

Unitarian Universalist Small Group Ministry Network Website  
Session Plan  
**Awakening**  
Unitarian Society of Germantown, PA April 2013

**Chalice Lighting**

Many of us as Unitarian Universalists believe that we have encountered Awakening experiences, particularly as it relates to our belief systems that have profoundly altered the way that we live our lives. Awakening in our context is defined as "a recognition, realization, or coming into awareness of something." Awakening can also be defined as "a renewal of interest in something, such as religion." Sometimes an awakening is rude and rouses us out of our comfort zone.

**Check-in**

*Share briefly what's been on your mind lately or your highs and lows since we last met.*

**Reading/Quotes**

The best books for a man are not always those which the wise recommend, but often those which meet the peculiar wants, the natural thirst of his mind, and therefore awaken interest and rivet thought.

~William Ellery Channing (American moralist, Unitarian Clergyman and Author, 1780-1842)

The difficulties which I meet with in order to realize my existence are precisely what awaken and mobilize my activities, my capacities.

~Jose Ortega y Gasset (Spanish philosopher and humanist , 1883-1955)

Without change, something sleeps inside us, and seldom awakens. The sleeper must awaken.

~Frank Herbert (American science fiction Author and Writer 1920-1986)

There is something else which has the power to awaken us to the truth. It is the works of writers of genius. They give us, in the guise of fiction, something equivalent to the actual density of the real, that density which life offers us every day but which we are unable to grasp because we are amusing ourselves with lies. ~ Simone Weil (French social Philosopher, Mystic and Activist in the French Resistance during World War II. 1909-1943)

Selfless service alone gives the needed strength and courage to awaken the sleeping humanity in one's heart. ~ Sri Sathya Sai Baba (Indian Spiritual leader, b.1926)

For neither birth, nor wealth, nor honors, can awaken in the minds of men the principles which should guide those who from their youth aspire to an honorable and excellent life, as Love awakens them. ~ Plato (Ancient Greek Philosopher, 428 BC-348 BC)

To awaken each morning with a smile brightening my face; to greet the day with reverence for the opportunities it contains; to approach my work with a clean mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind, and courteous through all the hours; to approach the night with weariness that ever woos sleep and the joy that comes from work well done -- this is how I desire to waste wisely my days.

~ Thomas Dekker (English Writer and Dramatist, 1570-1632)

There is hope if people will begin to awaken that spiritual part of themselves, that heartfelt knowledge that we are caretakers of this planet. ~ Brooke Medicine Eagle

While we diminish the stimulant of fear, we must increase to prisoners the incitements of hope, in proportion as we extinguish the terrors of the law, we should awaken and strengthen the control

of the conscience.

~Dorothea Dix (American Philanthropist and social reformer, 1802-1887)

To awaken a man who is deceived as to his own merit is to do him as bad a turn as that done to the Athenian madman who was happy in believing that all the ships touching at the port belonged to him.

~ François de la Rochefoucauld (French classical author, leading exponent of the *Maxime*, 1613-1680)

A religious awakening which does not awaken the sleeper to love has roused him in vain.

~ Jessamyn West (American Writer, 1902-1984)

Non-cooperation is an attempt to awaken the masses, to a sense of their dignity and power. This can only be done by enabling them to realize that they need not fear brute force, if they would but know the soul within. ~ Mohandas Gandhi

### **Spiritual Exercises**

1. Reflect upon your strongest awakening experience? Where were you in your life? How did this experience change your life? Journal or write a few lines or paragraphs about this experience.
2. Think about a famous person who in your mind most exemplifies awakening. Write or speak a few sentences about that person. How did their life profoundly change.
3. Think about an issue in which our society or at least our country needs to be awakened with regards to. Speak or map out a short action plan as to how you can contribute to awakening the consciousness of people and making a true change with regards to this issue, problem, or need.

