

THE DRUUMM BEAT

DIVERSE & REVOLUTIONARY UU MULTICULTURAL MINISTRIES

NOVEMBER - DECEMBER 2020

VOLUME 2, ISSUE 16



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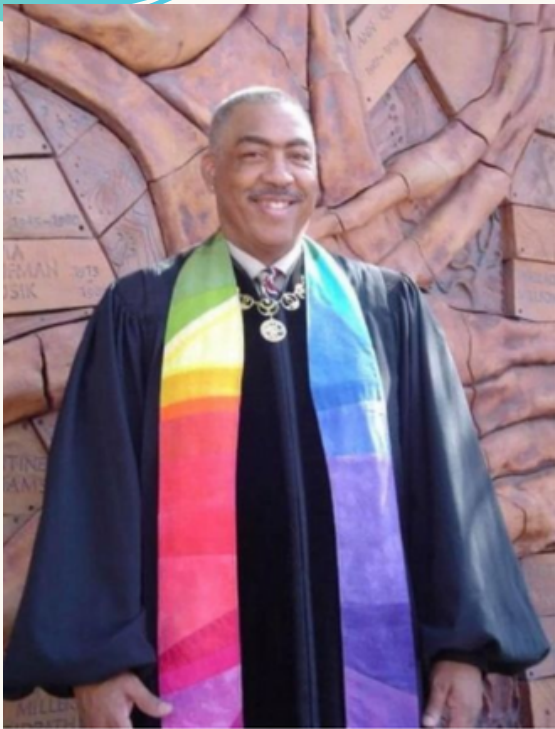
BELOVED ANCESTORS

By Chaplain Danielle Di Bona

We are living in difficult times. The fear and isolation of COVID has had a deleterious effect on our spirit, body and mind. Many of us are struggling to maintain even a small amount of hope, and the recent deaths of those in our community is staggering.

Elandria Williams, a power unto herself, who loved each of us fully and who loved Unitarian Universalism. E served us inspite of her chronic illness and was often ill because of her unrelenting service to our faith. The loss of Elandria is unbearable to so many of us. Her spirit was daunting and those in her sphere were often the recipients of that spirit. We, the DRUUMM community have lost a beloved friend and mentor. I have lost a child of DRUUMM, one of my "chickadees." And yet we are called to carry E's spirit and love on; to share it with both the UU world and the world. And, most important, we are called to share our stories of E with our youngsters so that they too will be empowered by Elandria.

BELOVED ANCESTORS *CONTINUED*



William Chester McCall, bigger than life itself! Steadfast in his love of DRUUMM and the POC community. Steadfast in his love of Unitarian Universalism, even in the face of discrimination and dismissal. A positive force of nature. My dear friend who was on the front lines with me in the early days of anti-racism. He could make an anti-racism workshop sing with his energy. For those who were not around when Chester was, ask for stories about him so that he may live on in memory. In many of our cultures it is through story that rituals and history are shared. Knowing Chester through stories will enrich our lives and give us the strength to move forward.

Hope Johnson, a shining light of love, compassion and power. Irreplaceable. Hope gave her all for Unitarian Universalism. She loved our faith. She loved DRUUMM and our people. Hope loved with her whole heart. And she taught with compassion and humor. I will treasure the times she and Janice and I had “a little sippa” after a day at GA. Hope loved our young people and showed it every day. She, along with Janice, took care of and raised so many of you who are reading this. She provided safety, acceptance and a kick in the butt where needed. It is because of Hope and Janice that so many of our young people stayed in our faith and have become leaders. We owe it to Hope to carry on her spirit of love and compassion.



Let us mournfully and passionately. Let us grieve and cry and even beat our chest and hearts. Let us break open our hearts so that the love, passion and compassion of Elandria, Chester and Hope will enter into them and give us the strength to bring love forward in their names.

Grieving without community is grief doubled. We in DRUUMM leadership are here for you. Let us know what you need so that we can attempt to provide it.

