

MASTERY



FOUNDATION

2003 Annual Report

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The Mastery Foundation exists to empower individuals and communities in their ministries, in the reconciliation and healing of divisions, and in creating new conversations and possibilities for the future.

Why ministry? The world's religions form one of the most ancient and far-reaching networks dedicated to the transformation of people's lives. The Mastery Foundation was created to enliven clergy and those who serve others so that they and the institutions they represent have the positive impact they are committed to making.

Why community? We live on this earth together. As Dr. Martin Luther King, Jr. said, "The choice before us is chaos or community." Why reconciliation? It is the fundamental work to be done if humanity is to flourish in this century. Why new conversations and possibilities? The old ones simply lead us into a future that repeats the problems of the past.

And why the Mastery Foundation? We are uniquely effective at empowering the individuals and communities we serve.

We work with the right people. If you have a concern for healing and reconciliation, the individuals we work with and empower are grass roots leaders in ministry, in community, and on the front lines of peace and reconciliation. Reconciliation is not the work of experts or political figures. It is the day-to-day work of those who live in communities in need of healing.

Most of them work at what the Irish call "the coal face" – up against the hard realities of difficult and often dangerous situations. And because they are already working with others, the results of our work extend significantly beyond these leaders into the organizations and communities they serve.

We offer unique approaches and new ways of thinking that produce real transformation. The tools and ideas available to us from the work of Peter Block and Werner Erhard give us a powerful and innovative knowledge base from which to design the programs we offer. Instead of solving problems or resolving past conflicts, we help people create new possibilities for the future.

Creating possibility is a radical approach that requires a willingness to deal with our individual and group identities and our own lack of authenticity. Working from possibility calls on all our resources of creativity; it calls on us to risk living without answers and to take on the larger questions – How do we create a society in which all our children can live in peace? – questions that have no definitive answers.

We include an authentic spiritual dimension in all our programs. We are blessed to have as one of our founders and our chairman, Father Basil Pennington, an internationally recognized author and teacher of Centering Prayer. Through the teaching and practice of this form of contemplative prayer or through regular periods sitting together in silence, participants are able to be together and share that experience. We regularly hear from the majority of those in our programs that this experience is as valuable to them as other aspects of our work.

Our volunteers are a remarkable group of committed individuals. Every non-profit organization depends on volunteers, but few have been blessed with those as enthusiastic, loyal, and able to move heaven and earth to get things done. Our professional program leaders and consultants give us time and talent we could never afford to buy. Board members and workshop leaders pay their own expenses to attend meetings and courses. And those who invest in our work with their contributions often join us in the delivery and success of our programs.

In one of his books, Frank O'Connor, the Irish writer, tells a story about how, as a boy, he and his friends would make their way across the countryside. When they came to an orchard wall that seemed too high and difficult to permit them to continue, they took off their hats and tossed them over the wall. After that, they had no choice but to follow them.

The men and women the Mastery Foundation serves have tossed their hats over impossibly high and difficult walls. We have tossed our hats after theirs. Our choice is to follow and empower them.





IF YOU WANT TO MAKE A DIFFERENCE IN THE WORLD, WHERE DO YOU start? The Mastery Foundation began more than 20 years ago with the recognition that religious institutions form the most enduring and wide-spread network dedicated to the well-being and transformation of humanity.

It is estimated that as much as 90 percent of the world's population believes in God, though their expressions of belief are amazingly diverse. A study in 2001 cataloged 10,000 distinct religions in the world, 150 of which have one million or more followers. Within just one of those religions — Christianity — 33,830 denominations were counted.

Underlying the doctrine and dogma of each faith is a concern for that which transcends our separation, for that which connects us with the best in ourselves, with each other, and with that which is eternal. Yet religious institutions are also among the most tradition-bound and slow to change. Fr. Basil Pennington likens them to "sleeping giants" waiting to be roused from their dormant state to deliver on their promise.

As the original program of the Mastery Foundation, the Making a Difference course is designed to empower religious leaders — both clergy and laity — to make the full power and promise of their faith available to those they serve. Ministry, like community, is about caring for the whole, and even for the most devoted, it is a

2003 Making a Difference	
Number of programs	9
Number of participants	117
Number of people touched by their ministries	30,000+
Number of volunteers	73

daunting commitment.

The Bureau of Labor Statistics of the U.S. Department of Labor reports: "In 2002, almost one-fifth of full-time clergy worked 60 or more hours a week, more than three times that of all workers in professional occupations. Although many of their activities are sedentary and intellectual in nature, clergy frequently are called on short notice to visit the sick, comfort the dying and their families, and provide counseling to those in need. Involvement in community, administrative, and educational activities sometimes require clergy to work evenings, early mornings, holidays, and weekends."

