

# 10th Annual Howard Thurman Convocation



**Dr. Fania Davis, Guest Speaker**  
**Topic: "Restorative Justice"**



**Recipient of the Howard Thurman Award:**  
**Thelton E. Henderson, United States District Judge**

**October 16, 2005, 3:00 PM**

**THE CHURCH FOR THE FELLOWSHIP OF ALL PEOPLES**  
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# FROM THE DESK OF THE PRESIDING MINISTER

Dear Members and Friends of Fellowship Church:

I am honored by your support of our 10<sup>th</sup> Annual Howard Thurman Convocation, and the 61<sup>st</sup> Anniversary of Fellowship Church. The Convocation is an annual forum for seriously connecting profound spiritual insights to challenges of contemporary living. Named for Dr. Howard Thurman, the convocation is a conscious attempt to gather people from various backgrounds to strengthen through information and inspiration our commitment to building Beloved Community.

Considered a 20<sup>th</sup> Century prophet, Howard Thurman created an extraordinary body of works that revealed integral relationships between mysticism and social action. Among the first African Americans to meet with Mahatma Gandhi, 1936, he was a mentor to Dr. Martin Luther King, Jr. A university professor and prolific author, he joined Dr. Alfred Fisk as co-founding minister of the nation's first avowedly interracial, interfaith congregation, The Church for The Fellowship of All Peoples.

The theme of this year's conference is Restorative Justice. Possessing a keen legal mind and deep spirituality, Dr. Fania Davis, keynote speaker, has been actively involved in the Restorative Justice Movement. She recently stated: "An issue of crucial importance, restorative justice seeks to introduce redemptive approaches into our own failing justice system."

United States District Judge Thelton Henderson is this year's recipient of the Howard Thurman Award. The award is given in recognition of individuals whose lives have embodied the search for common ground among the peoples of the world. From his earlier years working with the Kennedy Administration to the present, he has courageously dedicated himself to this quest.

Having recently visited San Quentin's death row and death chamber, I feel an urgency to address the prison system as a central problem betraying the high ideals of our nation and religious heritage. I hope you will also see the need to be concerned.

Sincerely,

Dorsey Odell Blake  
Presiding Minister

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## FINAL PERFORMANCE –

**October 17 – The Fellowship [Church] Theater Guild:** "Jesus Hopped the 'A' Train" on [Monday, October 17<sup>th</sup>](#). With passion and humor this award winning drama tackles issues of justice, faith and humanity.

# The Church for The Fellowship of All Peoples

**Formal Inauguration, October 8, 1944**

The guiding spirit of Fellowship Church is expressed in its statement of commitment:

I affirm my need for a growing understanding of all peoples as children of God, and I seek after a vital experience of God as revealed in Jesus of Nazareth and other Great religious spirits whose fellowship with God was the foundation of their fellowship with all people.

I desire to share in the spiritual growth and ethical awareness of men and women of varied national, cultural, racial, and creedal heritage united in a religious fellowship.

I desire the strength of corporate worship through membership in The Church for The Fellowship of All Peoples, with the imperative of personal dedication to the working out of God's purposes here and in all places.

Late in 1943 Dr. Alfred G. Fisk, a Presbyterian Clergyman and professor of philosophy, met with a few persons of various races and faiths deeply concerned with the absence of bridges of understanding among the varied races, cultures, and faiths presented in American society. The desire initially to found an interracial fellowship led them to Dr. Howard Thurman who left the position of Dean of Chapel at Howard University to join Dr. Fisk in a team ministry to found the first integrated church in America's religious history.

The formal inaugural service for The Church for The Fellowship of All Peoples took place on October 8, 1944 at the First Unitarian Church in San Francisco. Among those participating in this inaugural service were: Dr. Ezra Van Nuys of the San Francisco Presbytery; Dr. John Leffler of the San Francisco Council of Churches; Rabbi Eliot Bernstein of the Northern California Board of Rabbis and Cantors; Dr. Buell Gallagher co-pastor of the South Berkeley Community Church; Bishop Edward Parson of the Episcopal Diocese of California; Dr. C.F. Dutton of the First Unitarian Church; Joseph James of the San Francisco NAACP; and Ira C. Lee, Director of the Chinese YMCA.

