

MASTERY



FOUNDATION

2006 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 grassroots 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 had 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.





The Mastery Foundation began its work with the Making a Difference course in 1984 and continues to offer it to this day. While it has taken something of a secondary role to our programs for community and peace and reconciliation, it is still the heart of our commitment and, as the comments below demonstrate, the most powerful program we offer.

We scheduled four Making a Difference courses for 2006 and held three. As a practical matter, the course scheduled for Cookstown, Northern Ireland in May was combined with the June course in Drumalis, Northern Ireland.

June 2006, Drumalis, Northern Ireland

The Drumalis workshop was initiated by Brighde Vallely, a Dominican sister living and working in Belfast. Brighde has assumed most of the responsibilities previously fulfilled by Mary Breslin. (Before the workshop, Brighde spoke with a fellow Dominican who told her about a course she had taken 20 years ago in New Orleans. She couldn't remember the details, but she said that every day she lived out of one sentence she created during that course which gave focus, energy, and meaning to her ministry. The sentence was the simple declaration: I have good news for you. Of course, it turns out that the course she had taken all those years ago was our Making a Difference workshop.)

The workshop was led by Brighde Vallely, Bill Cawley, and Patricia McBride with some support from Ann Overton and Gerry O'Rourke. There were 23 participants, all actively engaged in ministry, but only one participant was Protestant. Having a more equal representation of Protestant and Catholic participants is a continuing issue in Northern Ireland and Ireland, and one we are committed to handling.

The Gulf Coast Workshops

The Board of Trustees committed in 2006 to offer two Making a Difference: A Course for Those Who Minister workshops at no charge for those clergy whose ministry had become about dealing with the aftermath of the 2005 hurricanes on the Gulf Coast. Myrtle Gallow took on the responsibility for raising the funds for these workshops as well as seeing to the enrollment. She did a brilliant job at both, raising just over \$16,000 and finding some extraordinary human beings who were hungry for the respite and renewal we had to offer.

The devastation they face and live with is hard to imagine and harder to describe. Entire neighborhoods of New Orleans are populated only by piles of rubbish and shells of buildings. The waterline on the outside of the houses, like the ring in the bathtub, marks where the flood waters once were. You can drive for hours through neighborhood after neighborhood of houses that are now just shells. After awhile, the impact of what you are seeing accumulates and you realize each empty home represents two, three, maybe ten lives completely undone by the hurricanes. Along the Gulf Coast

highway between Slidell and Biloxi, there were very few houses. Both sides of the highway were empty, except for the occasional shell of a building or a sign marking the place a church once stood.

It is also difficult to take in the personal devastation. Most folks are getting on with their lives. They don't complain, but there is an undercurrent of uncertainty about the future, and the stress shows up in unexpected displays of emotion that can be triggered by just a smell.

Through the generosity of our donors, for the better part of four days, a group of extraordinary ministers had time to relax at two beautiful retreat centers. And they had the opportunity to renew themselves and their ministries through the power of community, centering prayer, and the distinctions of the workshop.

June 2006, New Orleans, Louisiana

The first Gulf Coast workshop was held June 19 to 22 in Metairie, Louisiana, just north of New Orleans. Fifteen lay and ordained ministers participated and represented a great diversity of Christian traditions from Roman Catholic to Presbyterian to Apostolic Pentecostal as well as a diversity of race, ethnicity, and gender. What they all shared in common was their commitment to those they minister to and dealing with the after effects of the hurricanes.

The participants were very clear they had responded to the invitation to participate because they needed to stop, probably for the first time in months, and do something for themselves. One participant said, "I came for transformation, not information. I have enough information; I need transformation." Another said, "I came for Centering Prayer and to find my own center again after the storm."

