

A DIALOGUE

The 15th Amendment and the Voting Rights Act

The amendment tried to close the loopholes through which civil rights were being denied after the Civil War, but it took the Voting Rights Act of 1965 to give it teeth.

By Eric H. F. Law

The 15th Amendment, the last of the Reconstruction Amendments, was designed to close the last loophole in the establishment of civil rights for newly-freed black slaves. It ensured that a person's race, color, or prior history as a slave could not be used to bar that person from voting. The Congress passed the amendment on February 26, 1869, and it was ratified on February 3, 1870.

During the period from 1865 to 1880, more African Americans were elected to political office than at any other time in American history. A number of state legislatures were effectively under the control of a substantial African American caucus. These legislatures brought in programs that are considered part of government. *Please see DIALOGUE, p. 6*

BASIC TOOLS || PART THREE

When, how and which one to use?

There can be several different versions of the Respectful Communication Guidelines. How do you know which is appropriate for a given situation?

By Eric H. F. Law

When do we use the Respectful Communication Guidelines?

Fifteen years ago, I would say I would use them when I would be facilitating a group that had to deal with difficult topics such as an interracial or interfaith dialogue session. Today, I would say this: Whenever I am the facilitator of a group, I always present a set of RCGs and invite everyone in the group to affirm them at the beginning of the gathering. I would give a substantial amount of time (30–45 minutes, depending on the length of the gathering) to present the RCGs for the first meeting of the group. I would present it with some depth, similar to the article I wrote on the RCGs in the February newsletter. If the group is ongoing, I would present the RCGs in subsequent meetings using different techniques.

The following are some of the ways that we have used to re-present the RCGs. Some of these processes are meant to help group members deen-

Basic Respectful Communication Guidelines

- R** = take RESPONSIBILITY for what you say and feel without blaming others
- E** = use EMPATHETIC listening
- S** = be SENSITIVE to differences in communication styles
- P** = PONDER what you hear and feel before you speak
- E** = EXAMINE your own assumptions and perceptions
- C** = keep CONFIDENTIALITY
- T** = TRUST ambiguity because we are *not* here to debate who is right or wrong

en their understanding of the RCGs. These processes will take time. Some of these processes are useful when you don't have a lot of time and the process serves to remind the group members to reaffirm the RCGs quickly before proceeding with the meeting. » *Continued, next page*

Choices: Which set of RCGs to use when?

Continued from page 1

1. Invite each person to pick a letter that represent the part of the guidelines that comes naturally for them and pick another letter that represents the part of the guidelines that would present difficulty for them. Using Mutual Invitation, invite each person to share. Hopefully, all the letters will be covered by the group. The facilitator expound on the ones that no one selected to complete the process. (For a group of 8 people, this process will take about 24 minutes. You can calculate how much time the whole process will take by multiplying the number of participants by 3 minutes.)

2. For larger group, divide participants into 7 groups. Give each group a letter of the Respectful communication guidelines. Each group work for 10 minutes to decide how to present their piece of their guidelines to the rest of the group. Invite each group to share. (The process will take 45 minutes.)

3. When you don't have a lot of time, you can invite someone to read the whole RCG. Then invite one person (whom you had asked to prepare a 3 minute sharing) to expand on one of the guidelines. Over a period of 7 meetings, the group would have heard all the guidelines being discussed by different people in the group.

4. When you have a gathering that is short (less than two

hours), you might consider doing a narrative RCG that you simply read out loud and then invite group members to agree to uphold them for their time together. The narrative guidelines include the explanation, so that the facilitator will not need to spend additional time to explain or to engage group members for discussion. Here is a set from the *The Wolf Shall Dwell with the Lamb* (the reading of the RCGs takes about three minutes) :

- *We are not here to debate who is right and who is wrong. We are here to experience true dialogue in which we strive to communicate honestly and listen actively and openly to each other. We invite you to open your hearts and minds to experience new ideas, feelings, situations and people even though, at times, the process may be uncomfortable.*

- *Our leaders are not experts. Their role is to provide a structure and process by which we can better communicate with each other.*

- *We recognize that we might have preconceived assumptions and perceptions about others. Some are conscious; some are unconscious. We invite you to be aware of how they influence the way you listen and interpret others' words and actions. We also invite you to be aware of how these assumptions affect the way you speak and act in the group. In doing so, we can better maintain our respect for*

and acceptance of self and others as valuable human beings.

