

Report and Recommendations to the
2001 General Assembly
from the
Journey Toward Wholeness
Transformation Committee

Continuing the Journey



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Dedication

We respectfully and lovingly dedicate this report to the memory of Journey Toward Wholeness Transformation Committee member Ruth Alatorre who died in December 2000.

Our Thanks

The UUA presidents, moderators, and Board of Trustees members who have served since 1992, and the many committees and persons who continue to be engaged in this justice-seeking initiative, have all played a leading role in the transformation of our association. President John Buehrens and Moderator Denise Davidoff have consistently demonstrated a deep public commitment to the Journey Toward Wholeness through their vocal and active support.

We want to thank former JTWTC members Ken Carpenter (Board of Trustees), Rev. Galen Guengerich, Jacqui James (staff liaison), Rachael Brown (staff support), and Rev. Frank Rivas for their contributions.

Special thanks to Simona Munson, Faith in Action Program Assistant, who has provided extraordinary support to our committee.

We also thank the UUA Executive Staff and many UUA staff members who have led the way on this journey.

We owe thanks to the many Unitarian Universalists in the pulpits and the pews who are actively engaged in the soul searching and justice-making work that we call the Journey Toward Wholeness.

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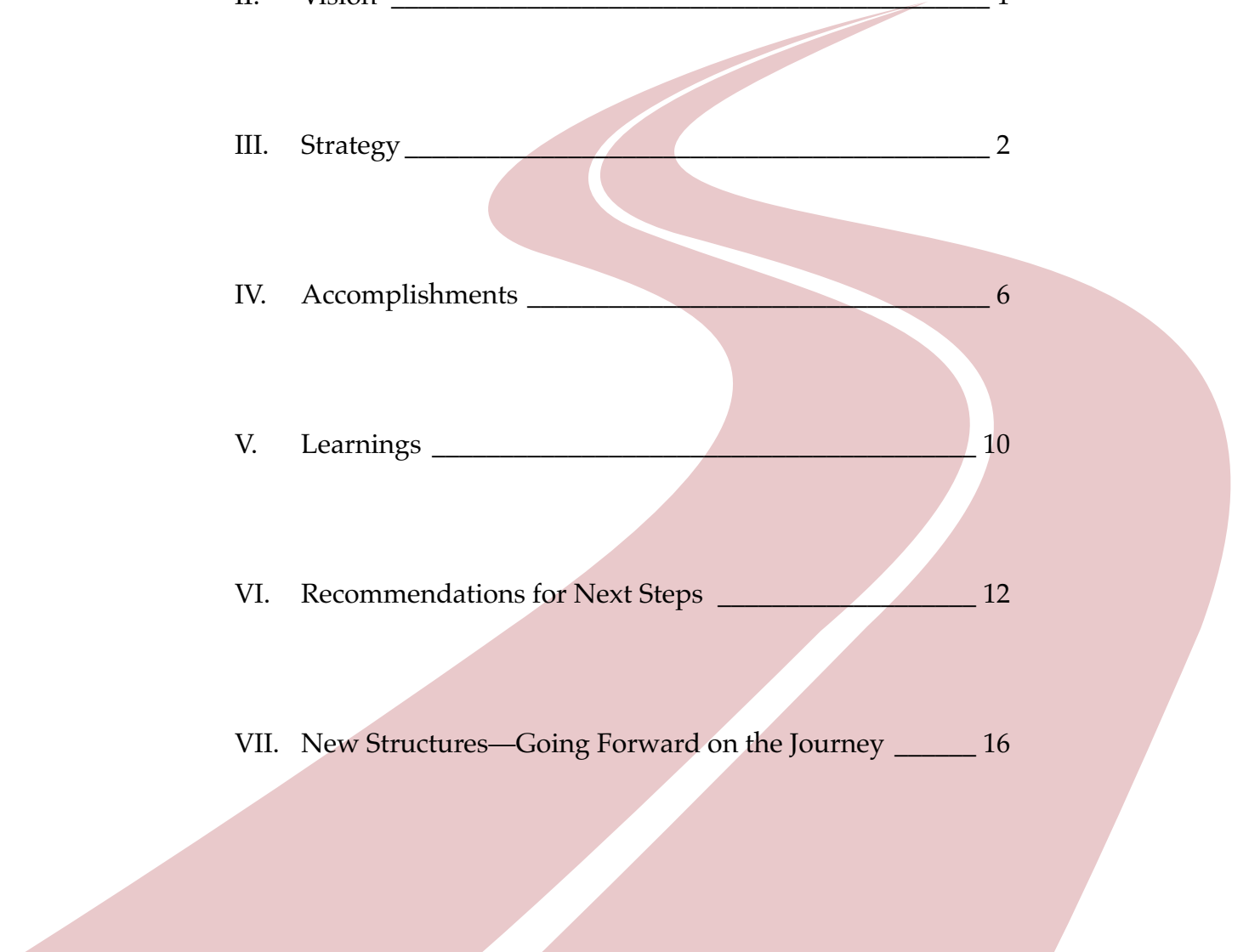
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1997 General Assembly Resolution

TOWARD AN ANTI-RACIST UNITARIAN UNIVERSALIST ASSOCIATION

WHEREAS the 1996 General Assembly resolved that all congregations, districts, organizations, and professional and lay leaders participate in a reflection-action process throughout the 1996-97 church year using the Congregational Reflection and Action Process Guide and the Anti-Racism Assessment; and

WHEREAS our Unitarian Universalist principles call us to affirm and promote “justice, equity, and compassion in human relations” and “the goal of world community”; and

WHEREAS our history as Unitarian Universalists includes evidence of both great commitment and individual achievement in the struggle for racial justice as well as the failure of our Unitarian Universalist institutions to respond fully to the call for justice; and

WHEREAS racism and its effects, including economic injustice, are embedded in all social institutions as well as in ourselves and will not be eradicated without deliberate engagement in analysis and action; and

WHEREAS because of the impact of racism on all people, and the interconnection among oppressions, we realize we need to make an institutional commitment to end racism; and

WHEREAS the social, economic, and ecological health of our planet is imperiled by the deepening divisions in our world caused by inequitable and unjust distribution of power and resources; and

WHEREAS we are called yet again by our commitment to faith in action to pursue this anti-racist, multi-cultural initiative in the spirit of justice, compassion, and community;

THEREFORE BE IT RESOLVED that the 1997 General Assembly urges Unitarian Universalists to examine carefully their own conscious and unconscious racism as participants in a racist society, and the effect that racism has on all our lives, regardless of color.

BE IT FURTHER RESOLVED that the General Assembly urges the Unitarian Universalist Association, its congregations, and community organizations to develop an ongoing process for the comprehensive institutionalization of anti-racism and multi-culturalism, understanding that whether or not a group becomes multi-racial, there is always the opportunity to become anti-racist. Early steps toward anti-racism might include using curricula such as Journey Toward Wholeness for all age groups, forming racial justice committees, and conducting anti-racism workshops.