### **Sitting in Silence**

*Take a few moments to sit quietly and reflect upon your thoughts related to awakening.*

### **Questions for Contemplation**

1. What do you consider to be your most crucial awakening experience or experiences in your life?
2. Where have we seen consciousness awaken in our American Society (I.E. Social issues, policies, etc.)?
3. How can we be of assistance to a woman or man who is having a fresh awakening experience?
4. Does a profound awakening experience always come with a price? Have you paid a price for your awakening experience (s)?

### **Sharing/Deep Listening**

*Respond with your thoughts/experiences with the Spiritual Exercises.*

### **Reflection**

*This is a time to respond briefly to something another person said or to relate additional thoughts that may have occurred as others shared.*

### **Singing**

#### **Wake Up Everybody by Harold Melvin and the Blue Notes**

Wake up everybody no more sleeping in bed  
No more backward thinking time for thinking ahead  
The world has changed so very much  
From what it used to be so

there is so much hatred war an' poverty  
Wake up all the teachers time to teach a new way  
Maybe then they'll listen to whatcha have to say  
Cause they're the ones who's coming up and the world is in their hands  
when you teach the children teach em the very best you can.

Chorus

The world won't get no better if we just let it be  
The world won't get no better we gotta change it yeah, just you and me.

Wake up all the doctors make the ol' people well  
They're the ones who suffer an' who catch all the hell  
But they don't have so very long before the Judgement Day  
So won'tcha make them happy before they pass away.  
Wake up all the builders time to build a new land  
I know we can do it if we all lend a hand  
The only thing we have to do is put it in our mind  
Surely things will work out they do it every time.

Repeat Chorus

### **Extinguishing the chalice**

A religious awakening which does not awaken the sleeper to love has roused him in vain.  
~*Jessamyn West (American Writer, 1902-1984)*

### **Additional Resources**

#### **We Didn't Start The Fire, Billy Joel**

Harry Truman, Doris Day, Red China, Johnny Ray  
South Pacific, Walter Winchell, Joe DiMaggio  
Joe McCarthy, Richard Nixon, Studebaker, Television  
North Korea, South Korea, Marilyn Monroe

Rosenberg's H-Bomb, Sugar Ray, Panmunjom  
Brando, The King And I, and The Catcher In The Rye  
Eisenhower, Vaccine, England's got a new queen  
Marciano, Liberace, Santayana goodbye

Chorus

We didn't start the fire  
It was always burning  
Since the world's been turning  
We didn't start the fire  
No we didn't light it  
But we tried to fight it

Joseph Stalin, Malenkov, Nasser and Prokofiev  
Rockefeller, Campanella, Communist Bloc  
Roy Cohn, Juan Peron, Toscanini, Dacron  
Dien Bien Phu Falls, Rock Around the Clock  
Einstein, James Dean, Brooklyn's got a winning team  
Davy Crockett, Peter Pan, Elvis Presley, Disneyland  
Bardot, Budapest, Alabama, Khrushchev  
Princess Grace, Peyton Place, Trouble in the Suez

Chorus

Little Rock, Pasternak, Mickey Mantle, Kerouac  
Sputnik, Chou En-Lai, Bridge On The River Kwai  
Lebanon, Charles de Gaulle, California baseball  
Starkweather Homicide, Children of Thalidomide...

Buddy Holly, Ben-Hur, Space Monkey, Mafia  
Hula Hoops, Castro, Edsel is a no-go  
U2, Syngman Rhee, payola and Kennedy  
Chubby Checker, Psycho, Belgians in the Congo

Chorus

Hemingway, Eichmann, Stranger in a Strange Land  
Dylan, Berlin, Bay of Pigs invasion  
Lawrence of Arabia, British Beatlemania  
Ole Miss, John Glenn, Liston beats Patterson  
Pope Paul, Malcolm X, British Politician sex  
J.F.K. blown away, what else do I have to say

Chorus

Birth control, Ho Chi Minh, Richard Nixon back again  
Moonshot, Woodstock, Watergate, punk rock  
Begin, Reagan, Palestine, Terror on the airline  
Ayatollah's in Iran, Russians in Afghanistan  
Wheel of Fortune, Sally Ride, heavy metal, suicide

Foreign debts, homeless Vets, AIDS, Crack, Bernie Goetz  
Hypodermics on the shore, China's under martial law  
Rock and Roll, cola wars, I can't take it anymore

We didn't start the fire  
It was always burning  
Since the world's been turning  
We didn't start the fire  
But when we are gone  
It will still burn on and on and on and on  
And on and on and on and on...

