



May 2010

Ministers, DREs, church administrators, executive directors, newsletter editors, presidents, treasurers, social justice and denominational affairs people will receive the monthly congregational packet electronically as a PDF document. This not only reduces the cost of sending the packet, but ensures everyone on the distribution list gets the information as soon as it is available. If you cannot open a PDF document or prefer the information be mailed, please contact the District office at [office@heartlanduu.org](mailto:office@heartlanduu.org).

Remember, all packet contents can also be found on our website at [www.heartlanduu.org](http://www.heartlanduu.org) (see Downloads-Forms).

***Packet Contents:***

- Letter from District Executive
- Don't Underestimate System Delays (Alban Institute article)
- Expeditions Into What's Possible (Alban Institute article)
- MidWest Leadership School – July 18-24, 2010
- RE Express Plus – Religious Education Resources at the Church of the Larger Fellowship

Contact the District office at 888-948-4883, or [office@heartlanduu.org](mailto:office@heartlanduu.org) with any questions or comments.

***Thank You!***



May 2010

Heartland District of the UUA  
5351 E Thompson Road, #229  
Indianapolis, IN 46237  
248.514.5458 (cell)  
[de@heartlanduu.org](mailto:de@heartlanduu.org) (email)

Dear Friends,

I remember when I was in parish ministry—this was the time of year that I felt as if I was in the last mile of a marathon, and not sure if I had the breath support to get me to the end of the race. My constant question to myself was: What do I have left to say, in this state, that would be helpful for others to hear? I would count down the days until the end of June when I would be officially off duty for some much needed R&R.

Now that I'm no longer serving a parish, but instead 54 of you, I see this time of year differently. Yes, it can feel like we've been running a race. But I've learned to think of it differently—it's not a sprint from September to June, it's rather a steady (I hope!), slower ramble with spurts of energy from now until decades from now. Our job is not simply to survive the year, but to figure out how to thrive into the future so that our grandchildren's grandchildren will have a vibrant engaging religious community in which to raise their own children. When we think we have to do it all right now, or that the race is over at the end of June, our focus can be too narrow, and our frustration increases at not being where we want to be. All we really need to do is focus on putting that one next foot in front of the last one, keeping on keeping on, walking steadily forward.

Which is why I've included the articles I have this month. The first, "Don't Underestimate the System Delay" reminds us that we're in this for the long term, and we shouldn't be discouraged if things are taking longer than we thought they should. The second, "Expeditions into What is Possible," helps us look at what we're doing, how we're thinking, and how we can hold ourselves back. Both are good reading—not just this time of year, but to help us not only get through, but actually thrive, in the months and years to come.

Don't forget that there will be a District Ingathering at General Assembly—this happens the first day, Wednesday, from 6:45 until 7:30. Check the program to find out where we'll be. We look forward to seeing you there!

In faith,

Rev. Dr. Lisa Presley  
District Executive

# Don't Underestimate the System Delays

by Dan Hotchkiss

Planning efforts often fail, and one important reason is that planners underestimate the time it takes for causes to produce effects. You might plan, for instance, to expand your sanctuary to make space to welcome more people. Increased attendance would be the obvious measure of success, but the first actual fruits of the expansion are noise, dust, and disruption. The result: attendance usually goes down before it goes up.

While this may be rather obvious with building projects, the same principle applies to any major change a planning process might propose. Instead of adding sanctuary space, for instance, you might add a worship service. The ultimate (and often realistic) hope is to make room for a bigger congregation, but first the congregational system has to go through some intermediate steps. If you evaluate too soon, you risk pulling the plug just as the plan starts to work. Budgets and other projections need to be realistic about “system delays”—the pause between the cause and the effect.

Another area of planning where leaders often expect results too soon is staffing. It is realistic to expect a successful youth minister to bring new families into the church. But how soon is it realistic to start measuring success through membership or contribution numbers? In general I think growth during the first three years of a new staff member's tenure—if it happens—is attributable mostly to what went before.

