

**THE CHURCH FOR THE FELLOWSHIP OF ALL PEOPLES**

on its

**69th Anniversary**

Presents the

**18th Annual Howard Thurman Convocation**



**2013 Howard Thurman Award Recipients**

Dr. Angela Davis and Dr. Fania Davis



Pope Flyne



Vukani Mawethu Choir

October 20, 2013, 3:00 p.m.

2041 LARKIN STREET, SAN FRANCISCO, CA 94109

Phone: (415) 776-4910 Email: [info@fellowshipsf.org](mailto:info@fellowshipsf.org)

[www.fellowshipsf.org](http://www.fellowshipsf.org)

Dear Members and Friends:

**What a joy it is to welcome you** to Fellowship Church's 69<sup>th</sup> Anniversary being celebrated by our hosting the 18<sup>th</sup> Annual Howard Thurman Convocation. Several individuals I have met during my travels have been elated over the fact that the church is still alive. Our mere survival for so many years is success according to them.

**But, that is not enough for us.** Dr. Thurman in *The Luminous Darkness*, states:

*I do not wish to suggest that there are not many who are participating in the social struggle inspired to do so by deep religious convictions. But my insistence is that the church has lost the initiative to inspire such behavior in our society. The image of the Church is so damaged that at the moment it does not provide an effective rallying point.*

**We know that we must be an effective rallying point.** That is why we hold the Convocation each year to inform, remind, inspire, and lead us to become agents of Beloved Community -- the "kingdom of God" idea. That means we must be concerned with the day to day lives of people, our community, nation, and world. We do not separate the God of Religion from the God of daily existence. We are committed to inclusion and resolving issues in ways that respect the individuals involved. Inclusion includes those incarcerated. **Dr. Angela Davis'** name is synonymous with the struggle against the Prison Industrial Complex, a reality devastating the poor and communities of color. Dr. Davis is known for her critical work in calling for the dismantling the PIC. **Dr. Fania Davis** has creatively and effectively woven restorative justice practices in the schools of Oakland as well as in the Superior Court of California, Alameda County. This is a different sisters' act, one that points the way to a more just, compassionate, inclusive, and whole society. For lifetimes of imaginative, powerful, transforming social justice work, the Davis sisters are being presented the Howard Thurman Award.

We are grateful to have as special guests the **Vukani Mawethu choir and Master Drummer from Ghana, Pope Flyne**. We are confident that you will be centered and uplifted by their music.

Please join us for a reception downstairs in Thurman Hall after the conclusion of our special service. And, know that you are welcome to join us any **Sunday at 11:00 AM**. In fact we want to encourage you to come by and witness a church committed to searching for the common ground of our existence. You and your experiences are important to that search.

In faith,

Rev. Dr. Dorsey Odell Blake  
Presiding Minister  
Rev. Dr. Kathryn Lloyd Benton  
Co-Minister

## BIOGRAPHIES

**Dr. Angela Yvonne Davis** is an American political activist, scholar, and author. She emerged as a nationally prominent activist and radical in the 1960s, as a leader of the Communist Party USA and had close relations with the Black Panther Party through her involvement in the Civil Rights Movement despite never being an official member of the party. Prisoner rights have been among her continuing interests; she is the founder of Critical Resistance, an organization working to abolish the prison-industrial complex. She is a retired professor with the History of Consciousness Department at the University of California, Santa Cruz, and is the former director of the university's Feminist Studies department.

Her research interests are in feminism, African-American studies, critical theory, Marxism, popular music, social consciousness, and the philosophy and history of punishment and prisons. Her membership in the Communist Party led to Ronald Reagan's request in 1969 to have her barred from teaching at any university in the State of California. She was tried and acquitted of suspected involvement in the Soledad brothers' August 1970 abduction and murder of Judge Harold Haley in Marin County, California. She was twice a candidate for Vice President on the Communist Party USA ticket during the 1980s.

**Dr. Fania Davis** came of age in Birmingham, Alabama during the social ferment of the civil rights era, when the murder of two close childhood friends in the 1963 Sunday school bombing crystallized within Fania a passionate commitment to social transformation. Active in the civil rights, Black liberation, and the movements: for women, prisoners, peace, anti-racial violence and anti-apartheid, she practiced nearly 27 years as a civil rights trial lawyer. Since receiving her Ph.D. in 2003 in Indigenous Studies from the California Institute of Integral Studies, Fania has taught Restorative Justice at San Francisco's New College Law School and Indigenous Peacemaking at Eastern Mennonite University's Center for Justice and Peacebuilding and is a founder and currently Director of Restorative Justice for Oakland Youth. Fania also serves as counsel to the International Council of Thirteen Indigenous Grandmothers. She recently received the Ubuntu award for service to humanity.