BE IT FURTHER RESOLVED that the General Assembly urges all Unitarian Universalist leaders, including ministers, religious educators, leaders of associate and affiliate organizations, governing boards, Unitarian Universalist Association staff, theological schools, and future General Assemblies to engage in ongoing anti-racism training, to examine basic assumptions, structures, and functions, and, in response to what is learned, to develop action plans.

BE IT FURTHER RESOLVED that Unitarian Universalists are encouraged to enter into relationships of sustained engagement with all people of color with a goal of opening up authentic dialogue that may include, but is not limited to, race and racism. Such dialogue should also include how to appropriately honor and affirm the cultural traditions of all people of color.

BE IT FURTHER RESOLVED that the General Assembly requests that the UUA Board of Trustees establish a committee to monitor and assess our transformation as an anti-racist, multi-cultural institution, and that the Board of Trustees shall report annually to the General Assembly specifically on the programs and resources dedicated to assisting our congregations in carrying out the objectives of this resolution.

BE IT FINALLY RESOLVED that in order to transform the racist institutions of our world, the General Assembly urges the Unitarian Universalist Association and all its parts to establish relationships with other international and interfaith organizations that are working to dismantle racism.

I. Introduction and Background

This report summarizes the work of the Journey Toward Wholeness Transformation Committee (JTWTC), what we have learned, our assessment of the accomplishments of the Journey Toward Wholeness anti-oppression, anti-racist multicultural initiative, and recommendations for next steps and new structures.

The Journey Toward Wholeness initiative grew out of the 1992 General Assembly resolution for “Racial and Cultural Diversity in Unitarian Universalism.” The Board of Trustees appointed a Racial and Cultural Diversity Task Force in 1992, which concluded its work in 1996 with a report entitled *Journey Toward Wholeness—The Next Step: From Racial and Cultural Diversity to Anti-Oppression and Anti-Racist Multiculturalism*. That report was studied for a year and accepted by the 1997 General Assembly, which passed the resolution “Toward an Anti-Racist Unitarian Universalist Association.”

The 1997 anti-racism resolution called for the Board of Trustees to establish a Journey Toward Wholeness Transformation Committee (JTWTC). A continental committee, including liaisons from the Board of Trustees, the Jubilee Working Group, and staff, was appointed by the Committee on Committees of the Board in 1997. The JTWTC defined its mission to “strategically plan, coordinate, monitor, guide, and assess the transformation of the UUA into an anti-oppressive, anti-racist, multicultural faith community.”

The UUA’s Journey Toward Wholeness initiative follows a long history of social justice efforts by UU activists. For many years Unitarian Universalists have struggled for racial justice as an important issue that must be addressed in order for Unitarian Universalism to become the faith for which so many UUs yearn. The Unitarian Universalist quest for justice making began with the individuals in the pews and pulpits. This spirit will continue to transform our UU faith through the ongoing commitment of those same individuals. We appreciate our earlier forebears who labored and spoke out against slavery, poverty, sexism, the exploitation of others, and any attempt to thwart the human spirit and the will to freedom. We applaud the many activists in the streets and cities throughout our history, including those in the 1960s. We are also aware of chances missed on the journey toward realizing our ideals.

Rev. Mark Morrison Reed, in a talk to the General Assembly in 1993, told the delegates,

Our UU history in regard to racial justice is brave enough to make you proud, tragic enough to make you cry, and inept enough to make you laugh once the anger passes. We also have a future. Today’s task is to learn from what was and move on. To move on would mean creating a vision for the future. May concern for our faith and love for one another guide our efforts.

Today, the growing awareness among Unitarian Universalists of the inheritance of white privilege and its institutional benefits provides the basis for dismantling racism, and for a more egalitarian sharing of power and resources, and healing and reconciliation between all peoples. As we proceed together on this journey, we must expand it to dismantle all oppression.

II. Vision

The Journey Toward Wholeness vision statement in the 1996 report calls for an authentically anti-oppressive, anti-racist, and multicultural UU faith, accountable to our communities through transformative spirituality, justice-seeking, witness, and action. We believe that our Unitarian Universalist faith has something to offer to a world that is seeking soul-transforming justice. The Fulfilling the Promise Committee survey of 1998 found that the overwhelming drive of Unitarian Universalists was to make a difference in the world.



Our goal is to build an institution that is open to a transformation of mind, heart, and spirit. We seek an association that is anti-oppressive in all its guiding practices, policies, structures, and actions. The operating principles, bylaws, and use of all resources (fiscal, personnel, and property) would reflect an understanding of the need to dismantle racism and all oppression including heterosexism, ableism, sexism, ageism, and classism.

One of the ways to keep this vision in our minds and hearts is to ask the question: “What would our association need to have in place for our congregations to help families raise children to be anti-racist, anti-oppressive adults?”

The JTWTC is committed to a process that would build beloved communities by forging relationships based on covenants, commitment, and accountability. Rev. Wayne Arnason wrote,

In saying we are accountable to each other, we make a statement about our whole lives as human beings. We acknowledge that the community of Unitarian Universalists in one sense represents the whole human race, past, present and future to which we are accountable—the ancestors, the people who aren't UUs, the people yet to be born, the seventh generation. (UUA Board meeting, Boston, January, 2001)

We know that as long as the death rate for Native Americans significantly exceeds the national average, as long as Latino/as are imprisoned at a stunningly high rate, as long as the unemployment rate of African Americans is twice that of others, as long as hate crimes are perpetrated against Asian Americans, and all the other devastating affects of racism continue, our work is not finished. Our faith calls us to justice.

The members of the JTWTC believe there is a need to deepen and widen the work that the Journey Toward Wholeness has already begun. We hold a collective vision that includes many exciting yet demanding possibilities. We know the path is wide and winding, often rough and rocky, that there are numerous entry and exit points, that there are many intersections, and that each person or group who journeys offers something of value leading toward our collective transformation.

III. Strategy

In order to move toward creating an anti-oppressive, anti-racist, multicultural association, the JTWTC built upon the strategy embraced by our predecessor, the Racial and Cultural Diversity Task Force (RCDTF). The RCDTF developed its strategy in the period between 1992 and 1995, by examining a variety of approaches, and selected a primary strategy based on the idea that we cannot love, wish, or educate racism away. Eradication of racism is an organizing task that must confront three manifestations of racism: individual, cultural, and institutional. The Committee determined that cultural and institutional racism would be the primary focus of its work. It built upon and added to the work of the Black Concerns Working Group, formed in 1985 (now the Jubilee Working Group), and its Jubilee Workshops, that had helped many UUs form an understanding of racism. These initial efforts inspired many of our grassroots members to learn more about addressing racism within institutions and about how to assist whites to be better allies with Native Americans, African Americans, Latino/as, and Asians in fighting racial injustice.



