

DuPage UU Church

Overview Exploring Unitarian Universalism Series

3 stand-alone sessions. They are best when taken as a series, but participants may take them out of order and at different times of the year.

All classes are held Sunday afternoons, ½ hour after end of the second service. A light lunch is provided at 12:45, with class beginning at 1:00 p.m. Lunch is usually Subway sandwiches, grapes, veggie platter, chips, plus beverages.

The first 2 classes are held on consecutive Sundays. Then we skip one or two weeks before holding the last class, Membership.

For newsletter, website, and Orders of Service:

Exploring Unitarian Universalism: For anyone interested in learning more about our liberal religion that strives to be inclusive and focuses on “deeds, not creeds.” In most cases, these classes are required for membership; they are offered 3 to 4 times each year. Learn more on our website www.DuPageUUChurch.org or contact the Membership Director, Rose Riccio, at the church office. A light lunch will be provided at 12:45, before class begins. **Childcare** is available upon request.

- **Exploring UU History** – Sunday (date) - 1:00 to 3:30 p.m. Learn about the history of the separate Unitarian and Universalist movements, from their early Christian origins through today. How did these individual religions develop, change, and eventually merge? Learn the answers to common questions: What do we “worship” on Sundays what are the elements of a worship service? How do we express our UU values? Why do we have Statements of Conscience? Facilitated by the Rev. Emmy Lou Belcher.
- **Exploring UU Beliefs and Values** – Sunday (date) - 1:00 to 3:30 p.m. This interactive class is facilitated by two longtime members. We will explore our past religions and think about our expectations from this church. We will discuss the variety of philosophies and theologies that co-exist at DuPage UU Church, examine the our principles and sources, and talk about our values. Facilitated by Kelley Trombly-Freytag and Rose Riccio.
- **The Meaning of Membership** - Sunday (date) - 1:00 to 3:30 p.m. This class is for those who are contemplating membership at DuPage UU Church or have already made the decision to become a member. You will learn about the organization of the church and the responsibilities and expectations of being a member. We will also discuss ways to become involved with others at the church - both socially and through volunteering. At the end of the class, you will have the opportunity to sign our membership book, if you wish. Facilitated by Kelley Trombly-Freytag and Rose Riccio.

Facilitator's Guide

Exploring Unitarian Universalism at DuPage UU Church

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History of UU

Exploring UU History

Materials Needed: kept in the Adult RE cabinet in a brown expanding file folder

- Singing the Living Tradition, in case leader wishes to open/close with a reading
- matches
- chalice
- name tags (in expanding file folder)
- markers, pens, pencils (in expanding file folder)
- Sign-In Sheets
- index cards (in expanding file folder) if they wish to take notes
- Handout: Chart of Religions
- Handout: Sources and Principles
- Handout: Youth RE Summary (brochures for current year are available at the Greeters Table)
- Handout: Rooms and Artifacts
- PowerPoint presentation (on a USB drive in expanding file folder). Set it up ahead of time and run through it once. Check that formatting is okay (sometimes it changes when run on a different computer). Also, previewing loads it into memory so there aren't any hang-ups when we run the actual presentation to the group.

NOTE: We do not give a handout of the PowerPoint presentation. If someone wants it, he/she may request one from the Membership Director.

Refreshments: Coffee, tea, cups, sugar, creamer, napkins – other refreshments.

**** OR **** Sandwiches, chips, fruit, veggies for lunch: adult participants, facilitators, babysitters, and participants' children.

Room Set-up:

If in Founders Room for entire session: Chairs in a semi-circle for viewing PowerPoint Presentation, then move to a full circle if there is a discussion. Or set up chairs in rows for presentation; participants can move them later. Large table at one end of room for refreshments.

If Presentation in Sanctuary, discussion in Founders Room: Keep Sanctuary chairs as is (participants can move them as they wish). Founder Room chairs in a circle, chalice table in the middle. Large table at one end of Founders Room for refreshments

Time: 2½ hours

SESSION CONTENT

[5 minutes to allow for stragglers]

1. **Welcome.** As participants arrive, greet them and welcome them individually. Have each participant fill out a nametag.

[10 minutes]

2. **Introductions.** When everyone has arrived, welcome them again and have each person introduce him/herself. Depending on size of group, presenter (Emmy Lou) will ask them to say why they are here. If group is too large, there won't be time for this so she will just ask for their names and towns.

at 15 minutes, begin slideshow - Part 1

3. History Slideshow Presentation.

Each slide has a little bit of information on it. The presenter will glance at the slide, then expound as much as she wishes on that topic.

