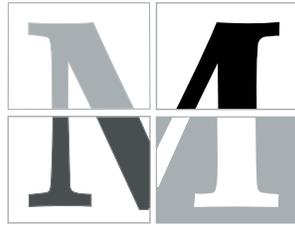


MASTERY



FOUNDATION

2002 Annual Report

Letter from the Executive Director

OFFICERS & BOARD OF TRUSTEES

The Rev. M. Basil Pennington
 O.C.S.O., Chairman

Frances Travisano
 President

Ann Overton
 Executive Director

Rabbi Arnold Belzer
 Vice President

Pat Dillan
 Secretary

Robert R. Curtis, Esq.
 Treasurer

The Rev. Jim Bradley
Daniel Brownell, Esq

Myrtle Gallow
Helen Gilhooly

The Rev. Elizabeth Jones
Marie McGuinness

The Right Rev. Gordon McMullen
Michael Moran

The Rev. P. Gerard O'Rourke
Doug Plette

JoAnn Scordino
Rev. Jesse Watson

EMERITUS

The Right Rev. Otis Charles
Jane Keydel

The Rev. Robert L. Shearer
The Rev. Edward Zogby, S.J.

THE MASTERY FOUNDATION

1 Charlton Court, #104
San Francisco, CA 94123

800.890.8540

www.masteryfoundation.org
information@masteryfoundation.org

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.

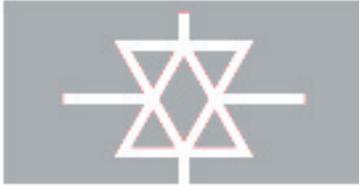
Most of them work at what the Irish call "the coal face" – up against the hard realities of difficult and often dangerous situations. And because they are already working with others, the results of our work extend significantly beyond these leaders into the organizations and communities they serve.

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

continued on page 11



INTERFAITH

2002 WAS THE NINETEENTH YEAR WE have offered the program Making a Difference: A Course for Those Who Minister. This workshop continues to receive the highest recommendation from those who participate. Since 1984, we have held the Making a Difference course 131 times, in 18 states and four countries outside the United States for more than 2200 participants representing every major religious tradition.

Making a Difference is unique among interfaith programs both in the course work it offers and in presenting a spiritual practice – Centering Prayer – that can be readily shared by those of differing religions without violating their theologies or beliefs.

The workshop poses questions that ask participants to re-examine many of their fundamental assumptions and decisions about ministry. Rather than adding new techniques or formulas, it helps them develop the strength and tools they need to powerfully deal with such common issues as the demands and magnitude of living out a call to ministry, balancing personal and

| | 2002 |
|--|---------|
| Number of programs | 5 |
| Number of participants | 84 |
| Number of people touched by their ministries | 10,000+ |
| Number of volunteers | 51 |

professional lives, providing leadership within their institutions, and meeting the challenges of ministry in increasingly secularized societies.

Participants report the Making a Difference course has a lasting, positive impact on their lives and ministries. In both practical and experiential ways, the workshop clears the space for new possibilities in their professional, personal, and spiritual lives.

By empowering these men and (many more than when we started) women, we know these new possibilities also touch and empower the tens of hundreds of people they serve. Supporting them in faithfully carrying out their ministries day after day will continue to be a cornerstone of our work.

“It makes you live”

Arnie Belzer

There is a Yiddish word, best understood when you consider a 103 degree day and a little old lady on Coney Island in Brooklyn, coming out of a stifling apartment. She goes to the ocean and lifts a little water up and says, “M’Chayah.” What it literally means is “it makes you live.” I think transformation is something that makes you live. You can exist; but really living is the challenge and the reward.

Transformation is what really makes you live; it’s a M’Chayah.

From our very first conversations more than 20 years ago, the Mastery Foundation has been about sharing something life-giving with those who pour themselves out in ministry and service to others. We saw that so many dedicated individuals and religious institutions were involved in crisis—sometimes a crisis of faith, sometimes a crisis of organization, sometimes a crisis of relationship. And we saw

that our shared experience and our methodology gave us some insight into how to assist them in bringing transformation to those situations.