In the early years with the financial support of the Presbyterian Church, the group of less than fifty members worked to understand the unique mission of the new church. They relinquished financial support from the Presbyterian church in favor of an independence which would allow the flowering of an interfaith vision. This vision is best captured in The Commitment which the congregation and its leadership developed over a long period of study and discussion. Agreement with this inclusive Commitment remains the basis for membership in the church.

Over the years, Fellowship Church has benefited from pastoral leadership from a variety of Christian-Protestant denominations. Dr. Fisk left the church to return to his academic life in 1949. Dr. Thurman remained as pastor until 1953, when he left Fellowship Church to become Dean of Marsh Chapel at Boston University. Ministerial leadership has run the gamut from Baptist to Unitarian and has included the Rev. Dryden Phelps, Rev. John Taylor, Rev. Daniel Panger, Rev. Paul Chaffee, Rev. Marvin Chandler, and currently, Dr. Dorsey Blake. Informal relations with the Jewish and Buddhist communities have been maintained over the years, particularly with Rabbi Saul White, and his son, Rabbi David White, and with Buddha's Universal Church. Underlying this diversity is the extraordinary heritage of Dr. Thurman's penetrating theology, articulated in over a dozen books.

From the beginning, an emphasis has been given to the arts in religious life including music, drama, and dance. To this day the importance of cultural pluralism and emphasis on the arts remain important to the church.

As the twenty-first century approaches and the church begins its second half-century the importance of building bridges among cultural, racial, and religious communities remains a great need in the increasingly dense and complex world.

*Written In Honor on the 50<sup>th</sup> Anniversary*

## AUTOBIOGRAPHY OF FANIA E. DAVIS

I am a descendant of captives forcibly removed during the transatlantic slave trade from West Africa. My paternal lineage is Ibo and maternal, Fulani. I have not yet explored details of my Native American and European ancestry. I was born in Birmingham, Alabama, land of the Alabama, Creek, Cherokee, Chickasaw, and Choctaw people, and came of age in the fifties and sixties, during the great social ferment of the Civil Rights era. Our family lived on Dynamite Hill, known for the frequent bombings targeting black families who dared move into this previously all-white neighborhood. The deaths of close friends Cynthia Wesley and Carole Robinson in the 1963 Birmingham Sunday School bombing stoked inner fires of an enduring commitment to fundamental social change. For the next two and one-half decades, I followed the way of the warrior as activist in the civil rights, Black students', women's, prisoners', anti-apartheid and socialist movements.

I now live in Oakland, California, land of the Miwok, Pomo, and Ohlone, and have practiced law here almost twenty-five years, specializing in employment discrimination litigation, with a subspecialty in academic discrimination. In recent years, however, the rivers of this lifelong quest for transformation have delivered me upon the healing shores of spirit. During the passage to my elder years, an urgent yearning for wholeness would not allow me to continue living a life or pursuing a vision of social transformation bereft of spirit. One day in 1994, while leaving the courthouse, a homeless woman stopped me abruptly to ask: "Is your work fulfilling?" Before I could gather myself to answer, she pointed to the northeastern sky, urging me to learn from the beings of the Great Bear and entreating me to transform my life. During this time, I'd also been having recurring dreams of the bear and the element water.

Later I learned that, in the Hindu tradition, the Great Bear constellation represents the ark in which ancestral knowledge is preserved. I discovered too that in the S'apmi tradition, bear symbolizes the return of the wisdom of the ancients. Hibernating bear represents incubation leading to rebirth, or initiation. Around the same time as my encounter with the homeless prophetess, I had been diagnosed with recurrence of a reproductive disorder. Both the waters and the bear, a lunar animal because of its seasonal disappearance, are associated with the archetypal feminine. Masculine energies dominating my life would give way to feminine.

Though at the time I was aware neither of the initiatory symbolism of the waters and bear, nor of the phenomenon of initiatory illness, I intuited I was on the brink of great transformation in my life. While not contemporaneously aware of the deeper initiatory meaning of events then unfolding, I was quite conscious of a deep yearning within. This yearning, the encounter with the homeless prophetess at the foot of the courthouse steps, dreams of the waters and bear, and the reproductive disorder together sounded the initiatory call, beckoning me to embrace the healing enshrined in ancestral wisdom.