While the UUA has a long history of fighting for racial justice, the primary focus of our efforts had been to address racism outside our own institution. Research conducted by the RCDTF indicated that to successfully combat racism, the Association had to understand the need to internally transform our own institution and culture. We learned that to do this we needed an analysis focused not just on racist policies, practices, and behaviors but also on our UUA mission and our structures. Through the work of the Interfaith Multicultural Education and Training project (INTERMET) and the UUA Anti-Racist Congregations Pilot Projects, we conducted an exploration of approaches for addressing racism. We decided upon a strategy that included four elements.

Relational Approach

We began with a focus on building relationships with leaders and stakeholder groups and developed an analysis of each stakeholder that reviewed its mission, constituencies, and areas of work. (By stakeholders, we mean those groups or individuals who had formal or informal power and authority to affect the policies, practices, and behaviors within the Association, such as the Board of Trustees, Executive Staff Council, UU Ministers Association [UUMA], and Liberal Religious Educators Association [LREDA]). We initiated contact with the leadership of each of these groups, and many others, and started a series of conversations. We asked them, “What are you doing in terms of racial justice and what do you hope to accomplish in the future?” Our objective was to create buy-in to the vision of being an anti-racist, anti-oppressive, multicultural faith and the leadership role stakeholders would need to play.

Anti-racism Training

A second strategy was to equip the leaders with necessary insights and tools to understand the nature of institutional racism that exists even when individuals are people of goodwill. We ourselves gained an understanding of institutional racism through the training programs of Crossroads Ministries and Peoples Institute for Survival and Beyond, which provide a power analysis that we found transforming. We urged all leaders to attend these training events, offered first by Crossroads and more recently by our own UU trainers. We encouraged the UUA staff to contextualize the training by linking this analysis to our UUA history and traditions and our Principles and Purposes. Other changes included:

- broadening the analysis beyond the history of black/white race relations in the United States to examine colonialism and the experience of Native Americans, Asians, and Latino/as;
- providing more context for the linkages of oppressions, including a focus on class;
- examining the multitude of factors that create identity, including participants’ roles as both oppressed and privileged and sharing personal histories; and
- analyzing how European Americans benefit from institutional white privilege and their complicity (albeit often unwitting) with racism without insisting that they call themselves racists, as some have perceived, given that so many people associate the term with personal bigotry rather than an institutionally derived position. It is not an approach based on guilt or blame.

Accountability to People of Color

A third component of our strategy was to actively engage diverse persons of color and cultures to hear their concerns, learn about their points of view, and incorporate their learnings into our work. The JTWTC has worked in close partnership with Diverse and Revolutionary UU Multicultural Ministries (DRUUMM), young adults and youth of color, and others to provide accountability for our efforts.



Stakeholder Gatherings

Finally, we wanted to share what we were all learning among the stakeholders and provide them with a way to know each other. We hosted two stakeholder gatherings in 1999 to reflect on what people were learning and what was working in confronting racism. This was also an opportunity for stakeholders to let us know what assistance and resources they needed.

The first gathering, Journey Toward Wholeness Assessment and Planning Meeting, was held in January 1999 in Boston with thirty leaders, including the JTWTC, the Board, the president and moderator of the UUA, UUA executive staff, Fulfilling the Promise (FTP) leaders, UUMA Executive Committee members, the Latina/o Unitarian Universalist Network Association (LUUNA), DRUUMM, and others. Its purpose was to assess the progress of the initiative and to plan for a larger stakeholder gathering in June. At that meeting, a huge map on the wall showed all the district profiles from anti-racism transformation teams to Journey Toward Wholeness committees to accessibility committees to Welcoming, Jubilee, and JTW Sunday congregations. Participants added stories and information about congregational and district efforts. We also compiled data on anti-oppression curricula and materials sold and distributed. Together, we analyzed the progress of the initiative and obstacles to going forward.

One of our major conclusions was that while it was very encouraging and exciting to see a visual representation of the progress in each district, it was still clear that we needed to broaden the initiative. Three major areas of focus that the gathering identified were getting the word out about the changes in the training, involving more ministers in the initiative, and surveying congregations about how they were relating to the Journey Toward Wholeness initiative.

Other constituencies identified as needing particular support were religious educators, youth, young adults, activists, and social and racial justice committees. Materials from that meeting, which identified accomplishments, concerns, needs, and hopes for outcomes of the June stakeholders gathering were compiled and mailed to all participants.

Next Steps on the Journey Toward Wholeness

In June of the same year, we hosted a larger gathering of eighty-five people in Kansas City called Next Steps on the Journey Toward Wholeness. Participants included UUA committee and affiliate leaders (GA Planning Committee, FTP, LUUNA, LREDA, UUMA, Continental UU Young Adult Network [C*UUYAN], Nominating Committee, Young Religious Unitarian Universalists [YRUU], Jubilee Working Group [JWG], DRUUMM, UU Funding Panel, Presidents Council, Interweave), Board members, UUA staff, and district transformation team members. It also included constituents identified in January—ministers, religious educators, youth, young adults, and activists from our congregations. In addition to their connection with the work, participants were selected for diversity in terms of gender, sexual orientation, race, and ethnicity.

Many of the tensions involved in our anti-racist transformation, including dynamics of exclusion and control, our partnership with Crossroads Ministry and use of their training model, and the perception that the analysis operates from a black/white paradigm of racism, were present at this meeting and difficult to manage. In fact, the keynote speaker for the event, Dr. Janet Helms, spoke to the emotional dynamics associated with anti-racism efforts. We knew we had to address these very tensions as part of bringing the stakeholders together and broadening the initiative to the congregations. We knew that it



was not enough to have an anti-racist analysis; it was also necessary to understand the dynamics of institutional change and how they affect individuals and groups.

In spite of our inability to resolve all the tensions, this event provided an opportunity for stakeholder groups to express the frustrations and anxieties connected with the work, as well as to meet together and plan next steps for their arenas of the initiative. The JTWTC had developed specific recommendations for each stakeholder, which were responded to by each group. The result was a detailed plan that identified next steps and necessary resources for implementing the initiative in key sectors of our association.

Journey Toward Wholeness Stakeholder Plans

Plans from the various stakeholders included training of leaders, recruitment of people of color, review of organizational mission statements to reflect commitment to anti-racism, incorporation of anti-oppression/anti-racism into organizational materials, development of accountability relationships with constituents of color and other marginalized groups, allocation of resources and restructuring of budgets to fund an anti-oppression commitment, use of communications vehicles to promote dialogue on these issues, use of UUA and community anti-racism resources, and more. The document “Journey Toward Wholeness Stakeholder Plans” was created from these various plans and was mailed to all the conference participants, along with a summation of the gathering.