One of the first things a new, change-oriented staff member may need to do is to disappoint and alienate people who prefer the status quo. Certainly this is true with clergy who enter static or declining congregations. Whatever patterns of behavior were preventing growth before need to be changed, and in the short run that is likely to repel more members than it attracts. At the beginning of the fourth year it begins to be realistic to evaluate performance based on objective measures like membership, attendance, and financial giving. Unfortunately by that time the congregation may already have rendered its verdict and declared the experiment a failure. The fourth year is soon enough to start measuring staff performance by the numbers.

The first delay in planning often is the decision to accept the plan. Confronted with a typical “report and recommendations” for significant change, most boards and congregations initially say no—or send the plan back to the drawing board. A better method is to engage decision makers in reflection on the reasons for the change and its practical implications. Either way, decision making takes time.

In truth, important decisions often need to be made not once but several times—a change in worship needs support from leaders in music, education, hospitality, and membership development. Lukewarm commitment in any of these areas can stunt an innovative service, for example, by creating the impression it is less “real” than the traditional ones. The time it takes to

secure support from all of the interested stakeholders is well spent—but lengthens the delay between the plan and the hoped-for results.

Planners sometimes try to accelerate the process by neglecting to decide clearly why they are proposing a change. Why are we proposing a new worship service? Are we trying to accommodate excess demand for our current style of worship—which would call for a “clone” of the current service? Or do we mean to reach out to a population we are not currently reaching—in which case it would make more sense to plan something distinctly different, to be marketed mostly outside the current membership? Fudging this decision or garnering support by promising to please everyone often produces awkward “hybrid” worship that regularly irritates all comers.

Too often congregations start new worship services in order to appease a group that is unhappy with the current service. Such efforts rarely generate attendance big enough to justify the cost. The result of glossing over issues like this in the interest of a quick decision can leave the congregation with a tiny “early” or “alternative” service that absorbs tremendous staff time while squatting on a precious bit of time and space.

After inaugurating the new service, it is still not realistic to expect it to produce higher attendance right away. One short-run effect may be the loss of people for whom “seeing everyone” or “feeling intimate” is a priority; or who see the goal of growth not as an opportunity to offer something valuable to newcomers, but as a self-aggrandizing push from the clergy leader. The first result of adding a new service may be to heat up a dispute about God’s attitude toward snare drums on the one hand and pipe organs on the other. Just as with a building program, attendance can go down for a while before it rises.

So it goes, whether the plan is for a new curriculum, a social justice ministry, a communication strategy, or a new musical ensemble. Human nature wants immediate results, but organizational systems take time to absorb important changes, address resistance to them, and start producing measurable results.

The lesson for planners and governing board members is clear: in presenting a new vision to the congregation, project realistic expectations about when and how to judge success, making generous allowance for system delays.

Remember that in general, the most frequent first sign of success in planning is that people get less happy. Planning teams, staff leaders, budgeters, and governing boards need to temper the enthusiasm—widespread these days—for immediate, measurable results, for a simple reason: even if all goes well, the numbers may go down for a while before they rise.

---

[Dan Hotchkiss](#) is a senior consultant at the Alban Institute. “Don’t Underestimate the System Delays” originally appeared in the March/April 2010 issue of *Clergy Journal* ([logosproductions.com](http://logosproductions.com))

## FEATURED RESOURCES



### [Governance and Ministry: Rethinking Board Leadership](#) by Dan Hotchkiss

In *Governance and Ministry*, Alban Institute senior consultant Dan Hotchkiss offers congregational leaders a roadmap and tools for changing the way boards and clergy work together to lead congregations. Hotchkiss demonstrates that the right governance model is the one that best enables a congregation to fulfill its mission—to achieve both the outward results and the inward quality of life to which it is called.



### [Holy Clarity: The Practice of Planning and Evaluation](#) by Sarah B. Drummond

In *Holy Clarity*, Sarah Drummond explores the most basic reason leaders of religious organizations conduct evaluations: to find and create God-pleasing clarity regarding the organization's purpose and the impact of its activities. Leadership and evaluation are not separate disciplines, she argues. Effective leaders evaluate because they need to know what is happening in their organizations and how those activities are effecting change.