They were eager to learn and eager to spend time with each other in the peaceful space of the Cenacle Retreat Center. The isolation of the past 10 months fell away quickly as they made new and deep connections with each other. One participant is Vietnamese, and a priest at Our Lady Queen of Vietnam Roman Catholic Church in East New Orleans. This church of several thousand members is now more than ever the hub of life and support for all the Vietnamese in the community there, regardless of their religion. In effect, the church has taken on a new role as the liaison between the community and the governmental and charitable agencies providing help.

One of the laywomen in the course works with prisoners, and reminded us that they too had to deal with the losses inflicted by the hurricanes. There were three nuns in the workshop, none of them who fit the stern, schoolteacher stereotype that lives on for many of us. They are light-hearted women who take their work seriously. One, still wearing the habit, works with inner-city youth, and as a result is quite a good rapper!

For all the gravity of their work now -- or maybe because of it -- there was an extraordinary sense of fun and play in this workshop.

INTERFAITH (continued)

Our long-time friend, Winus Roeten, a retired priest and monsignor, and the person who invited us to New Orleans for the first time in 1987, came along to review the course. Winus spent much of his ministry pastoring black churches, and his sharing during the course was so enthusiastic that by the end of the program he had several invitations from the black pastors to preach at their churches!

Their ministries and lives forever changed by the hurricanes, these remarkable men and women are a great demonstration of the truth that heroes are ordinary people who respond to circumstances with extraordinary compassion and courage. As one man said, "I have been a pastor for 22 years, but I have been a real pastor for the last 10 months."

The workshop was led by Myrtle Gallow, Ann Overton, Eileen Epperson, and Courtney Canty.

September 2006, Fairhope, Alabama

One of our principles – that the people in the room are the right people – came alive for me in a new way at the beginning of the second Gulf Coast workshop in September. And as each person answered the question, "What had you say yes to the invitation to be here?" I realized that what made these people the right people was that they said "Yes" to our invitation to participate in the workshop.

Eighteen ministers from Mississippi, Louisiana, Alabama, Georgia, and Florida said yes. Eighteen ministers who for 12 months had been – and are still – living and dealing with all the aftermath of disaster: no church left standing, no home left standing, communities that lost half or more of their population, communities struggling to deal with a huge influx of evacuees, congregations merging, congregations dwindling, congregations sharing space, teardown and cleanup of structures, insurance and government paperwork, building permits and projects, hopelessness and hope.


The workshop was led by Myrtle Gallow, Bill Cawley, and Clinton McNair. Our assisting team was Nancy Juda and Harry Toussaint, a pastor from Moss Point, Mississippi, who was in the June workshop in New Orleans.

From the beginning of the workshop, participants were reporting results in their ministries, particularly in places they had felt stuck before. After we distinguished listening on the first day, one pastor had to go back to his church the next day for a funeral. When he returned on Wednesday he told the group that as he was preaching, he had a whole new listening for the people listening to him. Later his wife asked him, "What happened to you? You're like a different man. You're even listening to me, and you were only gone overnight."

Several ministers in the workshop share church buildings because of the hurricanes. During the week, one minister said she had long secretly dreamed of merging the two congregations but had never told anyone. On the last day, she and the minister from the other congregation sat together at lunch talking about doing just that.

Even with these successes, there is a continuing tendency for the Making a Difference workshop to become more and more marginalized among our programs and commitments. Among the reasons for this are:

- A board membership of ordained clergy that has dwindled to three persons, a situation which will be addressed with the new members nominated at the annual meeting
- We have not focused on creating a demand for what is surely one of our most valuable and difference-making courses
- Our enrollment model for the course rests on having one person take on its production
- We have not completed the redesign of the course we began in 2004 which will result in the creation of a second course designed around the distinctions in speaking



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



Israel Initiative

We made two trips to Israel in 2006, both to deliver programs and to begin the groundwork for the next phase of our work there.