We also talked about the conflicts in Ireland and in Israel, conflicts in which religion has played and continues to play a major part. We realized we had something to share in those places as well. Or at least we realized we had an imperative to try. Because while religion has given the world great blessings, it also has been used and abused to cover up or justify fear, oppression, greed, and misuse of power. Perhaps the greatest failure of religion is when it has

INTERFAITH (continued)

caused people to separate.

The Making a Difference workshop was our first effort to come together to empower those in ministry to make the lasting, positive difference they had committed their lives to, but also to break our deliberations with significant times of shared spiritual experience and silence in the practice of Centering Prayer. I can't think of any other interfaith organization of people of

religions who say 'yes' to life and those people in religions who say 'no' to life. And I think people who share the 'yes' to life in different religions have more in common with each other than they do with people in their own culture or specific religious tradition who say 'no' to life.

As someone who has been involved in the Mastery Foundation since its beginning, I believe in dreams. I believe that it is entirely possible to

courage. People don't want to change, and most institutions are very conservative. I think the art of transformation is not that it brings about change by turning things upside down, but that it brings new life to us in places where we have become stifled or dead.

Progress in this world begins with small steps, with devoted people influencing other people, and then their influencing others, like a great cosmic ocean. I believe the little drop the Mastery Foundation has deposited into that ocean is a

faith where we have such a commonality that is spiritual.

That is very powerful, to be able to share that spiritual

bring people together in a way that they can participate

Transformation begins with the courage to say that something needs to be

experience through Centering Prayer, where there is no liturgy, no text, no theology. There is only each person sitting in silence, dwelling for those few minutes in relationship to the divine presence at the center of his or her religious faith. Yet in that silence we share together, certainly we have more in common than those things in our religions that separate us.

I have come to believe that there are really two religions in the world: Those people in

in their own transformation and in the transformation of those in their congregations and communities. We've seen that in many situations—what an amazing kind of transformation that can be.

Transformation begins with the courage to say that something needs to be changed. That takes a lot of

significant contribution to the transformation of our world – it makes you live.

Arnie Belzer is rabbi of Temple Mickve Israel in Savannah, Georgia, the third oldest Jewish congregation in the United States. He has been part of the Mastery Foundation from its beginning.



COMMUNITY EMPOWERMENT

TWO OF THE THREE COMMUNITY empowerment programs offered in 2002 were offered in Northern Ireland as part of the Ireland Initiative. Held in Belfast and Omagh in cooperation with the organization Community Dialogue, these programs offer further opportunities for local community leaders to come together to address shared concerns and create new possibilities for working together.

In the United States, at the invitation of Wyatt Emmerich, owner of several newspapers in the Mississippi Delta, and Steve Stewart, publisher of the Clarksdale Press-Register, we offered our initial Community Empowerment program in Clarksdale, Mississippi.

Clarksdale has a population of 20,000, and like many agricultural communities in the Delta, it has experienced a steady loss of population and jobs in recent years. Famous around the world as a home to Blues music and musicians, Clarksdale has also come to know the problems of rising crime and dwindling opportunities that would attract new residents or entice young people to stay. And the legacy of old racial wounds and divisions lingers alongside the genuine spirit of Southern friendliness and hospitality.

For two days in August, 50 residents representing a broad cross-section of the community came together at the public library not just to talk about community but to experience and create community among themselves. Following the principle of making each gathering an example of the destination we have in mind, they engaged in candid conversation about their hopes and fears for Clarksdale.

| | 2002 |
|------------------------|------|
| Number of communities | 3 |
| Number of programs | 3 |
| Number of participants | 92 |
| Number of volunteers | 37 |

The outcome of this process is not intended to be new civic improvement projects or even new enthusiasm – though that often does happen. The outcome is new relationships based on trust and respect and new conversations that lead to new possibilities and a new future for the community.