I am your chaplain. Call me. Text me. If you email me I might or might not see it. But persist. I will respond. There will be more help available. Do not suffer alone.

In the spirit of love, passion and compassion.
In the spirit of Chester, Elandria and Hope,

Rev. Danielle Mobile (207) 691-5880



VIRTUAL FALL GATHERING

Dozens of UU and UU-seeking Black, Indigenous, and People of Color virtually participated in the DRUUMM Fall Gathering the weekend of October 9-11 with the theme of Live Work Love Create, organized by our Steering Committee. With BIPOC morning meditation and a Sunday morning worship with Rev. Mykal Slack, the digital space was grounded in our Unitarian Universalist ministry and practice. Leslie Mac gave a powerful keynote speech, and members led workshops ranging from topics of Humanism with seminarian Anthony Cruz to Unpacking the Complexities of Black UU Women with Rev. Dr. Qiyamah Rahman. Clips, photos, and videos will be posted on the DRUUMM website for our members.

For more information contact DRUUMM GA and Conferences Coordinator at imarikariotis@gmail.com.

FIRST FRUITS – CELEBRATING KWANZAA

This essay is from 2018, originally shared with the UU Congregation of the South Fork, NY

By Rev. Kimberly Quinn Johnson

Despite my serious aversion to the cold weather, I have always loved the winter holidays—making handprint construction paper turkeys for Thanksgiving, decorating the Christmas tree, singing Christmas carols. As I have matured, the winter tradition that has become most meaningful to me is Kwanzaa.

Growing up, my family rarely celebrated the full seven days of Kwanzaa, but it always loomed as something we should be doing. Kwanzaa was a rare opportunity to celebrate African American culture and community. But seven days! As an adult, less connected to family and community ties, Kwanzaa has re-emerged as a way for me to connect to Black community and identity.

In researching the UU Black Empowerment Controversy of the 1960s and the formation of the UU Black Affairs Council, I was surprised to learn that among the recipients of the community grants, from the Black UUs to others engaged in cultural and political uplift for Black Americans, was Dr. Maulana Karenga—the founder of Kwanzaa. Kwanzaa, sometimes described as ‘an alternative to Christmas’ or ‘the Black Christmas,’

is a Pan-African holiday, developed in 1966 by Dr. Maulana Karenga, a professor of Africana Studies.

Karenga wanted to offer Black people in America and around the world, a holiday and a ritual that celebrates Black identity and Black culture. Kwanzaa is based not in religious belief, but in cultural heritage, history, and identity. Kwanzaa was also intended to move away from rampant commercialism, toward a “communitarianism” and a reconnection with collective goals and ancestry.

The name: Kwanzaa, is taken from the Swahili: 'matunda ya kwanza' which means 'first fruits.' And so Kwanzaa encourages us to make our offerings of “first fruits” to the good of the community. Kwanzaa is celebrated over seven days, from December 26–January 1. Symbols of Kwanzaa The Kwanzaa table, centerpoint of the family’s ritual, is set with seven symbols:

1. The Mkeka is the woven grass mat where the other symbols rest. It is a symbol of tradition and history.
2. The Kinara is the candle holder; it holds 7 candles.

3. The Mishumaa Saba are the seven candles: 3 red, one black, and 3 green.

4. The Mazao are the fruits and vegetables of the harvest. They harken to a way of farmers working together to produce a good harvest, and this shows the bounty of their cooperation..

5. The Muhindi are ears of corn (separate from the mazao.) Ordinarily one ear of corn is displayed for each child in the household, sometimes with an extra ear to symbolize unborn generations. The ears are the fruit of the cornstalk, and represent the dreams of parents for their children and future generations.

6. The Kikombe Cha Umoja is the cup of unity—the chalice. The unity cup is used to toast all those who have come before us, including enslaved Africans who struggled to survive and build a new life.

7. The Zawadi are the Kwanzaa gifts given to children. Similar to Hanukkah traditions, where there is a gift every evening, the gift is not the major focus of the celebration.