Chorus (3 more times)

### **Siddhartha's Awakening**

Young prince Siddhartha had been raised in complete luxury. His life had been so arranged that he knew no suffering, no lack, no want. So when he first encountered suffering—in the form of a sick person, an old person, and a dying person—he was determined to find its cause and its solution. For six years he endured the most extreme self-denial the Hindu tradition of his day encouraged. Eventually he sat himself down beneath the Bodhi tree, determined to remain in deep meditation until he solved the problem of suffering.

For six days he sat, and then he had an awakening through which he saw the deep truth of reality. He entered a state of perfect oneness and bliss—nirvana. And he was tempted to remain in this state, for here there was no suffering, no struggle, no sorrow, no strife.

But what good would it do for him to have found the solution to merely his own life's suffering? What would be the result of his determination if he alone attained nirvana while all other beings suffered on?

Siddhartha roused himself and stood. It was the beginning of a new day, and there was much work to be done.

Uua.org/awakening

## **AWAKENING CONSCIOUSNESS #1: AN INTRODUCTION TO WHITE PRIVILEGE**

**A message by the Rev. Roger Bertschusen, January 7-8, 2012 [www.fvuuf.org](http://www.fvuuf.org)**

**Call to Gather:** from *Darkening the Doorways* by Mark Morrison-Reed

"We yearn to feel connected--and whole. Each of us is a unique manifestation of the eternally unfolding creation, each a member of one human family, each entwined in the arms of the Divine Mystery that is both parent and partner, all of us sharing a common destiny. As we love, are loved, and act on that love, we are proclaiming twenty-first century Universalism with our lives." 1

**Reading:** from "Not Somewhere Else, But Here: The Struggle for Racial Justice as a Struggle to Inhabit My Country" by Rebecca Parker in *Soul Work: Anti-Racist Theologies in Dialogue*

In 1976 I began a cross-country road trip, on my way to seminary. I traveled with a friend. We had time, so we decided to take back roads. One afternoon the road passed through rural western Pennsylvania. Late in the day, we came down through hill country into a valley. It had been raining hard, and as we neared a small town, we noticed blinking yellow lights warning of danger. We saw fields covered in standing water and passed several side roads blocked off with signs saying: Road Closed.

"Looks like they've had a flood here," we said.

Coming into town, we crossed a bridge over a wide river. The water was high, muddy, flowing fast. Sandbags lined the roadway.

"Gosh," we said, "They must have had quite a bit of high water to contend with here. Looks like it was a major flood."

We headed out of town, following a winding country road, captivated by the evidence all around us that there had been a dramatic flood. Then we rounded a bend, and in front of us, a sheet of water covered the roadway. The water was rising fast, like a huge silver balloon being inflated before our eyes.

We stopped and started to turn the car around. The water was rising behind us as well. Suddenly we realized the flood hadn't happened yesterday or last week. It was happening *here and now*. Dry ground was disappearing fast. We hurriedly clambered out of the car and scrambled to higher ground. Soaked to the bone, we huddled under a fir tree. No longer were we lodged in our familiar vehicle; the cold water of the storm poured down on us, baptizing us into the present--a present from which we had been insulated by both our car and our misjudgments about the country we were traveling through.

This is what it is like to be white in America. It is to travel well ensconced in a secure vehicle; to see signs of what is happening in the world outside the compartment one is traveling in and not realize that these signs have any contemporary meaning. It is to be dislocated--to misjudge your location and to believe you are uninvolved and unaffected by what is happening in the world...