### [Projects that Matter: Successful Planning and Evaluation for Religious Organizations](#) by Kathleen A. Cahalan

*Projects That Matter* is a primer for project leaders and teams about basic project planning and evaluation. Intended for the nonexpert, the book introduces readers to the five basic elements of project design and describes in detail a six-step process for designing and implementing a project evaluation and for disseminating evaluation findings. Project leaders in congregations, colleges and seminaries, camps and other specialized ministries, and other religious settings will find Cahalan's guidance clear and invaluable.



### [Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations](#) by Gil Rendle and Alice Mann

Gil Rendle and Alice Mann cast planning as a “holy conversation,” a congregational discernment process about three critical questions: Who are we? What has God called us to do or be? Who is our neighbor? Rendle and Mann equip congregational leaders with a broad and creative range of ideas, pathways, processes, and tools for planning. By choosing the resources that best suit their needs and context, congregations will shape their own strengthening, transforming, holy conversation.

---

Copyright © 2010, the Alban Institute. All rights reserved. We encourage you to share articles from the *Alban Weekly* with your congregation. We gladly allow permission to reprint articles from the *Alban Weekly* for one-time use by congregations and their leaders when the material is offered free of charge. All we ask is that you write to us at [weekly@alban.org](mailto:weekly@alban.org) and let us know how the *Alban Weekly* is making an impact in your congregation. If you would like to use any other Alban material, or if your intended use of the *Alban Weekly* does not fall within this scope, please submit our [reprint permission request form](#).

# Expeditions into What is Possible

by Lawrence Peers

Where Moses stood, “the bush was blazing, yet it was not consumed” (Ex. 3:2). In that holy encounter, he was being summoned into an experience of leadership that he would rather not pursue. After all, he was tending his father-in-law’s flock of sheep, minding the task at hand, he didn’t need anything else to do. But suddenly, out of nowhere, the Holy Presence calls him to move from the placidity of sheep herding to the seemingly unfathomable task of leading a captive people through an exodus and onto a circuitous journey of liberation. Going from herding sheep to herding people is a tremendous personal shift. Everything in Moses’s bones told him he would rather just stay with what he already knew how to do: herding sheep... and hiding out!

As religious leaders—clergy and lay alike—we often find ourselves in circumstances not too different from Moses. How often do we prefer the familiar and the safe? How much do we prefer to remain with what is, with no inclination to move toward what is possible? How often as leaders of faith communities do we stay on the edge of our own Red Sea waiting for some miracle to occur before we even budge?

Like Moses, only when we take the plunge of leading do we discover new capacities of self and of faith that were otherwise dormant or underutilized.

Leading change is not just doing something different. It is entering into a new way of being—and from this new way of being can emerge a distinctly new way of leading. That is what Moses’s encounter with the blazing bush was all about; it was the beginning of a shift from being a dutiful sheep herder to an empowered leader of a people. Although I doubt that any burning bushes will be appearing on our daily commute from home to office, we too know moments when in order to lead we need to feel called into some qualitatively different ways of being, beyond what is often safe and familiar.

Moving from what is known into a vast uncertainty (the wilderness) with only the slim promise of a new possibility to go toward is all too familiar terrain to any of us attempting to lead change in a congregation. Concurrent with that congregational change is our own journey of change as leaders, which can too often feel like exploring a new territory without a map to guide us.

To lead narratively, we leaders must be mindful of the relationship that we choose to have with the congregation’s story. How one embodies a story is distinct from how one’s words relate a story. For in embodying a story, we become that which we tell; we give a glimpse of what is possible. Such an effort requires us to be mindful of the dynamic tension we then initiate between what is and what can be. Howard Gardner tells us, in *Leading Minds*, that “the stories of the leaders—be they traditional or novel—must compete with many other extant stories and if

the new stories are to succeed, they must transplant, suppress, supplement, or in some measure outweigh the earlier stories, as well as contemporary oppositional counter-stories.”