NOTES:

Slide 8 has special effects. Do not advance it manually.

Advance Slide 7, then allow Slide 8 to run and it will automatically advance to Slide 9.

Slides 16 & 17: Let Emmy Lou tell the entire story of Potter and Murray during slide 16. After she finishes the story about the change in the wind, etc, then advance to slide 17.

at 1 hour, 15 minutes, end part 1 and take a break

BREAK. 15 minutes. Keep slideshow on slide 31.

at 1 hour, 30 minutes, begin Part 2 (1 hour long)

4. Slideshow - Part 2. Advance to slide 32. Emmy Lou will discuss some recent history of social activism, Certifications, Statements of Conscience, Sunday worship, Youth RE, and take questions.

5. Slide 37, Youth RE. This is just an outline to show the classes offered in alternating years. **Keep this brief** unless time permits and most participants want more depth.

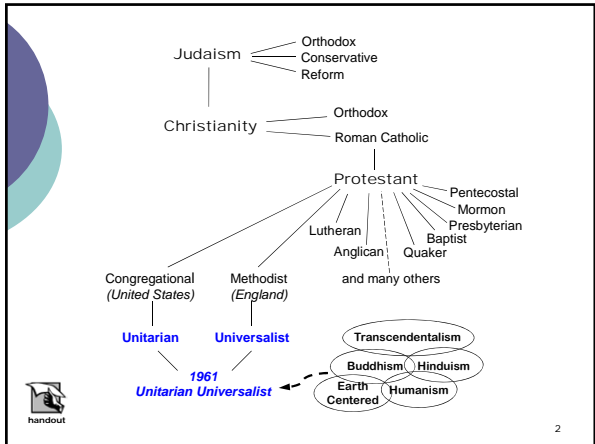
LAST SLIDE, 38, contains FAQ to help newcomers with their questions. The presenter may respond to each question on this slide, then ask participants for their questions. Or the presenter may ask if anyone wants an answer to any of these questions before soliciting other questions from the group.

History of Unitarian Universalism

An introduction to the origins and merger of two religious movements.

DUUC – August, 2011

1



Unitarian Controversy

Questions about the nature of Jesus were asked by the early Christians.

There were two main views

- Jesus was man, not God.
- Jesus was both man and God.

➔

3

Unitarian Controversy

Arius (256–336 CE) taught that Jesus, the Son of God, was not eternal and was subordinate to God the Father. This view is known generally as Arianism. Some consider this early "Unitarianism."

Athanasius (298–373 CE) said that Jesus was both God and man. The death of a mere human being could not redeem our sins, grant us immortality, and resurrect our physical bodies. Jesus had to be both fully human and fully divine.


➔

4

Unitarian Controversy

Council of Nicea – 325 CE

The Roman Emperor Constantine called a council in the city of Nicea to settle the controversy. This Council voted that the Athanasius view is the "true" view resulting in the so-called Nicene Creed.



Arianism (*Unitarianism*) became heresy.

5

Universalist Controversy

Universalism

God will save everyone from whatever they need to be saved from.

vs.

Damnationism/Exclusivism

Those who do not believe are damned to hell for eternity. Only those who have been saved will enter heaven.

➔

6

Universalist Controversy

Origen (185-254 CE) was a famous Christian scholar, theologian, and teacher.

Origen did not believe in the eternal suffering of sinners in hell. He taught that God's love is so powerful that all souls will eventually achieve salvation.



This doctrine (*universal salvation*) was declared heresy in the year 544 at the Second Council of Constantinople.

7

The Years Pass

400 CE	800 CE	1200 CE
500 CE	900 CE	1300 CE
600 CE	1000 CE	1400 CE
700 CE	1100 CE	1500 CE

8

16th Century Michael Servetus

Michael Servetus (1511-1553) was a theologian, physician and humanist.

In 1531 he published *On the Errors of the Trinity* in which he maintained that the belief of the Trinity is not based on biblical teachings.

Despite a death threat from John Calvin, Servetus believed he and Calvin could engage in a rational theological discussion.



Ignoring the danger, Servetus went to Geneva in 1553 where Calvin had him burned at the stake.