Kwanzaa gifts are usually intended to be educational. Principles of Kwanzaa Like Unitarian Universalism, Kwanzaa has seven principles or Nguzo Saba. Each night, during Kwanzaa the family or larger community gathers and lights one of the candles, which represents one of the seven principles of Kwanzaa.

1. Umoja (unity)—To strive for and maintain unity in the family, community, nation, and race.

2. Kujichagulia (self-determination)—To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

3. Ujima (collective work and responsibility)—To build and maintain our community together and make our siblings' problems our problems, and to solve them together.

4. Ujamaa (cooperative economics)—To build and maintain our own stores, shops, and other businesses and to profit from them together.

5. Nia (purpose)—To make our collective vocation the building and development of our community in order to restore our people to their traditional greatness.

6. Kuumba (creativity)—To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

7. Imani (faith)—To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

These are principles worth reflecting upon all year long. Like Unitarian Universalism, Kwanzaa celebrates our roots and our branches. It reminds us to stay grounded in our history, as we build for the future.



Rev. Kimberly Quinn Johnson serves as minister of the Unitarian Universalist Congregation of the South Fork, on Long Island in Bridgehampton, NY. She has passion and expertise for racial justice work and ministry with youth. Before ministry, Kimberly worked as a union organizer with the UAW. She also taught Women's and Gender Studies at New Jersey City University.

The core of Kimberly's ministry is faith formation—creating spaces and experiences for people to connect to the sacred, and to express that connection in the world. In her teaching, Kimberly employs the theory and practice of popular education, facilitating the exchange and exploration of our knowledge and experiences to encourage deeper understanding and grounding for action.

Kimberly serves on the Organizing Collective Board for BLUU (Black Lives of Unitarian Universalism). Kimberly also serves as co-chair of the UUA Appointments Committee and Past-President of the Metro NY UUMA Chapter, and is a member of the Steering Committee for UU Class Conversations, and the Board of Trustees of the UU Women's Federation. She gets to work at the nexus of faith formation, youth ministry, and racial justice as a Program Leader with the UU College of Social Justice. And she's likely to be spending her summer working with youth through UU Summer Seminary or Thrive, leadership experiences for youth of color.

COMING OUT

By Amlan Mukerjee

It's National Coming Out Day! It's been 16 years since I came out to my mother, and 26 years since I came out to myself. While I have, by and large, been fortunate in the support I have enjoyed, my socioeconomic privilege has definitely helped. Any struggles I've had pale in comparison to folks struggling to step out of the closet, folks committing suicide, or folks being bullied, killed or intentionally hurt and abused by their families of origin. As it turns out this is happening in our very own backyards: not only in the developing world, but also in the developed world, in the US and in the UK. And yet, here we are at a time when conservative governments are reconsidering the very definition of Human Rights to exclude




Photo by Anna Shvets from Pexels

LGBTQ+ rights in favor of rights to protect religious freedom, a.k.a., the right to discriminate freely.

It's important to recognize that the LGBTQ+ movement is about **all** our liberation and has the power to transform all our lives for the better. So, I hope for a day when we will be able to love and live freely without needing explanation or justification for who we choose to love. Where consent and responsible sexual behavior will be idealized over sexual violence, and harmful ideas around chastity that routinely parade around, and are condoned by patriarchy and religion. I hope for a day when we can associate positive vibes with sex rather than shame and taboo: silence protects sexual predators. I hope for a day when we will have moved past the destructive construction of gender that only serves to diminish female identifying members of our society. I hope for a day when I won't have to make this post. Meanwhile, this is a reminder of why we celebrate pride - because, we are celebrating our voices today and hoping for a better tomorrow for all of us.

Dr. Amlan Mukerjee is a member of the DRUUMM Asian/Pacific Islander Caucus Steering Committee and active with the Keweenaw Unitarian Universalist Fellowship in the Upper Peninsula of Michigan. This piece was written for National Coming Out Day 2020.

