process within our congregations
and the society at large.

The goal of world community with peace, liberty, and justice for all.

Respect for the interdependent web of all existence of which we are a part.

To help your congregation begin the process of developing policies or guidelines for managing or resolving conflict, start by asking whether our Principles and Sources require us to behave in any particular way. Do we just affirm and promote in the abstract or does the language provide a framework on which to hang language to better and more faithfully engage in the management or resolution of conflict?

Using the phrase below as an example, try to extract or create language from our Principles that would serve to guide our words and our actions so that in conflicted situations we can as much as possible remain in right relation with others in our congregation.

Because we affirm and promote the inherent worth and dignity of every person ...

This process has been used with children and younger youth using simpler language to develop a behavior covenant

A Covenant for the Cooperative Church School

As part of this community, we make promises to each other. In a religious community these promises are called a "covenant." A covenant describes how we will treat each other, what we will do to create a safe and sacred space.

PRINCIPLE ONE: EACH AND EVERY PERSON IS IMPORTANT.

Everyone deserves to be treated with respect, to have a chance to share, to be heard, to be included in the day's activities. *This means that we don't call people names, we don't interrupt when someone else is talking. We take turns so every person has a chance to talk, play with the toys or games or participate in a special activity.*

RESPONSIBILITIES

We all make mistakes and break promises that we have made to one another. If we see that any part of our covenant is not being followed, we can speak up about it because we want this to be a safe place for everyone. If you or anyone else has difficulty keeping the covenant in group meetings or worship,

First... One of the adult leaders will quietly remind you that you have not respected the covenant.

Next... You and a teacher will have a private conversation.

If it keeps happening, you can talk privately to [DRE] to see if you can figure out a way to solve this problem. Or [DRE] will let your parents know what has been happening and ask you to talk with them about it.

After you speak with your parents... either you or your parents will contact [DRE] to let him/ her know that you understand that you were breaking the covenant and agree to work harder to keep the covenant.

If you keep making the same mistake... we will ask that you sit with your parents in the sanctuary while your group is meeting.

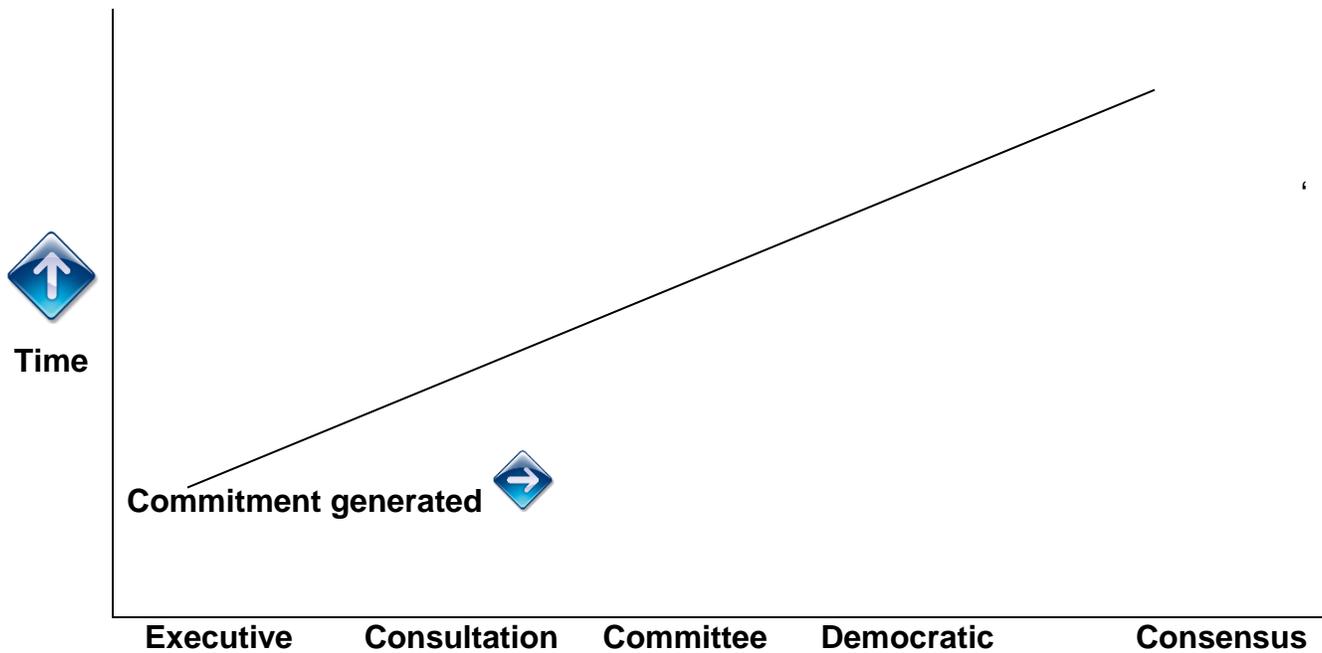
Handout 26: Conflict Continuum

	Never										Always
Listen carefully	1	2	3	4	5	6	7	8	9	10	
Try to understand another's point of view	1	2	3	4	5	6	7	8	9	10	
Compromise	1	2	3	4	5	6	7	8	9	10	
Avoid conflict	1	2	3	4	5	6	7	8	9	10	
Present ideas for solutions	1	2	3	4	5	6	7	8	9	10	
Let my emotions interfere	1	2	3	4	5	6	7	8	9	10	
Act defensive	1	2	3	4	5	6	7	8	9	10	
Make snap judgments	1	2	3	4	5	6	7	8	9	10	
Diffuse tension through humor	1	2	3	4	5	6	7	8	9	10	

Reflection in Small Group

- What insights from the results of your responses on the Conflict Continuum might be of value in being more effective in managing conflict in the future?
- What value do you think there would be in sharing this exercise with other staff? With others in the congregation?

Handout 27: How Decisions Are Made/Who Decides?



- The voting process tries to change people's minds about a given decision.
- The consensus process tries to change the decision, to make it acceptable to everyone.
- Questions to ask about the decision:
 - Is it a policy decision or an implementation decision?
 - Do we need more urgently to arrive at a decision? Or deal with the differences?

Who Decides?

Note beside each decision whether it is to be decided by: executive, consultation, committee, democratic, consensus

- | | |
|--|--|
| _____ buying pencil sharpener | _____ intergenerational picnic |
| _____ R.E. budget line items | _____ curriculum for next year |
| _____ long range goals for R.E. | _____ Recruiting R.E. Committee |
| _____ hiring new DRE | _____ recruiting teachers |
| _____ parent consultation regarding disruptive child | _____ recognition for R.E. chair who is moving on short notice |
| _____ refreshments for next Sunday | _____ metro area intergenerational worship |
| _____ planning a Renaissance Module | _____ setting R.E. Committee meeting date |
| _____ selecting new library materials | _____ selecting toys for the nursery |
| _____ planning a dedication service | |

Handout 28: Cost Benefit Analysis

This approach to decision making is a good one to use on an issue that might cause polarization.

Scenario: Shall we rent our space to a nursery school?

NO	YES
Benefits	Benefits
Costs	Costs

Procedure for Cost Benefit Analysis:

- The entire group is going to focus on one quadrant of the grid at a time, noting every possible reason for that choice. For example, first every benefit from deciding NO, then every possible cost of deciding NO, then every benefit from deciding YES, then every cost of deciding YES.
- There are not likely to be arguments since everyone at a given moment is focusing on one viewpoint and supporting and expanding it. Everyone feels heard and affirmed, and all considerations get into the big picture. Sometimes a very clear and easy consensus emerges. Sometimes not, but the process has its own rewards.
- Sometimes, people will observe that a given outcome would be a cost to one interest group and a benefit to another, and so deserves to be listed in two quadrants, which it may, for purposes of later discussion.
- Since the entire group is focusing on a given quadrant at any one time, participants will be better able to stay with the process if they are asked ahead of time to jot down ideas that come to them, which will need to be voiced during the focus on a different quadrant.
- It is probably a good idea to make two or three complete circuits of the four quadrants, asking, whether there are additional costs/benefits people have thought of.
- If anything less than a clear consensus emerges when people are finished naming consequences and assigning them to quadrants, the group as a whole can assign weight to each cost and benefit with a 1, 2, or 3, where 1 = minor importance, 2 = significance, and 3 = major importance. Each quadrant receives, thereby, a numerical score, indicating a preponderance of value.
- It is important, in any event, to consider the diagonals together, since, for example, the costs of NO and the benefits of YES reinforce each other.