Institutional Change

The plans made in Kansas City provided a basis for follow-up meetings with the various stakeholder groups in order to assist them in further planning and implementation and in identifying resources. They also provided a baseline for the JTWTC to assess and monitor the progress of stakeholder efforts. Since that time, the Committee has met with staff from the Communications, Religious Education, and Ministry departments; the UUA Executive Staff Council; the president, the moderator; the YRUU Steering Committee; the UUMA Executive Committee; the LREDA Executive Committee; the Nominating Committee; the GA Planning Committee; FTP; the Board of Trustees; DRUUMM; LUUNA; the UUA candidates; faculty and students at Meadville/Lombard Theological School; leaders of Starr King School for the Ministry; and the UU Funding Panel.

The relationships that the JTWTC has built with the key stakeholders in our association have been part of the Journey Toward Wholeness philosophy which has been consistent since the initiative was first conceived: *to transform our congregations and our movement through internal anti-racist organizing and to become part of a larger anti-racist collective for societal change.*

We believed that if we got buy-in from the leadership of the stakeholder groups through building relationships, they would be the ones to change the policies, practices, and structures within their own groups. We believed that working with a general approach that could be adapted and tailored to fit the various group cultures would provide a way to commonly understand, critique, and learn from the various efforts over time. Our thinking was that specific implementation strategies and approaches could vary if the unifying thread was the common effort to create a critical mass for institutional change.



IV. Accomplishments

Catalyzing a deep cultural shift around consciousness of racism and claiming an anti-racist identity have been major accomplishments for Unitarian Universalism as a movement. Our faith is becoming a place where race and racism can be openly discussed and examined. Opportunities are growing to carry out this work, as well as to develop skills and create the environment necessary to support the profoundly spiritual and visceral work at the core of anti-racism.

The components of this bold new environment include a shared language for talking about oppression, and racism in particular; a growing courage (and the skills) to deal with conflict generated by identity and ideological differences; confidence to reach out to our communities in new and innovative ways; and the humility to follow the leadership of racially and culturally marginalized groups both within our association and in the larger world. Lastly, we are encouraged that all of our anti-oppression work calls us into new and invigorating relationships with the interfaith community. What follows are some highlights (and not a full comprehensive report) of the cultural and structural changes in which we are engaged.

The Board of Trustees has become increasingly committed to the Journey Toward Wholeness work. All members participate in anti-racism training. The Board has an internal anti-racism assessment team. Anti-oppression process observation is practiced at all meetings to provide consciousness around oppressive power dynamics and anti-racism. The Board is actively engaged in eradicating the barriers to the election of people of color from the districts. A bylaw change was instituted to designate a seat on the Board to a youth representative. “Deep chair conversations” focus on anti-oppression to facilitate growing and learning together as a group.

UUA staff participates in anti-racism training and ongoing educational opportunities increase staff competency in anti-oppression work. Staff members are held accountable for their anti-oppression work; anti-racism work is intentionally included in work plans, and progress is monitored through periodic check-ins and formal evaluations. Two out of ten executive staff members are persons of color. There is new awareness about who is “missing” in our departments, particularly from racially and culturally marginalized groups; currently there are few Asians and no Latino/as working in program staff positions.

The Finance Committee has participated in anti-racism training and is applying an anti-oppression lens to investment and other major financial decisions and strategies. There is a focus on finding multicultural investment managers.

The Presidents Council is an enthusiastic supporter of the JTW initiative. The Council members took the training at their own expense and the Council has increased the diversity of its members.

Friends of the UUA’s most successful fundraising letters have been based on anti-oppression—responding to hate crimes and the White House recognition of the UUA anti-racism effort as one of the best practices in America.

Religious Education curricula and Renaissance Modules are being evaluated through an anti-racist lens. The new Multicultural Education Renaissance Module is the most requested module. REACH packets regularly include book recommendations and study guides dealing with anti-oppression, and the



contents of each packet are reviewed from an anti-racist perspective. A new accessibility workshop is available. A new life span curriculum that incorporates an anti-oppression lens throughout is in development.

Beacon Press publishes an extraordinary list of anti-oppression titles that focus on race, class, sexual orientation, and gender. Cornel West, Sonia Sanchez, Leslie Feinberg, Pat Mora, Ronald Dellums, Linda Stout, and Roger Wilkins are among Beacon's authors. The Bluestreak series features the voices of women of color. Michael McDonald's *All Souls* is arguably the best book of the decade on class.

Beacon has also implemented structural changes to ensure an anti-racist perspective in its work. People of color make up 15 percent of Beacon's staff (only one is at the entry level and others have been promoted to or hired at upper levels). The People of Color internship program hires sixteen interns every year. Director Helene Atwan and a staff member sit on the PEN (Poets, Playwrights, Essayists, Editors, and Novelists) diversity committee. Beacon's efforts are helping to transform the entire publishing industry.

UU WORLD editor-in-chief Thomas Stites has made a public commitment to publish an anti-racist magazine. The March/April 2000 issue, entitled *UUA Pounds Away at Structural Racism*, featured a sophisticated open dialogue about the Journey Toward Wholeness and reported on many of its good works. The new editors plan to establish an editorial advisory group including people of color to provide accountability to their anti-racism efforts.

Faith in Action staff's redesign of the anti-racism trainings, the creation of the Path to Anti-Racism program, the training of UU trainers, and the program's growth have been significant accomplishments. A broad range of programming includes introductory Jubilee workshops and curricula, Journey Toward Wholeness Sunday education, action, worship, and fundraising resources, advanced anti-racism analysis, and programs to create and support internal change and anti-racism transformation teams. Each module provides congregations with useful analysis and skills for dismantling institutional racism. The new Anti-racism for People of Color program supports people of color in their organizing efforts and helps them to struggle with issues of internalized racism. A Step Ahead training for religious professionals is held with UUMA and LREDA chapters. Over fifty training events are held annually. Approximately, 3,200 people from affiliate groups, 300 congregations, and all the districts have participated in some level of training.

Jubilee Working Group (JWG) has offered 120 Jubilee World Weekends since January 1996 with approximately 2,350 individuals attending. Participants from about 300 congregations have attended events since 1986. JWG workshops have also been offered at every General Assembly. Team meetings of the JWG have been held three to four times per year. A "training for trainers" was held in the summer of 1999 to share and synthesize learnings and to develop an apprentice program for new Jubilee leaders and a process for individuals to become lead trainers. Through JWG's work with congregations, a clearer understanding of the anti-racist developmental stages of communities has evolved, as well as the capacity to apply that understanding to help a group choose its next steps of anti-racist involvement.

Young Religious Unitarian Universalists are taking a lead in the Journey Toward Wholeness movement. YRUU has been engaged in intense anti-racism consciousness raising and education efforts. White and people of color identity group meetings, workshops, and dialogues on race are held at General Assembly and at all continental events. The YRUU Steering Committee is the first UUA structure to institutionalize



a people of color advisory group. The Committee has adapted the Jubilee World Workshop to be more youth-appropriate and all continental leaders participate in training. The fall 2000 issue of *Synapse* was on *Stopping the Tides of Racism*. The YRUU National Social Justice Conference in 2001 was on prison reform and the youth are also organizing around the repressive and racist drug war.