PRAYER

A red silhouette of a person's head and hand in a prayerful gesture, positioned on the left side of the page. The hand is raised with fingers slightly curled, and the head is tilted slightly forward.

dear god
you know my inherent worth and dignity.
you honor all that i am.
my dreams and my depression.
my strength and my exhaustion.
my tenderness and my tenacity.
you remind me that life is not limited by the
paper that arrives in the mail or the status the
government gives.
i am one of generations of people who have
moved across land and water.
i am one of millions of americans who start
families and make homes and build careers
and play music and teach art and pass down
recipes and create joy despite not knowing how
long we will be here.
we thrive, despite it all.
i am a child of god who is loved beyond all
borders, all bans, all walls. dear god, you know
who i am.

Rev. Elizabeth Nguyen

BIPOC CARING COLLECTIVE



THE UU BIPOC CARING COLLECTIVE SAYS COME ON IN!

A SACRED SPACE OF COMPASSION & CARE FOR BLACK, INDIGENOUS & PEOPLE OF COLOR IS OPEN THROUGH THE END OF 2020!

MONDAYS 3-5PM ET & 7-9PM ET
WEDNESDAYS 3-5PM ET & 7-9PM ET
THURSDAYS 7-9PM ET
SATURDAYS 3-5PM ET & 7-9PM ET

bit.ly/UUBIPOCCare

We are grateful to our BIPOC Colleagues for building capacity to care across our growing Unitarian Universalist communities. These new compassion and care spaces for BIPOC through the end of 2020 are in addition to DRUUMM's Chaplain volunteer ministry.

The UU BIPOC Caring Collective: A Sacred Space of Compassion & Care for Black, Indigenous, and People of Color is Open! This year has rocked our Black, Indigenous and People of Color communities and lives in unconscionable ways. The ebbs and flows of overwork or underemployment, the deprivation of touch and physical connection, social and political unrest, and the onslaught of sickness and death have made us all bone tired. Add to that, that the vast majority of our Unitarian Universalist spaces, have never centered our lives or our well-being. They are too often ill-equipped to help us grieve, hold space for lament, or offer the support and care we need.

BIPOC CARING COLLECTIVE

We invite you to come into a beautifully coordinated online sacred space. This space will be coordinated and held by BIPOC UUs and friends for the remainder of this really rough year. If you come into the Zoom room during any of the following times (other than the week of December 21st, which has special hours) there will be at least one person present, to hold the space with you:

Mondays

3-5pm EST, 2-4pm Central, 1-3pm Mountain, 12-2pm PST
7-9pm EST, 6-8pm Central, 5-7pm Mountain, 4-6pm PST

Wednesdays

3-5pm EST, 2-4pm Central, 1-3pm Mountain, 12-2pm PST
7-9pm EST, 6-8pm Central, 5-7pm Mountain, 4-6pm PST

Thursdays

7-9pm EST, 6-8pm Central, 5-7pm Mountain, 4-6pm PST

Saturdays

3-5pm EST, 2-4pm Central, 1-3pm Mountain, 12-2pm PST
7-9pm EST, 6-8pm Central, 5-7pm Mountain, 4-6pm PST

SPECIAL HOURS DURING THE WEEK OF DECEMBER 21st:

December 23: 3-6pm EST, 2-5pm Central, 1-4pm Mountain, 12-3pm PST

December 24: 3-6pm EST, 2-5pm Central, 1-4pm Mountain, 12-3pm PST

December 25: 3-6pm EST, 2-5pm Central, 1-4pm Mountain, 12-3pm PST

December 26: 3-6pm EST, 2-5pm Central, 1-4pm Mountain, 12-3pm PST

This is a place for respite, listening, sharing or silence. You may even enter and find a space filled with song, poetry, prayer or reflection. We will do our best to have whatever you need for the time you're there.

Please register at bit.ly/UUBIPOCCare for more information on how to enter the space. It is our pleasure to be on this journey with you.