The team of Allan Cohen, Debbie Frieze, Barbara Knox, Dan Brownell, and Ann Overton delivered three programs in Israel in March and April. Two of the programs were at the Leo Baeck Education Center in Haifa. Leo Baeck could be thought of as a community of communities since it encompasses a highly regarded junior and senior high school, the Lokey International Academy of Jewish Studies, and a Community Center with a staff of 200 that serves the diverse constituencies of the larger Haifa area.

At the Community Center, we offered our basic program designed to create a new level of relatedness among the senior staff and to give them the tools to more effectively shape their own future. The director and 14 department heads took three days from their incredibly busy schedules to do this. As professional social workers at the top of their field, these managers had been to many, many training programs over their careers. Halfway through the first day they shared their astonishment at how different, how challenging, and how invigorating the Mastery Foundation's work is. Several weeks later, they sent us an email saying they were benefiting from what they had learned and would like to talk with us about further programs.

We also held a follow-up day for the staff of the Lokey Academy, who had participated in our basic program in 2005. On this visit we worked with them to apply the distinctions in language on specific issues they were dealing with. Some of the staff had breakthroughs in their communication with each other, and the report - a month after the program - was that communication and conversation among the staff have improved overall.

Then we traveled to the Bedouin city of Rahat in the Negev to do a follow-up day with the young leader group convened by the Rabin Center. They were clearly honored to have us as their guests, and they used the opportunity to show us their hospitality, share their culture, and express their appreciation and affection for us.

There were 55 young men and women in the room, ranging in age from about 10 to 19 years old. Of the total group, probably no more than a third had participated in the 2005 program. Some of last year's group was away at school or graduated from the young leader program. But the older members of the program had been working with new members, teaching them what they had learned, so it was possible for us to work with the whole group with very little review.

Leveraging what is known as the "World Café" technology, we began with everyone seated in groups of four or five around small tables covered in white paper. One person at each table acted as the host. We gave the groups four rounds of topics or questions to discuss and packages of crayons so they could draw or diagram

their discussions. Between rounds, we asked them to report on their conversations and then asked everyone except the host to move to a new table.

After lunch, we began working with some of the distinctions of leadership we taught them in the summer program as they applied to specific situations they chose. We engaged them with the idea that there is a kind of leadership that everyone can display, and it consists entirely of speaking and listening.

The final question they discussed was: What is the possibility you are going to bring to this situation? We asked one person at each table to report this to the entire room, and we helped them rephrase answers given from a context of problem solving to a context of creating possibility and a place to stand for themselves as leaders. For example, one table addressing a situation of supporting someone who was dealing with a personal problem said, "I think the thing to do is be a friend, show them respect, and listen to what they have to say." Rephrased in the context of possibility, we would say, "As a leader, I am the possibility of friendship, respect and love."

As this happened with each group, the effect was visible on the faces in the room. You could see them brightening as they tried on the idea that, yes, maybe I am that possibility. Even as their memory of this day fades over time, the experience of possibility changes them. So as they continue to work with the Rabin Center coordinators, they will naturally step up and take on more responsibility for their own actions and a greater leadership role with their peers and in their community.

This program for the young people of Rahat, sponsored and supported by the Rabin Center, is a great example of a relatively small investment that will generate enormous returns in the future. Exposing these young people now to an experience (and not just the concepts) of leadership, engagement, responsibility, and citizenship creates new possibilities for them and for the future of Israel. They really do see themselves as leaders, and they openly express their enthusiasm, their energy, and their hunger for new ideas.

We were scheduled to return in July to do another two-day program in Tel Aviv for the young leaders group. The fighting between Israel and Lebanon, however, caused that trip to be postponed until after conclusion of the School for Leadership Conference in October.

This time, Debbie Frieze, Barbara Knox, Sharon Jones, and Ann Overton flew from Dublin to Tel Aviv. We had two primary purposes -- to lead a two-day program for the young leaders group in Rahat, and to discuss the possibilities for a new phase of our work in Israel.