Handout 29: Control/Impact Analysis

This is an appropriate tool to use when deciding which of many options a committee, Board, or individual might choose to accomplish a given task.

Scenario: The Youth Adult Committee is trying to make the youth more visible in the life of the congregation. Brainstorm some possible ways to achieve this goal.

<p style="text-align: center;">High Control High Impact</p> <ul style="list-style-type: none">• Youth Service	<p style="text-align: center;">High Control Low Impact</p> <ul style="list-style-type: none">• sponsoring a congregational event
<p style="text-align: center;">Low Control High Impact</p> <ul style="list-style-type: none">• having youth usher or assist as worship assistants	<p style="text-align: center;">Low Control Low Impact</p> <ul style="list-style-type: none">• to encourage youth to take an active role in other committees

Procedure for Control/Impact Analysis:

- First brainstorm all the possible solutions to whatever the issue is.
- Then place each issue in whichever section of the quadrant is appropriate for that solution and that body.
- Place the items in the quadrants to represent the control the committee has over the decision and the impact the solution might have on the issue
- Allowing the group to decide what solutions they have the time and energy for, based upon their control and impact, can be very helpful when faced with a number of options.

Examples:

High control and high impact:

Lead a Youth Service

High control but low impact:

Sponsoring a congregational event

Low control but high impact:

Have youth usher or assist as worship assistants

Low control and low impact:

Encourage youth to take an active role in other committees

Handout 30: S.W.O.T Analysis

A SWOT matrix is a framework for analyzing strengths and weaknesses as well as opportunities and threats.

Scenario: The RE Committee is beginning work on a long range plan and wants a “big picture” view of the RE program.

Strengths	Weaknesses
Opportunities	Threats

Handout 31: Organizational Strategies

1. Create a to do list

- Choose the medium that is right for you – paper, an application on a computer or phone - and make sure it is accessible.
- Create a format that includes categories that make sense to you and includes a place to record down the great ideas that come to you.
- Wherever it is, don't let it get buried because you need to be able to see it all day long.
- It helps to schedule things checking email; list the times during the day when you will check email rather than responding to email immediately while you are in the office or working at home.

2. Establishing Priorities

[Eat That Frog](#)

The Big Rocks...

[Quadrants](#)

I. Important and Urgent	II. Important and Not Urgent
III. Not Important but Urgent	IV. Not Important and Not Urgent

3. Data

Every piece of paper you handle or every computer file should have its place.

Management of data and paper means that you can find whatever you need quickly and easily. Sorting through the paper or documents will take time and patience, but the result will be improved productivity, a well-organized, clutter-free workspace and much less stress for you.

The “**RAFT**” system may be useful if you have created a tower of paper or a huge number of computer files that you haven’t read. When the pile of papers looks like it’s going to topple or if you have a huge number of individual documents to sort through, it’s time to get on this RAFT.

R – READ it **A – ACT on it** **F – FILE it away** **T – TOSS it (recycle!)**

R – READ it

As you sort these ask

- Do I have time to read this? When?
- Is this outdated?
- Can I get this from another source if I need it later?

Place only the important “to reads” in the folder – and only those you will realistically have the time and interest to read soon (remember to include reading time on your to-do list!). Recycle the rest.

A – ACT on it

Save whatever is important enough for you to take action on and sort using the following categories. Create your own folders using the following categories or those that reflect your personal style of organization:

Delegate

Do I really need to do this or is this something I can delegate?

To Do or Pending

Anything that requires action outside of the sorting process. It will take a while to complete and will distract you from the sorting process. Write down the action needed on your to-do list and file the paper in a To Do folder or basket.

Project Folders

A project that involves a series of steps to complete. Anything pertaining to that project goes into that file – so for example, if you are developing plans for a special program related to social action anything related to that including background information, activities that might be appropriate, the source of materials for the project, readings for the related worship service can be included. Once the project has been completed, the information can be filed

Review folder

Anything that needs to be discussed, considered, or reviewed

Communication

Designate a special area for phone or email messages to insure that you reply in a timely manner.

FILE it away

File immediately

This may sound self-evident but to say “I simply do not have time to file” only postpones the inevitable.

File online

Since most documents are received online, give some thought to making a request that people email you rather than faxing or sending a document by mail thereby reducing the number of them that you print out and file. This is environmentally sound and if you need to share the info, it can be forwarded.

- Subscribe to **online editions** of the newsletter, journals and other publications which you read regularly
- **Store reference information online** or **bookmark** appropriate websites
- **Reduce incoming paper.** Whenever possible, ask people to email you instead of faxing or mailing a document
- **Stop printing stuff.** Lots of people still print out email or documents they receive, or even documents they create themselves. Then you have two copies of it, you're killing trees, and you now have to file the paper version as well as the digital. It's much easier to search for digital information when you need it.
- **Determine the ultimate value of a hard copy.** Every time you file something, ask yourself if you really need a hard copy version of it. Is it available online? Is it better to scan it and store it digitally? Is there any way to eliminate the need for this document?

Remember, 80% of material filed away is never looked at again – so be discriminating

TOSS it

If you don't need it or won't get to read it in a reasonable amount of time then toss it (recycle). If you just can't get by the feeling that "if I throw it away I may regret it" – try this. Put anything you are hesitant to throw away in a folder. Label it with the date in the future – don't make it too far in advance. Store the box and mark your calendar with the disposal date. If you haven't opened or thought of any of the documents within this time, it's a good bet you can probably delete the contents.

4. Using Technology More Effectively

- How many computers are available in your congregational office?
- Are the computers networked?
- Is there a computer dedicated to use in the faith development office? Is it up to date?
- Is there one central, integrated, database, or do different programs maintain their own databases?
- Who is responsible for managing Membership data? Financial records? RE registration? Desktop publishing?
- What software programs are in use by staff?
- Do you feel you were adequately trained in using those programs?
- Are you connected to the internet in your office?
- What do you see as the advantages of the internet and email to our work?
- Are you familiar with the resources on-line at the UUA for religious educators?
- To which of the UUA-related list serves are you subscribed?

Handout 32: LREDA Code of Professional Practices

Revised June 2016

Preamble

We, the members of the Liberal Religious Educators Association affirm this Code of Professional Practices. LREDA members who are professional religious educators pledge to hold themselves ethically accountable to the code.

I. Individual Member

I will be familiar with and advocate for LREDA's Code of Professional Practices. I will stay informed of any rule or policy changes. I have the responsibility to read and understand this Code and to live in accordance with its contents.

I will advocate for fair compensation and working conditions that support my work as a professional religious educator and the religious education professionals that follow me.

I will keep current in my knowledge of faith development by maintaining collegial contacts and participating in continuing education opportunities.

I will maintain healthy boundaries, especially keeping aware of my rights and limits, and those of my family.

I will seek personal assistance and counseling, when needed, from a professional outside of my congregation.

I will be aware of and observe the legal requirements of my State or Province regarding reporting of physical or sexual misconduct.

I will not engage in sexual contact, sexualized behavior, or a sexual relationship with any person I serve as a religious professional.

When I am concerned about a colleague's adherence to the Code of Professional Practices, I will follow Section V "Accountability Guidelines" or contact a LREDA Good Officer.

II. Colleagues

I will stand in support of my professional colleagues in religious education, ministry, music, administration, and membership.

I will respect confidences given me by colleagues.

I will speak respectfully of any colleague in public or private.

Should I become aware that a LREDA colleague is or might be engaged in practices that violate the Code of Professional Practice, I will speak directly to them and endeavor to be of help. If necessary, I will bring such matters to the attention of a Good Officer or the LREDA Board Trustee for Professional Support or President. See Section V.

It is important to the well-being of any congregation, agency or enterprise, that the staff are in healthy relationship. I will seek to be part of mutually cooperative and consultative relationships as we carry out our shared and separate responsibilities. When difficulties arise, I will seek help judiciously and express my concerns professionally, keeping in mind the worth and dignity of all parties involved.