**Vukani Muwethu Choir** is a nonprofit multiracial choir which sings the freedom songs of Southern Africa, primarily of South Africa in Zulu, Xhosa, Sotho, and English, as well as spirituals, gospel, labor and civil rights songs linking peoples in the U.S., South Africa, and around the world. Formed in 1986 by the late great James Madhlope Phillips, an ANC union and cultural organizer, the choir is united by its strong opposition to racism and apartheid and love of the rhythms and melodies which gave grown out of century-long struggles for freedom.

**Pope Flyne** is a master drummer and performer/composer/educator from Ghana. He is best known as lead vocalist for the legendary Sweet Talks band of Ghana where he helped bring the art of highlife music to new heights. When not on stage, he shares his joyful spirit and vast knowledge of African folk music, dancing and percussion instruments with a vast number of American students.

# ORDER OF SERVICE

---

Prelude	<b>"Medley of Spirituals"</b>	Dr. Carl Blake
Call to Assembly		Pope Flyne
Opening Music	<b>"I Wish I Knew How"</b>	Congregation
Invocation		Dr. Kathryn Benton
Welcome & Acknowledgements		Bryan Caston
Music	<b>"Come, thou Fount of Every Blessing"</b>	Dr. Carl Blake
Introduction of Speaker		Dr. Dorsey Blake
Presentation		Dr. Angela Davis
Music		Vukani Muwethu Choir
Introduction of Speaker		Dr. Dorsey Blake
Presentation		Dr. Fania Davis
Offertory	<b>"Guide My Feet"</b>	Courtney Brown Ushers & Congregation
Music		Vukani Muwethu Choir
Recognition of Howard Thurman Award Recipients:		Dr. Angela Davis and Dr. Fania Davis
	Eleanor Piez	Michael Brown
Remarks		Dr. Dorsey Blake
Sending Forth Music	<b>"Once to Every Soul and Nation"</b>	Congregation
Blessing		Dr. Dorsey Blake
Postlude	<b>"Ain't a That Good News"</b>	Dr. Carl Blake

## SONGS

### **Hymn # 151 - "I Wish I Knew How"**

I wish I know how it would feel to be free.  
I wish I could break all these chains holding me.  
I wish I could say all the things I could say,  
Say 'em loud, say 'em clear for the whole world to hear.  
Say 'em loud, say 'em clear for the whole world to hear.

I wish I could share all the love in my heart,  
remove all the bars that still keep us apart.  
I wish you could know what it means to be me,  
Then you'd see and agree everyone should be free.  
Then you'd see and agree everyone should be free.

I wish I could give all I'm longing to give.  
I wish I could live like I'm longing to live.  
I wish I could do all the things I can do,  
though I'm way overdue I'd be starting anew.  
Though I'm way overdue I'd be starting anew.

I wish I could be like a bird in the sky.  
How sweet it would be if I found I could fly.  
I'd soar to the sun and look down at the sea,  
then I'd sing 'cause I'd know how it feels to be free.  
Then I'd sing 'cause I'd know how it feels to be free.

### **Hymn #348 - "Guide My Feet"**

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

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

Stand by me while I run this race.  
Stand by me while I run this race.  
Stand by me while I run this race.  
For I don't want to run this race in vain

### **Hymn #119 - "Once to Every Soul and Nation"**

Once to every soul and nation comes the moment to decide,  
in the strife of truth with falsehood, for the good or evil side:  
then to stand with truth is noble, when we share its wretched crust;  
ere that cause bring fame and profit, and 'tis prosperous to be just.

Though the cause of evil prosper, yet 'tis truth alone is strong;  
though its portion be the scaffold, and upon the throne be wrong.  
Then it is the brave one chooses, while the coward stands aside,  
Till the multitude make virtue of the faith they have denied.

Excerpt from: *Narrative of the Life of Frederick Douglass: An American Slave, Written by Himself*  
*A New Critical Edition by Angela Y. Davis: Featuring Her "Lectures on Libration"*

In the 1960s and '70s, the perceived urgency of the political moment led many readers of Douglass's narrative to reflect on the prospects of liberation in the twentieth century as they read about his quest for freedom in the nineteenth. Douglass's status as the preeminent voice of the black anti-slavery movement led many people to search his writings for clues about how to conduct twentieth-century liberation struggles. One of the most recognizable passages from his writings, which continues to be frequently quoted today, comes from a speech he delivered in August 1857 on the occasion of West India Emancipation Day, marking the twenty-third anniversary of the abolition of the slave trade in Britain.