The tree grows great only on its *own* roots, says a West African Mina proverb. But I had no previous exposure to ancestral African spirituality, having been raised Christian and having later explored yoga, meditation and eastern spirituality as a young adult. But *Egun* (Yorùbá for Ancestors) soon opened the way for me to sit at the feet of His Holiness Vusamazulu Credo Mutwa, an extraordinary Zulu elder and living archive of African indigenous wisdom. I was also shown the way to Ifágbemi Fasina, a remarkable diviner and Oakland-based scholar and musician, and to Apela Colorado, Oneida Indian and visionary founder of a Ph.D. program in Traditional Knowledge (TKN) at San Francisco's California Institute of Integral Studies.

And so I responded to the initiatory call by enrolling in the TKN program in 1996. Prescribing rigorous emphasis on recovery of one's own ancestral traditions, TKN offered the

## AUTOBIOGRAPHY, continued

life-altering gift of keeping company with healers of indigenous traditions in Africa, the Diaspora, North America, and elsewhere.

After a divorce, shutting down my law office, and moving out of my family home I [had] “died” to my former identity. I learned in a dream message that my medical condition was an initiatory illness—an illness curable only through initiation into the ways of the Ancestors. For months, initiatory images of water and journeying recurred in my dreams. Merindilogún, a cowry shell divination in the Ifá tradition, confirmed I was indeed being called, and I underwent preliminary initiation in the Yorùbá-based Lucumí tradition in the U.S. in 1998. Some months later, while visiting South Africa in 1999, I was initiated as a sangoma or traditional healer after the calabash of initiation landed upward in a Zulu bone divination, signaling the call of the Ancestors.

Now, having returned home from Africa, completed the Ph.D. program, moved back into my home, and returned to full-time law, I have come full circle. Perhaps the return is a spiraling rather than circling. Today, I consciously strive to live—and practice law—in ways that honor the Ancestors and the spirits of justice. Almost eight years ago, when embarking upon this journey, I shut down my law office and resolved to give up the practice of law for good. At the time, I felt compelled to choose between ... law *or* spirituality, logic *or* intuition, and the masculine *or* the feminine. But now, having completed indigenous initiation, ways of integrating ancestral with legal work are becoming more apparent. After years of viewing spirit and law dualistically as polar opposites, today my practice as a trial lawyer profoundly challenges me to seek to harmonize them in the indigenous way of wholeness. This non-dualism is the vital essence of the indigenous sensibility.

In a December 1955 speech made just after Rosa Parks’ arrest and on the cusp of the Montgomery bus boycott, Dr. Martin Luther King, Jr. defined justice as “love correcting that which revolts against love.” Dr. King’s prophetic words invite a paradigm shift in the way we view justice, from a punitive justice to a healing justice, and from a retributive to a restorative justice. This vision of justice assumes a worldview in which all beings exist within a luminous web of mutuality and interrelationship. Neither an atomistic world nor a mechanistic world of dead matter, this is a post-Cartesian, post-Newtonian universe. At the same time, this is an ancient indigenous universe in which all life is sacred, and it is one in which we are all related. This vision of a healing justice is the loom upon which the fabric of our inherent interrelatedness is being rewoven. It is a beacon lighting our way into a perilous future.

Having been initiated as a traditional healer and having been born into a lineage of social activists, I have come to realize that my life’s work is to facilitate healing of the *social* body—not so much the *physical* body. And so, I have spoken of the ancestors, initiation and healing to jurors during the trial of a discrimination lawsuit brought by an African university professor denied tenure. My client himself was an initiated man. In the search for healing alternatives to our adversarial, retributive justice system, I teach indigenous justice and restorative justice at San Francisco’s New College Law School. Discussions are underway to develop such courses at other Bay Area law schools. I have delivered a sermon on restorative justice at [The Church for the Fellowship of All Peoples, in San Francisco, CA]. I am presently engaged with local community activists in introducing peacemaker circle processes to the criminal justice system. I am also currently developing a project to research, write and teach about African indigenous justice processes.