9

16th Century Francis David



Francis David

In 1568 John Sigismund, the king of Transylvania, held a religious debate in the city of Torda. King John was swayed by the arguments of Francis David that "God is one," and declared himself a Unitarian, the first and only Unitarian king in history. He also issued the Edict of Torda which allowed religious tolerance.

King John's successor cancelled the Edict of Torda - inaugurating the Catholic Reformation. Francis David was imprisoned for "innovation" and died in prison in 1579.

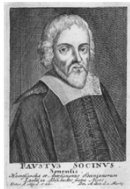
10

16th Century Faustus Socinus

Faustus Socinus (1539-1604) was an Italian born lay theologian and Anti-Trinitarian. His teachings led to the founding of the Socinian sect and were later influential in the development of Unitarian theology.

Socinus said that Jesus saved people by the example of his life rather than by dying on the cross.

He stated that Jesus is not God - Jesus is a man.



11

Religion in the New World – 17th Century Separatists

With England an ocean away, the colonists had to make decisions and devise the systems by which their society and institutions would operate.

The Pilgrims developed a congregational style of church polity. The congregation had the power to choose and ordain its own minister, to choose its own officers, to receive and dismiss members.



12

17th Century Enlightenment Thinkers

Isaac Newton, John Milton and John Locke all held nontrinitarian beliefs but refrained from expressing them publicly because doing so would result in a prison sentence.

The Age of Enlightenment was a time when reason was seen as the primary source for authority. John Locke's theory of "natural law" influenced both the political and religious thinking of many of our Founding Fathers.

13

18th Century Joseph Priestley

Joseph Priestley (1733-1804) was an English chemist, author and clergyman. He moved to America in search of political and religious freedom. In 1794, he established the first Unitarian church in America, in Pennsylvania.



Priestley was friends with both Thomas Jefferson and Benjamin Franklin. Jefferson was greatly influenced by the political and religious ideas of Priestley.

14

18th Century State Churches

During the pre- and post-revolutionary years, most colonies/states established official state churches – Anglican or Congregationalist. All citizens paid taxes to support the state church.

Baptists, in particular, objected to this and many were jailed for refusal to pay the clergy tax.

James Madison, Thomas Jefferson, and George Mason frequently aided Baptists in their fight for religious freedom and were instrumental in establishing religious freedom as a civil right.

15

18th Century John Murray, Thomas Potter

A Universalist "miracle" story.

John Murray (1741-1815), was a Universalist minister in London. He gave up preaching and went to the New World.



Thomas Potter (approx. 1689-1779) was a well-to-do but illiterate farmer in New Jersey who believed in universal salvation. He built meeting house and waited 10 years for a preacher of the universalist gospel.



16

18th Century John Murray, Thomas Potter

On September 30, 1770, John Murray delivered the first Universalist sermon in America, in Potter's meeting house.

The wind shifted seaward that afternoon and Murray sailed to New York.

17

19th Century Henry Ware

Henry Ware, Sr. (1764-1845), a Unitarian Bible scholar, was appointed to the Chair of Theology at Harvard College in 1805.



Harvard University in its early years

The election of the liberal Henry Ware created the first major schism between the Unitarians and Trinitarians in the Congregational church.

The more conservative group left to form Andover Seminary, and the Unitarians eventually formed the Harvard Divinity School.

18

19th Century William Ellery Channing

William Ellery Channing (1780-1842).

Congregationalists used the term "Unitarian" in a derogatory manner to describe liberal ministers.

In 1819, Channing delivered a sermon, *Unitarian Christianity*, signaling that the name "Unitarian" had not only been accepted, but seized and affirmed.

The sermon became a widely circulated pamphlet that inspired many Congregational Churches to split off as Unitarian.

19

19th Century Hosea Ballou

Hosea Ballou (1771-1852) preached not only universal salvation; he rejected the very existence of hell. He also rejected the doctrine of original sin and predestination.



Ballou stated that it is the example of the man Jesus that led people to salvation, not the doctrine of his vicarious atonement.

The Unitarians did not acknowledge Hosea Ballou. The Unitarians considered Universalists to be social inferiors.

20

19th Century American Transcendentalism

Transcendentalism began as a protest against the state of intellectualism at Harvard and the doctrine of the Unitarian church taught at Harvard Divinity School.

An ideal spiritual state 'transcends' the physical and empirical; it can be realized only through the individual's intuition, not through doctrines of established religions.