The Clarksdale group has continued the relationships and conversations they began last August. They have also taken those conversations with them into their daily lives as citizens committed to the health and success of their community. Reports filter back to us that in those places where they participate, there is new energy poured into civic causes and better cooperation among both individuals and community organizations. They also have requested a second Community Empowerment program in August of 2003 to widen the circle of participation and bring more Clarksdale citizens into the conversation.

As we first learned in our work in Northern Ireland and are continuing to learn in the Mississippi Delta, at the crossroads where committed individuals and community intersect, there are rich and powerful opportunities for healing and reconciliation and for creating new conversations that make a lasting, positive difference in our communities.

a hunger for something missing

Liz Jones

I live in the poorest state in our country. The state with the highest illiteracy rate. The

state with the highest early teen pregnancies. The state that when someone moves here, the question that is invariably

asked about them is, “Why would anyone move to Mississippi?”

I know a different Mississippi. I know people who have enormous heart and who have huge contributions to make to communities they care about very much. These people exist in places all over our state.

COMMUNITY EMPOWERMENT (continued)

Several years ago, two churches outside of Kossuth, Mississippi, were burned by arsonists one night. When I heard about it, I left my church and ran down to the town hall. People were gathered there from various other churches looking to

that moment. Something so much more important was present. People were sitting on the stone steps, drinking tea and enjoying being human together in the sun.

Out of our experience in Northern Ireland, we realized that we had something important to offer in our own communities. So

everyone into the room and to have them experience that they have a place in the circle, they have a connection to each other, they have a voice and an accountability, and they have the power to create the community they want.

I believe there is something

... it is the small things, ... one after another, that are going to transform this world.

see what they could do to help

these people who had lost their churches, their hymnals and organ, everything.

Both of these churches were black churches, and everyone in the community came together to help them rebuild their churches. Out of that experience came my awareness of the possibility of being part of a community in a way that transcends the difference I can make as an individual. I realized I was hungry for that and others were too.

Then in 1999, the Mastery Foundation started working with clergy and community leaders in Northern Ireland. Most of the board members helped produce that first conference. I remember one afternoon at that first conference. The sun was pouring through the windows on the Catholics and the Protestants alike. You couldn't tell who was who, and it ceased to matter in

in 2000, we began to see if we could work here in Mississippi

to transform how members of a community experience their relationship to each other and to the community as a whole. Perhaps what we do is, after all, a small thing. But I have discovered it is the small things, one after another, that are going to transform this world.

We are not here to compete with any of the organizations working so hard to handle illiteracy, feed and educate our children, and deal with all the other problems we have. We don't initiate projects on a grand scale or bring people together to work on their vision. That is not our work. Our work is gathering people together – people who may be deeply divided in their outlook, their education, their economic status – to bring

in each of us as human beings that wants to be expressed in our lives, that wants to have its way with us. We can't quite put our hands on what it is, and we can't articulate it. But we all know it when we hear it. Whatever that is, we are touched by it and we want to be a part of it. We hunger for something that is deeply missing from our lives. We long to be part of a community that cares for each one of us. This work is about the possibility of living in a world where we no longer have to be hungry like that.

Liz Jones is the rector of St. James Episcopal Church in Greenville, Mississippi, and a member of the Board of Trustees.



PEACE & RECONCILIATION

Israel Initiative

2002 marked the beginning of a pilot project to create an Israel Initiative as part of our work in Peace and Reconciliation. In June, Ann Overton, the Executive Director, and Debbie Frieze, a sponsor and volunteer, traveled to Israel to explore the possibility of creating an initiative modeled on the work we have done in Ireland over the past four years.

Even at a time when peace in Israel seemed more remote than it had been in many years, the reception we received was warm and encouraging. Fourteen people, eight Jews and six Arabs, were able to accept our invitation to travel to Ireland and participate in the fall Conference.

Despite living in a country replete with programs on reconciliation and coexistence, participants said the approach they encountered at the Conference was unlike anything they had experienced before.

Creating a future not limited by the past and creating new conversations were the two ideas that seemed to have the most impact. And to different degrees they experienced the possibility of making a huge leap in one's thinking and actions in a very short period of time and the difference that could make.