Through the workshop, we give these men and women the tools to return again and again to the source of their calling, tools they use to awaken within themselves and others new ways of being and acting. Years later, they write to tell us that the power of their declarations continues to bless them with new possibilities and abundant grace.

by Jim Bradley

In the summer of 2000, I crisscrossed the country several times to interview 37 of the classmates who graduated with me from Virginia Theological Seminary in 1975. Of all the discoveries I made on that journey, one sticks in my mind and heart: the conflicting views among my classmates regarding the nature of "priesthood." Is being a priest defined by what a priest "is" or by what a priest "does"?

the workshop gave me back my priesthood

After 25 years of ministry, the precious few who were still engaged, excited and committed to their vocation almost always came down on the "being" side. What they did day-to-day as priests in the Episcopal

Church emerged from who they were as ordained people, called by God to ministry. But the majority of my overworked, depleted, and depressed classmates — like most ordained clergy — defined their ministries and themselves by what they did. They were out of touch with the power and possibility that called them to the ordained life; they felt stuck and exhausted, far from the vision that drew them to ministry.

The Making a Difference workshop is a rare opportunity for those in ministry to encounter themselves and their ministries from a place of "being" rather than "doing."

Unlike most workshops for ordained and lay ministers, it does not offer strategies and techniques for how to *do* ministry more efficiently and effectively. Instead, it provides the opportunity for participants to discover again what originally and vitally called them into ministry.

Letting go of *doing* and *having*—the primary definitions of who we are in our time

“this gift of being”

and place—and opening up to *being* as that sacred place from which to come into the responsibilities and actions of day-to-day ministry is the gift of the Making a Difference workshop. This gift of being is not something the workshop gives—it is a discovery each participant is invited to create and declare for themselves.

I've been around the Making a Difference workshop in one way or another since 1987. When I first participated, I was considering renouncing my vows as an Episcopal priest and moving on to the next chapter of my life. Unexpectedly and powerfully, the workshop gave me back my priesthood all new—created out of my simple declaration "I am a Priest."

Having a place to *come from* in my

INTERFAITH (continued)

ministry, instead of working to *get to something*, was remarkably liberating. Living out

*the gift of being
is a discovery
each participant is invited
to create for themselves*

of my declaration rather than living up to expectations (my own and others') gave

me the freedom and openings the workshop had promised! To say I *got better* as a priest wouldn't be accurate at all. In fact, being freed from "getting better" was a major gift of Making a Difference.

A day in my ministry — and my life! — doesn't pass without referencing one or more of the powerful distinctions that comprise the workshop. The workshop continues to bear fruit both within me and in my work. Not much in parish ministry has "changed"

over the nearly 17 years since my workshop; however, my priesthood is constantly being renewed and transformed in ways that still astonish me.

Jim Bradley is the Rector of St. John's Church in Waterbury, Connecticut, and volunteers as a board member of the Mastery Foundation and leader of the Making a Difference workshop.



The need for just reconciliation is one of the most fundamental development needs in our contemporary world. Religion, which commonly presumes to be society's arbiter of the values that govern human behavior and relationships, must surely play a central role. While religion is all too often invoked as the rallying cry of the intolerant and hateful in the cause of violence, the basic message of all the world's great religious teachers has been one of love, brotherhood and tolerance. Those who follow in the tradition of these great teachers are among the most important development workers of our day because they are attacking a root cause of human suffering.

—David C. Korten

Participating in the Mastery Foundation's Making a Difference workshop has given me a relationship with clergy of all faiths which transcends differences, thus giving me the ability to accept all the ways in which people connect with God. My own relationship with God has deepened and expanded to an even higher, more intimate level. My spiritual connection to Judaism has been heightened, exalting my everyday life.

*Rabbi Alan Lefkowitz
Connecticut*

I am still learning and exploring some of the insights I received in the Making a Difference workshop. I realized that for me, making a difference may be that I stop getting in God's way. Ministry is not a project. It is, rather, what happens when prayer invades life and overflows its banks. It is being given a new name and becoming who you are.

*Dr. Lucie Johnson
Minnesota*

There are many courses that offer new ideas, skills, and techniques. Often, however, when you come home you feel more frustrated. You have seen the possibility, but now all the more keenly feel your own inadequacy. You search for a course that will unclutter your mind and help you find that still space at the center where prayer and work coalesce and where lies true power to change. This course leads to new ways of listening, of seeing, of being in the world, and to the possibility and promise that your ministry will make the difference you want it to make.