As we met with past participants and friends about the School for Leadership and the next phase of our work, two ideas began to take shape. First, the idea of bringing together anyone who has participated in our programs over the past few years for a special program in Israel where we could discuss and discern how best to

PEACE & RECONCILIATION (continued)

work together over the next few years. Secondly, we could see again and again the value and importance of continuing to bring coexistence leaders to Northern Ireland to participate in the Intensive. The combination of the power of the three-day program and the connection with leaders working on reconciliation in a completely different culture is more empowering than any of us could have envisioned.

This trip also was our third, and perhaps final, opportunity since July 2005 to work with the young leaders from the Bedouin community of Rahat under the sponsorship of the Rabin Center. We held a two-day workshop in their community center for 40 of them, ranging in age from about 12 to 19 years old. Maybe a third of the group had participated in one of the two previous programs.

As before, our objective was to significantly influence the way in which these young people see and relate to the concept and practice of leadership. From our past experience, we know they tend to think and act from an authoritarian or hierarchical model. Our goal is to broaden this view so they begin to think of leadership as an ongoing conversation with others that depends heavily on relationship, listening, and speaking.

The first day of the workshop we focused on exercises in listening – listening both to themselves and to others. Their conversations worked to bring their discussions of leadership away from more idealistic situations removed from their own experience to a very personal and practical level. And in the process they moved from being observers of leadership to practitioners of it.

On the second day, we had an activity designed to get them moving and to set up our conversation about different ways of speaking. We divided them into two groups by gender. The Rabin Center facilitators who regularly work with this group, Sharon and Lihi, had pointed out to us that there are a number of gender issues. So we were aware that in Bedouin society, boys and girls do not mingle freely in social situations, and certainly it would never be considered acceptable for them to touch each other. In fact, Sharon told us that some parents are reluctant to let their daughters participate in the Young Leaders program because it is coed.

But these are also teenagers with iPods and cell phones. And more than most teenagers they live and deal with a high degree of tension between the restrictive ways of an older, traditional culture and the permissiveness of the modern culture around them. All of this is a powerful undercurrent in the group, but – whether for lack of trust or safe space – it was never discussed. Before this program was rescheduled from July and moved from Tel Aviv to Rahat, we had planned to separate the groups and let them talk about it. Now, having found ourselves conducting the workshop in Rahat, we felt there was not enough time and distance to include that conversation in this program.

So for the Crossing the Swamp exercise, there was a boys' team and a girls' team. The room was divided in half and each half

was declared to be a deadly swamp, full of crocodiles. Across each swamp we laid out a path of 'stones' (sheets of paper) and told each team the objective was to cross the swamp without getting 'eaten' (touched by one of the facilitators) by the mean old hungry crocodiles. And just to make it interesting, if no one was standing on one of the stones, the crocodiles would eat that, too. Whichever group got all its members from one side of the swamp to the other was the winner.

Raucous fun ensued, and after a few minutes, the girls' team won. This did not go over too well with the boys. So after some group discussion, we re-set the swamps, and let them do the exercise again. This time, the boys – having learned something about collaboration from the girls – won. Again, we debriefed the exercise, asking them what they had noticed about the whole experience.

We then related the swamp of the exercise to what we call 'swamp talk' – the kind of speaking made up of complaints, excuses, opinions, and stories that often swamps our best attempts at leadership. Before there was time to move on to other, more powerful ways of speaking, one of the girls asked for an example and wondered if her comment to her friends about a mistake the girls made in doing the exercise was swamp talk. From across the room, one of the boys interjected a statement along the lines of "Girls are a mistake." (They were speaking in Arabic, so we had to wait for the translation.)