The UU BIPOC Caring Collective

WITH OPEN ARMS

By Rev. Dr. Kristen Harper

When I arrived at Meadville/Lombard Theological School in the fall of 1995, I was not prepared for the racism I would experience from my fellow classmates. I was not prepared for the blatant hostility and mistrust of me by a group of people who were training to lead our faith and would eventually be colleagues. I was told by people in their third or sixth-year journey into Unitarian Universalism, that I didn't belong in this faith that had been a part of my family for generations. I was called a quota filler—a nigger. I had classmates that would get up and move when I sat down next to them in Chapel. I was told that it would be easier if I weren't there. I was maced by a white student who saw me walking behind her as threatening. It is no surprise to me that we have come to this point in our association's History.

At the end of my first year when the students of color attempted to bring in outside help from colleagues, we were told to stop whining—we were “pioneers”, “sacrifices” for the next generation. I don't believe in sacrificial theology so I almost didn't finish seminary but with the help of Danielle Gladd—one of our amazing cradle Black UUs, and Rev. Abhi and Lalitha Janamanchi, I did graduate. Others were not so lucky.

We have not reached the “promised land,” but there is hope. I think some of you are seeing some of us for the very first time. We aren't all invisible any more. I'm witnessing some of you listen to the pain and the rage and not turn away, you're

not saying we are “misunderstanding” or that we are “overreacting” or even more common, we are “lying(at least not most of you).” Some of you are beginning to acknowledge our stories as part of the larger UU narrative.

Alice Walker wrote, “We are a people. A people don't throw their geniuses away. If they do, it is our duty as witnesses for the future to collect them again for the sake of our children. If necessary, bone by bone.” There are other stories that belong in our narratives. In 1981 The Rev. Dr. Yvonne K. Seon became the first Black woman to receive fellowship and ordination with the Unitarian Universalist Association. When I graduated in 1999, eighteen years later, only seven Black women had followed her. In 2000-there were only 26 Black UU ministers. Today there are over 110 ministers of color (2017 Minns Lecture, The Rev. Dr. Mark Morrison-Reed).

I must acknowledge that Black women were not the first women of color to be fellowshipped and ordained UU. Rev. Diane Arakawa, the senior minister of the Niantic Community Church, a UCC church in CT, was fellowshipped and ordained in 1978 & 1979. Theirs are stories we should know. We should be able to rattle off their names—as easily as we do Olympia Brown and Cecilia Burleigh, as easily as we do Egbert Ethelred Brown and Joseph Jordon, as easily as we do John Murray, Hosea Ballou, William Ellery Channing and Ralph Waldo Emerson.

WITH OPEN ARMS

By Rev. Dr. Kristen Harper

We owe a debt of gratitude for these ancestors who taught and continue to teach all of us about resilience, forgiveness and the hope for transformation.

When I decided to enter the ministry, a well-meaning, now colleague told me that “Our congregations are not ready for you.” I believe he was speaking the truth as he saw it and what he saw was that no Black woman had ever been called through the regular settlement process to a UU congregation as a senior or sole minister.

In 1999 two of us, Rev. Adele Smith-Penniman and I, entered search and were called to congregations as sole ministers. That was 18 years ago and since that time only a little over a dozen women of color and Indigenous women ministers have entered search and been called to UU congregations as senior or sole ministers. Twice that many UU women ministers of color have been called to work with our Theological Schools, our Association, as chaplains, executive directors, and in other community ministry settings. And for the past three months the Rev. Sophia Betancourt has served as our first female president of the UUA.

I was speaking with Rev. Abhi Janamanchi recently about the irony of where some of us ministers and religious professionals of color stand today. We were once the “radical, loud, in-your-face, champions” for racial justice. We organized and protested and pushed for funding. We spoke “truth to power” and were “stars” for the year—until we were no longer willing to be used or no longer usable. In the end we did sacrifice—our physical and

emotional health, our sense of belonging, and, in some instances, our faith. And while, I do hope that by our dedication and love, we helped move the Association a little bit closer to the beloved community—I do not want anyone else to pay the same price we did.

And yet, I feel out of place in this conversation about White Supremacy. It’s not that I don’t understand what it means in academia, but I also know what it means to many in the congregation I serve.