Moses not only led the Israelites out of Egypt but also led them to a new understanding of who they were and of what was possible. Along the way Moses too was authoring a new understanding of himself and his role in this pilgrimage of leading a throng of captives into becoming the people of a covenant.

We always have a choice about the relationship we have with the congregation’s dominant story about itself. In order to lead, we must be able to honor the story as well as shape the story of the congregation. To lead we must point—in our interactions and in our embodiment of our leadership—to some alternate ways of acting and ways of being that hold promise and possibility.

Michael White, a founder of narrative therapy, in his last book, *Maps of Narrative Practice*, writes of “expeditions into what is possible for people to know about their lives.” We need practical directions as we embark on our own expeditions into what is possible, not just for the congregations we lead but also for ourselves as leaders. In fact, for us to effect deep change—that is, change that is not just episodic and on the surface but change that is generative and transformative—we need to re-author our own leadership. In so doing, we are not merely agents of change but, like Moses, we are changed.

As part of my work in narrative leadership, I often ask leaders of faith communities to acknowledge that they are already swimming in a narrative they have about the congregation. I ask these leaders to imagine this inner chatter, this narrative, as a constant stream of words and sentences that flows through them and around them. Then I instruct them to reach out into this imaginary stream with their hand and randomly snatch a “line” from that inner story that they have about the congregation. As they hold that imaginary line from the story in one hand, I ask them to observe that line. What is that line? What is the mood of that line? How does that line fit into a larger story that they or members have about the congregation? Who else tends to tell this story about the congregation? How does this line typically lead to what comes next in their story? Such a simple (and perhaps ridiculous) exercise makes us aware that even the most random sentences from our inner conversations are fragments of a larger story that a congregation has composed about itself, or that we have participated in composing and sometimes enshrining.

Taking this exercise one step further, I then ask clergy as they are imaginatively holding the particular line from their story of the congregation, “What is the story about the story you are telling?” Here we recognize that our hermeneutics, our interpretation of the story, usually fits into some larger story that we inherit or embrace. As leaders, we do hold our congregational stories in particular ways. The ways we hold or interpret those stories affect not only what we do but also who we are as characters in that story.

In a recent gathering of clergy, a pastor realized that she tended to look at all the ways laypeople in her congregation fell short of their commitments. She became what she called a micromanager, creating a great deal of stress in her life and reinforcing her story that “you can’t

trust lay leaders to follow up.” When encouraged to look at the big picture outside her own story, she realized that the story was just as much about her as it was about them. When the lay members didn’t follow through, it confirmed her suspicions about laypeople not taking their responsibilities or their faith seriously. Her tendency to be the rescuer and save the day when others didn’t follow through made her the hero in her story about them—and about her. When she recognized that her role was part of her story, she realized she was part of the problem. Desiring to be in a relationship of trust with them, she was open to being coached into a new role that she called “an equipper,” as in equipping the saints (Eph. 4:12). From this new narrative, she shifted her perspective of lay leaders and of her own role. She began to see all the ways she could encourage them and pass on skills. She imagined the lay leaders gradually owning their particular way of doing things and of leading.

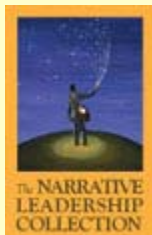
As she shifted her narrative, her shoulders dropped, her jaw relaxed, her gaze softened. She was embodying her leadership in a new way, right before our eyes. From this new embodiment of her role, she gradually began to realize that there were already exceptions to the story she tended to tell about the laypeople in the congregation. She began to recognize that there were a myriad of ways in which they already did take on responsibilities and do things in their own way, even if it was not her way. These actual, real-life exceptions did not fit into the familiar story she told about them and about herself. Releasing herself from her old role, she stepped into another story that started a new “expedition into what was possible” for her own leadership. I suspect that something new is happening in the congregation as well.