- *We invite you to take responsibility for what you say and what you say on behalf of a group. We also invite you to speak with words that others can hear and understand and, whenever possible, use specific person examples that relate to the topic being discussed.*

- *We invite you to expand your listening sense to include not just words but also feelings being expressed, nonverbal communication such as body language and different ways of using silence.*

- *We invite you to take responsibility for your own feelings as they surface. Feelings may be triggered by particular words or actions but they may or may not be directly related to the particular interaction. When that happens, simply communicate the feeling without blaming others. In doing so, members of the group can hear and learn constructively the consequences of our words and actions.*

- *We invite you to hold the personal information shared here in confidence because only in this way can we feel free to say what is in our minds and hearts.*

5. If the group has already spent time in previous meeting learning and discussing the RCG, a quick way to review the guidelines is to put the RCG into prayer form for Christian groups. Here is an

example that was first used by one of our Kaleidoscope Trainers, George Turner: (This will take 1 minute.)

LEADER: Will you take *RESPONSIBILITY* for what you say and feel without blaming others

PEOPLE: I will, with God's help.

LEADER: Will you use *EMPATHETIC* listening?

PEOPLE: I will, with God's help.

LEADER: Will you be *SENSITIVE* to differences in communication styles?

PEOPLE: I will, with God's help.

LEADER: Will you *PONDER* what you hear and feel before you speak

PEOPLE: I will, with God's help.

LEADER: Will you *EXAMINE* YOUR OWN assumptions and perceptions

PEOPLE: I will, with God's help.

LEADER: Will you keep *CONFIDENTIALITY*?

PEOPLE: I will, with God's help.

LEADER: Will you *TRUST* ambiguity because we are *not* here to debate who is right or wrong.

PEOPLE: I will, with God's help.

LEADER: So help us, God.

ALL: Amen.

Another example of this is a Litany for Dialogue, which can be found in *The Bush Is Blazing But Not Consumed*, pp. 128–129. (This process will take about 5 minutes.)

5. There are many different sets of RCGs used for different kinds of gatherings. Here is an alternative set of the RCGs
Please see CHOICES, p. 3

Choices: Tailoring the Guidelines

Continued from page 2

designed specifically for Community Bible Study:

B = The BIBLE passage and not the leader or the group, is the focus of the study

I = We are not here to debate who has the right interpretation, but we are here to listen to the biblical text together and share our INSIGHTS.

B = We invite you to adopt a BEGINNER'S MIND so that every time we approach a text, we would hear it as if for the first time.

L = We invite you to LISTEN to the biblical text, LISTEN to YOUR OWN heart and LISTEN to others.

E = We are all EQUALS before the text regardless of our backgrounds in biblical studies, because insights come to us when our unique EXPERIENCES intersect with the bibli-

cal story.

Keep confidentiality on personal information.

Again, the first time the group gathers, there should be a more in-depth discussion about each letter of the RCG. In subsequent meetings, these can simply be read. Also, there is a narrative set of RCGs for Community Bible Study in *The Wolf Shall Dwell with the Lamb*, pp. 124–126.

6. You can also modify one of the existing set to respond to the specific needs of the group. For example, I was working with a community, in which informal conversation and networking were the principle ways that community members passed on information. The letter "C" which stands of Keeping Confidentiality became a stumbling

block because the community members were compelled to share what they know. Instead of insisting that they keep confidentiality in its true sense, I replace the letter "C" with:

C = Share CONSTRUCTIVE information for the purpose of upholding the wellbeing of the COMMUNITY.

This captures the meaning of keeping confidentiality without using the word itself.