I know what it means to the outside world. I know what it means to the White Supremacists—the ones who kill people because of their race, their ability, their religion, their gender identity, their sexual orientation. And, I feel afraid that saying this will mean I will never belong or worse I will be forced to leave the faith I have stood by my whole life.

I’ve served two churches since receiving fellowship, one for 3 years and one for 15 years. I’ve learned some important things about this work. People will not change without relationship building. Calling your colleagues names, yelling at them, belittling them which some of us have been doing, will not change any hearts or create greater understanding.

WITH OPEN ARMS

By Rev. Dr. Kristen Harper

We are letting the fear, frustration and anger in our world work its way through us and create more barriers. How do you center what is marginalized without marginalizing that which has been centered. That might not be the right question but I care about the answer. Our faith calls us to be better than we are being. To meet people where they are; to walk forward with them and stand present when they step back. We are the faith that as Rev. Dr. Mark Morrison-Reed says, “will drag the last unrepentant sinner kicking and screaming into heaven.”

The second thing I’ve learned is that people cannot change without a process of forgiveness. The racism I experience hurts—because I care. I care about how I am treated. I care about belonging. I care about you.

Our Universalist Heritage calls on us to be forgiving and expand the understanding of God’s grace and redemption to everyone. And yet we show each other none. And finally, we will not go forward with only one path. I feel that we are being too dogmatic—too orthodox; if you are not using our language, our process, than you are perpetuating White Supremacy or suffering from internalized oppression. I believe there are multiple paths to God, to salvation, to wholeness. However, if I’m wrong and it takes me longer to get to the promised land, I hope you will be there waiting patiently with open arms to welcome me when I arrive. As I will be for you. Thank you for listening!

Delivered at the 2017 UU Ministers Association Days in New Orleans.



Now in her 19th year as pastor of the Unitarian Church of Barnstable, the Reverend Doctor Kristen Harper was one of the first black women in the Unitarian Universalist ministry called to pastor a predominantly white congregation, and she is now the longest-serving in that capacity.

"We place such a huge emphasis on individual leadership. As long as I can remember, we've been taught to be leaders and to perpetuate the myth that only certain folks are meant to lead. Great people have come and gone; will come and go. I think some of the greatest are those who have paved the way for others to stand in their own power. Everyone is needed right now to be a leader right now, in whatever capacity they can be. There is no more time left for self-doubt when the stakes are so high. Whether it's making a call, or sending an email, or putting our bodies on the line, we must all become the movement we've always dreamed of, for the world that we have always deserved."

Marissa Gutierrez-Vicario

EXPAND YOUR SPIRIT

By Aisha Hauser

Dear Friends,

Early in my childhood, I learned that one of the worst ways to insult anyone in my family was to call them stingy or cheap. Offering money, gifts, and hospitality was a hallmark of a generous spirit and one favored by Allah. A way to make your Egyptian family proud. If one of my seven aunts had a piece of jewelry on and I complimented her, she would take it off and give it to me. If I didn't take what was offered, it was an insult. When anyone visited our home, they would be lavished with all the presentable food, fruit, nuts, a meal, tea, fruit juice.

It was jarring for my mother when she would visit people in the United States and be asked, "Would you like something to drink or eat?" she would always say no, not because she wasn't thirsty or hungry but because it was utterly foreign to her that food and drink (and a generous portion) wasn't automatically offered.

One shouldn't have to ask. She never understood why this was the custom here. I grew up with this spirit of generosity that one shared what we had no matter what. In Unitarian Universalist brick-and-mortar congregations I've been a part of, this perceived lack of generosity mirrored the one my mother encountered in the homes of U.S. friends.

I had the experience of people commenting on how many cookies would be eaten at the coffee hour by the children. It was startling to me that there would be even a question. To me, of course, it was okay if the children "finished the cookies," we'd simply have more the following week. But this was a source of tension and unease. It was an unfortunate scarcity mentality that was unhelpful, at best. At worst, it demonstrated a lack of imagination. Would it really be so bad to run out of cookies and be able to rejoice in the fact that we fed and nourished the people in our community?