*Fr. Frankie Murray
Ireland*



COMMUNITY EMPOWERMENT

THERE WERE TWO COMMUNITY EMPOWERMENT PROGRAMS HELD in 2003. The first was offered in Derry-Londonderry as part of the Ireland Initiative. Derry-Londonderry, population 100,000, is the second largest city in Northern Ireland and one of the longest continuously inhabited places on the island of Ireland. A beautiful city spread out along the banks of the River Foyle, it is ranked one of the ten best cities of its kind in the UK to live in.

But as the hyphenated name indicates, Derry-Londonderry has long been a divided city. Originally named Doire, the Celtic word for an oak grove, the city was renamed Londonderry in the 1600s when the City of London began the plantation there of Scottish and English colonists (Protestants). With the partition of Ireland in 1921, Derry (as the Catholics called it) became a border city in Northern Ireland.

The years since then have been marked by the sporadic violence known as “The Troubles.” Perhaps best remembered today is the civil rights march on Sunday, January 30, 1972, now known as Bloody Sunday, that was fired on by the British Army resulting in 14 deaths.

Since the signing of the Good Friday Agreement in 1998, life has been fairly quiet in Derry-Londonderry. Today its citizens deal with both the obvious issues of jobs, education, and government and the less-obvious issues of sectarianism and inclusion. This is, after all, a city where you have to read two newspapers, one Protestant and one Catholic, if you want news of the entire community.

The city also has a long tradition of people working for the betterment of the whole community, as demonstrated by the 25 individuals who participated in the Community Empowerment Program in June. They included the principal of a Catholic high school, directors of two different peace centers, youth counselors, the director of an agency working to support women in business, community organizers and activists, several business men and women, a priest, a policeman, and a nun.

For two days, this group worked together to create new distinctions about community and the roles they play in their community. Two young participants came to the program in spite of feeling it was time to leave Derry-Londonderry because they no longer felt they could have a positive impact on the community. By the end of the two days, they had decided to stay and along with the rest of the participants had recommitted themselves to making the city a welcoming and inclusive place to live.

Based on these results, we plan to continue to offer the Community Empowerment Program in Derry-Londonderry. We are convinced that by continuing to provide this type of small-scale intervention, the result over time will be a large-scale, positive impact on the entire community.

The second Community Empowerment Program was held in Clarksdale, Mississippi, in August. Sixty-five participants came from Clarksdale and the surrounding area and represented a

2003 Community Empowerment	
Number of communities	2
Number of programs	2 ^a
Number of participants	81
Number of volunteers	30

a. This number does not include local follow up meetings.

wonderful cross section of the diversity of their community. They included a state representative, bankers, clergy, small business owners, educators, high school students, community activists, and those who work in tourism. And because we believe community empowerment is an essential component of our broader reconciliation work, we invited four participants from Israel and our Northern Ireland coordinator Mary Breslin and her son to take part.

Ultimately, communities are about who is (or isn't) included and whose gifts are welcomed and valued. In divided communities, whether or not you receive an invitation – or a look of recognition or a hug — can make all the difference. Just a few examples:

- Several Clarksdale residents invited the international visitors to stay in their homes for the first few days of their visit. It was a rare opportunity for obvious “outsiders” to connect to the real, everyday community of Clarksdale.
- The evening before the workshop, Gilroy Chow and his family invited the 50 participants from the 2002 program to their home to feast on their famous Chinese-Southern cooking. Several of the locals said this was an invitation they had wanted to get for years.
- On other evenings, local participants opened their homes for pot luck dinners or after-workshop food and conversation. Later, some African-American participants would say it was the first time they had ever been invited to socialize in a home in the white community.
- Six students from a civics class at the public high school were invited to take part in the workshop. Their energy, perspectives, and insights were acknowledged by all the participants as an unexpected and wonderful contribution to the two days.
- At the end of the workshop, one participant confessed he had been angry when he was not invited in 2002, but that he had literally jumped for joy when he received his invitation this year.

When the diversity of a community is gathered in one place, it becomes apparent that to change that community you need only begin with those gathered where you are. And while the circumstances may be different in Northern Ireland or Israel, the underlying problems are the same.

Contrasting her experience in both the Derry-Londonderry

COMMUNITY EMPOWERMENT (continued)

and Clarksdale workshops with her experience in daily life, Mary Breslin put it this way: “The information I had about Clarksdale said that 70 percent of the community is African-American, but if you are white, as I am, you could be there for a week and never see a gathering that represented that. The same thing happens in Northern Ireland. If your connection is with the Catholics, then you run with the Catholics. Creating the opportunities for crossover and inclusion is really hard work.”