Prominent transcendentalists included Ralph Waldo Emerson, Henry David Thoreau, William Henry Channing, Margaret Fuller, and Theodore Parker.

21

19th Century AUA and Rise of Deism

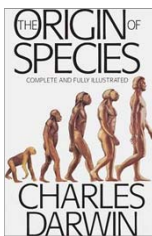
In 1825, the American Unitarian Association formed to spread Unitarian Christianity and link all the Unitarian churches under one banner.

By the 1850's and 60's, Deism was a growing movement among Unitarians, especially as one moved further west in the United States.

Radical Unitarians, influenced by transcendentalist thought, Hinduism, and Buddhism, believed that the Unitarians had to grow beyond their Christian foundations.

22

Religion and Science



In 1869, Charles Darwin wrote "The Origin of Species" and created a war between science and religion.

The Unitarians and Universalists were among the first to embrace the contribution of science to religion.

23

Humanist-Theist Debate

The Humanist-Theist debate in the 1920's and 1930's was marked by the publication of the "Humanist Manifesto" in 1933.

This publication was signed by a number of Unitarian and Universalist ministers.

Currently, most UU churches have people to whom the concept of God or higher power has meaning and also have those to whom such a concept does not speak.



24

Humanist-Theist Debate

Humanists proclaimed that people do not have to have a traditional belief in God in order to be religious.

They see science and education instead of theology and mysticism as the source of human salvation.



25

The Flaming Chalice

In 1941, Austrian artist Hans Deutsch created the flaming chalice as a symbol of Unitarianism.

The Unitarian Service Committee (USC) assisted Eastern Europeans trying to escape Nazi persecution. The executive director, the Rev. Charles Joy, wanted a visual image to represent Unitarianism to the world.

After fleeing from the Nazis himself, Deutsch met Joy in Portugal and was asked to create a symbol for the USC.



26

The Flaming Chalice



Original design by Hans Deutsch.

Joy described Deutsch's drawing as "a chalice with a flame, the kind of chalice which the Greeks and Romans put on their altars. The holy oil burning in it is a symbol of helpfulness and sacrifice...."



Symbol currently used by the UUA.

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

27

Unitarian + Universalist = UU

In 1961, after more than a century of debate, the Unitarians and Universalists consolidated.

Dana McLean Greeley became the first President of the Unitarian Universalist Association (UUA).

Unitarian Universalists were heavily involved in the Civil Rights Movement and the Anti-War Movement of the 1960's.

28

UU Principles and Sources

The covenant of our congregations is found in Article II of the UUA bylaws. It includes our 7 Principles and the 6 Sources, as well as the Purposes that set forth the Association's mission.

Article XV mandates that Article II be reviewed not less than every 15 years.

- The Principles are not dogma, not a creed. They are an expression of a set of shared core values.
- Unitarian Universalism affirms that our living tradition draws from many sources, including experience, history, and religious tradition.



29

Part 1 - Summary

Unitarian Universalism draws from many sources and has been influenced by countless people, from radical thinkers to courageous individuals determined to change the world.

Like the greater UU movement, DuPage UU Church was built by thoughtful men and women and continues to evolve.

30

******* BREAK *******

Part 2

Making a Difference

UUA Certifications

Statements of Conscience

Sunday Worship Service

Youth Religious Education

FAQs

31

Making a Difference

Eastman Kodak. In 1966, the UUA joined with other investors to press Eastman Kodak to hire more African Americans in its headquarters city, Rochester, NY.

This initiative was the first time that shareholder activism resulted in changing a corporate policy.

Victoria's Secret. In 2005, YRUU joined with ForestEthics and other activists to expose and stop the company's practice of printing catalogs on paper from endangered forests.

32

Welcoming Congregation

- In 1989, delegates to the General Assembly (GA) voted to initiate the Welcoming Congregation program.
- Congregations that wish to become more inclusive offer a series of workshops to educate their members. The workshops reduce prejudice by increasing understanding and acceptance among people of different sexual orientations.
- DUUC became a Welcoming Congregation in 1999 after a congregational vote.

33

Green Sanctuary

A Green Sanctuary is a congregation that creates a sustainable lifestyle for its members as individuals and as a faith community.

Sustainable living is choosing to live in a way that nurtures life, builds relationships, and rejects material consumption as the sole determinant of happiness.

DuPage Unitarian Universalist Church achieved certification as a Green Sanctuary in March, 2009.