## U. S. District Judge, Thelton E. Henderson HOWARD THURMAN AWARD RECIPIENT

Thelton Henderson was born in Shreveport, Louisiana and moved to Los Angeles at the age of three. His mother was a domestic worker and his father a janitor, except for a period during World War II when both were able to obtain better jobs in a defense plant. He grew up in the Watts area of Los Angeles and attended public schools in South Central Los Angeles. He is the first in his family to attend college and law school.

Judge Henderson identifies his mother as the strongest influence in his life. "She insisted," he writes, "that I study hard, get a good education, and 'make something of myself'" which, to her, meant a professional career as a doctor or lawyer. She made sure that her son studied hard and did well in high school and kept him focused on attending college. The young Henderson was a talented halfback and went on to earn a football scholarship at the University of California at Berkeley, where he graduated in 1956.

Prior to attending law school, Henderson served in the Army from 1956 to 1958. After graduating from Boalt Hall Law School in 1962, he began his professional career as an attorney with the Civil Rights Division of the United States Department of Justice. One of the government's first black attorneys to investigate and prosecute voting rights cases throughout Mississippi, Alabama and Louisiana in the turbulent early '60s.

Thereafter, he entered the general practice of law-first as an associate attorney with the law firm of Fitzsimmons & Petris (1964-1966), and later as a founding partner of the firm of Rosen, Remcho & Henderson in San Francisco (1977-1980). During this same time period, he was the Directing Attorney for the Legal Aid Society of San Mateo County, East Palo Alto, California.

Henderson has also enjoyed a distinguished career in academia. From 1968 to 1976, he served as the Assistant Dean of the Stanford University School of Law. Moreover, while in private practice from 1977 through 1980, he served as an Associate Professor at the Golden Gate University School of Law.

President Jimmy Carter appointed Judge Henderson to the federal court in 1980. When, on November 16, 1990, he became Chief Judge, he became the first African-American to ascend to that position in the Northern District of California. A capable and skilled administrator, he worked to implement and oversee the Northern District's alternative dispute resolution and case management programs, among the first and most successful in the nation.

When asked about his philosophy as a judge, he replied "I would like everyone who comes into my Court to leave feeling that they have had their day in Court, whether they won or lost the matter at hand. It is important to me that those appearing before me - and this especially includes those appearing in pro per - recognize that they have been listened to, heard, and considered."

Judge Henderson credits much of his success to the many willing mentors who helped mold him from the early days in Watts through his judicial career. His involvement with young law students and his willing and friendly sharing of knowledge and experience with others have added to his respect and admiration among those who have come into contact with him over the years. He feels that his experiences as a judge have exceeded his expectations. In particular, he notes: "This has been the most stimulating and fulfilling job I have thus far had. On an almost daily basis I find myself dealing with important issues facing the community and society. As a "generalist" I find myself being educated by attorneys and experts on the workings of our stock market, our savings and loan industry, drug trafficking, etc. ... an endless, interesting menu."

Though he took senior status in 1998, Judge Henderson is still an active judge. His primary outside interest these days is watching his eight year-old grandson, Brian grow up. He is an avid fisherman, from fly-fishing in Montana, to Marlin fishing in Mexico, and an avid card player, having played with the same group of friends for the past 35 years.

Judge Henderson is also very involved with a program in Oakland, California called the Mentor Drug Diversion Program. This Program identifies young adults who have been arrested for a drug offense, and attempt to present them with educational, employment, cultural and mentor opportunities. If the young adult successfully completes the program by maintaining employment and obtaining an educational degree, the arrest is expunged from his or her record.

Source: American Inns of Court, [www.innsforcourt.org/Content/Default.aspx?Id=349](http://www.innsforcourt.org/Content/Default.aspx?Id=349)



## BIOGRAPHIES OF OTHER PROGRAM PARTICIPANTS

**Jeannine Anderson**, soprano, received the Bachelor of Music degree in Vocal Performance from the Cleveland Institute of Music and the Masters of Music in Voice and Opera degree from Mannes College of Music. Ms. Anderson is currently the Artistic Director of Opera/Musical Theatre. Ms. Anderson has studied with great artists such as: Shirley Verrett; Elly Ameling; Sylvia Oden Lee; Warren Jones; Frederica von Stade; Regine Crespin; Renata Scoto, and Regina Resnik. Ms Anderson has performed numerous roles, for example, Richard Wargo's Cleveland premiere of *The Music Shop*; Mozart's *Die Zauberflote*; and Puccini's *La Boheme*. And through these roles, Ms. Anderson has had the great pleasure of collaborating with such great conductors as; Joseph Colaneri, Julius Rudel, Lois Lane, Michael Morgan, and Jay Lesenger.