The General Assembly Planning Committee has engaged in ongoing collaboration with the JTWTC to apply an anti-racist lens to General Assembly programming and processes. All members participate in anti-racism training. Plenary sessions include anti-oppression process observations by Board members. “Questions for Presenters of General Assembly Programming to Assist in Creating Multicultural, Anti-Racist Programs” guidelines were created and are distributed to all GA presenters. Spaces and times are designated for identity groups to caucus and network with other identity groups and for pre- and post-GA events focusing on anti-racism and racial identity.

Unitarian Universalist Ministers Association, in response to the charge to become anti-racist, has made some important structural changes. UUMA created an anti-racism, anti-oppression, multicultural seat on the Executive Committee. UUMA now collaborates with DRUUMM and LUUNA around various issues including the transformation of our congregations, work with the Department of Ministry, and support for ministers of color. They have made a commitment to form a UUMA Anti-Racism Transformation Team to facilitate this work. The Continuing Education Committee (CENTER) has created opportunities for all UUMA chapter members to attend UUA and National Coalition Building Institute trainings and the Executive Committee has encouraged all members to attend.

DRUUMM, LUUNA, and the emergence of other people of color networks have been essential to the support of people of color in our movement. Since 1997, DRUUMM has sponsored annual events at GA and helped organize district events as well. LUUNA brings a Latino/a vision and perspective to our association. The first Youth and Young Adults of Color Conference was held in November 2000 in Atlanta. Three multiracial family retreats have been held and more are planned. Adoption support groups for white families who have adopted children of color are forming in our congregations.

District participation in the anti-racism initiative is well launched. District anti-racism work is particularly important because it strengthens district structures and encourages, supports, and nurtures congregations in anti-oppression organizing. Three districts—Thomas Jefferson, Joseph Priestley, and Massachusetts Bay—have created Anti-racism Transformation Teams through the Path to Anti-racism program. Each district team uses a variety of strategies to build relationships with and between congregations and to provide leadership and resources for the work. Leaders in the Mountain Desert, Pacific Northwest, Pacific Southwest, Metro New York, and Ballou Channing districts are working in partnership with Faith in Action on anti-racism organizing in their districts. Two congregations in the Clara Barton District have formed transformation teams—the Unitarian Society of New Haven and the UU Society of Greater Springfield in Connecticut. Additionally, three congregations in the Hartford, Connecticut area have formed “Greater Hartford UUs Against Racism.”

Board members and leaders from the Mid-South and the Thomas Jefferson Districts have participated in anti-racism training together. Florida District leaders have completed a survey of the racial justice work conducted in their congregations and the district is going to form an anti-racism committee. Leaders in the Central Midwest District are surveying the racial justice work conducted in their congregations.



Several districts have sponsored anti-racism conferences and included anti-racism programming at annual meetings. The Thomas Jefferson District held its twelfth annual district anti-racism conference in February 2001. It was planned by the District Transformation Team and featured interfaith anti-racism work. The creation of people of color networks in districts is a very significant development.

Congregations are participating in the Journey Toward Wholeness in a variety of ways. JTWTC has not had a great deal of direct relationship with congregations in this stage of the work; our relationships have been mediated through the stakeholder groups and Faith in Action. This has left us vulnerable to a criticism that we operate “top down.” In March 2001, the JTWTC sent a letter to all congregations informing them of our efforts, reporting on highlights of the Journey Toward Wholeness initiative, and inviting them to share their stories and feedback. We will compile these stories as part of our future work.

We do know that there is significant and profound anti-oppression work going on in congregations. A nascent and growing anti-racist movement is emerging; many congregations now have a racial justice, anti-racism, or Journey Toward Wholeness committee. Journey Toward Wholeness has generated a lot of interest and activity. Six thousand copies of *Journey Toward Wholeness* (Report and Recommendations to the 1996 General Assembly) have been distributed and sold. Nearly a thousand copies of *Weaving the Fabric of Diversity* have been sold. Each year Faith in Action gets hundreds of requests for assistance ranging from recommendations on resources such as video series and bibliographies to consultations on how to get started. Almost one third of congregations have participated in Jubilee workshops and about two hundred congregations have participated in JTW Sunday.

Several JTW Sunday congregations have developed authentic partnerships with oppressed groups in their communities. First Unitarian Congregational Society in Brooklyn, New York and the Unitarian Society of Ridgewood, New Jersey have joined coalitions to stop racial profiling. UUs of Clearwater, Florida have developed a partnership with the Boys and Girls Club in a local housing project and have offered to be allies in its organizing efforts. The Unitarian Universalist Church of Savannah, Georgia helped form the Savannah Interracial Interfaith Council, which created anti-racism programming for parents in collaboration with the school department, and worked with African American activists to build a monument in commemoration of black history.

Many congregations are also independently engaged in anti-oppression work as well. First Unitarian Church in Denver, Colorado has joined an advocacy coalition led by Native Americans. They have also developed a partnership with a racially diverse United Methodist church. First Unitarian Universalist Church of Detroit, Michigan has begun a partnership with suburban Birmingham Unitarian Church to work for racial justice in the city around housing and economic opportunity. First Unitarian Church in Cincinnati, Ohio has examined its own past racism in the rejection of African American Unitarian minister, Rev. W.H.G Carter and has sponsored a reconciliation movement to get in right relationship with his family and the African American community. The Unitarian Church of Norfolk, Virginia joined a coalition to produce a Juneteenth Festival (the commemoration of the Emancipation Proclamation) and make it an annual official city event.

It is not possible to note here all the many stories we have heard, but it is clear that many Unitarian Universalist ministers and leaders are making impressive contributions to anti-oppression work.



V. Learnings—Resistance and Transformation

The Journey Toward Wholeness philosophy has been consistent since it was first conceived: To transform our congregations and movement through internal anti-racist organizing and to become a part of a larger anti-racist collective for societal change. We have never veered from our intent. However, we have made course adjustments and modifications when appropriate, based on our reflection-action-reflection process.

Resistance

Resistance is a normal part of any change process. It is also an indicator that people are involved in that process in significant ways. We therefore expected that we would encounter resistance when we confront racism because of the deep change this confrontation demands. (Fears are common about change: not knowing what the future will bring, loss of all sorts, shifts in identity, and fear about institutional change are all examples). The bottom line is that people must engage in a process that is meaningful and transformative in order to keep moving forward. As JTW leaders, we have become more mindful of reflecting, through our own behaviors and language, a need for a common understanding and commitment; this has led some to perceive JTW as being overly rigid and dogmatic rather than the open, inviting, dynamic process we are striving to co-create. This perception came in part from the inevitable process of resistance to change and from our emphasis on the power analysis approach; however we have learned to listen to critiques offered in good faith and to be flexible in making needed adaptations.