---

Adapted from [Finding Our Story: Narrative Leadership and Congregational Change](#), edited by Larry A. Golemon, copyright © 2010 by the Alban Institute. All rights reserved.

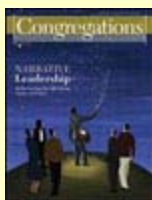
---

## FEATURED RESOURCES



[The Narrative Leadership Collection](#)  
Edited by Larry A. Golemon

The Alban Institute introduces a new series on the power of story in leading congregations. Edited by Larry A. Golemon, this collection brings together authors, teachers, preachers, and consultants to address the topic of narrative leadership and the impact it can have on a congregation.



[Narrative Leadership:  
Rediscovering the Life-Giving Nature of Stories](#)  
Congregations Magazine, Winter 2008

Researchers, consultants, professors, and pastors discuss the power of Narrative Leadership and how it can enable connections, open the door to new possibilities, inspire mission and social action, bring hope, and transform lives.



[Know Your Story and Lead with It:  
The Power of Narrative in Clergy Leadership](#)  
by **Richard L. Hester and Kelli Walker-Jones**

Knowing your story is an essential component of effective leadership, but finding your story among the myriad narratives that fill your life isn't a simple task. Richard L. Hester and Kelli Walker-Jones have offered a path to finding your own story amid the powerful family and cultural narratives that may be obscuring your vision. *Know Your Story and Lead with It* shows leaders how to explore their story of reality, tell it to other group members, and consider how it can be used as a resource for leadership.



[Claiming the Beatitudes:  
Nine Stories of a New Generation](#)  
by **Anne Sutherland Howard**

In *Claiming the Beatitudes: Nine Stories from a New Generation*, Anne Sutherland Howard asks the questions, "What would the beatitudes look like today?" and "is it possible to live a beatitudes life in today's world?" Through nine remarkable stories of ordinary people, we are introduced to a world where the beatitudes are not an unreachable moral standard, but a simple set of guidelines by which we should live our lives.



[The Wisdom of the Seasons:  
How the Church Year Helps Us  
Understand Our Congregational Stories](#)  
by **Charles M. Olsen**

The church year is often seen as a framework for church programs, but well-known Alban author Charles Olsen shows readers how it can be a prism through which congregations more deeply understand their own stories. By weaving together our narratives and those of Christian tradition, a congregation can clarify its identity, grow in wisdom, and discover a new vision and ministry.

---

Copyright © 2009, the Alban Institute. All rights reserved. We encourage you to share articles from the *Alban Weekly* with your congregation. We gladly allow permission to reprint articles from the *Alban Weekly* for one-time use by congregations and their leaders when the material is offered free of charge. All we ask is that you write to us at [weekly@alban.org](mailto:weekly@alban.org) and let us know how the *Alban Weekly* is making an impact in your congregation. If you would like to use any other Alban material, or if your intended use of the *Alban Weekly* does not fall within this scope, please submit our [reprint permission request form](#).



# Save the Date July 18 - 24, 2010



## Unitarian Universalist Association of Congregations MidWest Leadership School

Contact:  
Jennifer Fox  
Chair, MWLS Faculty  
(262) 672-0641  
[cedarfoxes@yahoo.com](mailto:cedarfoxes@yahoo.com)

**MidWest Leadership School (MWLS)**, a part of the Unitarian Universalist Association's nationwide network of leadership schools, will be held July 18 - 24, 2010 (Sunday thru Saturday), on the campus of Beloit College in southeast Wisconsin. MidWest Leadership School is co-sponsored by Central MidWest District, Heartland District, and Prairie Star District of the Unitarian Universalist Association of Congregations.

MidWest Leadership School (MWLS) develops lay leaders in the Unitarian Universalist (UU) community. The week-long intense program includes UU history and theology, elements of worship, leadership, and group and system dynamics. It uses an intense set of workshops, discussions, intimate small groups, worship preparation, personal theological exploration and growth sessions. Participants explore alternative ways of looking at issues and finding solutions to problems through a combination of presentations, exercises, and discussions. The program is designed to provide insights, confidence, and enrichment for each participant's congregation, work, and personal life.