**Dr. Carl Blake** holds three degrees in piano performance, the Bachelor of Music from Boston University, the Master of Arts from San Jose State University, and the Doctor of Musical Arts from Cornell University. He is the first recipient of the Marian Anderson Young Artist Award (presented by Ms. Anderson herself). As a concert artist, he has performed on national and international venues and has appeared three times at Carnegie Recital Hall. Dr. Blake is the former Associate Director for the Arts and Humanistic Studies and Assistant Dean of the College of Arts and Architecture at Penn State University. He has twice received a Fulbright Scholar award to teach and perform in Honduras.

**Johnny Land**

**Lawrence Sumpter**

# ORDER OF SERVICE

Dr. Dorsey Blake, Presiding  
Ms. Jeannine Anderson, Soprano      Dr. Carl Blake, Pianist  
Mr. Johnny Land, Song Leader      Mr. Lawrence Sumpter, Organist

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Prelude		Organist
Call to Assembly		Dr. Dorsey Blake
Opening Music	<b>“Lift Every Voice and Sing”</b>	Song Leader and Congregation
Invocation		Rev. Kathryn Benton
Welcome		Ms. Gayle Orr-Smith
Music	<b>Ave Maria</b> ( <i>J.S. Bach/Gounod</i> ) <b>Witness</b> ( <i>Hale Smith</i> )	Soprano & Pianist
Recognition of Howard Thurman Award Recipient: U.S. Judge Thelton E. Henderson		Ms. Gayle Orr-Smith Mr. Glenn Nance
Music Meditation	<b>Melodie</b> ( <i>Sergei Rachmaninoff</i> )	Pianist
Introduction of Speaker		Dr. Dorsey Blake
Keynote Presentation		Dr. Fania Davis
Music	<b>Lord, I Just Can’t Keep from Crying</b> <i>(Margaret Bonds)</i> <b>Ride On, King Jesus</b> ( <i>Roland Carter</i> )	Soprano & Pianist
Offertory	<b>“Guide My Feet”</b>	Rev. Kathryn Benton Ushers & Congregation
Sending Forth Music	<b>“This Little Light of Mine”</b>	Song Leader and Congregation
Blessing		Dr. Dorsey Blake
Postlude		Organist



# SONGS

## **“Lift Every Voice and Sing”**

Lift every voice and sing, till earth and heaven ring,  
ring with the harmonies of liberty;  
let the rejoicing rise high as the listening skies,  
let it resound loud as the rolling sea.

Sing a song full of the faith that the dark past has taught us,  
sing a song full of the hope that the present has brought us;  
facing the rising sun of our new day begun,  
let us march on till victory is won.

Stony the road we trod, bitter the chastening rod,  
felt in the days when hope unborn had died;  
yet with a steady beat, have not our weary feet  
come to the place for which our fathers sighed?

We have come over a way that with tears has been watered;  
we have come, treading our path thru the blood of the slaughtered,  
out from the gloomy past, till now we stand at last  
where the white gleam of our bright star is cast.

God of our weary year, God of our silent tears,  
Thou who hast brought us thus far on the way;  
Thou who hast by thy might led us into the light,  
Keep forever in the path, we pray.

Lest our feet stray from places, our God, were we met thee;  
lest our hearts drunk with the wine of the world,  
we forget thee; shadowed beneath thy hand,  
may we forever stand, true to our God, true to our native land

## **“Guide My Feet”**

Guide my feet while I run this race. (Repeat twice)  
For I don't want to run this race in vain!

Hold my hand while I run this race. (Repeat twice)  
For I don't want to run this race in vain!

Stand by me while I run this race. (Repeat twice)  
For I don't want to run this race in vain!