Transformation—Long Term Work

The process of anti-racist transformation is a long-term commitment, involving deep cultural change. This cultural change must be reflected not only in JTW work but also in the work of the entire UUA. It is therefore critical, for example, that the work of such initiatives as Fulfilling The Promise and stakeholders such as the UUA Commission of Appraisal connect with each other and collaborate on their findings.

Spiritual Work

Anti-racist transformation is spiritual work and must be grounded in UU theology. The Consultation on UU Theologies and the Struggle Against Racism, held in Boston of January 2001, brought together two dozen UU ministers and other religious leaders in a spirited exploration of anti-racist theology. It reminded us that there is no one UU theology. In the face of this reality, a bridge between people might emerge by asking, “How can we use our common humanity in doing anti-racism work?” The Consultation also pointed to a need to broaden our world-view of theology. Theology is not the province of theologians alone and there is a clear need to develop new cultural lenses that allow us to authentically engage and join with people in congregations, people of color, and all whom we serve. Our theological grounding can be the catalyst that challenges and calls us to action and sustains us through change.

Coalitions

Our learnings about coalitions are proving to be quite rich and powerful. Our coalitions with other faith groups, from the UUA partnership with the Anti-racism Interfaith Network, to participation in the National Coalition for Community and Justice, which led President Clinton’s One America Initiative on race, to district and congregational interfaith projects, have been mutually beneficial and have allowed us to examine our own spiritual and theological roots while making change together. This work has also



helped shape our world-view and thereby further enriched our theology. While we have learned that we can be in coalition with other faith groups and stay rooted in our own theology, it is essential that we get even better at forming lasting coalitions with a wide range of other faith communities.

Accountability to People of Color

Another broad lesson has been how imperative it is that we be in coalition with, and have accountable relationships with, people of color within the Association and in the larger community. In some cases, this will mean forming new relationships with communities of color.

Increased Sophistication

We have made changes in our style and sophistication in facing racial issues. As we continue to use our reflection-action-reflection process, we expect UUA programs to become even more sophisticated as they continue to meet the needs of people in different places and cultural contexts. Some changes have necessarily taken place in UU anti-racism training and in the programs and services offered by the Faith in Action Department. Through the contextualization of our anti-racism training programs, we have gained a deeper understanding of the importance of institutional and personal identity, of the historical significance of colonialism, and racism as more than a black/white issue. Caucusing into groups of white people and people of color has helped us to examine the dynamics of and personal experiences with feelings of internalized superiority and internalized inferiority that stem from white privilege and racism. Talking about racism and historically created white power and privilege requires new language. Honest acknowledgement of this reality frees us for corrective behaviors and actions.

The Boundary between Journey Toward Wholeness and Faith in Action

It has been increasingly important to distinguish between the Journey Toward Wholeness initiative and the Faith in Action Department's Path to Anti-racism program. The two are not the same. The Journey Toward Wholeness represents the General Assembly's call to the UUA to become an anti-racist, multicultural institution. It includes all the activities UUs are engaged in as part of the Association's transformation into an anti-racist, anti-oppressive, multicultural institution. The anti-racism training and transformation team Path to Anti-racism program is one part of the Journey Toward Wholeness initiative—a critical and catalytic part no doubt but not the entire initiative. Sometimes the distinctions between the two have been blurred.

It is also important to distinguish between the Faith in Action Department and the JTWTC. Faith in Action is a UUA department, many of whose roles, responsibilities, and functions support the JTW charge while others extend beyond it or are not specifically or explicitly connected to it. The JTWTC is a Board-appointed committee of volunteers whose charge is to monitor and lead the Journey Toward Wholeness initiative. Two Faith in Action staff members serve as staff liaisons to the Committee, which means that they facilitate the work of the Committee and serve as liaisons to the Executive Staff Council.

Transformation Teams

We have gained a deeper understanding of how to build anti-racism transformation teams in congregations and districts. We see this as a viable way to lead and sustain institutional change over the long haul. Teams empower an organization to create a long-term vision for anti-racism work, supported by specific goals and objectives. Teams allow a district or congregation to intentionally authorize and



commit to this work. The experience of these teams is that they provide their members with emotional support, connection, and sharing of learnings. They serve to coach and provide resources to leaders for internal change and they equip them to be effective partners to dismantle racism in their communities. They also serve as a way to be in touch with others in the interfaith community involved in this work to share experiences, resources, learning, strategies, and approaches. Teams help an organization to build and maintain an anti-racist identity by fostering a climate of consciousness around racism and white privilege. This climate leads to a revisiting of mission and identifies changes necessary to be fully anti-racist, from revising publications, communications, and curricula, to engaging in justice work that moves beyond social service to witness, advocacy, and community empowerment.

Transformation Is the Goal

JTWTC supports a variety of strategies as long as they have some accountability to people of color and lead to institutional anti-racist transformation. We understand that there are many ways to do anti-racism work and effect transformative institutional change. We support whatever works. Part of our future work is to provide opportunities to share various models and strategies throughout our association.

VI. Recommendations for Next Steps

The following recommendations apply to our entire association, from congregations to individuals to clusters and districts, from the Board of Trustees and UUA staff to affiliate organizations. While the scope and breadth of the work may vary among the parts of our religious community, the principles of individual, cultural, and institutional transformation remain universal.

1. *Get started and keep going.* No matter where we are on the journey we can learn more about anti-racism and anti-oppression educating and organizing. Assessment tools for locating a group on the continuum toward becoming an anti-oppressive institution and resources to move into the next stages are available from Faith in Action.

Dr. James Cone of Union Theological Seminary writes,

Begin the anti-racist struggle where you are. If you are in the churches, get together with other committed persons and analyze ecclesiastical structures and disclose how they reinforce racism. If you are in a seminary, start there and connect your struggle with others. . . . While it is useful to bring in outside resource persons to assist you, there is no substitute for hard work. Work at a pace as if you were going to do it for the rest of your life. There is joy in this work because it enhances your humanity. ("Theology's Great Sin: Silence in the Face of White Supremacy," January 2001)

UUA resources for getting started include:

- *Journey Toward Wholeness Report* describes the initiative and provides a four-session reflection and action study guide and an anti-racism survey (available from UUA Bookstore).
 - *From Exclusive to Inclusive: Signposts and Stages* is a developmental continuum with recommended educational resources and action steps (available from Faith in Action).
 - *Weaving the Fabric of Diversity* (available from the UUA Bookstore).
 - "Journey Toward Wholeness: Path to Anti-racism Information Packet" (from Faith in Action).
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2. *Evaluate and reflect on our experience.* Since the launch of the Journey Toward Wholeness initiative there have been various activities: congregational pilot projects, training, the development of action plans, and the establishment of congregational and district transformation teams and Journey Toward Wholeness committees. These experiences need to be thoroughly analyzed and shared to identify best practices, as well as problems and pitfalls, in becoming an anti-racist, anti-oppressive, multicultural association.