One of our Trainers, Keith Yamamoto, adjusted the RCGs, when working with a Christian group, by changing the letter "P":

P = Be aware of the PRESENCE OF GOD

When I was working with a group that was moving toward a decision-making process, the letter "T" which represent "Trusting Ambiguity"

became difficult for some in the group. I changed the letter to represent:

T = TRUST the each person is speaking the TRUTH according to his/her experience.

In general, you can create a set of RCGs that are more specific to the group that you are working with. The RCGs written in the acronym for BIBLE is an example specifically for a Bible-study group. If you are designing a new set using a different acronym, be sure to include the following essential items:

1. *Speak honestly and responsibly*
2. *Listen openly*
3. *Keep confidentiality*

We will continue the Basic Skills series with a discussion on Mutual Invitation in the next newsletter.

SUGGESTED QUESTIONS FOR APRIL & MAY 2007

Community Bible Study

By Eric H. F. Law

APRIL 21, 2007: *John 21:1–19*

✦ What does it mean for you to cast the net on "right" side of the boat?

APRIL 29: *John 10:22–30*

✦ Why didn't Jesus give them a direct answer to their question?

MAY 6: *John 13:31–35*

✦ According to this passage, what are the connections between you, others, Christ, and God?

MAY 13: *John 14:23–29*

✦ How does what Christ gives you different from what the world gives you?

✦ or, *John 5:1–9:* How are you like the sick man in this passage and what does it take for you to be healed?

We suggest that you study the Gospel passage one week ahead. For example, for the week of May 7–12, study the text for May 13. This way, the participants will go to church on Sunday having already listened and reflected on the Gospel for that Sunday.

These questions are suggestions only. As a leader of the Community Bible Study process, you need to keep the theme of the biblical text and the context of the participants in mind as you determine what is the most appropriate reflection question for your group.

(Go to our website at www.ladiocese.org/ki to download the Community Bible Study process.)

Anti-Racism Orientation

Training that offers a positive, constructive approach to addressing a difficult topic

Come and experience a positive constructive approach to addressing this difficult and often emotional topic. You will find out how dealing with the issue of racism can be a life-affirming, mutually challenging and supportive experience. You will also take home practical skills and tools that you can apply to your personal life, your ministry, and your community.

TOPICS TO BE SHARED AND EXPERIENCED

- ♣ What is racism?
- ♣ How has racism affected our lives?
- ♣ How does the Gospel challenge us to address the power dynamics in interracial encounters?
- ♣ What can we do to orient ourselves toward working to dismantle racism?

This workshop will next be offered on:

MAY 19, 2007

9 a.m.–6 p.m. at the Cathedral Center of St. Paul, Echo Park

Cost: Between \$50 to \$100, depending on the availability of your resources.

KALEIDOSCOPE INSTITUTE
⊕ *for competent leadership in a diverse, changing world* ⊕
840 Echo Park Ave., Los Angeles, California 90026-4209
<http://www.ladiocese.org/ki> • kscopeinstitute@aol.com • 760.409.2635

For members of the Episcopal Diocese of Los Angeles, this workshop will satisfy the mandate from General Convention for all church leaders to complete anti-racism training.



PLEASE CUT HERE

⊕ REGISTRATION FORM *Anti-Racism Orientation Training*

NAME _____ MY CHURCH COMMUNITY _____

MY MINISTRY _____

ADDRESS _____

PHONE (DAY) _____ (EVENING) _____

E-MAIL _____

I would like to register for the following Anti-Racism Orientation Training, scheduled on:

DATE **MAY 19, 2007** _____

Enclosed is the **registration fee** in the amount of _____ payable to the Kaleidoscope Institute.