Led by lay and ordained staff with a deep understanding of UU congregations, a combination of lectures and small group encounters heightens understanding and the ability to navigate group process. Key 2010 faculty will include: Rev. Thom Belote, minister at Shawnee Mission Unitarian Universalist Church, lecturing on Theology and History; and Dr. Ian Evison, Central MidWest Congregational Services Director, coordinating leadership and group dynamics curricula.

Registration is open to applicants age 18 and older, from member congregations in the three sponsoring districts (Central MidWest, Heartland, and Prairie Star) and to seminary students not yet in candidate status. Registrations are processed based on the date received. Space is limited to 48 participants. Congregations are encouraged to send teams. Tuition and Fees are \$500 for a Congregation with up to 4 attendees, plus \$495 for each student. The deadline for registration and final payment of all fees is June 1st. Scholarship applications must be postmarked by May 15th in order to qualify. For information or a registration form, visit the new MWLS web site at [www.mwls.org](http://www.mwls.org). Brochures will be distributed to congregations in April. Or request a registration form from Jan Steinmark, MWLS Registrar, 927 Royal Ave., Evansville, IN 47715. 812-473-3915. E-mail: [jansteinmark@yahoo.com](mailto:jansteinmark@yahoo.com).

## REGISTRATION FORM - PLEASE PRINT LEGIBLY !

### Sunday through Saturday, July 18 - 24, 2010

Name \_\_\_\_\_  
 Home Address \_\_\_\_\_  
 City, State, Zip \_\_\_\_\_  
 Home Phone (\_\_\_\_) \_\_\_\_\_  
 Home E-Mail \_\_\_\_\_  
 Leadership Position \_\_\_\_\_  
 Emergency Contact & Phone: \_\_\_\_\_  
 T-Shirt Size: S M L XL XXL XXXL  
 Help us with rooming assignments by providing the following information:  
 \_\_\_ Early Bird \_\_\_ Night Owl \_\_\_ Physical Needs \_\_\_\_\_ Gender Identity \_\_\_ Request Registrar Contact  
 Participant Signature \_\_\_\_\_

Name \_\_\_\_\_  
 Home Address \_\_\_\_\_  
 City, State, Zip \_\_\_\_\_  
 Home Phone (\_\_\_\_) \_\_\_\_\_  
 Home E-Mail \_\_\_\_\_  
 Leadership Position \_\_\_\_\_  
 Emergency Contact & Phone: \_\_\_\_\_  
 T-Shirt Size: S M L XL XXL XXXL  
 Help us with rooming assignments by providing the following information:  
 \_\_\_ Early Bird \_\_\_ Night Owl \_\_\_ Physical Needs \_\_\_\_\_ Gender Identity \_\_\_ Request Registrar Contact  
 Participant Signature \_\_\_\_\_

### Tuition and Fees Breakdown

| Students per Congregation: | 1     | 2       | 3       | 4       |
|----------------------------|-------|---------|---------|---------|
| Congregation Fee           | \$500 | \$500   | \$500   | \$500   |
| Tuition                    | \$495 | \$990   | \$1,485 | \$1,980 |
| Total                      | \$995 | \$1,490 | \$1,985 | \$2,480 |

**Split Payment Plan:** Remit Congregational Fee and \$150 deposit now. Remaining tuition (less deposit) is due by June 1, 2010.

*Mail the registration form, congregational fees, and deposits or full tuition to:*

*MidWest Leadership School  
 c/o Jan Steinmark, Registrar  
 927 Royal Avenue  
 Evansville, IN 47715  
 (812) 303-5861*

*e-mail:  
 Jansteinmark@yahoo.com*



### When

July 18-24, 2010 (Sunday–Saturday)

- Plan to arrive between 2:00 and 3:30 p.m. of the first day (Sunday) for check-in and campus tours.
- Except in extraordinary circumstances late arrivals will not be admitted to school.
- Convene for dinner at 5:00 p.m. followed by orientation and gathering-in worship.
- Depart at noon on last day (Saturday).