I will share leadership opportunities and responsibilities with my colleagues openly, honestly, and ethically. In particular, I will consult with colleagues in advance of any professional or public engagements that I may be asked to undertake in their communities or congregations.

When leaving a position of religious education leadership for any reason, I will refrain from being involved in the process of selecting my successor. I will support my successor by leaving room for them to establish their own identity and leadership in the congregation. I will refrain from accepting positions on policy-making bodies in the congregation or community (such as the Board, Religious Education Committee, Finance Committee, or Personnel Committee) for two years after my professional leadership has been concluded in that congregation. For two years, I will not accept or volunteer for roles in the religious education program, and will encourage members of the congregation to speak to the current religious educator or other appropriate persons for answers to all current religious education issues or concerns. I will refrain from discussing any church/congregational matters on social media with congregants from a former church for a period of two years.

III. Congregation/Organization

I will uphold and honor the practice of congregational polity. I will respect the traditions of the congregation or community I serve.

I will demonstrate respect and compassion to each individual without regard to age, race/ethnicity, class, gender, gender identity, physical/mental ability, and sexual orientation. I will work to confront attitudes and practices of unjust discrimination and to challenge them within myself and individuals, congregations, and groups I serve.

Within the limitations of law and collegial covenant, I will honor the confidences shared with me by members of the congregation or place of employment, keeping in mind that such confidentiality should not contribute to personal or professional misuse of power.

In the case of planned or forced resignation or significant change in role or responsibility, I understand that best practices are to consult with a LREDA Good Officer for counsel and

assistance in executing a well-managed departure or change. I will refrain from actions or public statements that intentionally initiate or foster divisiveness.

I will be a good steward of the resources allocated to my position and program. I will act with integrity in all instances of professional spending and will not misappropriate the money or property of the congregation(s) or organization(s) I serve.

IV. Movement and Association

As a LREDA member, I understand my responsibility to educate lay and professional colleagues about the qualifications for and dimensions of religious education and faith development leadership.

I will support and participate in activities and programs of the Unitarian Universalist Association and/or the Canadian Unitarian Council and encourage the participation of others in such events.

As a professional religious educator, I understand that whenever I participate in the wider Unitarian Universalist community, I represent LREDA and should provide a living model of ethical and religious leadership.

V. Accountability Guidelines

The LREDA Code of Professional Practices identifies standards of behavior for members of LREDA. Violation of these standards by any member is a matter of concern to other members and may result in disciplinary actions.

The following procedure is to be followed when a member of LREDA becomes concerned about a colleague's adherence to the Code of Professional Practices.

In most instances, a member who believes a colleague's behavior to be inconsistent with the Code should express their concern directly. Should the direct approach not achieve the desired result, a LREDA Good Officer (GO) should be consulted. A GO is initially neutral, advising the member, and exploring the possibility of an informal resolution of the concern. In the event that a GO cannot settle a concern between members, the religious educator or the GO will seek advice or intercession with the LREDA Board Member holding the Good Offices portfolio. If the concern is still unresolved, the concerned religious educator should write a letter of complaint to the LREDA Board of Trustees, fully specifying the nature of the concern making it a formal complaint. See LREDA by-laws, Article 2, Section D.

Handout 33: About Delegation

Delegation should not be confused with participation. In participative decision making, there is a sharing of authority; with delegation, individuals make decisions on their own. The number one reason that church staff and leaders need to delegate is that delegation helps increase the commitment by others to the faith development program and the congregation.

Why is it so difficult to delegate?

- **Lack of time:** Delegating jobs requires that you invest time in training people to take over tasks. Jobs may take longer to achieve with delegation than they do for you to do by yourself, when coaching and checking are taken into account. Volunteers will more readily “own” the program when they feel commitment and satisfaction that come with real responsibility. If we feel angry or frustrated because there is not enough time for all that you have to do, we have only ourselves to blame if we don’t start doing something about it.

- **I really enjoy _____:** By doing jobs yourself you will probably get them done effectively. Bear in mind that the congregation is paying a professional when you are tempted to do a job yourself that may be done well by a volunteer. Remember, also, that if you enjoy a project, others are likely to as well. Don’t just delegate the boring tasks.

- **Fear of surrendering control:** Whenever you delegate, you surrender some element of authority (but not of responsibility!) By effective delegation, however, you get the benefits of more time to attend to the elements of your job that only a professional can do adequately. Delegation makes you take a hard look at the level of your perfectionism or need to always be in control.

- **Fear of becoming dispensable:** When you have a robust system of delegation in place with all routine work being effectively done by volunteers, it may appear that you have nothing to do. No job is too complex to start breaking into little pieces. If we buy into the myth that this job is only understood by us, then we start believing we are indispensable.

- **Volunteers are not up to the job:** Delegation will often bring out the best in volunteers. It may be that if you invest the time initially, they will become more effective than you imagined they could be. It is easier sometimes to do

something yourself, but volunteers will never learn to do things themselves if you always do it for them

Criteria of Delegation

Assignment: Both leader and volunteer must understand exactly what the assignment entails including the extent to which the volunteer is to check in with you on the progress of the assignment or the extent to which the leader will be monitoring the delegation and giving feedback.

Authority: the volunteer is given authority to ask for and receive resources needed, including time, money, equipment, and/or people to help. In most instances, if this is a project requiring purchase, a budget will have been determined and the policy for acquiring needed funds and reimbursement is explained to the volunteer.

Accountability: the delegation involves an obligation or understanding that is agreed upon. The volunteer is accountable for the outcome unless there is a different understanding between you and the volunteer. The volunteer gets the glory when the assignment is completed and if anything goes awry, the leader takes responsibility and does not leave the volunteer exposed.

Steps in Delegation

- Consider a person who has the basic skills needed to accomplish the task.
- Determine the likelihood of this project being an opportunity for growth for that person.
- Explain why this task needs to be done and how it fits into the overall program goals?
- Articulate why you chose this particular person for the task.
- Share what kind of authority and resources are available to complete the task successfully
- Be certain the details of the task are clear to me and to the volunteer.
- All details of the delegation are in writing with copies to you and the volunteer. If you have taken all of the steps above...LET GO!!!

Besides these what else should not be delegated?

- Tasks that are confidential
- Conflict management

Handout 34: Delegation Role Plays

1. A new DRE comes to the cluster meeting and says, “I am hired for 20 hours and have a very small RE Committee. They don’t seem to have a clear role.” Role-play how he might redefine his role and job and build commitment and satisfaction for the RE Committee. Portray an effective example of delegation.
2. A longtime Sunday school teacher shares her ideas for an active way to have children demonstrate positive faith statements with the children in her class. She is excited about how successfully it works. Role-play how you would delegate the task of sharing her ideas with other teachers and/or parents.
3. In an effort to help the DRE manage his time more efficiently, the RE Committee has suggested that he delegate the task of buying snack supplies in bulk to a willing parent or member. Role-play an effective delegation to the willing parent.
4. You, the parish minister, and music director have agreed to involve others in planning the Time for All Ages at the beginning of the service once a month. Portray examples of effective delegation as you set up a multigenerational Worship Committee.
5. You would like to try delegating the organizing of the supply cabinets which haven’t been maintained as neatly as they might have been. Portray an effective delegation of the supply cabinet organizing.
6. The Religious Education Committee believes that since the Board provides a line item for the social hour and provides snacks to the adults during social hour, they could also be persuaded to provide snacks for children and youth as well. Role play the initial conversation during which the chair of the REC talks with the appropriate member of the Board.

Handout 35: Planning for Action

Follow up from Renaissance Administration Module

Name _____ Date _____

Personal/Professional Insights

For each of the sessions describe briefly the insight or learning that stands out for you.

Session 1: Welcome and Covenant

Session 2: The Religious Educator in the Congregation

Session 3: Partners in Faith Development

Session 4: Management Skills

Session 5: Integration and Application

Professional Growth and Change

If change or growth in a particular area is warranted as a result of what you have learned, please list and then note the first one that you will address with some seriousness.