Our intention is that our work in the area of Community Empowerment will continue to generate opportunities for communities to heal their divisions and to empower themselves to create a present

and a future in which all the members of the community belong and can contribute their gifts.

Perhaps it was said best by one of the Clarksdale high school students. He and the other students in the workshop had talked about building a bridge between the students who attend public schools and the students who attend private schools. At a later meeting, someone asked him if there was a bridge yet. He thought for a moment and then said, “There’s a bridge, but there’s not much traffic on it.” Our work is to create more traffic on all the bridges that connect the citizens of Clarksdale and Derry-Londonderry to each other and to their communities.



*Spirit on high, come down, come down,
And rest thy hand upon this town,
And let thy love flow full and free
Through human vessels just like me.*

Inscription on a stone in a Clarksdale city park

“Common ground” on which to build

by Steve Stewart

For Brenda Lockett, community is about more than a polite nod from an acquaintance in the grocery store.

“Next time you see me at Kroger, I want a hug,” the elementary schoolteacher told fellow participants at the conclusion of last summer’s Clarksdale Community Empowerment Program.

Indeed, hugs have been abundant for Lockett and the hundred-plus other Clarksdadians who have forged new friendships and launched a new conversation in their hometown of 20,000 people in the racially diverse, economically challenged Mississippi Delta.

In August 2001, at the recommendation of our company president, I overcame considerable skepticism and drove two

hours to Corinth, Mississippi, for a Mastery Foundation Community Empowerment Program. At the end of the two-day program, during which my own understanding of community was transformed, my declaration was to bring the Mastery Foundation to Clarksdale for a similar program the following summer. With much assistance from the foundation, the first Clarksdale Community Empowerment Program convened in Carnegie Public Library in August 2002. A diverse group of 60 people showed up — many on blind faith in the local newspaper editor’s suggestion that the experience could be beneficial.

My own understanding of community was transformed

Over the course of two days, blind faith gave way to the discovery of new possibilities and a belief that the conversation begun inside the library could transform a commu-

nity too long divided by the barriers of race and class. We shared candidly our hopes and our fears and, in so doing, discovered much common ground on which to build a better community.

A year later, the circle expanded as 60 new participants, joined by a few returnees, enrolled in the second Clarksdale Community Empowerment Program. Monthly potluck suppers have united the two groups of participants and sustained this important conversation about a better future for Clarksdale.

This conversation has demonstrated to us in a powerful way the validity of a central Mastery Foundation premise: “At the crossroads where committed individuals and community intersect, there are opportunities for healing and reconciliation and for creating new conversations which will make a lasting positive difference in our communities.”

Steve Stewart is the Editor and Publisher of the Clarksdale Press Register and volunteers as a steward and convener of the Mastery foundation’s work in the Mississippi Delta.



Ireland Initiative

by Mary Breslin

2003 MARKED THE FIFTH CONSECUTIVE YEAR OF THE MASTERY Foundation's work on peace and reconciliation in Northern Ireland. Among the major accomplishments was the completion of a course design for our basic program in reconciliation, called Intensive I.

At the same time, we offered a parallel program for those who had participated in an earlier Intensive. Called Intensive II and led by Mastery Foundation volunteer leaders, participants spent half their time meeting separately to go deeper into mastering and applying new distinctions.

Based on this experience and the feedback from participants, in 2004 Intensive II will be a separate two-day program led by Peter Block and Werner Erhard. It will be an opportunity for the participants to focus on the specific challenges they face. Unlike the more structured program of Intensive I, this is a laboratory for the convergence and exchange of ideas and a deeper exploration of their application. (Intensive I will be held earlier and led by Mastery Foundation senior leaders.) Peter and Werner did a leader training program similar to this following the 2003 Intensives.

This is part of our commitment to transfer tools and skills to those with whom we work, which they in turn can tailor to the needs of their own work and programs. It is also something that is more and more requested by the grassroots leaders who have participated with us.

In addition, we held two training programs for community leaders in 2003. The first was a one-day session on facilitation skills led by executive coach and volunteer Ruth Mott. Ruth worked with 30 individuals on how to work with groups of disagreeing persons in a way that every voice is heard and the conversation moves forward.

With the emphasis on participation in the Intensives, it would be natural to think that the work of creating new conversations and possibilities happens there. In reality, the work begins much earlier in hundreds of conversations across Northern Ireland that take place from the time one Intensive ends until the next one begins.