We need to gauge how behaviors are changing and our internal culture is shifting, what resources are most useful, and what community partnerships, actions, and public witness efforts are developing. We need evaluation that extends beyond training to analyze the activity and quality of anti-racism transformation teams and justice organizing efforts. New evaluative methods and measures with a wider cultural lens and world-view need to be studied and developed. Surveys and focus groups to gather individual, congregational, and organizational transformation stories and examples and case studies of congregations, districts, and organizations that are doing the work are needed.

Assessment tools available from the Faith in Action Department include the developmental continuum and survey referred to in the box above.

3. *Involve and sustain a critical mass of individuals, congregations, and affiliate organizations in team efforts in every district to catalyze a major cultural shift in Unitarian Universalism.* Research from community organizing shows that when over 35 percent of the members of a group become committed to a change it is usually accomplished. On all institutional levels, the identification of leaders and groups and strategies for engaging them need to be developed. Practice over the past several years demonstrates that moving anti-racism work beyond the realm of social justice committees to boards and leadership that apply an anti-oppression lens to all aspects of congregational (or organizational) life has proven effective and prevents marginalization of the work.

Applying an anti-oppression lens (e.g., looking at what current policies and practices reinforce the status quo and what would be required to become more just and inclusive) to strategic planning, religious education, worship, membership committees, buildings, music, and justice work necessarily involves all of the community and encourages transformation. The development of transformation teams, circles, and Journey Toward Wholeness committees has been essential to sustaining and fostering change. Further levels of change requiring much broader congregational and district participation are now imperative in order to achieve deep and lasting systemic transformation.

Guidance and training to develop teams is available from the UUA Faith in Action Department. Additionally, all UUA departments and most affiliates have developed methods and strategies for applying an anti-oppression lens to their various areas of work.

4. *Support congregational, district, and organizational leaders and members with resources, training, consultation, networking, and communications in their transformational justice efforts.* A system-wide initiative with the scope and depth necessary for fundamental institutional transformation requires a broad base of formal



and informal leadership armed with more than good intentions and spirit. Leadership must be equipped with concepts and skills that support congregations and their members in learning how anti-racism work expresses our Unitarian Universalist faith. Our congregations must also learn how to translate that learning into practices of faith, leading to actions that effectively engage the full continuum of social justice issues. More leaders need to be developed and their participation in anti-oppression, anti-racism training must be facilitated. Research conducted by the Racial and Cultural Diversity Task Force concluded that leadership from UU ministers is key to successful anti-racism efforts in congregations.

A service delivery system needs to be enhanced that can better meet the entire range of what is necessary to further the work. District-based programs that serve congregations should be developed to provide a connective, local base for the work of congregations, committees, and their members. District trainers and consultants are needed to effectively broaden the initiative. The Thomas Jefferson District Anti-racism Transformation Team pilot project to deliver introductory anti-racism Jubilee workshops to congregations is a good step in this direction.

Resources available through Faith in Action include:

- Introductory Jubilee World weekend workshops
 - Jubilee 2—Anti-racism Analysis Training
 - A Step Ahead—Anti-racism Training for Religious Professionals
 - Anti-racism Gatherings for People of Color
-

5. *Develop a broad array of training, organizing, educational, and spiritual resources and learning networks to meet a variety of the needs of all of our constituents as we deepen our faith-based commitment to anti-oppressive justice making in the world.* Transformational work involves foundational education, soul work, structural change, and the creation of authentic partnerships in our communities. A variety of resources must be identified or provided, ranging from worship resources and educational tools to training in organizing and advocacy. Two particularly pressing needs are a curriculum on anti-racism that can be facilitated by congregational leaders and resources that address diverse peoples of color—Latino/as, Native Americans, Asian Americans, African Americans, and others.

Resource Materials for Journey Toward Wholeness Sunday includes sample sermons, readings, bibliographies, stories, and guidelines for education, worship, fundraising, and racial justice projects and organizing (available from Faith in Action).

6. *Engage in soul work.* Theological reflection and worship need to connect Unitarian Universalist theologies and values with anti-oppression work and theory. UU theologies need to be informed by various multiracial and multicultural perspectives—from earth-centered spirituality to liberation theology to Eastern religions. In addition to theological reflection, identity work that examines race, ethnicity, gender, sexual orientation, etc. and their relation to a sense of internalized superiority or



inferiority needs to be engaged. A new religious identity based on UU theologies for justice and liberation and anti-oppressive identities needs to emerge and be nurtured.

Many of these practices can be developed through reflection and study by individuals and groups (e.g., UUMA and LREDA chapters). Consultations for religious leaders such as the recent Consultation on UU Theologies and the Struggle Against Racism and the Essex Conversations: Visions for Lifespan Religious Education (held in Essex, Massachusetts, April 1999 and April 2000) should continue to be convened and supportive resources developed.

Contact the Faith in Action and Religious Education departments for resources on worship and theological reflection.

7. *Build interfaith and community partnerships.* Our most effective anti-racism work has been in our interfaith and community-based efforts—from the UUA’s participation in the President’s Initiative on Race and the National Coalition for Community and Justice to the Thomas Jefferson District’s support of the NAACP boycott of the Confederate flag to the Hartford, Connecticut, and Swampscott, Massachusetts congregations’ interfaith community organizing projects. Building anti-racist partnerships leads beyond social service and moves us into action for empowering change. It enables us to extend the internal culture shifts we are making into justice making in the world. Case studies of such efforts are needed so that they can be replicated across our movement.

For more information on building anti-racism partnerships, see *Faith in Action: News and Resources for Unitarian Universalists Working for Justice*, Vol. 4, Nos. 1 and 2.
The UU Service Committee’s *Just Works* program organizes partnership projects around the U.S.

8. *Develop a comprehensive strategic communications and marketing plan for Journey Toward Wholeness.* While the JTW initiative has grown tremendously since its inception, there are still many in the pews who are unfamiliar with it or who only have a partial picture. There needs to be a new focus on developing a communications system that can share our stories, learning, experiences, and best practices. Opportunities for coming together to share our efforts and strategies for reaching the widest possible number of our members need to be created. Congregational, district, affiliate, and association communications such as newsletters, electronic mailing lists, websites, and outreach must promote the work. Marketing expertise with an anti-oppression lens is needed to develop appropriate strategies. For more information on the Journey Toward Wholeness, contact the Faith in Action Department and view the department’s website at www.uua.org/faithinaction. See the March/April 2000 *World* issue entitled “UUA Pounds Away at Structural Racism.” Several items about the Journey Toward Wholeness have been featured in *InterConnections*.

9. *Allocate abundant financial support for this work at every level.* The UUA must make anti-oppression an integral part of institutional operating budgets and develop strategies for fundraising. Change on the scale that we are seeking to effect requires the commitment of significant resources. The full integration of



anti-racism work into congregational finances is another area in which success stories and strategies need to be shared and funding sources identified.