____1.

____2.

____3.

If you have concerns about taking action, what is your cause for concern?

____ Need more skills and/or knowledge.

____ The determination will dissipate when I get home

____ Don't want it badly enough to really work at it.

____ Fear of failure.

____ Afraid of the reaction by others

____ Timing isn't really great

_____ Others _____

What possible steps can you take to reducing or eliminate these concerns?

What kind of and from whom do I need help going forward?

What is a target date for noticeable change?

Sharing with Faith Development Partners

Which sessions and related handouts do I want to share with the staff team?

Which documents would be helpful to members of the RE Committee?

Are there other groups or individuals in the congregation who would benefit from this material?

Appendix: Online Resources

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Session 1:

Professional Resources:

[The Search for Religious Education Leadership: Best Practices for UU Congregations](#)

This guide is meant not only to guide congregations in their search for a lay religious education professional, but also to lay the groundwork for a mutually enriching relationship between staff member and congregation that is consonant with our Unitarian Universalist values.

[Assessing Our Leadership](#)

When we speak of assessing ministry, we mean assessing all the activities that advance the congregation's mission, including, but certainly not limited to, the work of the clergy. Attempting to assess the effectiveness of a single person's work, such as the minister's work, apart from the dynamics and work of the entire institution runs the danger of concluding that everything that is not what it might be must be the fault of the single individual being evaluated. And since it is clear that a congregation's ministry depends on much more than the work of a single individual, it is logical to assume that the assessment of a congregation's ministry must include more territory than the minister's "performance."

[LREDA Professional Guidelines](#)

LREDA is an anti-racist, anti-oppression, welcoming, professional organization open to liberal religious educators and those supportive of religious education. LREDA promotes the religious growth and learning of people of all ages and advocates for and supports religious educators and the field of liberal religious education.

[Religious Education Credentialing Program](#)

This page contains information for congregations and religious education professionals about the Unitarian Universalist Association (UUA) Religious Education (RE) Credentialing Program, professional development for religious educators, and religious educator transitions.

[Office of Church Staff Finances](#)

The Office of Church Staff Finances (OCSF) provides information, services and programs for Unitarian Universalist (UU) congregations and their ministers, religious educators and other employees in matters of [benefit plans, aid funds, and fair compensation](#).

[From Starting to Parting, Supporting Religious Education and Music Staff in Unitarian Universalist Congregations](#)

From Starting to Parting updates and expands upon The Search for Religious Education Leadership and Music in Our Congregations.

This resource is intended to guide congregations in the recruitment, hiring, support, and transitioning of professional music and religious education leaders.

[LREDA Good Officer](#)

Religious educators need the support of each other and, at times, some special support. LREDA Good Officers can help provide this support. Good Officers are available in most Unitarian Universalist districts around the continent. Any one of these people is available to help. A LREDA member may select a particular Good Officer because of proximity, acquaintance, or her or his particular personal experience as a religious educator.

[Right from the Start: A Startup Process for Religious Educators](#)

This startup process is designed to assist the Religious Educator who is new to a congregation, his or her colleagues and lay leaders, and congregants to get to know one another better at the start of their relationship. This is done through an exploration of the congregation's history, its current functioning and "culture", and mutual hopes for the future. Through this process of sharing and familiarization, a set of goals and action steps can be identified to guide all parties through the initial period of adjustment.

[Covenanting for Excellence in RE](#)

A Covenant for Excellence in Religious Education is a set of mutually agreed upon commitments between religious educator, minister and congregation to promote excellence in lifespan religious education.

[Congregational Resource Guide](#)

A Program of the [Center for Congregations](#), This search and learning tool is for clergy, staff, lay leaders or anyone seeking information on behalf of a congregation. You can save resources, begin conversations about the resources and the topic, invite other congregation team members to see the resources and join the discussion, and invite an expert to help. The CRG is an online tool designed to help leaders of congregations find the right resources to address their challenges and opportunities. The CRG's mission is to strengthen congregations by helping them find and use the best resources to address their challenges and opportunities. CRG resources are chosen and evaluated based on our experts' extensive work with congregations. A resource is a book, website, organization, article, DVD, curriculum or any outside helper that increases your ability to enhance and stay true to your mission.

[Community Toolbox](#)

The Community Tool Box is a free, online resource for those working to build healthier communities and bring about social change. Our mission is to promote community health and development by connecting people, ideas, and resources. The Community Tool Box is a public service developed and managed by the KU Work Group for Community Health and Development and partners nationally and internationally. The

Tool Box is a part of the KU Work Group's role as a designated World Health Organization Collaborating Centre for Community Health and Development.

Professional Development Resources:

[Webinar - Professional Development for the Religious Educator](#) (Faith Development Office)

This webinar is offered by the Faith Development Office of the UUA and is led by Alicia LeBlanc, Jan Gartner, and Pat Kahn. The webinar lasts 60 minutes and covers the following topics; What is Professional Development, Why is it Important?, Understanding your motivations, Kinds of Professional Development, Your Professional Development Pathway, Specific Professional Development Opportunities, and finally Time and Money.

[UUA Faith Development Office Webinar Series](#)

The Unitarian Universalist Association (UUA) offers free, one-hour webinars on [UU religious education](#) and faith development topics requested by religious professionals and lay leaders. Webinars are recorded and archived (see "Archived Webinars" below).

[Renaissance Program: Religious Education Leadership Training](#)

The Renaissance Program is a major component of the Unitarian Universalist Association (UUA) Religious Education (RE) Credentialing program. Each 15-hour module provides standardized basic training in a specific area useful to religious educators.

[Interim Religious Educators](#)

The information and events described on this page are for religious education professionals and congregations seeking more information about the work and the training of the interim religious educator. Additionally, information on the UUA developed facilitated online version of its Interim Training for Program Professionals can be found here.

[Webinar: The New DRE](#) (Faith Development Office) PowerPoint ([PDF](#))

Pat Infante, Central East Regional Group Consultant on Faith Development, presents an orientation webinar specifically for the new Director of Religious Education (DRE) with three or fewer years' experience in your position.

Job Description Templates:

Sample job descriptions as well as staffing guidelines and other helpful information can be found on the Religious Educator Search Process on the UUA website:

<http://www.uua.org/careers/re/15942.shtml>

Session 2:

Leadership Resources:

[The Bowen Center for the Study of the Family](#)

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](#) by Mathew David Bardwell

Dr. Jonathan Camp discusses 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.

OnDemand Training: [Introduction to Adaptive Leadership](#)

Develop leadership skills to learn how to face our toughest challenges: the ones we don't have ready answers for. The "Adaptive Leadership" framework pioneered by Harvard's Dr. Ronald Heifetz is more than a toolbox of tips. It will change the way you think about the internal and external components of leadership and equip you to lead through any change—welcome or unwelcome. This presentation is from the leadership track at the 2012 Ohio Meadville District Summer Institute with presenter Rev. Renee Ruchotzke, CERG Leadership Development Consultant. (You will be required to register with this website to watch this presentation.)

OnDemand Training: [Community Toolbox – Building Leadership Toolkit](#)

[Adaptive Leadership](#)

This workshop, the fourth workshop in the Path unit, concludes the Harvest the Power program. Like Workshops 4 and 8, it focuses on how a leader can give form and voice to a guiding vision as a congregation works through adaptive challenges. Through activities, readings and conversation, participants integrate what they have learned

about adaptive leadership. The workshop points participants toward further learning, reflection and action in the service of the congregation and its mission and vision.

Adaptive Leadership Webinars:

[Adaptive Leadership in a Technical Age: Part 1](#)

[Adaptive Leadership in a Technical Age: Part 2](#)

[Adaptive Leadership in a Technical Age: Part 3](#)

[Adaptive Leadership in a Technical Age: Part 4](#)

[Adaptive Leadership in a Technical Age II: Part 1](#)

[Adaptive Leadership in a Technical Age II: Part 2](#)

[Adaptive Leadership in a Technical Age II: Part 3](#)

Effective and Clear Communication Resources:

[The Essentials of Compassionate Communication](#)

We have all been in situations where there were terrible misunderstandings. Either we have felt misunderstood or the other has. We often leave these situations mystified as to what had happened. How were we so misunderstood? What did I do wrong? Or: Why were they so stubborn? Couldn't they understand what I was trying to say? This short tutorial highlights the main ways humans get into trouble trying to communicate, and describes effective new ways to communicate which avoids these pitfalls and brings people into a close understanding of one another.