During the summer, we hosted five dinners and one lunch in Belfast, Armagh, Omagh, and Derry for all the community leaders who had been invited to attend Intensive I in the fall. As an organization committed to practicing what we preach, we try to make each dinner a model of how we work and of the possibility of creating new conversations. We bring to one large table, the diversity of voices that make up the conversation in Northern Ireland today: community workers, activists, and volunteers; trade union organizers; pastors, priests, and nuns; members of victims groups; youth workers; police; members of dialogue groups. Surprisingly, though the guests live in the same area and share a concern for community building, most will not have met before.

Over a period of no more than three hours, these individuals

2003 Northern Ireland^b

Number of programs in Northern Ireland	7 ^c
Number of participants in Intensive I	60
Number of participants in Intensive II	21
Number of organizations they represent	80
Number of volunteers	48
Number of sponsors attending Intensive I	24
Mississippi delegate to Intensive I	1

b. Numbers do not include the 70 people who attended dinners in Northern Ireland and 60 people who attended dinners in Israel to find out more about our programs.

c. There is some overlap here as the number of programs includes two interfaith courses, one community Empowerment Program, and two leadership training programs.

begin to develop a connection to each other, a connection which can be the beginning of a relationship based on respect and trust. And out of these many voices, we create one conversation by first asking each person to introduce themselves and say why they accepted our invitation to come to this dinner, and then by opening the discussion to whatever they need to know to make a choice about whether they will accept our invitation to attend the Intensive.

Invitees are surprised and sometimes shocked to have been acknowledged by others as someone who contributes to the work of peace and reconciliation. They are concerned about taking time away from what they see as the "real work" to be reflective, to engage with and learn new approaches, and to meet others committed to the same purpose.

There are a multitude of tempting opportunities for community workers, peace activists and those involved in conflict resolution in Northern Ireland to get involved in the community relations and reconciliation "industry" and the academic studies which focus on this work. A leader who keeps focused on those they serve, continually checks that any external involvement will ultimately add to and not drain their resources. They have many questions which require answers before they will say 'yes' to a Mastery Foundation invitation.

In these conversations, I hear people talk about their achievements and also their hopes and concerns for the future, the limitations and the barriers as well as the confidence and faith they have in what is possible. The invitation from the Mastery Foundation offers a new conversation — one they have not had before, about past experience and a new future — in the company of people they know and some who will be strangers when they first meet. For their contribution of three days, we offer the possibility of new ideas that will more than make up for the investment of their time and attention.

Almost all those who attend a dinner also attend the Intensive (we have operated at our capacity of 60 new participants for the

PEACE & RECONCILIATION (continued)

Excerpted from a letter received from a participant in the 2003 Intensive:

I got so much out of the programme and have made some very big changes to my work life since the programme. I felt totally refreshed and now feel that I can offer support and make a difference to many situations within both my personal and work life.

I can now see ways ahead in some areas that have been troubling and limiting me for years. I don't know how well I'll be able to use the tools which I've been given, but I'm certainly going to try, and even if I only get a little way, it will still be a gain. Almost from the beginning I had the sense that I was in

the right place at the right time, that God had things to give me, things I needed to learn.

The distinctions about the past and future, about language and community, made visible for me some things that I've sensed for some time, but couldn't quite articulate. It's given me confidence to keep exploring these areas. I'm involved at present in a movement trying to build small, non-sectarian groups for Christian spiritual development, groups that are small communities, where the members are accountable to one another. I now understand better how they're functioning and why. I'm even more convinced about them and more confident in taking them forward.

Another fantastic thing about being there was being able to mix so easily with Catholics – not having to go out of my way to engineer it, as I do in 'normal' life. It brought home to me yet again the intense abnormality of how we live here and the tragedy of it. It renewed my determination to keep doing something about it.

It was just such a joy to be having breakfast with Catholic priests and dinner with a bishop. If my mother could have seen me hugging a priest or trying on a bishop's ring, she'd have had a heart attack. It was such fun - but I really value the fact that we've met and can keep in touch. I feel stronger because of the contacts I've made.

past three years), and those who don't also have a most remarkable evening.

We constantly struggle to find ways to measure the impact of work that is more qualitative than quantitative. Over the last five years, I have had my own questions and concerns about whether the impact we are having is worth the investment the Initiative has made in Northern Ireland.