34

Statements of Conscience

75% of our members must vote "yes."

Passed by members of DuPage UU Church:

2005: Civil marriage between any two consenting adults is a civil right.

2010: Reproductive rights are human rights. Reproductive rights include comprehensive, values-based sex education, access to effective birth control and quality prenatal care, the right to carry a pregnancy to term, and the right to choose abortion.

35

Worship Service

Order of Service reflects freedom of pulpit and freedom of pew.

Worship (shaping of worth). The minister facilitates this with congregation. The voice of the community is interwoven with the theme. The congregation owns the service, not the minister or presenter.

Structure of a ritual

- ♦ *Beginning*
- ♦ *Themed reflection; Sermon; Readings; Hymns*
- ♦ *End*

♦ Role of music in service

36

Youth R.E. Religious Education

Alternating years emphasize either learning about religions or our UU identity.

Pre-School and Kindergarten • **Spirit Play**
1st/2nd Grades • **Free to Believe** • **The Web of Life/Heart Talk**
3rd/4th Grades • **Timeless Themes** • **Spirit of Adventure**
5th/6th Grades • **Kingdom of Equals** • **Questing Year**
7th/8th Grades • **Neighboring Faiths** • **Coming of Age**
9th-12th Grades • **HS Youth Group (11:15 only)**

SUMMER • **Preschool-3rd Grade** • **4th Grade Up**
OTHER • **Chalice Lighters** • **OWL** • **TAG** • **Family Retreat**

Take a handout and speak with the Director of RE, Steve Cooper, for more information.