## **“This Little Light of Mine”**

This little light of mine, I'm gonna let it shine. (Repeat)  
This little light of mine, I'm gonna let it shine, let it shine, let it shine, let it shine.

Everywhere I go, I'm gonna let it shine. (Repeat)  
Everywhere I go, I'm gonna let it shine, let it shine, let it shine, let it shine.

Building up the world, I'm gonna let it shine. (Repeat)  
Building up the world, I'm gonna let it shine, let it shine, let it shine, let it shine.

# Restorative Justice—Background

A set of values and principles; more than a specific practice, restorative justice asks that we fundamentally shift how we respond to human conflict and wrongdoing. Rather than rely solely on the threat of coercion and punishment, it seeks to heal and transform the wounds of victims, offenders and communities caused or revealed by the wrongdoing. [Restorative justice is but one tool available to the builders of the Beloved Community]. From primary dependence on the state, it seeks greater self-reliance in the community by involving all those who have a stake in a specific offense to collectively identify and address harms, needs and obligations, in order to heal and put things as right as possible.<sup>1</sup> Rather than foster hostile interaction between the parties, it provides an opportunity for those who harm and those who are harmed to empathize with one other. It allows the person responsible for the harm, and the community, where appropriate, to take responsibility for actions that led to the behavior resulting in harm. In sum, rather than adversarial justice's win-lose principle, restorative justice is based upon a win-win principle.

Through the vehicle of a restorative justice program, offenders are held accountable to victims and to communities, victims of crime are provided the opportunity to have a voice in the community's response to crime, and communities are ultimately made safer by the resulting decrease in violent crimes. Through the vehicle of a restorative justice program, offenders are held accountable to victims and to communities, victims of crime are provided the opportunity to have a voice in the community's response to crime, and communities are ultimately made safer by the resulting decrease in violent crimes.

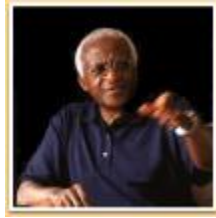
Contemporary restorative justice practices arose in the early 1980's out of the general frustration of victims, offenders, communities, and justice professionals that our justice system's focus on blaming and punishing the offender creates more conflict than peace and deepens societal wounds instead of healing them. Restorative justice is a contemporary iteration of ancient reconciliation and conflict resolution processes, which were universal to most societies before 1200 A.D. Today, there are more than 900 restorative justice programs in the U.S., operating in the criminal justice context, as well as in schools, communities, and workplaces. New Zealand's juvenile justice system is entirely restorative. Restorative justice programs have also rapidly spread throughout Canada and Europe. Additionally, Truth and Reconciliation Commissions, a form of restorative justice meant to heal wounds of war and mass social violence, have been used in almost 25 countries around the globe.



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<sup>1</sup> H Zehr, *The Little Book of Restorative Justice*, (Pennsylvania: Good Books, 2002)

# Restorative Justice – A Different View of Justice



In his book, *No Future Without Forgiveness*, Desmond Tutu gives us an explanation of community based justice. He writes,

We [South Africa's Truth and Reconciliation Commission] contend that there is another kind of justice, restorative justice, which was characteristic of traditional African jurisprudence. Here the central concern is not retribution or punishment. In the spirit of **ubuntu**, the central concern is the healing of breaches, the redressing of imbalances, the restoration of broken relationships, and seeking to rehabilitate both the victim and the perpetrator, who should be given the opportunity to be reintegrated into the community he has injured by his offense.<sup>2</sup>

**Ubuntu** is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, "Yu, u nobuntu"; "Hey, so-and-so has **ubuntu**." Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, "My humanity is caught up, is inextricably bound up in yours." We belong in a bundle of life. We say, "A person is a person through other persons." It is not, "I think therefore I am." It says rather: "I am human because I belong. I participate, I share." A person with **ubuntu** is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that come from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.<sup>3</sup>

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<sup>2</sup> Desmond Tutu, *No Future Without Forgiveness* (New York: Image, 1999) 54 & 55.

<sup>3</sup> Tutu, 31.