Here is what I have noticed from the experience to date:

- Where I have been in a conversation with a group such as at an enrollment dinner, whether or not I had known the individuals beforehand, the relationships afterwards with those individuals have a depth of sincerity, openness and trust that I have not experienced elsewhere in more than 20 years of community work.
- When people become identified with their work to such an extent that their own individuality, their talents and their personal struggles get buried, they need an occasion (created for them by someone who notices) to reconnect and recapture the commitment that got them engaged in the first place.
- Clean, clear language — especially the language of requests and promises — is the most effective route to engaging individuals in a team or community in working together or supporting existing leaders in fulfilling possibilities.
- The language of doubt, scepticism, and lack of optimism is pervasive. When someone chooses to see possibility and to speak it in the face of disagreement or opposition, support from other visionaries can be of great benefit.
- In a country where violence has resulted in people putting

personal and family safety at the top of their priorities, the impact those choices have had in disconnecting and isolating individuals and communities should not be ignored. Opportunities to make connection in safe spaces are life giving.

For me personally, our greatest achievement has been the connections we have made between people and the quality of the relationships that have resulted from those encounters.

We have made a lot of connections and carried the conversation to a lot of people in only five years. I still keep a copy of the e-mail I received in 1999 with a list of 50 persons to contact and invite to the first Mastery Foundation Conference/Intensive. By the end of 2003, the list of nominations for the 2004 Intensive has increased five fold, and at least that number have already participated.

We are also aware that the Interfaith and Community Empowerment programs held in Ireland and Northern Ireland contribute to the overall impact of this Initiative. These programs add other dimensions to the conversations the Mastery Foundation is encouraging, and they expand the circle of those who come in contact with each other and with the ideas and possibilities we offer.

Northern Ireland has a population of only 1.7 million people and 650,000 households. The nearly 1000 people touched by the work of the Mastery Foundation — and the hundreds of organizations, communities, and groups they are part of — make a significant difference to our future and represent an enormous empowerment to the work of peace and reconciliation.

Mary Breslin is an engineer and businesswoman who volunteers as the coordinator of the Mastery Foundation's work in Ireland and Northern Ireland.

PEACE & RECONCILIATION (continued)

Israel Initiative

by Debbie Frieze

2003 MARKED THE END OF THE PILOT PROJECT EXPLORING THE feasibility of working with those committed to peace and co-existence in Israel and the beginning of our work in Israel itself.

We delivered the Mastery Foundation's first program in Israel in July. It was a day-and-a-half course called Power, Listening, and Community for some of the staff and program leaders of the Rabin Center in Tel Aviv. Most of the 25 participants work with Handshake, a program designed for school principals and teachers from diverse sectors of Israeli society with a goal of developing joint programs that eventually bring together students, parents, and teachers. Other participants lead four-hour diversity or sensitivity-training workshops for the Israeli border police.

Like most of those working on cross-community and co-existence programs in Israel, the Rabin Center participants are highly skilled professionals with extensive training and education in the techniques of mediation, dialogue, and conflict resolution. So they arrived with some degree of skepticism about three Americans from an organization they never heard of having anything new to offer. But their skepticism was soon displaced by their generosity and friendliness toward us and their genuine interest and delight in discovering new tools that could make their work more effective.

With the help of two volunteer translators, over the 12 hours of the course, we gave them new distinctions of power that is creative rather than forceful, of listening that reveals new worlds of possibility rather than simply confirming old beliefs, and of community as that which engages and unleashes people rather than tries to control them. In particular, the conversation about community, which is

2003 Israel^b

Number of programs	3 ^d
Number of participants from Israel	43 ^e
Number of organizations they represent	14
Number of volunteers (in Israel only)	5

b. Numbers do not include the 70 people who attended dinners in Northern Ireland and 60 people who attended dinners in Israel to find out more about our programs.

d. One program each in Israel, Northern Ireland, and Mississippi.

e. Twenty four participants in the Israel program, 15 participants in Northern Ireland, and 4 participants in Mississippi.

usually very matter of fact, had these participants leaping out of their chairs with excitement and new insights.

In the end, the Rabin Center managers who had asked us to lead the program told us we had far exceeded their expectations. Follow-up conversations several months later confirmed that the program had given many of the participants a new sense of themselves as leaders and a renewed commitment to working on co-existence in the face of enormous resistance and resignation.

We also met with many of those from the Israel delegation to the 2002 Ireland Intensive. They told us that they are playing their parts differently as a result of their Mastery Foundation experience. At a reunion dinner, they shared stories of how they had deepened their commitment in the face of what most of the world sees as a hopeless situation. Seven months later, they found themselves feeling that their experience in Ireland was still working on them, that it had stuck — and they were interested in more.