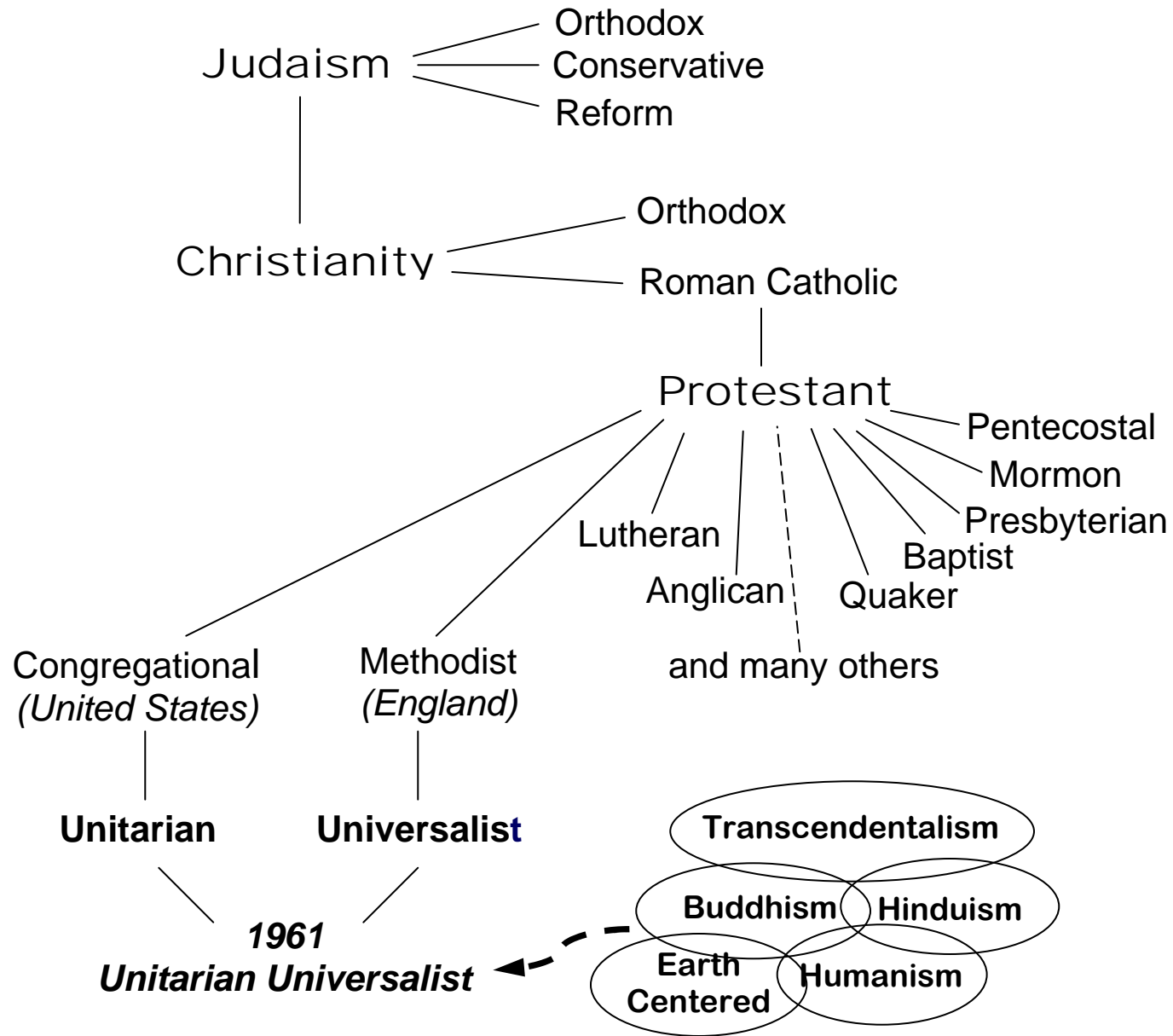
37

Frequently Asked Questions

- What do UUs “worship” on Sundays?
- What is the UUA?
- What are the benefits of belonging to the UUA?
- Who is “in charge” of this church?
- What will my children learn in their R.E. classes?
- Do you teach the bible?
- Do UUs pray?

What are some of your questions?

38



From the By-laws of the Unitarian Universalist Association, Article II

Principles

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

UUA Version

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

Children's Version

1. Every person is important and valuable
2. All people should be treated fairly
3. Our church is a place where we accept one another and learn together
4. Each person is free to search for what is true and right
5. All people have the right to speak out and vote on things that matter to them
6. We work for a peaceful, fair and free world
7. We take care of the earth, the home we share with all living things

From the By-laws of the Unitarian Universalist Association, Article II

Sources The Living Tradition* we share draws from many sources:

Source of Wonder and Mystery:

1. Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;

Children's version: The sense of wonder we all share

Source of Inspiring People:

2. Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;

Children's version: Women and men of long ago and today whose lives remind us to be courageously loving

Source of World Religions:

3. Wisdom from the world's religions which inspires us in our ethical and spiritual life;

Children's version: Ethical and spiritual wisdom of the world's religions

Source of Judeo-Christian Traditions:

4. Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;

Children's version: Jewish and Christian teachings which tell us to love all others as we love ourselves

Source of Reason and Science

5. Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.

Children's version: The use of reason and the discoveries of science

Source of Our Sacred Earth

6. Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.

Children's version: The harmony of nature and the sacred circle of life

*Unitarian Universalism is often referred to by its members as a *living tradition*, and the principles and purposes have been modified over time to reflect changes in spiritual beliefs among the membership.

Youth Religious Education Outline

Alternating years emphasize either learning about religions or our UU identity

Pre-School and Kindergarten

Spirit Play. Spirit Play is a Montessori-based program that teaches children about Unitarian Universalist principles, history, and liturgy through storytelling and play.

First and Second Grade

Free to Believe. This is an experiential program designed to nurture the emotional, social, and spiritual life of children. We use the Unitarian Universalist principles as starting points for exploring values, beliefs, and what it means to be Unitarian Universalist. We also examine some “big questions” through the perspective of our UU sources.

Experiences with the Web of Life (fall). This curriculum helps children explore the ways that specific living things relate to the rest of life. Throughout the program, our spiritual connection with all living things is reinforced.

Heart Talk for Kids (winter/spring). Children learn to communicate with each other in empathy - to understand and see our common humanity.

Third and Fourth Grade

Timeless Themes: Stories from the Hebrew and Christian Bibles. This curriculum introduces children to religious literature that is central to North American culture and to Unitarian Universalist heritage.

Spirit of Adventure. Children will learn UU identity through physical movement, challenge and adventure. They will explore themes that include medicine, food, holidays, science, exploring, and sports.

Fifth and Sixth Grade

Jesus and His Kingdom of Equals. This Unitarian Universalist curriculum was created to provide students with an introduction to the life and teachings of the person Jesus of Nazareth

The Questing Year. This curriculum engages the youth in four different quests that involve critical growth areas: UU Quest, Action Quest, Inner Quest, Mystery Quest.

Seventh and Eighth Grade

Neighboring Faiths. This curriculum introduces youth to the faith traditions and practices of other religious groups in their community.