### Where

MidWest Leadership School is held on the beautiful campus of Beloit College in southern Wisconsin. The turtle, which is the symbol for Beloit College, is also the symbol for MWLS. There are several sacred burial mounds on the campus. For many native American cultures, the turtle symbolizes the planet Earth and a combination of strength, persistence, and the need to stick out your neck to get somewhere!



### Facilities & Travel

- Meeting and living quarters are air-conditioned and nonsmoking.
- Lodging arrangements are suites with four single bedrooms, a shared common area, and a shared bath.
- Dining hall provides a full range of food choices, including vegetarian (included in tuition).
- Campus has athletic facilities, scenic beauty, and contemplative areas.
- **Handicap Accessible**, but let the Registrar know of your needs so that appropriate room assignment can be made.
- Flying? If you fly into Chicago's O'Hare or Midway Airports, contact Van Galder Bus Co. for ground transportation to Beloit. (800-747-0994).
- Questions? E-mail or call the Registrar: Jan Steinmark at (812) 303-5861.

e-mail: [jansteinmark@yahoo.com](mailto:jansteinmark@yahoo.com)  
<http://www.mwls.org>



Unitarian Universalist Association's

Way More Than Leadership

# 2010 MidWest Leadership School

at the beautiful  
 Beloit College Campus  
 in  
 Beloit, Wisconsin

July 18 – 24, 2010

Experience a whole  
 new level of  
 Unitarian  
 Universalism!



## MWLS



**MidWest Leadership School** – is a part of the Unitarian Universalist Association’s nationwide network of leadership schools. Complementing other district offerings, this school offers a week-long intense program in which leadership and group dynamics can be developed and reflected upon. Led by lay and ordained staff with a deep understanding of UU congregations, a combination of lectures and small group encounters heightens understanding and the ability to navigate group process. By immersing the student in a milieu both supportive and challenging, the MWLS experience provides leadership tools and skills, develops the student as a leader, and deepens the student’s Unitarian Universalist identity and understanding, all designed to prepare students for leadership in UU congregations and beyond.



## Curriculum



The program includes UU history and theology, elements of worship, leadership, group and system dynamics, and developing and sharing personal belief statements. All of these elements are essential for today’s congregational leaders. It uses an intense set of workshops, discussions, intimate small groups, worship preparation, personal theological exploration and growth sessions.

Participants explore alternative ways of looking at issues and finding solutions to problems through a combination of presentations, exercises, and discussions. The program is designed to provide insights, confidence, and enrichment for each participant’s congregation, work, and personal life.

Graduates return with new skills, materials, ideas, resources, and connections to enhance their leadership effectiveness.



## Who Is It For?



UU leadership schools exist to continue the tradition of fostering effective lay leadership in the UU community for people ages 18 and older.

Are you currently—or soon to be—in an active leadership role on the local or district level? Could you benefit from knowing more about how groups work, grow, and develop? Do you want to know more about consensus building or conflict management, healthy congregational growth, addressing social justice issues, or working with volunteers? If you answered yes to any of these then MidWest Leadership School is for you!

Registration is open to applicants from member congregations in the three sponsoring Districts (Central MidWest, Heartland, and Prairie Star) and to seminary students not yet in candidate status.



## Your Commitment



The week long experience is designed as an integrated curriculum. Each person who enrolls contributes to the learning experience.

Participants are expected to make a commitment to the formation of this intentional community, to agree to stay the entire week, and to attend *all scheduled classes and gatherings*.