[Center for Nonviolent Communication: An International Organization](#)

Nonviolent Communication (NVC) is based on the principles of nonviolence-- the natural state of compassion when no violence is present in the heart. NVC begins by assuming that we are all compassionate by nature and that violent strategies—whether verbal or physical—are learned behaviors taught and supported by the prevailing culture. NVC also assumes that we all share the same, basic human needs, and that each of our actions are a strategy to meet one or more of these needs.

[Northwest Compassionate Communication](#)

We offer powerful, life enriching communication skills will help you stay calm and compassionate even in the most trying circumstances. The process helps build your emotional vocabulary, and provides a framework so you can more clearly communicate your feelings, hopes, and what you want in ways that make it easier for others to hear you. Tension is relieved, and feelings can be expressed with more ease, instead of blame, guilt and shame. When communicating with Compassionate Communication, the potential for mutually satisfying outcomes—even in the most difficult of situations—is much more possible.

Congregational Governance Resources:

Audio: [Policy Governance Audio “Drive time Essay”](#)

Policy Governance is a fundamental redesign of the role of a board. It calls on a board to focus on the organization's vision and goals rather than minutia, and to give staff more freedom in making decisions. The concept was developed and trademarked by business consultant John Carver over the past three decades.

[Governance for UU Congregations](#)

Governance is the system by which a congregation exercises its authority. A congregation may use any system to govern itself; it may change systems frequently or entirely ignore the systems it claims as its own, but as long as the congregation lives, it will continue to exercise authority.

[Gently Down the Stream - A Workshop on Polity](#) (adapted from Faith like a River, a Tapestry of Faith Curricula)

This workshop explores the history of how Unitarians and Universalists have gathered and organized into religious communities. It examines differences between the Unitarian and Universalist polity traditions and identifies sources that have influenced our current governance practices. Participants view our polity—the organization, association, membership, and leadership of our congregations, individually and as an association—as an important part of our liberal religious heritage.

[Covenant of Right Relations](#)

Developing a Covenant of Right Relations is an important step in clarifying expectations and creating a safe environment for congregations. "Covenant" is Latin for "come together" and means a "solemn agreement" or "promise from the heart" regarding a course of action between parties.

Administration Resources:

[Covenanting for Excellence in Religious Education](#)

Developed by the Unitarian Universalist Association in the early 1990's, *Covenanting for Excellence in Religious Education* is a facilitated process between a religious educator and a congregation for purposes of identifying a set of mutually agreed-upon commitments. In its current incarnation, this covenantal process considers present expectations of the congregation and outlines mutual hopes for the future of the program. It may be used as a tool for growth and deeper understandings for the congregation and religious educator, with identified resources, mutual commitments, and support systems. It can specify results expected and how these results will be achieved. The covenant should be a living document that represents more than a list of objectives and aspirations; it reflects a commitment to ongoing congregational transformation. A covenant reflects the quality of the relationships involved, rather than the contractual dimensions of employment.

[Tapestry of Faith](#)

Embodying a faith development focus for our congregations, *Tapestry of Faith* is a series of programs and resources for all ages that nurture Unitarian Universalist identity, spiritual growth, a transforming faith, and vital communities of justice and love.

On-Demand Training: [Summer RE Programming](#)

Year round programming helps keep families connected to your faith community and one another. Summer religious education offers opportunities to experiment with new curriculum, make new friends, or try out a totally different RE idea. This on demand class will help you to gather ideas and tips for keeping the program going over the summer months in fun and exciting ways! Presenter: Patricia Infante, CERG Faith Development Consultant (You will be required to register with the website to watch)

[Epic to Do List for the Start of the Program Year](#)

Created by approximately 10 Religious Educators, popping on and off the internet for 90 minutes, with a relatively small amount of mocking from the sidelines. We did not fight about what goes where, although we organize our tasks differently sometimes, so, for instance, 'teacher orientation' appears in a couple of different places. Because it is connected with a number of different task groups: relationship, communication, planning, training, curriculum...

Session 3:

Collaborative Team Resources:

[Religious Education Staffing](#)

The purpose of this document is to help congregations determine appropriate religious education staffing levels. Given the diverse nature of religious education programming and congregational context, it is unrealistic to provide a precise “formula.” We hope that the information below enables you to have clarifying conversations and to make informed decisions about staffing levels. (Developed by Jan Gartner)

[Task Force for Excellence in Shared Ministry \(LREDA/ UUMA/ UUMN\)](#)

The LREDA/UUMA/UUMN Task Force was envisioned by the Presidents of LREDA and UUMN (Sarah Dan Jones and Natalie Fenimore) and the Executive Director of the UUMA (Don Southworth) as a way for our professional organizations to work together to identify best practices and recommend training opportunities (new and existing) to nurture excellence in ministry.

Committee on Ministry Resources:

[Committee on Ministry Not Just for the Minister](#)

The Committee on Ministry may be the most misunderstood committee that a congregation has. Is it an advocate for the minister—a kind of ministerial cheerleading squad? Or does it represent the congregation’s interests? Beyond that, does it just respond to crises or is it supposed to meet regularly? Is it responsible only for the ministry provided by the called ministers or for the whole ministry of the congregation? What’s the difference between it and a Ministerial Relations Committee?

[Committees on Ministry: An Overview](#)

What is a Committee on Ministry? How is it different from a Ministerial Relations Committee? What is its role in the congregation? This webinar will provide some general descriptions and best practices. This is a series of webinar videos is hosted by Rev. Renee Ruchotzke, CERG Leadership Development Consultant. (You will be required to register with the website to watch)

[Assessing Our Leadership – See Session #1](#)

RE Committee Resources:

[Effective Congregational Committees](#)

This document, created by the UUA in 2005, has good information on all types of committee work pertaining to a congregation. The information specific to RE Committees can be found on pages 17-19.

Alban Institute Articles on Leadership

[Congregational Leadership as Spiritual Practice](#) by Bruce Epperly

[Guidelines for Leading Meetings](#) from the Alban Institute

[Moving from Leadership 1.0 to 2.0](#) from the Alban Institute

[Leadership in Scarcity](#) from the Alban Institute

OnDemand Training: [Developing a Healthy Religious Education Committee](#)

A strong partnership between the professional and lay leaders is an important aspect of a healthy and successful RE program. We'll hear some success stories along with practical ideas for building a motivated team. This series of webinar videos is led by Patricia Infante, CERG Faith Development Consultant with guest presenters. (You will be required to register with the website to watch)

OnDemand Training: [Shared Leadership in Religious Education](#)

Creating a vital religious education program is most successful when a healthy balance exists between staff and lay leaders. This on demand class will offer guidance and resources on building healthy relationships, communication, shared leadership and shared responsibility, and working in covenant. This series of webinar videos is led by presenter: Patricia Infante, CERG Faith Development Consultant. (You will be required to register with the website to watch)

OnDemand Training: [Building Our Own Leaders](#)

Recruiting and retaining capable board members and committee chairs is a pervasive problem for many congregations. The Mt. Vernon Unitarian Church has a locally designed seminar that helps members prepare for leadership. This webinar was originally presented as a workshop at the Joseph Priestley District Assembly, April 14, 2012. Presenter: Bill Clontz and Ron Brandt from the Mt. Vernon Unitarian Church. (You will be required to register with the website to watch)

Sample RE Committee Job Descriptions

[Religious Education Council Chair Roles, Responsibilities and Rewards](#) from the First Unitarian Universalist Society of Albany

[Responsibilities of Members of the Religious Education Council](#) from the First Unitarian Universalist Society of Albany

[Religious Education Council Members Roles, Responsibilities and Rewards](#) from the First Unitarian Universalist Society of Albany

[RE Council Model – UU Community Church of Santa Monica, CA](#)

Sample Document Resources: **(feel free to copy for your own use)**

Registration forms:

[UUCCSM's Google Doc registration form](#) - this form can be embedded into your church website, but it can also just be hosted in Google Drive and the link distributed to people. It auto-populates a spreadsheet and sends me an email alert every time someone submits the form. One thing I would change next time is to make the first and last name separate fields. It would make sorting the spreadsheet much easier. *(form and info from Catherine Farmer Loya)*

[UU Metro New York Sample Registration Form](#)

Visitor Forms:

[Northshore Unitarian Church Visitor Form](#)

[UU Congregation of Atlanta Visitor Info Sheet](#)

[UU Congregation of Atlanta Visitor Card](#)

Prospectus & Parent Handbooks:

[UU Cumberland Valley – Nursery Aged Parent Handbook](#)

[UU Metro New York Sample Behavior Covenant](#)

Incident or Accident Reports:

[First UU Society of Albany - Incident Report](#)

[UU Metro Atlanta North Incident Report](#)

[UU Church of Muncie - Unusual Incident Report](#)

[UU Metro New York Sample Incident Report](#)

DRE Reports

[First UU Society of Albany – DRE Mid-Month Update to the REC](#)

[First UU Society of Albany – DRE Report to the Board of Trustees](#)

Social Media Policy

[Sample Social Media Policy – UU Congregation of Atlanta](#)

Attendance Sheets

[UU Metro New York Sample Attendance Sheet](#)

[UU Metro New York Sample Attendance Spreadsheet](#)

[UU Congregation of Atlanta Master Attendance Spreadsheet – google doc](#) The advantage of having this on google docs is that if you need to share it with other staff/volunteers they have access to it at all times.

[UU Congregation of Atlanta Marking Sheets](#)

Permission Slips

[UU Metro New York Sample Permission Slip \(for the entire year\)](#)

[UU Metro New York Sample Permission Slip \(single use\)](#)

Developing Policies & Procedures:

[Sample Lifespan Faith Development Policies and Procedures](#) from the Unitarian Universalist Congregation of Blacksburg, VA. The safe congregation portion can be found on pages 7-16.

[Nine Ways toward Boy-Friendly Religious Education: A Drive Time Essay](#)

Are there too few boys in your Religious Education program? Here are nine ways to attract more.

Video: [The PBS Frontline Documentary "The Vaccine War"](#)

Inside the raging debate: risks versus benefits, and parents' right to make choices about their child versus the needs of the community. See also LREDA email list archives: <http://lists.uua.org/mailman/listinfo/lreda-l>

[Welcoming Special Needs Children, A Guidebook for Faith Communities by Sally Patton](#)

If we believe that every person is born with a mission and a purpose, what does this mean for our ministry to children with special challenges? Often, we get so wrapped up in the difficulty or the problem itself that our reactions to the disabling condition prevent us from seeing who the child really is. In actuality, it is the perceptions and prejudices of other people that often prevent children with disabilities from participating fully in society

[The Case against Church School Fees](#) by Rev. Stefan Jonasson, UUA Director for Large Congregations, 2006

Webinar: [Outside In & Upside Down: Applying the "Flipped" Classroom Concept to Faith Development \(video\)](#) PowerPoint ([PDF](#)) – Faith Development Office
Explore possibilities sparked by the “flipped classroom” concept that is overtaking secular education. Presented by Gail Forsyth-Vail and Pat Kahn.

Webinar: [Full Week Faith](#) – Faith Development Office

Join Karen Bellavance-Grace and FDO staff to learn about Full Week Faith, a strategy for engaging families at home in day-to-day faith development.

Session 4:

Volunteer Management Tools:

[Signup Genius](#)

Build a Custom Sign Up, choose a design theme and enter the dates, times and slots for which you need people to sign up! Invite Your Group, use our email invites or send people the link yourself. Post on social media or your website to spread the word. People Sign Up Online, group members can sign up 24/7. We'll notify you by email when someone signs up. We Send Reminders, customize when reminders are sent. Members can receive them by email or text.

[VolunteerSpot](#)

VolunteerSpot launched in spring, 2009 with the mission of enabling ANYONE to quickly mobilize and coordinate volunteers in their community, congregation and social network. VolunteerSpot's simple sign up application makes it easy for people to join together and say YES to volunteering. No waiting for approvals and passwords, no software to install, just easy, free scheduling and sign up tools for everyday heroes making a difference.

[Best Practices for Volunteer Management Professionals](#)

The experts in the field of volunteer management are the individuals already out there, doing the day to day work of finding, matching, supporting, and recognizing volunteers. In other words: you. With that in mind, we're offering up a section of best practices – tools, models, advice – to guide your work.

[Church Database Survey \(by Religious Educators\)](#)

This survey includes responses from 15 Religious educator on their experiences with software for church databases.

Volunteer Orientation/ Support/ Recruitment/ Recognition:

OnDemand Training: [Planning Teacher Training and Orientation](#)

Every RE program should provide annual training and guidance for their volunteer staff before heading back to the classroom in the fall. We'll look at sample agendas, suggested content, and ways to make important event fun and engaging day for all. This series of webinar videos is led by Patricia Infante, CERG Faith Development Consultant. (You will be required to register with the website to watch)

OnDemand Training: [RE Volunteer Recruitment, Enrichment and Nurturing](#)

In the changing context of our modern society, volunteers have plenty of demands on their time and energy and many don't want to say "yes" unless they know they can do a

good job. Finding the right volunteer for the job and providing ongoing training so that they feel competent and confident is an important piece of the recruitment puzzle. We'll look at some strategies and tips for recruiting and equipping a 21st century volunteer. This series of webinar videos is led by presenter: Patricia Infante, CERG Faith Development Consultant. (You will be required to register with the website to watch)

Audio: [Need More Volunteers? Try the Personal Approach: A Drive Time Essay](#)

Does any congregation ever have enough volunteers? Most of us struggle with that. It can be one of the most frustrating parts of being a lay leader. This 4 minute audio essay offers ways to make finding and keeping volunteers less of a problem.

[Involuntary Volunteer Sabbatical](#)

This article by Tandi Rogers is about how she was given the “honor” of an involuntary sabbatical from volunteer work at her congregation and the joy that came from it.

[Involve Implementation Manual – How to Create a Welcoming Ministry for all Children and Youth in our Faith Communities](#)

This *Implementation Manual* outlines an ideal consulting situation in which you are asked to assess the situation and then work with the pertinent people to develop an action plan for the church to follow.

Webinar: [Why & How to Do Spiritual Preparation for Leading RE](#) (video)

PowerPoint ([PDF](#)) – Faith Development Office

The UUA's [Tapestry of Faith](#) curricula provide unique, reflective exercise for facilitators to do before each session. This webinar supports a practice of spiritual preparation.

These Renaissance Modules will offer additional volunteer management resources. .

[Information on the goals of each Renaissance module can be found here.](#) Time/location of Renaissance modules are included on the [UUA Calendar](#) page.

Ministry with Youth

Training Teachers

Multicultural Religious Education

Safety Resources:

[Balancing Acts](#)

Situations involving sex offenses can exacerbate people's most painful personal histories, and congregations often experience divisive conflicts over how to handle such situations. This manual is designed to help. It offers information and procedural suggestions for leaders faced with the difficult task of helping the congregation decide if and how to include a sexual offender in their religious community.

[UUA Safe Congregation Resources](#)

The Unitarian Universalist Association (UUA) has been a leader in creating both resources and recommended processes to help make congregations safe and welcoming places to all. Although no policy or knowledge of the issues can absolutely guarantee safety in your congregation under all circumstances, congregations can take pro-active steps to create environments that are safe and prepared. Developing a Comprehensive Safe Congregations Policy is a significant and meaningful process to educate the congregation and build safer communities.

In religious communities breaches of trust and safety undermine the foundations of our personal and communal covenants. Unitarian Universalist congregations and the Unitarian Universalist Association of Congregations are committed to practicing hospitality and promoting justice for all people. This program strives to help congregations protect vulnerable and/or historically marginalized persons through practices of hospitality, effective anti-oppression education, responsible intervention, and appropriate responses and to help leaders provide opportunities for healing and justice, ethics, and self-care for their whole congregations.