Coming of Age. This program acknowledges the transition between childhood and adolescence. It is a transformative experience that focuses on the youth themselves.

Ninth through Twelfth Grade – 11:15 only

High School Youth Group. High school youth meet each Sunday at 11:15 am with adult advisors. The group is self-directed and plans programs that include: worship, education, social events, social action projects and development of leadership skills.

Youth Religious Education Outline

Sample Summer Curricula (used in previous years)

Preschool through Third Grade

We Are All Connected - Butterfly and Creepy Crawlies. Children learn how to love and nurture butterflies and creepy-crawlies. The program includes worship, stories, crafts, music and other hands-on activities to help them grow in understanding of how important each creature is to the fragile web of life.

Picture Book UU. We teach our students the art of self-expression, to value individuality, and to think for themselves. Children will hear about people, like Maria Mitchell, Henry David Thoreau, and Fannie Farmer, whose novel ideas and discoveries helped to transform our faith. Each session includes time for sharing, a story, and an activity.

Fourth Grade and above

Popcorn Theology. We explore issues of theology and ethics in popular film. Excerpts of select movies are viewed, followed by a discussion about making choices, truth and meaning, and the right of conscience. We consider ways in which our faith can help us understand our questions, seek answers, and deal with the trials of life.

The Gospel According to The Simpsons. (5th Grade and above) We will view selected episodes of The Simpsons, then analyze how the Seven Principles of Unitarian Universalism are reflected (or not) in the lives of various characters in current popular culture.

More RE Opportunities Outside of Sunday Morning

Third through Sixth Grade

The Chalice Lighter's Program. Each year we invite students from 3rd through 6th grade to be trained as "Chalice Lighters" -- those who light our flaming chalice at the beginning of each worship service. Purely voluntary, the training takes place in a Sunday afternoon workshop followed by an installation ceremony during a service.

Our Whole Lives (OWL).

- **First and Second Grade**
- **Fifth and Sixth Grade**

This program for elementary age youth is guided by two principles: parents have primary responsibility for sexuality education with their children and sexuality education begins at home and continues through an open and honest communication between parents and children. The OWL classes take children through age appropriate activities and provide a support system for parents. Lessons and activities are led by UUA trained OWL facilitators. PLEASE NOTE: required parent and child orientation for both programs.

Youth Religious Education Outline

- **Eighth and Ninth Grade**

This comprehensive program on human sexuality provides accurate and appropriate sexual information in a safe environment. With the help of trained adult leaders, the participants will develop good communication skills with each other and with adults about sexuality, build positive and healthy attitudes about their own sexuality, and learn how to make responsible decisions about their sexual lifestyle and sexual behavior. NOTE: Parental permission is required for participation in this program. A parent orientation is required for parents that have not participated in the Jr. High OWL orientation.

- **Eleventh and Twelfth Grade**

Our goal is to create a positive and comprehensive program that helps participants gain the knowledge, values, and skills they need to lead sexually healthy, responsible lives. NOTE: Parental permission is required for participation in this program. A parent orientation is required for parents that have not participated in the Jr. High OWL orientation.

Eleventh and Twelfth Grade

Transition, Affirmation and Graduation. This class is designed for our high school juniors and seniors to be both the culmination of their years of involvement in the church's religious education program for youth and the bridge to their participation in the life of adult church. The program revolves around the five basic components of religious education; community building, learning, leadership, social action and worship.

Students are paired with adult mentors to learn more about DUUC and the wider world of Unitarian Universalism. During the year each student will also develop his/her own personal belief statement which he/she will share with the congregation at a class led worship service in the spring.

Family Retreat.

Each year families from our church head to Menno Haven Retreat Center (www.mennohaven.com) in Tiskilwa, IL. Participants will find 213 acres of wooded land with hiking/skiing trails and a large activity center with basketball and volleyball courts, a climbing wall and a game room. This is a perfect opportunity to get to know other church members and families in a relaxing atmosphere. A video of past retreats is on the church website under the Spirituality tab.



DuPage Unitarian Universalist Church

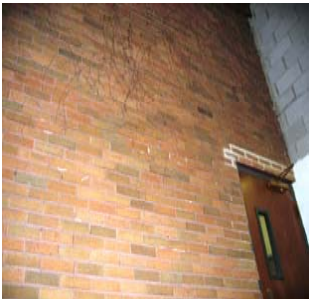
Room Names and Artifacts



Roulette Wheel. Six roulette wheels were purchased from an antique store and used as light fixtures in the Sanctuary. When the lighting was updated, one wheel was retained and placed in the entryway.