The girl who had asked the question felt compelled to respond to the comment, and before long the entire room had erupted in a back-and-forth argument between the boys and the girls, each side justifying their view and escalating the emotional and decibel level of the conversation. When they had argued themselves out, Ann stepped in to say that this was the perfect example of swamp talk. Yes, there had been a lot of speaking, but none of it had made a difference. No opinions were changed, nothing new was said, nothing creative happened, no new possibilities had opened up for anyone. Don't ask why the world looks the way it does, or why there isn't peace, or why communities everywhere struggle to move forward. We know why, and we – when we speak, listen, and act this way – are the reason why.

It was what is sometimes called 'a teaching moment.' While we never got back to finish our original program outline about speaking promises, requests, and declarations, we did spend half an hour talking about what they had not been able to discuss together about the differences and disparities between men and women in Bedouin society. For them, it was clearly a breakthrough in awareness and engagement with a subject previously thought indiscussible and left to fester beneath the surface.

Sharon and Lihi were very excited that the subject was now public and that the group was engaged in it in a way that was not positional but thoughtful and questioning. Now they could take the discussion forward in future meetings. They also strongly requested

PEACE & RECONCILIATION (continued)

that we train all the Rabin Center facilitators in our methodology and distinctions, which we hope to do through the School for Leadership.

Ireland Initiative

During the first week in October, we held our two major programs for those in Northern Ireland who are at work in their communities reconciling and healing past divisions.

Both programs are by invitation only. Intensive I explores the questions of the identity the past gives us and how we can bring others together in ways that support everyone in creating a new kind of future for ourselves and our communities. Intensive II is the follow-up program that works on current challenges and issues.

Both Intensive I and Intensive II were led and supported by a team of volunteers from the United States and Northern Ireland. The leaders were Allan Cohen, Michael Johnston, Michael Delia, Brighde Vallely, and Ann Overton. The support team members were Barbara Knox, Patience Riley, Michael Cook, and Gene Miller. Margaret Geelan and Tracy Hegarty were part of the local enrollment team before the courses began.

This is the eighth consecutive year that we have offered Intensive I and the third consecutive year it has been delivered by a leader team we have trained. So it is abundantly clear that we have a program design that works and that we, as an organization, can both deliver that program and train others to deliver it.

This year there were 38 participants in Intensive I, including our Arabic translators from Israel who want to be trained in our distinctions so they can apply them in grassroots cross-community work at home. While we do not divulge the identities of those we invite to participate, this year they included four members of the Police Services of Northern Ireland. Given the history the police have had until recently of isolating themselves from the community

at large, their participation can be taken as a testimony as to the effectiveness of our program and its reputation.

Here are some statements from participants after the course:

- What a very powerful course you just gifted us with. Such an amazing combination of excellent material, silence, generous conversation time, sensitivity, warmth, compassion, love and so much more.
- I came away with new purpose, valued contacts and much hope for the peace process in Northern Ireland.
- I only wish such an opportunity could be made available to everyone in the whole of Ireland. What a changed country we would be.
- The course will be a positive influence on my life and work for many, many years to come.

Intensive II took place after Intensive I and was held over an afternoon, evening and the following morning. The 20 participants were all graduates of Intensive I who were looking for more work in our distinctions.

This year, we essentially created a new program around the distinctions between what happened and the interpretation or stories we tell about what happened. The group worked with those distinctions and then worked to create compelling stories to share with others about their ministries and community work. We also used the evening between the afternoon and morning sessions to have the group experience a community dinner.

Overall, it is very clear that our work in Northern Ireland continues to bear fruit. Brighde Vallely and Tracy Hegarty have done a great job of carrying on the local coordination that was previously done by Mary Breslin, and the network of those who have participated with us continues to grow and to make a difference in bringing the two communities together.



After a year of exploration and discernment, the Board of Trustees created the School for Leadership in May 2006. The idea behind the school is to provide greater access to the education we offer and to do so beyond the years of the tenure of those who began the Mastery Foundation in the early 1980s.

Several events over the past few years led us to this. Many of our original board members and workshop leaders have reached or are fast approaching retirement age. And the loss in 2005 and 2006 of two long-time board members, Basil Pennington and Jesse Watson, and Mary Breslin, our Northern Ireland coordinator, was an even harsher reminder that none of us will be around forever.