On that same trip, we also hosted three community dinners and a lunch, where we met more than 60 people — teachers, social

The Intensive is a very meaningful experience. People take different things from it. For some people it takes more time than for others. There are some stubborn ones like myself. So it takes more time, but I think it gets deeper when you sit and think about it. It is not like three or four days pass, and

how can I challenge things already in me?

you go back to your normal business. It really touches you deeper. It is something that goes with you, and makes you think more about it and work more with it.

How can I challenge things that I have already in me? That was a challenge. Like whether I objected to something because it reminds me of something I don't want to remember or because of the idea of leaving the past or taking the past into the future? These expressions that can be put together in different ways and makes you look think about new ideas. Maybe when people are stuck where they are, they don't want someone to remind them: "You can do something. Despite the bad, hard situation, you can still do something." People many times don't want to be reminded that they are able to do more than what they actually do.

Ahmed Hijazi,
Neve Shalom/Wa'at al Salam

As a participant in the Mastery Foundation activities in both Northern Ireland and Clarksdale, I can say that they were different, different impact.

Northern Ireland gave me a personal view of myself and an idea of working on myself in order to improve my actions or my performance wherever I am. It gave me an ability to move forward. What I liked very much was the thing of "my story" -- not to use my story as an excuse. It is so very hard to work on yourself in this regard, because it is so very easy to depend on the story. And once I realized that, it *relieves* me. I am released of all of the things that are so heavy on my shoulders. The second thing is my ability, my being able, my commitment. Here I am, and I

PEACE & RECONCILIATION (continued)

workers, parents, consultants, municipal workers, university students and professors, volunteers and more. Seated around one table, having one conversation over the course of two or three hours, we shared our mutual commitment to create a more inclusive Israel. These events also give participants an opportunity to meet and ask questions of us, to experience a little of our approach and to make a choice about whether or not they will accept our invitation to participate with us in future programs.

From these groups, we identified 15 individuals to invite to participate in the fall Intensive in Northern Ireland. While we again sought a diverse mix (eight Jews and seven Arabs), our strategy this year was focused on the organizations they represented. We chose participants from organizations already in dialogue with us about working together to offer programs in Israel. All 15 accepted our invitation.

As we deepen our understanding of the Israeli/Palestinian conflict and its people, we are learning how much they have in common with the people of Northern Ireland — and how much is so very different. Engaging participants from two different conflicts in conversation is enriching, as they begin to see their own situation through different eyes. But there is also tremendous value in designing programs that recognize the uniqueness of each region — programs in Israel, for example, that respond to sensitivities to listening, to the practice of silence, and to the possibility of creating a future not lim-

ited by the past.

For this reason, we also invited four Israelis (three Jews and one Arab) to travel to Clarksdale, Mississippi in August and participate in the Community Empowerment Program there. The experience and conversations we have had to date in Israel, lead us to think that this program is more suited to and more powerful in their current situation than the program designed for Intensive I in Northern Ireland.

We recognize we are only at the beginning of creating a familiarity with our work in Israel and building a broad network of relationships there. We have much to learn, and we are now confident we also have much to offer. Nearly all of the organizations and people we have met over the past two years are in conversation with us about the possibilities we might create together in their homeland.

Surely anyone seeking to make a difference here has to wonder from time to time how it is possible in the midst of such raw emotion, unhealed wounds, violence and hatred. Yet we see so many who continue to give everything to the work of peace and coexistence that we can do no less than offer our commitment to them and to making a difference in their lives.

Debbie Frieze is the Executive Director of the Berkana Fund and volunteers as a board member of the Mastery foundation, and as a steward and convener of its work in Israel.

can do it. That was the Ireland experience.

The Clarksdale experience was more about what I hope to do back in Jaffa. Our communities are mixed communities, Arabs and Jews living in different neighborhoods but in the same towns. They have similar problems as in Clarksdale of people living together not knowing each other. Not knowing that they have the same hopes, the same aspirations, and the same needs even though they have different levels of income, different histories, different customs. Once they find out they have the same type of hopes for their own community, it is easier for them to work together. They are not aliens, they become partners. And that is what I needed professionally, to have the knowledge, the ability of the way those two days in Clarksdale brought people together.

These encounters have made me a better person and more empowered in the way that I can contribute to others.

Amit Leshem, Van Leer Institute

I don't think we could go along now without the idea that we have someone to go hand in hand with.

To have partners to work with is a very important thing. The Mastery Foundation has given a lot to our work and a lot of support and empowerment to the staff and to the ideas we have.

Last year, and recently again, many of the programs we have, especially in Handshake which brings together Arabs and Jews, were being cut down completely almost, and it was quite discouraging. I was told there was no budget for Handshake.