The moment my friend...and I left our car and felt the rain falling on our bodies, soaking our skin, and had to exert ourselves to scramble to safety was a blessed moment--not because there is any virtue in danger, but because it was a moment when disoriented, alienated consciousness was

interrupted. We became present to our environment. We ceased being passive observers or commentators. Our whole beings, bodies, minds, and sense became involved with the requirements of the situation. We arrived. We entered in. We left our compartment and inhabited the world. No longer tourists passing through the country, we became part of the place along with everyone else that day, in that corner of western Pennsylvania, in that storm.

I speak of this experience as a baptism because it was a conversion from distance to presence, from misconception to realization. It was an awakening to life, an advance into participation, and a birth into the world.

This is the conversion that is needed for those of us who are white Americans. We need to move from a place of passive, misconstrued observation about our country to a place of active, alert participation in our country...

The struggle for racial justice in America calls those of who are white to make this journey. Our presence is needed. We have been absent too long. 2

## **Sermon**

This sermon is mostly for the white folks among us--beginning with myself. Of course we are all not all white here today. It's important to say this. But you probably don't have to take a look around the room to realize that there are mostly whites in the room today--as there were last week, and last year, and fifty years ago, and 200 years ago in the Unitarian and Universalist congregations of early nineteenth century New England. The Rev. Mark Morrison-Reed, a person of color who is a minister in our faith, observed that though we do not think of Unitarian Universalism as an ethnic religion, it is. You can see this, he writes, in:

our race (91.5 percent Euro-American), our education (17.2 years on average), our language (Ingles por favor), our style of worship (no amen corners here), our Principles (seven of them, and not a word about Jesus), and our social norms (many of ours are welcoming congregations). Who we are reflects our Yankee heritage and upper-middle class, progressive, NPR, North American values. 3

For a long time we have yearned to be more than an ethnic religion. This deep yearning comes up in conversations and in surveys across our Unitarian Universalist Association, year after year. In the next couple weeks, I'll delve more into this yearning.

But today, I want to invite those of us who are white and who have mostly been happily and obliviously driving along in our car, separate from the world around us, to step out of the car. Take a look around. The first step for us is to connect with the world as it actually is--especially for our sisters and brothers who are not white.

Like many of you, I suspect: when I think about it (which isn't very often), I have to admit that I've led an amazingly segregated life. I grew up in a ninety-nine percent white suburb. When an African American family moved into my elementary school, and a Chinese American family moved into my junior high, it was big news. In spite of being located in the diverse downtown area of my city, my childhood church was almost completely white. I went to an overwhelmingly white college. My graduate school was a little more diverse, and located in Chicago. But the University of Chicago was a mostly white enclave in the mostly black South Side--and there was remarkably little interaction between people of different races. I've dated exclusively whites with one brief exception during college. In all the jobs I've had, I can only remember having two co-workers who were people of color—a janitor job in high school, and a secretary job in graduate school. My wife and I have invited a few—but not many—people of color into our house for dinner. Our Fellowship, according to our recent ministerial search survey, is

ninety-nine percent white.

Last year, I attended a workshop on race and racism. The facilitator asked us some simple questions that really got my attention: "When was the first time you had a teacher of a different race from you?" she asked. "How often did this occur? When was the first time you had a teacher of the same race? How often did this occur? What are the implications of this?" The first time I had a teacher of a different race from me was in my second year of college. Every single teacher I had in elementary, junior high, high school and my first year of college was white—including substitute teachers. Every single one.

And here's the kicker: until that workshop, I had never noticed or thought about this. If my teachers looked like America; I should have had 25-30 people of color among my teachers. But I had zero. And I never even noticed. This felt perfectly normal to me. All of this Segregation in my life felt normal. But in truth, I was driving in my comfortable little car, not really part of the whole of the world around me, and I didn't even know it. The African Americans living in all-black neighborhoods four miles from my childhood home might as well have been on Mars for all the direct contact I had with them.