There is enormous value in having participants from two different conflicts in the conversation together. Their learning from each other was at least as profound as their learning from the program. There was a constant exchange of ideas and experience among them and two or three joint projects are being discussed and pursued.

As professionals with many years of experience in the field, they told us that what we are doing has become less a conference and much more a workshop built around underlying principles and processes that provide an access to applying those principles. So in 2003, in addition to changing the name from Conference

** There is some overlap here as the number of programs includes one Interfaith course and two Community Empowerment courses. It does not include numerous local meetings in Northern Ireland by participants and volunteers to continue their conversations and development, five dinners held to introduce community leaders to the Mastery Foundation's work, and a one-week trip to Israel for the same purpose.*

| | 2002 |
|--|------|
| Number of programs | 5* |
| Number of participants | |
| from Ireland and Northern Ireland | 216 |
| Number of organizations they represent | 98 |
| Number of participants from Israel | 14 |
| Number of organizations they represent | 9 |
| Number of volunteers | 105 |

to Intensive, we will also have new materials for those who accept our invitation and register for the Intensive – both Irish and Israeli – that will better prepare them for the experience.

The initial consensus after the Conference was that we should continue to bring delegations to the Ireland Intensive, and we should look for small, meaningful programs and projects we could do together both inside and outside Israel. This will allow the Mastery Foundation to continue to broaden its relationships with Jewish and Arab community leaders and organizations and give them an opportunity to know us and our work.

In the summer of 2003, the Mastery Foundation is returning to Israel to pursue conversations about working with other organizations, to continue to broaden our network of relationships. We are working with two organizations to offer Community Empowerment and staff training programs in Israel during 2003. And we will again bring a group of 15 to 20 to participate in the Ireland Intensive in November.

Ireland Initiative

In 2002 for the first time, we offered programs from all three areas of our work – Interfaith, Community Empowerment, and Peace and Reconciliation – in Ireland. We believe this multiple approach is particularly beneficial in deeply divided cultures. It expands our reach and scope. It allows for easier crossover of ideas and relationship between those who may be either antagonistic or not closely connected; for example, Catholic clergy and leaders of Protestant community organizations. It models and promotes the possibility of mixed association and cooperation. And it increases the likelihood and the speed with which new possibilities

PEACE & RECONCILIATION (continued)

are passed along.

For the fourth straight year, there was increased participation in the Ireland Conference, and for the second consecutive year, there was a waiting list to register. Seventy one community leaders from Ireland and Northern Ireland came together for three intense days of working sessions alongside their counterparts from Israel.

Later in the same week, 38 participants traveled to Northern Ireland for the first in a series of leadership training programs. These programs have two purposes. First we have a commitment to transfer the material and distinctions we teach to those who want to incorporate it in their own programs and work. Secondly, we intend over the next three to five years to create a body of leaders from Ireland and Northern Ireland who can

deliver the programs we now offer.

We continued to have great success with community dinners that bring new people into conversation and connect them to each other. Seventy-six people attended five dinners over a two-week period in June. The dinners are designed to engage 12 to 24 community leaders from different sides of the conflict in a conversation around questions of common concern and interest to everyone, questions such as: *Why did you get committed to peace in Northern Ireland? Why does building community in your town matter to you?* The dinners 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 in the Conference. *continued on page 9*

caring for the **whole**

Mary Breslin

We are in this world to stay alive and to care for others; I believe that is our purpose here. Whether we experience that as merely surviving or as an expression of our best selves, is up to us. The Mastery Foundation empowers those who feel called to care for the whole as well as for themselves – and, when we think that is not possible, they offer the courses and the tools to make it possible.

There is an exercise at the beginning of the Intensive where the two communities of Northern Ireland are asked to tell each other's story. And it is remarkable how well each side can do that. But my experience at the Intensive was the exact opposite

of what it had been 30 years earlier.

In my late teens, I had started thinking about a career. I wanted to be an engineer. Everybody told me, "You won't get a job in Northern Ireland." A female engineer was bad enough, but a Catholic one was going to be even worse.