The Peace Pole in the Peace Garden was purchased with donations from our youth, collected during Children's Chapel under the guidance of Marcia Jett, Director of Religious Education from 1994 to 2005.



Ivy in the stairwell. Look closely at the wall in the stairwell, just outside the Founders Room. This was the exterior wall of the original school building. Ivy can be seen still clinging to the bricks.

The Too-Long Beam. While you're in the stairwell, look up to see the beam that doesn't support anything. During the building of Kreves Hall a beam was delivered that was too long. Rather than delaying the project until a replacement beam would arrive, the building committee decided to simply extend the beam into the stairwell.



Olympia Brown (1835-1926) was a reformer, scholar, and suffragist. In 1863 she was ordained in the ministry of the Universalist church, becoming the first American woman to be ordained by full denominational authority. She was one of the women who took part in the march on the 1920 Republican Convention in Chicago; the 19th Amendment was passed two months later, in August, 1920. Of the original campaigners, Brown was the only one who lived long enough to witness women being granted the right to vote. *ROOM: main level, west side of Kreves Hall, next to entry doors.*



Whitney Young (1921-1971) was a civil rights leader. He once told a reporter, "I grew up with a basic belief in the inherent decency of human beings." As executive director of the National Urban League, he transformed it into a major civil rights organization. In 1954, he and his wife were the first African Americans to join the Atlanta Unitarian Church, compelling the church to better understand discrimination and deal with racism directly. *ROOM: main level, inside church office.*



Clara Barton (1821-1912) is best known for organizing the American Red Cross. Some considered her a "Deist-Unitarian." However, her actual beliefs varied throughout her life across a spectrum between free thought and deism. In a 1905 letter to her friend, Norman Thrasher, she called herself a "Universalist." *ROOM: upper level, 1/2 floor above Sanctuary.*



Michael Servetus (1511-1553) was a theologian, physician and humanist. In 1531 he published *On the Errors of the Trinity* in which he maintained that the belief of the Trinity is not based on biblical teachings. Despite a death threat from John Calvin, Servetus believed he and Calvin could engage in a rational theological discussion. Ignoring the danger, Servetus went

to Geneva in 1553 where Calvin had him burned at the stake.

ROOM: lower level, Spirit Play Room.



John Murray (1741-1815), was a Universalist minister from London. After his ship ran aground near Good Luck, New Jersey, he met Thomas Potter, a farmer waiting for someone to preach the universalist gospel. On September 30, 1770, just before the wind shifted seaward, Murray delivered the first Universalist sermon in America, in Potter's meeting house. *ROOM: lower level, Nursery.*



Sophia (so-FIE-ah) Lyon Fahs (1876-1978) was an educator, editor, author, and Unitarian minister (ordained at age 82). She had a special interest in, and innovative approach to, the religious education of children. Fahs' teaching and writing focused on a method of experiential learning that she hoped would enable children to develop their own ideas about religion and spirituality. One of

her best-known quotes is "Each night a child is born is a holy night." *ROOM: lower level, middle classroom.*

Founders Room: Upper level, large meeting room next to the Sanctuary. Named for the 48 members who signed our charter on April 10, 1955.

Kreves Hall: Main level, large fellowship room directly inside the entry doors. Named for our first called minister, Eugene Kreves, who served the congregation from 1955 through 1979.



"Birth of the Future" also known as "The Kissing Whales." The bronze sculpture used for Joys and Concerns was created by Kim Macarus, and funded by her parents, David and Doe Macarus.



The Thomas Paine Memorial Pulpit. This pulpit was donated by the Third Unitarian Church of Chicago in the late 1950's. In 2006, enamel panels were created and added by member Karen Seymour-Ells.



Jackie Wallis created these **stained glass windows**. The small window in Kreves Hall was done first, with a donation of \$100 from our youth. Jackie did not name her work, nor did she intend any symbolic meaning with the use of the rainbow. Her intent was simply to "bring light and color to the plain dark walls."



The Sisko Tree. This tapestry was woven by Eva Sisko approximately 30 years ago in memory of Mildred Paulson. Mildred died of breast cancer at an early age, leaving a husband and young daughter.