When it comes to race, I have lived mostly in a state of naive innocence, ignorance and Obliviousness. I believe this is true of a lot of whites. And racism depends on this. We can be well-meaning, good people, but if we live in this state of innocence, ignorance and obliviousness, we will likely do very little to diminish racism in our lives, let alone in our society. So we need to get out of the car, open our eyes, and engage with the rest of the world beyond our segregated community. We need to listen, talk, learn, reflect, and practice.

All this is why I decided to place this sermon series on race and racism in the context of our year-long focus on transitions. One of the triggers of transition identified last year in our final Wellspring class was an awakening of consciousness. When we have an awakening of consciousness, the doorway to change and even transformation can swing open. So an important next step in overcoming the original sin of our country--racism--is an awakening of Consciousness and awareness among whites. More whites getting out of the car will be needed if we are to begin moving from naive innocence, ignorance and obliviousness into knowledge and skill and wisdom.

What will we see when we step out of the car and open our eyes? I think the first thing we'll see is privilege for whites, and a lack of privilege for non-whites. When we're driving obliviously in our comfortable car, we whites don't tend to see this simple but oh, so important reality. Now I didn't personally wage genocide against the Indians of this land or enslave Africans or lynch African Americans. I didn't choose to be born into a mostly segregated life. I didn't initially choose to exploit people of color worldwide for my economic benefit. But the fact is that I benefit from the fruits of all of this. I live on stolen land. My ancestors and I benefit from people of color providing no- or low-wage labor. Even today, the stuff I buy, from milk to stays in hotels to clothing made in China or Vietnam, is cheaper as a result people of color working at low wages.

The scholar Peggy McIntosh describes white privilege as

the invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks." 4

Here are some everyday ways I benefit from white privilege:

- I don't have to worry about being pulled over for driving (or walking) while black. Near the end of my time at the University of Chicago, I was shocked to hear a student of color say he was asked to show his ID by campus police when walking on or near campus or when

boarding a University bus on almost a daily basis. In three years there, I never once was asked to show my ID.

- I have never noticed a security guard following me around a store.
- I don't have to worry about others thinking we're isolating ourselves when I eat with a table of whites only.
- I'm not targeted by relentless and ubiquitous tobacco and alcohol and fast food advertising in my neighborhood.
- I am much less likely to be incarcerated for the same offenses as a person of color. (For example, a black youth arrested for the first time for drug possession is forty-eight times more likely to be incarcerated than a white youth arrested for the same offense.)<sup>5</sup>
- My white sounding name makes me fifty percent more likely to be called back for a job interview than someone with a black sounding name.<sup>6</sup>
- I don't have to worry about people suspecting I'm a terrorist when whites like Timothy McVeigh are arrested for blowing up a building.
- I don't have to worry about housing discrimination.
- I had the opportunity to have a superlative education--from kindergarten through graduate school.
- And I see all sorts of positive images of whites in the media. When I go to Harry Potter or *The Lord of the Rings*, my heroes all look like me. (Think about *The Lord of the Rings*: as far as I can remember, a hundred percent of the people on top of the earth are white, and they are the good people. The evil Orcs are from inside the earth, and they're all black and all bad.)

A theme jumps out at me: as a white, there's a lot that I don't need to worry about. This doesn't mean my life is always easy or perfect; it does mean there's a lot less worry. Among many benefits, this is good for my health, and part of why I can expect to live longer than a person of color.

The interesting thing about most of these unearned advantages is that I don't even notice them. I didn't notice I wasn't being asked to show my ID at the University of Chicago until I heard a person of color say he was constantly asked to show his. I didn't think about the images of whites and blacks portrayed in *The Lord of the Rings* until someone pointed it out to me. I didn't notice that security guards don't follow me in the store until I heard a person of color in Appleton say that this happened with alarming frequency to her. All of my experiences feel like they're normal, like this is the way life is. I haven't gotten out of my safe little car enough to know this isn't the case for everyone. This kind of environment explains how a company could be oblivious enough to create a "flesh" crayon color that is, alas, the color of white skin.