This scarcity mentality extends to money and resources. While there is the desire to share money and resources, it is not a given. Each year, every UU entity asks for money. The way we donate to organizations outside of our UU spaces is to determine which are "worthy." What if we started from a place of abundance? It was a given that we would run out of food each week at coffee hour, including the cookies, and what a joy that is. What if we made it a practice to tithe generously to our UU faith communities rather than have them ask each year during a pledge drive or a service auction?

EXPAND YOUR SPIRIT

If all the effort put in the ask and putting on these events went to community organizing and other forms of community care?

I invite you to consider what it would be like if our UU faith communities were automatically generous financially and with time and resources. Imagine that the time and effort we put into service auctions and pledge drives can be used toward care to the broader community. If we as UUs concentrated on abolishing the prison industrial complex and organizing for affordable healthcare, and protecting Black people and immigrants? I know we already do some of this vital work, and it is a small fraction of what is needed. This holiday season, I invite you to think about how generously you can expand your spirit.

In faith,

Aisha



Aisha Hauser, MSW, is a part of the Lead Ministry Team at the Church of the Larger Fellowship and a former Director of Religious Education at University Unitarian in Metropolitan Seattle, Washington.

DRUUMM ORGANIZER DROP-IN

DRUUMM Monthly Drop-In for Local Facilitators of BIPOC UU Groups

3rd Tuesdays at 8:00 PM ET/5:00
PM PT

Upcoming: December 15th,
January 19th

RSVP: jsantoslyons@uuma.org

DRUUMM STEERING COMMITTEE 2020-2021

The DRUUMM Steering Committee is made up of members elected to three year terms at our annual meeting. For more information you can reach them at info@druumm.org.

- President **Ayanna Kafi Stringer**, Georgia
- Vice President/President Elect **Cassie Montenegro**, Florida
- Vice President **Mathew Taylor**, California
- Secretary **Janell Hill**, Minnesota
- Treasurer **Eric Huang**, Texas
- Communications Co-Coordinator **Rhiannon Smith**, California

- Communications Co-Coordinator **Nicole Pressley**, Georgia
- GA Co-Coordinator **Imari S. Nuyen-Kariotis**, California
- Outreach Co-Coordinator **Noel Burke**, Missouri
- Outreach Co-Coordinator **Kaitlin Dey**, California
- UUA Liaison **Michael J Crumpler**, New York

COLOR/FULL: ANCESTOR



BETTY VIRGINIA HOLCOMB
CHICAGO, ILLINOIS
1945-2020

GOAL

To reconnect with veteran UU friends of mine and meet new friends of mine and to evaluate the efforts concerning White privilege within my beloved faith.

GIFT

My charming personality. And I say that with all humility. I'm graced with approachability. Random strangers talk to me.

NOTATIONS

- Did you get your DRUUMM Mug & note from the Steering Committee? Over 300 went out to current dues paying members in late November. Check-in with Noel Burke if you need to renew your membership via info@druumm.org.
- DRUUMM will be curating online worships being led by BIPOC UU to share with our larger membership.
- Registration is open for UUA General Assembly, and it will be virtual in 2021. 2022 is scheduled to be in Portland, Oregon in-person.
- The Fund for Unitarian Universalism awarded the DRUUMM Organizing Project \$15,000 for 2021 activities focused on building the chaplaincy, membership and digital ministries.
- A Celebration of Chester McCall's Life will be held in January 2021.
- A Celebration of Hope Johnson's Life will be scheduled for March or September 2021. It will reflect her Jamaican, Cuban, Panamanian, Ethiopian, New York, and International cultures..



The DRUUMM Beat Issue 16, Volume 2

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The DRUUMM Beat is published under the direction of the DRUUMM Steering Committee and the Communications Portfolio. Join in the conversation with DRUUMM on Twitter and follow us on Facebook for the latest news.

Read online at www.druumm.org