[Church Mutual Insurance Company Safety Resources](#) (some available free)

Our Safety Resources — which include brochures, posters, checklists, videos, articles, webinars and more — cover a wide range of topic areas, each one carefully selected to meet the unique needs of organizations just like yours. All of our Safety Resources are available at no additional cost to our customers as a value-added service. A select few are available to all. [Youth Safety and Your Congregation brochure](#)

Audio: [Responsible Staffing Helps Protect Against Harmful Acts: A Drive Time Essay](#)

The Unitarian Universalist Association (UUA) has a new resource to help congregations meet this responsibility of creating a safe space. A publication, "Guidelines on Responsible Staffing," was completed recently by Rev. John Weston, the UUA's Settlement Director, and Rev. Harlan Limpert, Director for District Services, with help from many others. This 4 minute audio essay will give the highlights of the publication.

Links to State Publications regarding child welfare services and mandated reporting guidelines

[State Laws on Reporting Child Abuse](#)
[Rape, Abuse & Incest National Network](#)

[Religious Institute](#)

The Religious Institute is a multi-faith organization dedicated to advocating for sexual health, education, and justice in faith communities and society. More than 6,400 clergy, seminary presidents and deans, religious scholars and other religious leaders representing more than 70 faith traditions are part of the Religious Institute's national network.

[Our Whole Lives Lifespan Sexuality Education Curricula](#)

Our Whole Lives is a series of sexuality education curricula for six age groups: grades K-1, grades 4-6, grades 7-9, grades 10-12, young adults (ages 18-35), and adults. *Our Whole Lives* helps participants make informed and responsible decisions about their sexual health and behavior. It equips participants with accurate, age-appropriate information in six subject areas: human development, relationships, personal skills, sexual behavior, sexual health, and society and culture. Grounded in a holistic view of sexuality, *Our Whole Lives* not only provides facts about anatomy and human development, but also helps participants clarify their values, build interpersonal skills, and understand the spiritual, emotional, and social aspects of sexuality.

Conflict Management Tools:

[Change and Conflict Skills for Leadership Development - UUA](#)

This list includes resources (videos, podcasts, webinars, articles, websites and online books) from the UUA that address Change and Conflict Skill development.

[Guidelines for Right Relations – See section 2](#)

[ViaConflict: Collaborative Problem Solving](#)

The Conflict Continuum is a visual representation of the resolution processes available to parties involved in a dispute. The options range from consciously avoiding the conflict to self-help or unilateral action to enact resolution.

[Workplace Conflict: The Continuum of Dispute Resolution](#)

The different dispute resolution processes we might use to resolve a dispute that was happening in their workplace.

[The Confrontation Continuum](#)

The following are confrontation strategies that can be used to resolve conflict.

Decision Making Resources:

[Appreciative Inquiry](#)

The "AI Commons" is a worldwide portal devoted to the fullest sharing of academic resources and practical tools on Appreciative Inquiry and the rapidly growing *discipline of positive change*. This site is a resource for you and many of us--leaders of change, scholars, students, and business managers--and it is proudly hosted by **Case Western Reserve University's Weatherhead School of Management**.

[The Center for Appreciative Inquiry](#)

Appreciative Inquiry (AI) is a way of being and seeing. It is both a worldview and a process for facilitating positive change in human systems, e.g., organizations, groups, and communities. Its assumption is simple: Every human system has something that

works right—things that give it life when it is vital, effective, and successful. AI begins by identifying this positive core and connecting to it in ways that heighten energy, sharpen vision, and inspire action for change. For over 20 years, we have delivered workshops tailored to meet the rapidly changing needs of leaders in today's global economy. Our strategy involves developing individuals, groups and organizations into true "centers of excellence" by cultivating their collective strengths and appreciating the value that is present in all human systems (large or small).

Alban Institute Articles on Appreciative Inquiry
[Ten Assumptions of Appreciative Inquiry](#)

[Magic Eight Ball](#) - If all else fails :)

Analysis Tools

[Mindtools, Essential skills for an excellent career](#)

We're here to help you learn the practical, straightforward skills you need to excel in your career. (You can explore the menus on the left hand side to see our core skill areas.) Used together, these skills can help you become exceptionally effective, be a great manager and leader, be more successful in your career – and even become happier at work. We call these skills "mind tools," because that's what they are. We believe that anyone can learn and use these simple processes and techniques to make the very most of their careers.

[An Introduction to Cost/Benefit Analysis](#)

Whenever people decide whether the advantages of a particular action are likely to outweigh its drawbacks, they engage in a form of benefit-cost analysis (BCA).

[About Money: Cost Benefit Analysis Introduction](#)

A cost benefit analysis is done to determine how well, or how poorly, a planned action will turn out. Although a cost benefit analysis can be used for almost anything, it is most commonly done on financial questions.

[Wikipedia article on Cross Impact Analysis](#)

Cross-impact analysis is a methodology developed by Theodore Gordon and Olaf Helmer in 1966 to help determine how relationships between events would impact resulting events and reduce uncertainty in the future.

[SWOT Analysis](#)

The point of a SWOT analysis is to help you develop a strong business strategy by making sure you've considered all of your business's strengths and weaknesses, as well as the opportunities and threats it faces in the marketplace.

[SWOT Analysis: Community Toolbox Article](#)

Opposition is an inevitable part of change and one that can significantly impact your community organizing. However, if you know how to take stock of the opposition inside and outside of your effort or group, you are more likely to plan and act effectively. That's where SWOT analysis comes in. SWOT can help you handle both ordinary and unusual situations in your community health or development initiative, by giving you a tool to explore both internal and external factors that may influence your work.

Session 5:

Organizational Skill Resources:

APP: [Eat That Frog!](#)

The key to reaching high levels of performance and productivity is to develop the lifelong habit of tackling your major task first thing each morning. You must develop the routine of "Eating Your Frog" before you do anything else, and without taking too much time to think about it. [Eat That Frog iPhone Application](#)

[Time Management Matrix by Stephen Covey](#)

Stephen Covey, author of *The Seven Habits of Highly Effective People* and *First Things First* popularized the concept of a Time Management Matrix for prioritizing that I love (Side note: I say "popularized" because it appears Eisenhower was originally credited with using it). The system advocates the use of four quadrants to determine the tasks you "need" to do and deciding what should be made a priority.

[Creelman Research: Interview with Dr Heifetz regarding Adaptive Leadership](#)

But if you haven't read Harvard professor Ron Heifetz's work then his new book [The Practice of Adaptive Challenge](#) (co-authored by Alexander Grashow and Marty Linsky) is a must read. In fact, even for those familiar with Heifetz's work I think it's a must read—the lessons are worthy of contemplation.

[Google drive](#)

Photos, videos, presentations, PDFs – even Microsoft Office files. No matter what type of file it is, everything can be stored safely in Drive. Files in Drive are for your eyes only, until you decide to share them. You can quickly invite others to view, comment, and edit any file or folder you choose. Every file in Drive stays safe no matter what happens to your smartphone, tablet or computer. Drive is encrypted using SSL, the same security protocol used on Gmail and other Google services.

[Dropbox](#)

Dropbox is a home for all your photos, docs, videos, and files. Anything you add to Dropbox will automatically show up on all your computers, phones and even the Dropbox website. Dropbox also makes it super easy to share with others. Dropbox works hard to make sure that all your stuff is the same wherever you happen to be. With apps available for all your computers, phones, and tablets, you can show off videos, automatically upload photos, or open documents from anywhere. Dropbox makes sharing easy. You can send people links to specific files, photos, and folders in your Dropbox, too. This makes Dropbox perfect for team projects.

[iDoneThis](#)

iDoneThis is a website and iPhone app that helps people stay productive by asking users one simple question each evening around 8:00 pm: "What'd you get done today?"

Healthy Boundary Resources:

OnDemand Training: [On Being the Non-Anxious Leader](#)

The challenges that Membership Professionals face require that one react both with their head and with their heart. Emotional Intelligence is where the head and heart intersect and is an important tool in understanding your own emotions and the emotions of others, in being flexible to changing needs and situations, in calmly and thoughtfully responding to difficult members of the congregation, and in keeping an optimistic and positive outlook in all situations. Studies show that emotional intelligence is twice as important in contributing to excellence in leadership as pure intellect and expertise.