# Life's Working Paper<sup>4</sup>

For every man there is a necessity to establish as securely as possible the line along which he proposes to live his life. In developing his life's working paper, he must take into account many factors, in his reaction to which he may seem to throw them out of line with their true significance. As a man, he did not happen. He was born, he has a name, he has forebears, he is the product of a particular culture, he has a mother tongue, he belongs to a nation, and he is born into some kind of faith. In addition to all of these, he exists, in some curious way, as a person independent of all other facts. There is an intensely private world, all his own; it is intimate, exclusive, sealed.

The life working paper of the individual is made up of a creative synthesis of what the man is in all his parts and how he reacts to the living processes. It is wide of the mark to say that a man's working paper is ever wrong; it may not be fruitful, it may be negative, but it is never wrong. For such a judgment would imply that the synthesis is guaranteed to be a certain kind, of a specific character, resulting in a foreordained end. It can never be determined just what a man will fashion.

Two men may be born of the same parents, grow up in the same environment, be steeped in the same culture, and inspired by the same faith. Close or even cursory observation may reveal that each has fashioned a life working paper so unique that different roads are taken, and each day the two men grow farther apart. Or it may be that they move along precisely parallel lines that never meet.

Always, then, there is the miracle of the working paper. Whenever there appears in human history a personality whose story is available and whose reach extends far in all directions, the question of his working paper is as critical as is the significance of his life. We want to know what were the lines along which he decided to live his life. How did he relate himself to the central issues of his time? What were the questions which he had to answer? Was he under some necessity to give a universal character to his most private experience?

**[In building the Beloved Community, have you fashioned your life's working paper?]**

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<sup>4</sup> Howard Thurman, *The Mood of Christmas* (Indiana: Friends United Press, 1973) 71.

# PAST CONVOCATIONS

The convocation is held and Howard Thurman Award is given each year in honor of Dr. Howard Thurman, co-founding pastor. Dr. Thurman was selected by Life magazine in 1953 as one of the twelve most influential clergy on the U. S. His life was devoted to the search for common ground and the embodiment of the oneness of life despite socially imposed barriers that appeared to undercut that unity. Dr. Thurman believed we have responsibility for putting at the disposal of our sisters and brothers resources that nurture their potential as revelations of the Creator of Life. Each October we celebrate the church's anniversary by convening the Howard Thurman Convocation.

Year	Topic / Guest Speaker	Award Recipient(s)
1996	An Unfinished Future: Rekindling The Search for Common Ground / Dr. Allan Boesak	_____
1997	Luminous Darkness: Re-visioning Culture, Spirituality, & Community for a New Age / Bishop Chester L. Talton	Gloria LaRiva
1998	Young Voices at the Dawn of the New Millennium: Legacy for LoEshe / Donald Lacey	Donald Lacey
1999	The African American Music Tradition Speaks of Life & Death	Robert Scott, M.D.
2000	The African American Music Tradition Speaks of Life & Death The Death Penalty: Critical Issue for our Times	Daniel Collins, D.D.S
2001	Award Recipients: Danny Glover, Rhodessa Jones &	Congresswoman Barbara Lee
2002	The Life of the Mind / Dr. Julius Scott	Dr. Julius Scott
2003	Ethics & The Role of Media in Civil Society / Gus Newport	Robert Reece
2004	Excerpts for the film Howard Thurman: In Search of Common Ground / Aleigh Prelow	Arleigh Prelow

## IN MEMORY

Some people come into our lives and quickly go. Some people stay for awhile, and give us a deeper understanding of what is truly important in this life. They touch our souls. We gain strength from the footprints they have left on our heart and we will never be the same. (Flavia)

Amelia K. Bishop

DeReath Collins

Valzora Draper

Lewis Garrett

Willie Hoskins

Bernice Krook

Anne A. Livingston

Ann Paul

Patricia Nacey

Claude Sansom

Helen Stratton

Albert Waddell



## Other Resources on Restorative Justice

<http://www.restorativejustice.org/>

Restorative Justice Online is a service of the PFI Centre for Justice and Reconciliation. The purpose of Restorative Justice Online is to be a credible, non-partisan source of information on restorative justice.

<http://restorativejustice.com/>

This site provides an introduction to the core values and principles of restorative justice for communities and organizations wanting to adopt restorative justice practices; it provides clarification of the core values of restorative justice through dialogue.