Nevertheless, I didn't give up the idea. Although there was no budget, I said, we are going on with it, no matter what. So when the idea came up to work in Rosh Hay'ain, we

never thought, "Oh, no, we can't do it."

One of the things that drove us to try is we said, first of all we have something to offer -- the Mastery Foundation is going to be here. We know there is something we can give them, something that can help bring the communities together. The Mastery Foundation will be with us for the first step, and then we can go on from there.

I don't think that we could go along with our ideas of breaking through now with the two or three new projects we are thinking of without the idea that we have someone to go hand in hand with.

Ruthi Gilat, Rabin Center

With only two paid staff members, neither of whom is paid full time, nearly everything the Mastery Foundation does is accomplished through the commitment and hard work of volunteers. Volunteers provide leadership in organizing regional and local programs and enrolling the participants. They donate their professional skills in such areas as workshop development and leadership, budget analysis, strategic planning, video production, web site and graphic design, legal services, database development, program production, and administration.

Volunteers organize pot lucks, centering prayer groups, and e-mail lists. They host fund raising events, participate in conference calls, and get trained to lead our programs. Volunteers conduct follow-up surveys of program participants and research program facilities. Volunteers pick up the mail and make bank deposits. They take pictures, shoot video, and run audio recording equipment. They host out-of-town guests, provide tours, and pick people up at the airport. The Mastery Foundation works by virtue of each donated hour, every extra effort, and the enormous energy that our volunteers provide.

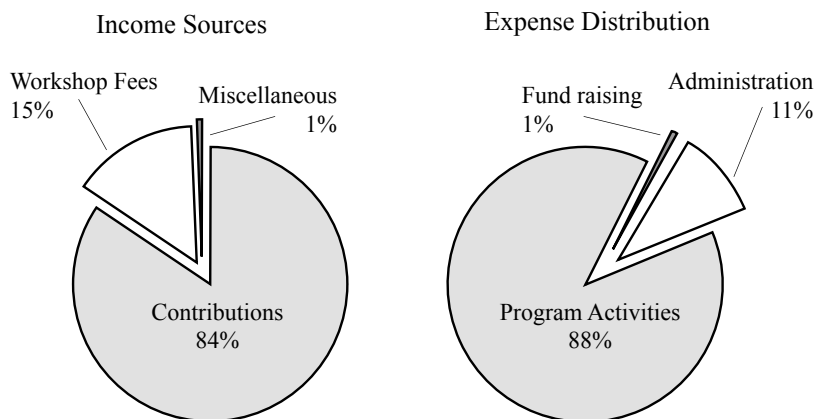
But this energy and work alone could not sustain us. It takes money to pay for all the phone calls, conference rooms, travel, equipment and supplies necessary to produce our programs and to be able to say yes to the opportunities and invitations in front of us.

We are funded almost exclusively by individual donors. In 2003, as in the previous four years, most of these funds were sourced from our Sponsors, who make contributions of \$10,000 or more. These donors are among our most enthusiastic supporters and volunteers. Several of them have organized themselves into an Investor Community and have created *The Foundation 500*, which will be a community of 500 donors committed to sustaining the work and growth of the Mastery Foundation. By giving \$1,000 or more each year for five years, they will help us reliably generate annual operating funds and build a foundation that will sustain us for the long term.

The Foundation's accomplishments are directly attributable to the work and generosity of the extraordinary individuals who are our donors and volunteers. Together they make the work of the Mastery Foundation possible.

The following table and charts provide an overview of our financial results for the 2003 calendar year. Income is generated primarily through contributions from individual donors, the largest source of which is the sponsorship program begun in 1999. That program now includes both the Ireland and Israel Initiatives. The success of the sponsorship program along with increases in other contribution sources created a modest surplus of income over expenses for the year. One of the financial goals for 2004 and 2005 is the development of a broader base of financial support for the activities of the foundation through giving programs beyond sponsorship.

2003 Financial Information



(in US Dollars)	Interfaith	Community Empowerment	Peace & Reconciliation	General	Total
Income					
Contributions	2,970	8,425	152,427	108,189	272,011
Workshop Fees	47,734				47,734
Miscellaneous			2,201	325	2,526
Total Income	50,704	8,425	154,628	108,515	322,271
Expenses					
Program Activities	46,430	29,446	183,992	7,230	267,099
Fund raising				2,043	2,043
Administration	4,980	6,225	11,204	9,850	32,259
Total Expenses	51,410	35,671	195,197	19,125	301,401