Of course the flip side of white privilege is disadvantage for people of color. My privilege is built on disadvantages for people of color. Housing discrimination against people of color means I have more apartments or houses to choose from. People with black sounding names not getting called back about a job opening increases my chances of getting called back. Benefitting from white privilege does not mean I'm a racist. Not realizing or admitting I benefit from white privilege--well, that's part of what keeps racism alive and well.

So what can we do with all this after we step outside the car and notice things like white privilege? I'll explore this question in more detail as the sermon goes along, but for now I want to



lift up three general, not-so-easy steps we can take. The first is internal work. Rebecca Parker calls this "soul work." For me, this soul work includes the awakening I've been talking about. It includes deciding that racism matters and that I am part of the problem, and potentially part of the solution. It includes not stepping back into the car because I decide this work is just too hard, and I can afford not to do the work.

The second not-so-easy step is building our skills, our competence to live inclusively in our multicultural world. Current neuroscience and psychology have some good news and some bad news for us about this. The bad news is that everybody has prejudice. We are hard-wired to favor people who look like them. By the age of three, kids show a preference to play with kids of their own race. The good news is that we have the power to stop our prejudicial thoughts from being expressed in discrimination and racism. The brain, we are learning, is amazingly malleable. It is possible through training and practice to override our innate prejudice. Egalitarianism, it turns out, is a skill we can develop. <sup>7</sup>

How can we build our skills? Among other ways, by opening ourselves to books and movies and other media that help us step outside our comfortable car and learn about the country around us. And we can build our skills by talking with people who are different from us. This is tricky--it's hard to do when we live segregated lives, and it's not the job of people of color to help whites learn. But when we have friendships and acquaintances and we have our eyes open, we can learn a lot.

And like any skill set, we can also develop it by making and learning mistakes. This is tough because most of us who are white hate to make mistakes when it comes to race. Making mistakes makes us feel racist, and we don't like that feeling. I find it helpful to remember that racism is a continuum, not an either/or thing. It's not that a person is racist or not racist, but that we as whites are all on a continuum from more racist to less racist. This is why I have embraced the label "recovering racist." The label reminds me that I'm still racist, but am working to be less so. Mistakes help me learn. They help me gain skill. They don't mean I'm a horrible person. This understanding helps me risk more and be less defensive in this difficult work. <sup>8</sup>

The third step is action. Talk, though important, is cheap. Action matters--in our personal lives, and in our society since racism is a systemic problem. I'll get more into specifics here in the coming weeks.

Well, I hope that you have noted that I haven't talked at all about white guilt or white shame. We white Unitarian Universalists have wasted a lot of energy talking about guilt and shame in recent years. We've done plenty of self-flagellation about race. Unfortunately it hasn't gotten us much of anywhere. Guilt and shame are not good motivators for doing this work.

So why try to end racism? If I'm honest, I have to acknowledge that as a white, the end of racism will in some ways mean less privilege for me. I'll have less apartments or houses to choose from, for example. So why do this work even though it doesn't seem to be in my self interest? Because it's the right thing to do. Our faith has always challenged us to do the right thing for the sake of doing the right thing. Doing the right thing has never been about some reward, like a blissful afterlife. We try to do the right thing because this is how we go about building a better world.

But there is also something very big for us in doing this work. Racism is corrosive and fragmenting--for the racist as well as those harmed by the racist. It splits mind and body and soul. It splits neighbors from neighbors. <sup>9</sup> My mythic picture of the corrosive impact of racism is Voldemort from the Harry Potter series. Here was a person who through magic literally fragments his soul into many pieces. From that place of fragmentation, he constructs his life on hatred toward those who appear different from him. The UU theologian Thandeka writes that "to get to wholeness, one has to go back and retrieve the parts of oneself that have been left behind."<sup>10</sup>

How can you hear this quotation and not think of Voldemort! This is the work that Voldemort needed to do, but he allowed his blinding racism to prevent him from doing it.