This class will provide an introduction to emotional intelligence and the five skills required to be at your best as a leader in your congregation. You'll also have a chance to assess your own level of emotional intelligence. This class is presented by Mark Bernstein, CERG Growth Development Consultant. (You will be required to register with the website to watch)

OnDemand Training: [The Emotional Dynamics of Leadership](#)

The 2006 UU University in St. Louis, MO covered "The Emotional Dynamics of Leadership". This class is developed from the videos and resources of that presentation. Presenters for this workshop included Peter Steinke, Alban Institute; Rev. Dr. Terasa Cooley and Harlan Limpert, UUA staff.

[LREDA Code of Professional Practices](#)

This Code of Professional Practices is our standard of commitment to the practice of religious education. This Code will be followed by all LREDA members who are or have been engaged as professional religious educators.

Self-Care:

[Quest for Meaning – Church of the Larger Fellowship website and mobile application](#)

Quest for Meaning is a ministry of the Church of the Larger Fellowship (CLF), a Unitarian Universalist congregation without walls. Our 3,500 members, with their children, live all over the world. What brings us together is the desire to connect, seek, share and grow. You are welcome here whether you are a CLF member or not. Take your time, get to know us. Available in the [iTunes store](#) or in the [Google Play store](#).

[Illuminations: A Unitarian Universalist App](#)

Illuminations, the Unitarian Universalist Association's (UUA's) first app is now available for free in the [iTunes App Store](#) and [Google Play](#). Illuminations has over 350 Inspirational Words, a Chalice Lighter with several chalice options, and a Seven

Principles Guide in English and Spanish, along with examples of the Principles in action.

[Religious Educator Spiritual Practice and Self Care](#)

This webinar will talk about the importance of finding time for renewal and de-stressing and offer tips on how to delegate as well as strategies for making your own spiritual care a priority. Led by Patricia Infante, CERG Faith Development Consultant with guest presenters. (You will be required to register with the website to watch)

Time tracking:

[10 Time Tracking Apps That Will Make You More Productive in 2014](#)

This FastCompany article by Laura Vanderkam offers 10 options for time tracking with Apple, Android and web based options.

App: [HoursTrackerApp](#)

Easily track time for one or more jobs using timers or manual entry. Automatically calculate your earnings, including overtime. Built-in reports show you when you've been working and which jobs, and pay period reports help you keep track of paydays.

App: [Hours Time Tracking](#)

Time tracking for clients can be a huge pain, but there's a new iPhone app out called Hours to make the process easier. Hours features a simple, elegant interface with flexible options for keep track of when you work. Read more about this app [here](#).

[Toggl - Insanely simple time tracking.](#)

- One-click time tracking - Time tracking with Toggl is easy and intuitive.
- Type in what you're working on. Click. Click again to stop tracking.
- Forget to click? No problem. Enter Toggl's manual mode and record time worked. Forgetting to click does not mean lost time or lost revenue.
- Never lose track. Tag every time entry. Use multiple tags. A three-stage hierarchy – client, project, and task – enables ultimate organization. And flag it 'billable' for later.
- Where'd your day go? Get an instant breakdown of which projects are consuming your time. Pie chart, bar chart, whatever you like.

[Time Recording via Google Play](#)

Manage your timesheet.

Basic functionality:

Highly configurable, many additional features:

Smallest tracking unit is one minute

Sample Time Tracking Documents

[Sample Time Tracking Spreadsheet](#) (from Michelle Bishop)

To-do list or Project Planning

Administration as Leadership Module – Handouts

<https://trello.com>

Explanatory article: <http://www.forbes.com/sites/timmaurer/2013/11/21/7-steps-to-creating-the-best-personal-task-management-system-with-trello/>

Social Media and Online Presence Resources:

[Faith Formation Learning Exchange](#)

The Faith Formation Learning Exchange is dedicated to helping leaders in all forms of Christian ministry develop Christian lifelong faith formation for all ages and generations that is informed by solid research, effective practices, cutting-edge thinking, real-world models and tools, and the latest resources.

[Faith Formation 2020](#)

The **Faith Formation 2020 Initiative** guides congregations and their leaders in imagining new directions for faith formation and designing 21st century innovations. The tools and resources on this website are designed to help you and your congregation design models, practices, strategies, and activities to address the spiritual and religious needs of all ages and generations in your congregation today and into the future.

[21st Century Faith Formation](#)

The 21st Century Faith Formation Website is built around the emerging concept of a connected and networked approach to faith formation in the 21st century. It is an attempt to present one vision of a 21st century approach to lifelong faith formation. I believe we are at the dawn of a new era in faith formation where it is possible for a congregation to provide faith formation for everyone, anytime, anywhere, 24 x 7 x 365; where it is possible to customize and personalize faith formation around the lives of the people in a congregation; and where it is possible to offer a wide diversity of programs, activities, and resources in a variety of formats delivered in physical gathered settings and virtual online settings.

OnDemand Training: [Harnessing the Power of Social Media for Our Congregations](#)

Social Media is the new frontier in communications. How do we use Facebook, blogs, twitter, and YouTube to enhance communications among our current congregational members, reach out to potential members and let other know that we're just here? This webinar will walk through the basic understandings of social media and how congregations can start to use this new technology for a variety of uses. This self-guided webinar series is hosted by Beth Casebolt, CERG Communications Consultant and OMD District Administrator. (You will be required to register with the website to watch)

Audio: [Websites, Our New Front Door: A Drive Time Essay](#)

When InterConnections wrote a lengthy article about church websites in 1998 an estimated 40 to 60 percent of our congregations had them. Now the figure is over 90 percent. Increasingly, it's the way that visitors find us. Many congregations report that most of their visitors, even if they've learned about the church or fellowship in another way, have checked it out on the Internet before making that first visit. Websites are our new front door. They not only tell visitors about our theology, they tell them what kind of service to expect and even what to wear.

[UU Labs on Facebook](#)

The following is a list of UU Labs and related groups on Facebook. Many spun off of the UU Growth Lab which launched in 2001, and have overlapping membership, some shared history and culture.

[UU Media Works – Facebook Community](#)

UU Media Works is dedicated to providing and sharing top quality media that amplifies the saving message of Unitarian Universalism.

[UUA Communications and Social Media Resources](#)

Congregations can communicate in many ways to establish and strengthen their religious community, grow their membership, and raise awareness of Unitarian Universalism beyond your congregation's doors.

[UUA Listserv Lists](#) - A listing of all the public mailing lists on lists.uua.org. Click on a list name to get more information about the list, or to subscribe, unsubscribe, and change the preferences on your subscription.

[Reach Listserv](#) – for Discussion and sharing of UU Religious Education
To see the searchable collection of prior postings to the list, visit the [Reach-I Archives](#). (*The current archive is only available to the list members.*)

Delegation Resources:

[When to Delegate? Try the 70% Rule](#) – Inc. Article

Put simply, if the person the CEO would like to perform the task is able to do it at least 70 percent as well as he can, he should delegate it.

[Effective Delegation – Alban Institute Article](#)

Delegation can strengthen the life of a congregation in significant ways. It can enhance the quality of decision making by involving staff members and lay leaders with expertise and insight, help individuals develop and grow in their leadership capabilities, contribute to an environment that is motivating and enriching, and produce greater buy-in and performance.

[The Art of Delegation – Community Toolbox Article](#)

[Mindtools: Essential Resources for an Excellent Career - see section 4](#)

www.remind.com

Remind is a free, safe, easy-to-use communication tool that helps teachers connect instantly with students and parents.

- Connect instantly (Teachers simply sign up, create a class, add students, and start messaging. Students and parents opt-in to join classes via a unique class code. Once classes are set up, teachers can connect with their classes, and get instant feedback on their messages with Stamps.)
- Connect safely (Phone numbers are always kept private so communication is 100% safe and secure. Teachers can easily access their stored message history for any administrative requests.)
- Connect efficiently (Save time by sending or scheduling messages, photos, files, or voice clips directly to students' and parents' phones.)
- Connect freely (Any teacher, student and parent can start using Remind today, for FREE, on any device. No commitments or classroom changes required.)