If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.

This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. In the light of these ideas, Negroes will be hunted at the North and held and flogged at the South so long as they submit to those devilish outrages and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.

This message resonated with activists and supporters of the various liberation movements of the 1960s — from the African, Asian, and Latin American liberation movements to the movements inside the United States that called for a definitive end to racism.

Given that Douglass's insistence that progress always requires struggle and that freedom must be fought for and won, not offered as a gift, has, in fact, been repeated often by movements since the 1960s, it should be possible to make fresh connection with Douglass's life and works today.

*Pages 31-33*

## I Confess

The concern which I lay bare before God today is:

My concern for the life of the world in these troubled times.  
I confess my own inner confusion as I look out upon the world.  
There is food for all - many are hungry.  
There are clothes enough for all - many are in rags.  
There is room enough for all - may are crowded.  
There are none who want war - preparations for conflict abound.

I confess my own share in the ills of the times.  
I have shirked my own responsibilities as a citizen.  
I have not been wise in casting my ballot.  
I have left to other a real interest in making a public opinion worthy of democracy.  
I have been concerned about my own little job, my own little job, my own little security, my own shelter, my own bread.  
I have not really cared about jobs for others, security for others, shelter for others, bread for others.  
I have not worked for peace; I want peace, but I have voted and worked for war.  
I have silenced my own voice that it may not be heard on the side of any cause, however right, if it meant running risks or damaging my own little reputation.

Let Thy light burn in me that I may, from this moment on, take effective steps within my own powers, to live up to the light and courageously to pay for the kind of world I so deeply desire.

From: *Meditation of the Heart*  
Howard Thurman  
Pages 195-196

---

Other books by Angela Davis:

Title	Published
If They Come in the Morning: Voices of Resistance	1971
Angela Davis: An Autobiography	1974
Women, Race & Class	1981
Women, Culture & Politics	1989
The Angela Y. Davis Reader	1998
Blues Legacies and Black Feminism: Gertrude "Ma" Rainey, Bessie Smith, and Billie Holiday	1999
Are Prisons Obsolete?	2003
Abolition Democracy: Beyond Empire, Prison and Torture (Open Media Series)	2005
The Meaning of Freedom: And Other Difficult Dialogues (City Lights Open Media)	2010

## The 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 people 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.

## The Membership

The membership of the Church is open to any person who is willing to accept its commitment, to participate in its programs, and to share in its responsibilities.

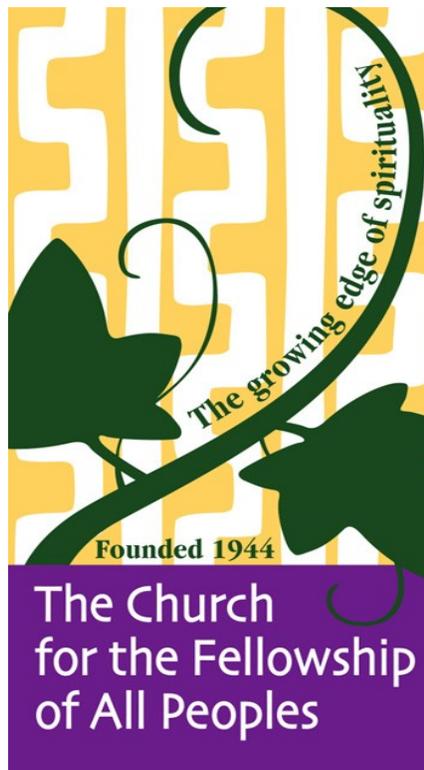
**Rev. Dr. Dorsey O. Blake**  
**Presiding Minister**

**Rev. Dr. Kathryn L. Benton**  
**Co-Minister**

---

### Founding Ministers

Dr. Howard Thurman  
Dr. Alfred Fisk



### Board of Trustees

**Bryan Caston, Chair**  
**Michael Brown, Vice-Chair**  
**Courtney Brown, Secretary**  
**Robert Reece, Treasurer**  
**Harry Hastie**  
**Maryland Hastie**  
**Eleanor Piez**  
**Albert Yates**

**The Ministers and Board of Trustees thank you for your support over the years and for your support of our 18<sup>th</sup> Annual Howard Thurman Convocation.**