When I applied for my first job, I wrote a letter, I got an interview, and I got the reply back, "Due to certain objections..." My feeling then was, "I'm not asking for very much. Why don't people understand? Why am I not valued?" That was the first time I had confronted the division in our society and the pain it causes. Up until then, I had known the reality of the division, but I had never personally felt the effect of it in a way that I was a loser.

At the Intensive, I heard the two stories told the opposite way around. I heard people from the Protestant or Unionist side saying, "We are now losers. The situation we are in is not good for us. We don't want to be in this position."

My first thought was the same as it had been 30 years earlier. "Why doesn't somebody understand what I am asking for, what would make a difference to me?" But I am now in a position where I can choose to ignore the request by those who feel they are losing out or I can make a commitment to care for the whole. That was the point at which I said, "Well that's it. There is something I can do to contribute, to gather people together so that they have the opportunity to have this conversation, to listen to each other, and to choose

continued on page 9

PEACE & RECONCILIATION (continued)

In addition, there are now regular meetings in Belfast, Omagh, and Derry where participants can renew connections and continue their conversations with and support of each other. This growing network of community leaders now encompasses organizations and groups of 20 different categories and types, including conflict resolution and mediation, economic development, police, education, religious, trade unions, and youth workers. This is an important achievement in that it contributes to creating networks of association and cooperation necessary to sustain peaceful, civil societies.

The issue when we began this initiative in 1999, was whether or not we could make a difference in the divisions within Northern Ireland and Ireland. We gave ourselves three to five years to find out. By the end of

2002, we could confidently say that what we are doing is making a unique and much-needed contribution. We know this from the responses and feedback we receive from those we work with.

Clearly the first phase of the Ireland Initiative is complete and we face a new set of issues – issues largely relating to widening the circle of participation and bringing those farther away from the possibilities of reconciliation into the conversation. To do this, in addition to community dinners and meetings, the Intensive, and the Making a Difference workshop, we also will hold more training sessions, a Community Empowerment program targeted to include the business community, and work to provide more cross-cultural connections among participants in Israel, Ireland and even the Mississippi Delta.

for themselves whether they want things to stay as they are or whether they want them to change and move forward.”

It is the simplicity of all this that really appeals to me. Most other things I would be involved in seem to end up adding to or complicating things. The Mastery Foundation takes away so much of the junk or the noise. You unlearn or clear out of the way all the things you believe you need to have or the things that must happen if you are going to make a difference. It leaves you with something simple – that there are people with gifts to offer and there are new conversations we can have with one another that will make a difference. It gives you an outcome and benefits I don't see in places with far more resources.

But I see it when people come together for a Mastery Foundation event or a dinner

“new conversations make a difference.”

where we follow some simple principles. At the end of the night, the relationships between the people in that room are not the same. Something has happened that has connected those people together.

When you meet them on the street later that difference will still be there. The relationship has a different depth; the intimacy, the trust is there so that if you want to do something together, the foundation is solid. The Mastery Foundation works on that fundamental, basic foundation of human relationship between

people, which matters, no matter what you're doing.

It is also important to know that the Mastery Foundation doesn't have an organization in Northern Ireland. It operates as a network and sees its role as one of support and empowerment to the individuals and organizations here working to build community, to include and care for the whole of our society. It leaves people here with the freedom to make their own choices, to use the tools that empower what they are up to, and to work at their own pace.

Mary Breslin lives in Derry / Londonderry and is the first woman to graduate from a Northern Ireland University with a degree in Mechanical Engineering. She is a founder of an engineering firm and volunteers as the coordinator of the Mastery Foundation's work in Ireland and Northern Ireland.



GIVING

THERE ARE TWO GROUPS without which none of the work we do would be possible – our volunteers and our donors. The results produced by the Mastery Foundation over the past year are really their results, because they really are the Mastery Foundation.

With a paid staff of one, everything we do is made possible by volunteers, from board members

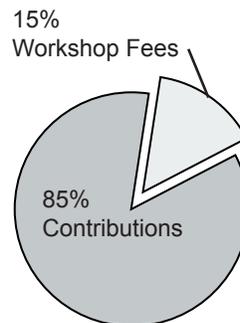
to course leaders, to those who produce the programs we offer. Beyond the volunteers listed in the other sections of this report, there are at least a hundred more who gave their time, talent, and spirit. Much of this contribution is behind the scenes, but it shows through in places like our new web site and a video about our work in Northern Ireland.