Additionally, as a small, volunteer operation, we have not felt the need for nor wanted to build a large organization with a management staff and structures. No matter how large an organization we could build, it has always been clear to us we could never offer enough programs to enough individuals to make the difference we are committed to making.

Building a school, however, seems a way to create an organizational structure that allows for the ongoing fulfillment of concerns at the heart of the Mastery Foundation.

A school as we envision it is a living, adaptive structure that can both house and multiply the work and results begun by the founding generation of the Mastery Foundation. Indeed, as an educational institution it can far surpass the difference already made through our transformational programs and networks of common commitment.

Under the umbrella of the Mastery Foundation, the School for Leadership will train and develop grassroots community and religious leaders committed to transformation and reconciliation so that they can then train and develop those with whom they work. Over time, it will offer participants the chance to learn, apply, and build on a unique body of distinctions that are proven to make a powerful and lasting difference and provide a place for their continuing empowerment and education – and do it in a way that is accessible, affordable, and effective.

In July 2006, eight of the board members attended a two-day board retreat outside Chicago at the home of Doug and Lucinda Hanover. During that time, we drafted a document chartering the school and agreed to hold an inaugural conference to launch the school in October.

That conference, held over three days at Tinakilly House outside Dublin, brought together a diverse group of 62 people to explore the questions:

- What constitutes transformational leadership?
- How do you transfer to others the distinctions that make transformational leadership widely available?
- What structures can we create that will work within the constraints of the Mastery Foundation and of the people with whom we work?

The conference participants came from Israel, Northern Ireland, Ireland, and the United States and represented those who have participated in and contributed to the success of the Mastery Foundation and have a stake in our future – volunteers, program leaders, sponsors and board members. Many of them also face the challenges of what legacy they will leave behind when they retire in their own ministries and work. A smaller and younger group represented the leaders of the future. What everyone shared was a concern for leadership called forth by a commitment to empowering and enabling individuals and communities and a concern for bringing the gifts of those on the margin to the center.

Before getting into the possibilities and practicalities of the school, we spent time looking at the challenges that get in the way of our own leadership and working with others. Certainly, one of the inescapable issues of leadership is doing what you say you will do, no matter what your position in the group.

Working from a research paper of which he is one of the authors, Werner Erhard proposed a new model of integrity as *a state or condition of being whole, complete, unbroken, unimpaired, sound, perfect condition*. Rather than tying integrity to moral values and ethics, this model asserts a link between integrity (honoring your word), workability, and performance, saying that as integrity in individuals or groups declines, so does performance. In other words, “Without integrity, nothing works.”

In this model, integrity is distinguished for an individual as a matter of that person’s word, and for a group or organizational entity as what is said by or on behalf of the group or organization. In this context, integrity becomes honoring one’s word.

Honoring your word, as it is defined in this model, means you either keep your word (do what you said you would do by the time you said you would do it), or as soon as you know that you will not, you say that you will not and clean up any mess caused for those who were relying on you keeping your word. This kind of integrity is the route to creating whole and complete social and working relationships. It also provides a pathway to earning the trust of others, which is an important element of workability.

Obviously, when you cannot rely on what is being said, you significantly reduce any foundation for producing results. And however you may compensate for a lack of integrity, it clearly impairs both workability and performance.

Werner went on to carefully distinguish what was meant by “your word” – including not only what one said, but also what one knows to do or not do, and what one is expected to do or not do.

The entire group worked with these ideas over the first day and a half of the conference, testing them against their own experience and the situations they deal with, as well as using them to create a foundation for the School for Leadership.