MidWest Leadership School is sponsored by three Unitarian Universalist Association Districts: Central Midwest, Heartland, and Prairie Star



## MWLS Details



- Maximum number of enrollees is 44.
- Registrations are processed based on the date received.
- **SPACE IS LIMITED.** Get your application in early to reserve your space.
- MWLS staff encourages congregations to send teams and have structured the Congregational Fee accordingly.
- Attendees in preexisting relationships are requested to attend as separate individuals. According to school policy, they will be assigned to separate sleeping areas.



## Fees & Tuition



\$ 500 for Congregation fee with up to 4 attendees.  
\$ 495 for each student

We are able to offer partial scholarship assistance on a limited basis. Contact the Registrar for an application.

Scholarship applications must be postmarked by May 15th in order to qualify.

If you have special dietary needs or food allergies please contact the registrar about your special needs.



printed on recycled paper



## Registration Procedure



The deadline is June 1st. Registration **MUST** be on this form, a photocopy, or a printout from the website.

### Registration, per registrant, should include:

- A \$150 nonrefundable tuition deposit or full tuition.
- Congregational fees in full: 1-4 students - \$500.
- Signed letter of recommendation for each participant from a minister, board president or chair.

*Any remaining balance may be paid now. Balance of tuition is due by June 1.*

### Enclosed:

\$ \_\_\_\_\_ Total Congregational Fees: 1-4 students - \$500  
\$ \_\_\_\_\_ Total Non-Refundable Tuition Deposits - per student - \$150  
\$ \_\_\_\_\_ Remaining Tuition (less deposit).

The balance for all students is due June 1.

- Notify the Registrar immediately in case of cancellation.
- No refunds after June 1st (barring extreme emergencies).

### Congregational Information:

Cong. Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

District \_\_\_\_\_

Phone (\_\_\_\_\_) \_\_\_\_\_

E-mail \_\_\_\_\_

### Minister, Board Chair, or President’s Recommendation

Please attach a signed letter of recommendation for each participant stating why you recommend the person for MidWest Leadership School.



# RE Express Plus

## Religious Education Resources Available at the Church of the Larger Fellowship (CLF)

Looking for high-quality religious education resources for your family, small group or congregation? RE Express Plus offers tools to create a complete RE program for a small group, or to creatively expand a larger program.

### Resources, plans and projects to build your religious education program

#### Free to CLF members

(not sure you're a member? Call 617-948-6150 or email [bmurray@clfuu.org](mailto:bmurray@clfuu.org) to ask)



**\$129 annual fee for non-members at [www.clfuu.org/re/express.html](http://www.clfuu.org/re/express.html)**

Each month RE Express subscribers receive via email:



#### **CLiF Notes: A Curriculum for Families and Small Groups**

This comprehensive UU curriculum, delivered monthly via email, is engaging and easy to implement. It is designed for use by small, mixed-age groups of children, but can be adapted for different age levels. **CLiF Notes** contains a session for each week including opening and closing words, centering, activities, discussion topics and more. Each year of the curriculum develops a theme, such as our Sources, our Principles or exploring theology.



#### **RE Index of Resources**

This searchable index will take you to hundreds of CLF religious education resources available on the Web. Search by age, topic or more to find curriculum ideas, Web links, craft ideas, columns from *Quest* and much more.



#### **KidTalk Web page for kids**

With links to activities and information about holidays around the world, featured people from UU history, social justice projects, spiritual practices, ways to practice our principles and a forum for kids to ask questions on religious topics, each month KidTalk provides a way for kids to connect to UUism, and for parents and religious educators to glean great ideas for religious education.



#### **REsources for Living**

Each month CLF minister for lifespan learning, the Rev. Dr. Lynn Ungar, writes a column inviting kids (and grown-ups) to reflect on matters from how to celebrate holidays to what it means to be a Unitarian Universalist.

**To subscribe to RE Express,  
or to learn more about the Church of the Larger Fellowship,  
contact CLF: [clf@clfuu.org](mailto:clf@clfuu.org), 617-948-6150**

All proceeds from the sale of RE Express support  
the many ministries of the Church of the Larger Fellowship.

**Learn more about CLF at [www.clfuu.org](http://www.clfuu.org)**