There are profound costs for staying in the car of white ignorance and obliviousness: fragmentation of our soul and the resulting lack of wholeness; living in the world as a "disembodied spectator" (in Parker's words);<sup>11</sup> living a life cut off from some beautiful and flawed people (just like us). All of this can destroy the soul. And there is one more cost: that the car we're driving in is truly separate from everything else is a fiction. We belong to one another, across racial lines. We inhabit the same planet. We are brothers and sisters. In this work to dismantle racism, there is a prize far greater than all the fruits of white privilege: being truly part of the great, wondrous, beautiful, complicated whole of humanity. This is the prize I seek.

1. Mark D. Morrison-Reed, ed., *Darkening the Doorways: Black Trailblazers and Missed Opportunities in Unitarian Universalism* (Boston: Skinner House Books, 2011), p. 308.
  2. Rebecca Parker in Majorie Bowens-Wheatley and Nancy Palmer Jones, eds., *Soul Work: Anti-racist Theologies in Dialogue* (Boston: Skinner House Books, 2003), pp. 171-172, 176, 184-185.
  3. Morrison-Reed, p. 300.
  4. Bowens-Wheatley and Palmer Jones, p. 137.
  5. Tim Wise, *Speaking Treason Fluently: Anti-Racist Reflections from an Angry White Male* (Berkeley: Soft Skull Press, 2008), p. 27.
  6. *Ibid.*, p. 27.
  7. Jason Marsh, Rodolfo Mendoza-Denton, and Jeremy Adam Smith, eds., *Are We Born Racist? New Insights from Neuroscience and Positive Psychology* (Boston: Beacon Press, 2010), pp. 3, 708, 47, 50, 57, 93.
  8. From: a lecture by Mark Morrison-Reed at the spring meeting of the Central Midwest District Chapter of the UU Ministers Association; Marsh et al., p. 50; a workshop on white privilege led by Robin DiAngelo at the 2011 White Privilege Conference.
  9. Rebecca Parker in Bowens-Wheatley and Jones, eds., p. 175.
  10. Thandeka Bowens-Wheatley and Jones, eds., p. 141.
  11. Rebecca Parker in Bowens-Wheatley and Jones, eds.
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### **Additional Quotes**

To see helpless infancy stretching out her hands, and pouring out her cries in testimony of dependence, without any powers to alarm jealousy, or any guilt to alienate affection, must surely awaken tenderness in every human mind; and tenderness once excited will be hourly increased by the natural contagion of felicity, by the repercussion of communicated pleasure, by the consciousness of dignity of benefaction.

~ Samuel Johnson (English Poet, Critic and Writer. 1709-1784)

Father in Heaven! When the thought of thee wakes in our hearts, let it not awaken like a frightened bird that flies about in dismay, but like a child waking from its sleep with a heavenly smile. ~ Soren Kierkegaard (Danish Philosopher and Theologian, generally recognized as the first existentialist philosopher. 1813-1855)

Softly and kindly remind yourself, "I cannot own anything." It is a valuable thought to keep in mind as you struggle to improve your financial picture, worry about investments, and plan how to acquire more and more. It is a universal principle which you are part of. You must release everything when you truly awaken. Are you letting your life go by in frustration and worry over not having enough? If so, relax and remember that you only get what you have for a short period of time. When you awaken you will see the folly of being attached to anything. ~ Wayne Dyer (American motivational Speaker and Author of self-help best selling books. b.1940)

A religious awakening which does not awaken the sleeper to love has roused him in vain.  
~ Jessamyn West (American Writer, 1902-1984)

Non-cooperation is an attempt to awaken the masses, to a sense of their dignity and power. This can only be done by enabling them to realize that they need not fear brute force, if they would but know the soul within. ~ Mohandas Gandhi

**Additional Spiritual Exercise**

Think of someone in your life who is presently having a time of awakening in their life. Think of ways that you can be supportive over the next several days, weeks, months, to this person or persons regarding their awakening experience. How can you be supportive even if you do not agree with the changes that this person's awakening is fleshing out in their life? If you are actively engaged in this already and wish to share, please do. (e.g. A friend or family member converting to a new religion, seeking a need for more education, etc.)