THE SCHOOL FOR LEADERSHIP (continued)

Beginning to Build the School

In creating the Charter for the School for Leadership, the board of trustees had already defined a great school as one that provides potent access to transformational leadership and whose content and methodology leaves participants able to transfer what they have learned to others. In addition, they had said that the school would exist within the Mastery Foundation for the sake of those whose work is ministry and service to others and the reconciliation and healing of divisions by bringing those on the margins to the center of community.

Working with Peter Block and using his ideas and practices in developing community, the conference participants self-organized by choosing one of the six areas on which to work. Then each group chose a steward to be accountable for supporting the group conversation as they worked together. They discussed and created a shared declaration of what is possible in their area. Finally, within each group, individual participants wrote down their declarations, promises, offers, and requests. (These and other documents are posted at the new website: www.schoolforleadership.org).

The six areas and their stewards are:

- Management & Administration: Nancy Juda
- Enrollment: Maggie Delia
- Robust Financial Future: Michael Delia
- Faculty & Training, Terry Bookman
- Content, Curriculum, Method, Research & Development:
Eileen Epperson
- Proliferation (*multiplying and spreading the results*):
Heidi Flores

In addition, Lucinda Hanover, accepted the invitation to be the Steward of Stewards and help shepherd the formulation of the school.

Toward the end of the conference, Werner asked the question, “Where is my word when it comes time to keep my word?” As part of that discussion, he used the example of promising to exercise each day. When the time for exercise exists as simply a task to do -- *Go to the gym and exercise* – it is difficult to find the interest or enthusiasm for doing it. But when you can constitute your promise as a purpose or an accomplishment -- *I have a healthy energetic body that supports me in completing my commitments* -- exercising shifts from being just another bothersome thing to do to being something that empowers you and gets you moving.

In the same way, each of the groups from the conference - - Management and Administration; Enrollment; Robust Financial Future; Faculty and Training; Content, Curriculum, Method, and Research and Development; Proliferation – is crafting a statement of accomplishment that transcends our lists of tasks and questions, a statement that empowers and calls forth the accomplishment of the future we are creating.

What did it take to make all this happen? A lot of extraordinary support from a lot of extraordinary individuals.

We continue to have a network of generous and committed sponsors. They not only fund our work, they volunteer and perform many of the functions that would be done by staff in larger organizations.

We added one new major (and anonymous) donor this year in Northern Ireland. Overall, we raised \$30,000 more than in 2005 and spent \$2000 less.

In addition to the work done by our board members, a number of volunteers made contributions beyond the ordinary:

- Barbara Knox hosted a dinner for the Board and did major work on the website, the newsletter, and other

projects as needed.

- Allan Cohen continued as our brilliant strategy consultant, design team member, and program leader.
- Michael Johnston and Michael Delia volunteered as program leaders for Intensive I in Northern Ireland.
- Tracy Hegarty and Brighde Vallely coordinated our work in Northern Ireland.
- Carole Schurch managed the production of the School for Leadership conference.

And Lynne Richardson continued as our invaluable administrator and the person who supports me in keeping things together and going.

2006 Financial Information

2006 Financial Information will be available in late February/early March 2007.

An excerpt from the Executive Director's 2006 Report to the Board of Trustees:

The Old Year has gone.

Let the dead past bury its own dead.

The New Year has taken possession of the clock of time.

All hail the duties and possibilities of the coming twelve months!

~Edward Payson Powell

In last year's report, I said, "We must begin to be seriously engaged in a conversation for the future, not just at the end of my life or the end of your life, or the end of our youngest participant's life, but the future of our work."

That conversation is now well begun, particularly with the School for Leadership. Needless to say, it is a conversation with more questions than answers. As we gather for the Annual Meeting that completes 2006 and begins 2007, we face a period of formulation, of organizing to produce the results to which we are committed.

In formulation, possibilities begin to take shape through the choices we make and the structures we create to sustain those choices. It is both an exciting and uncomfortable time, on the edge between being and action. The possibilities in front of us could take us anywhere, but we must create and choose them, even though we cannot now foresee the outcomes.