Our donors are marvelous individuals who finance our programs and are among our most enthusiastic supporters. In fact, many of the sponsors of the 2002 Ireland Conference have organized themselves into an Investor Community to help ensure we have the funding we need to continue to respond to invitations for our work.

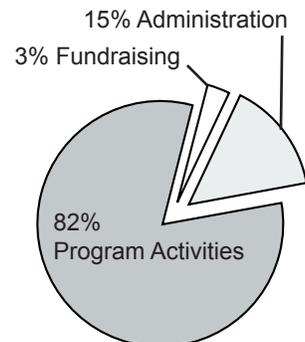
The following table and charts provide an overview of our financial results for the 2002 calendar year. Income is generated primarily through contributions from individual donors, the largest source of which is the sponsorship program begun in 1999 for the Ireland Peace & Reconciliation Initiative. The success of the sponsorship program in 1999 and 2000 provided cash reserves which have supported the dramatic expansion of the Mastery Foundations efforts during the past two years. One of the financial goals for 2003 is to replenish our reserves so we can continue to expand to meet the demand for programs from the communities we serve.

2002 Financial Information

Income Sources



Expense Distribution



| | Interfaith | Peace & Reconciliation (Ireland & Israel) | Community Empowerment | General | Total |
|-----------------------|------------------|---|-----------------------|------------------|-------------------|
| Income | | | | | |
| Contributions | 2,247.00 | 135,224.27 | 5,715.00 | 19,937.00 | 163,123.27 |
| Workshop Fees | 29,142.72 | | | | 29,142.72 |
| Miscellaneous | | 111.46 | | 420.03 | 531.49 |
| Total Income | 31,389.72 | 136,335.73 | 5,715.00 | | 192,797.48 |
| Expenses | | | | | |
| Program Activities | 27,543.15 | 139,379.21 | 17,069.49 | 406.47 | 184,398.31 |
| Fundraising | | | | 6,509.51 | 6,509.51 |
| Administration | 5,216.29 | 6,955.05 | 5,216.29 | 16,701.40 | 34,089.02 |
| Total Expenses | 32,759.44 | 146,334.26 | 22,285.77 | 23,617.38 | 224,996.85 |

Giving (continued)

... transformation quickly becomes multiplied.

Allan Cohen

I sponsor the work of the Mastery Foundation and volunteer with them because the people the foundation supports are heroes of mine. They are ordinary men and women who have taken on the extraordinary commitment to heal their communities, to reconcile societies divided by years of hatred and mistrust, and to minister to and serve others. They are making the difference in the world that needs to be made. It is humbling to see what they put at risk and what they have given up for their commitment. I consider it an honor to support an organization that serves them so well.

The Mastery Foundation exists to empower them in

achieving their commitments. It does not try to solve their problems or impose new solutions. When participants leave a Mastery Foundation program, they walk out the door with access to their own power to make a difference that they will have for the rest of their lives. They leave with new relationships and the ability to transcend the isolation and burn-out that can come with living a committed life. They leave with tools they can use to pass on what they have experienced. So each personal transformation experienced in a Mastery Foundation program quickly becomes multiplied by all their interactions with those they work with and serve.

More than ever, there is

an urgent need for community leaders to be empowered to build bridges, to heal divisions, and to deal with the issues and individuals who pull toward the extremes. Creating a new future cannot wait until centuries of grievances are worked out. Those women and men who have committed themselves to this work should be supported. It is because the Mastery Foundation supports and empowers them so effectively, that I consider it the best possible investment of my time and money.

Allan Cohen is an independent strategy consultant who lives in Cambridge, Massachusetts. In addition to being a Foundation Sponsor, he volunteers as a consultant to the Board of Trustees and a program designer and leader.

Letter from the Executive Director (continued)

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.