[http://www.bpf.org/html/current\\_projects/prison\\_program/prison\\_program.html](http://www.bpf.org/html/current_projects/prison_program/prison_program.html)

The Buddhist Peace Fellowship Prison Project is deeply committed to working with prisoners, their families, and all other persons associated with the prison system to address the systemic violence within the prison-industrial complex.

<http://cfsc.quaker.ca/pages/jails.html>

The Quaker Committee on Jails and Justice holds the abolition of prisons as its long-term goal; that is, the building of a caring community which has no need of prisons. Their concern is rooted in Quaker testimony to peace, to justice and to answering that of God in every person.

<http://justice.policy.net/cjreform/newsroom/100exon/index.vtml>

The Campaign for Criminal Justice Reform (CCJR) brings to the attention both of American citizens and legislators the dramatic gaps that still exist between American principles of justice and the American practice of the criminal justice system in daily life.

<http://www.deathpenaltyreligious.org/>

Religious Organizing Against the Death Penalty Project was created to galvanize and empower the religious community in the United States to work against capital punishment. This project is coordinated by the American Friends Service Committee's criminal justice program. The project provides people of faith with the tools and resources they need to become effective advocates for abolition.

<http://www.deadlinethemovie.com>

This site provides information about the documentary Deadline, which looks Governor George Ryan's decision to grant clemency in response to the failing of the capital punishment system.

<http://www.restorativepractices.org/>

The International Institute for Restorative Practices (IIRP) is a non-profit organization which provides education and research in support of the development of restorative practices.

<http://www.deephumanity.org>

The Deep Humanity Institute is a non-profit corporation dedicated to fostering a new understanding of community. Through the use of participatory learning methodology, DHI offer a range of experiences designed to stimulate questioning, discussion and change. Using affirmation, deep dialogue, and conflict transformation, participants become aware of their own power and the power of community.

<http://wcr.sonoma.edu/v1n1/v1n1.html>

Western Criminology Review: An edition dedicated to RESTORATIVE JUSTICE: Theory meets Practice, with many useful articles.

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**Happy 61<sup>st</sup> Anniversary to Fellowship Church  
Wednesday Night AA Meeting  
Bill Wade**

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## **AfroSolo Theatre Company**

Jeannine Anderson  
Rev. Kathryn Benton  
Dr. Carl Blake  
Dr. Dorsey Blake  
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Dr. Fania Davis

## **Fellowship Theater Guild**

John Bernard Howell  
Johnny Land

Glenn Nance  
Gayle Orr-Smith  
Dorothy Person  
Liza Rankow  
Robert Reece  
Lawrence Sumpter  
William Wade  
Merti Walker  
Gordon & Leartease Wilson  
Christy Witherspoon, Cater

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Are your unpaid bills piling up? Is the debt collector calling you? Consumers today are facing fast-rising gas expenses, and record national credit card debt and delinquency levels. The recent changes in bankruptcy law and holidays around the corner are not making consumers' financial burdens any easier.

Most debtors feel guilty when the debt collector calls. People often feel intimidated and bullied by abusive collectors who seem to single out debtors they perceive to be vulnerable, such as the elderly, minorities or non-native Americans with poor English-speaking skills. But debtors should know that when it comes to debt collectors, they have rights, too!

Federal and state laws protect consumers from harassing collection tactics, such as collecting excessive money, making false threats, failing to give required legal notices, and making false reports to credit bureaus, to name just a few such violations. Unscrupulous collectors have been very creative in finding a way around the law to gain competitive advantage over collectors who follow the legal requirements.

Remember that the law protects debtors from abusive collection tactics, and don't be intimidated. If your rights are violated, turn the tables on the debt collector and make them pay you money for violating the law.

*Note: The information in this article is provided for general information purposes and is not legal advice nor legal opinion. Every individual's situation is different and you should seek independent legal advice regarding specific information.*

*Peter Caron is a San Francisco lawyer representing consumers on a no-fee contingency basis against collection harassment for more than ten years. Attorney Caron can be reached at (415) 831-4204 or [pfcaron@sbcglobal.net](mailto:pfcaron@sbcglobal.net) for free consultation.*

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