The Journey Toward Wholeness Sunday program assists congregations in raising funds. The Social Justice Empowerment Workshop (available from Faith in Action) assists congregations in strategic and financial planning for justice. The Development Department provides fundraising consultation.

10. *Modify existing structures to coordinate and implement the above recommendations and carry out the work of transforming our association.* A broad dissemination of resources and a coordinated effort to establish teams or committees, with trained and equipped leaders to develop and sustain them, in a variety of UU settings, from rural to urban to mid-sized suburban, is the work of the initiative at this juncture. A strategy for change is required based on identifying where organic energy exists as well as where planned inroads need to be made. We need to apply an anti-racist/anti-oppressive lens to existing structures and create new structures when needed. These recommendations address the ways in which we can develop strategies that attend to these needs, organize our movement, and deepen our faith-based commitment to justice making in the world.

VII. New Structures: Going Forward on the Journey

How should Unitarian Universalist leaders and learners in our congregations and districts be supported to move further along on the journey toward wholeness? What structures should be established for at least the next five-year stage of the journey?

We believe the time has come to create an association-wide structure to share learnings and to plan, coordinate, network, provide communications for, and identify and assess resources with our congregations. Next steps require that we provide the methods and mechanisms for wider and more consistent connections and exchange within districts and between congregations.

Now we must help this work to be communicated more powerfully among congregations encouraging further progress and more richly creative dialogue. We have learned that when different groups form relationship with one another, they discover they are accountable not just to their own members, but also that they are accountable to and enriched by others—people of the past and the future, all people currently in our movement, and all our neighbors.

Annual Gathering - Journey Toward Wholeness Council

We have learned in the past four years that such relational interchange is difficult unless it is intentionally established. Transformation of our complex and diverse association constitutes change of a magnitude that cannot be effectively assessed, planned or implemented by an eight-member committee. We therefore recommend broadening the leadership of the Journey to include approximately fifty representatives of congregations and groups, such as professional organizations, district leaders, affiliate and affinity associations, who will come together in an annual gathering to:



- share learnings
- offer support, relationship and sustenance
- assist in next step strategic planning to carry the work into our congregations
- be in accountable relationship with one another
- offer spiritual nurture
- build the movement

This **Journey Toward Wholeness Council of representatives** will also organize to form specific working groups, which will take responsibility for various areas and tasks of the overall journey. Some functions might include congregational interface and outreach, communications and marketing, evaluation of educational resources, development of assessment tools, and acquisition of new funding resources. These working groups will collaborate with appropriate UUA staff, affiliate groups, and congregational members with expertise and experience in the work. Working Groups will need to conduct in-depth needs assessments and develop plans for implementation strategies.

The Council will choose a **Journey Toward Wholeness Steering Committee** from among its members that will meet four times a year (including the Council gathering and GA) to monitor and assess the overall work and state of the initiative. This Steering Committee of ten or fewer members will be connected to and supported by the Office of the President of the UUA, and will offer regular reports to the UUA Board of Trustees about progress and prognosis.

Steps to the New Structure

The Journey Toward Wholeness Transformation Committee's recommendation for implementing the new structure **begins in the fall of 2001**, when the President's office becomes the liaison from the JTW Steering Committee to the UUA Staff Executive Council and the Association. The UUA Board Committee on Committees will appoint a member of the Board of Trustees to be liaison serving as full member of the Steering Committee, and appoint JTW Steering Committee members for two-year terms. To provide continuity and assist in the transition, at least three of the current JTWTC members should be re-appointed for another two-year term. The new Steering Committee would begin working to make plans for the first JTW Council Gathering.

This first gathering, in the spring or fall of 2002, would be a **visioning meeting** to plan the work of the Council from implementing recommendations contained in this report, identifying needs and resources to successfully support transformation, establishing working groups, and recommending two or three people to the Committee on Committees for appointment to the Steering Committee for the next term.

Council Functions

The Council will:

- adopt or change the current charge of the JTW Steering Committee
- formulate a strategic plan and goals for serving our congregations in their transformation efforts
- provide opportunities for dialogue and critique of Journey Toward Wholeness directions
- determine a process for annual review and report on the progress of the initiative
- form working groups which report to and are supported by the JTW Steering Committee
- develop succession plans for new members and make recommendations to the UUA Board on how the chairperson of the Steering Committee should be selected in future years.



Membership

Criteria determined to be important for representatives to the Council Gathering and for the appointees to the JTW Steering Committee include, but are not limited to commitment and time, credibility and accountability to a congregation, district, professional or affinity group, membership in a UU congregation, demonstrated understanding of dynamics of systemic and institutional racism, respect of leaders in other groups, special skills in organizing, communications, visioning, or education. At least two representatives to the Council should be from Transformation Teams working directly in congregations. Groups not already invited may apply to be included in the Council. The JTW Steering Committee will evaluate the make-up to ensure geographic and demographic balance is present.

Rationale and Accountability

The institutional change this new Steering Committee/Council structure will provide will result from the fact that the Steering Committee, because of its nomination by the Council and appointment by the Board, will establish more direct connection, involvement, and accountability to the grassroots and to leadership groups. The JTW Steering Committee will be diverse and representative of the constituencies committed to the work. The Steering Committee will be in a position of mutual accountability with the Council and its constituency groups, the Board of Trustees, and the General Assembly, as together we support one another in our accountability to people of color and to the transcending vision of a Beloved Community.

By establishing the connection of the Council/Steering Committee with the UUA staff through the President's Office, rather than through any one department, the Journey Toward Wholeness initiative will become a mandate to the entire UUA staff across all departments and to the entire association.

Relationship to Congregational Transformation

A Council structure will facilitate the soul-growth and educational and organizing work of transformation within our UU congregations. Members of the Council will come from the groups who are sitting in our pews, who lead our children, youth, and adults, and who shape congregational life directly and through district interconnections. A broader base of engagement and leadership among the various participants will lead to a deeper involvement by the many different people and perspectives in our congregations. The Council leaders will carry the stories, bear witness, keep connections with the collective wisdom, and recall us all to being accountable to each other as well as to the wider community.

Challenges

It will be challenging to create community and leadership in the context of a large and diverse group such as we envision for the JTW Council. Can we learn to be in relationship in this way? Can we share the learnings that are happening all along the journey? This *is* the work of our liberal religious movement—which is bound together by principle and covenant, rather than by a dominant creed. This *is* the work of making real the Beloved Community in the real world. We will be challenged to learn how to be authentic, caring, and in alliance. We will be required to learn how to deal with ambiguity, disagreements, and misunderstanding in ways that uphold one another's worth and dignity, that encourage us to spiritual growth, that keep us in community and at the table, and that strengthen and enrich us all. We will be called to deepen our faith, and to live out Ferenz David's teaching that we need not think alike in order to learn to love.



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