Please send completed registration form to: Kaleidoscope Institute, Diocese of Los Angeles, P.O. Box 512164, Los Angeles CA 90051-0164

Become a member of the Kaleidoscope Collective

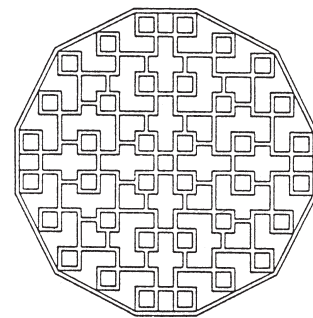
As a member of the KALEIDOSCOPE COLLECTIVE, your church community will receive:

1. **A monthly newsletter** with helpful suggestions on facilitating meaningful dialogue sessions on hot issues of the month, thoughtful questions for weekly Community Bible Study group, information on the latest learning opportunities, book reviews and more.
2. **An annual retreat** (8 hours) facilitated by Kaleidoscope Institute Associates for your vestry. Think of it as an annual check-up on the health of your church community. Based on your ministry goals for the coming year, the Kaleidoscope Institute will strive to meet your leadership training needs by providing monthly training programs that members of the Collective can participate in at a discount rate.
3. **Ten additional hours of consultation/coaching** via telephone and internet with a Kaleidoscope Associate
4. **One scholarship** for the **Kaleidoscope Summer Institute**

Whenever possible, we encourage you to join as a cluster of three to five churches. The clustering of churches can be based on geographic location, and/or common needs and concerns.

COST: \$300–\$1,200 annual fee per church depending on the availability of your resources.

See the application included in this newsletter (on page 6) or visit our website, at www.ladiocese.org/ki to download an application.

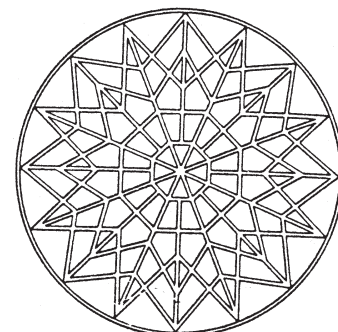


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not the entire
package*

If you want to receive the monthly newsletter only, the subscription fee is \$60 per year.

Please send the subscription fee to the Kaleidoscope Institute with the following information:

Your NAME, CHURCH AFFILIATION, ADDRESS where the newsletter is to be sent, and E-MAIL ADDRESS if you prefer the newsletter to be sent electronically.



Dialogue

Continued from page 1

ernment's duty now, but at the time were radical, such as universal public education. They also set aside all racially biased laws, even those prohibiting interracial marriage.

However, southern states found other means besides those enumerated in the Fifteenth Amendment to deny the vote to blacks, through violence, intimidation, via Jim Crow laws that included literacy tests, poll taxes, and also grandfather clauses that permitted otherwise disqualified voters whose grandfathers voted (thus allowing some white illiterates to vote), all with the aim and effect of re-imposing racially motivated restrictions on the voting process that prevented African Americans from having political and economic power. Some states even made it difficult to find a place to register to vote. But it was not really until the Voting Rights Act in 1965, almost a century later, that the full promise of the Fifteenth Amendment was actually achieved in all states.

In 1909, the National Association for the Advancement of Colored People was created with the mission to promote blacks' civil rights, including to "secure for them impartial suffrage." The NAACP's success was limited: despite some important judicial and legislative successes, many Southern blacks remained disenfranchised through the early 1960s. Following the 1964 election, a variety of civil rights organizations banded together to push for the passage of legislation that would ensure black voting rights once and for all. The campaign to bring about federal

The 15th Amendment

This amendment was ratified in 1870.

SECTION I.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

The Congress shall have power to enforce this article by appropriate legislation.

Voting Rights Act of 1965

AN ACT: To enforce the fifteenth amendment to the Constitution of the United States, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That this Act shall be known as the "Voting Rights Act of 1965."

SEC. 2. No voting qualification or prerequisite to voting, or standard, practice, or procedure shall be imposed or applied by any State or political subdivision to deny or abridge the right of any citizen of the United States to vote on account of race or color.

SEC. 3. [a] Whenever the Attorney General institutes a proceeding under any statute to enforce the guarantees of the fifteenth amendment in any State or political subdivision the court shall authorize the appointment of Federal examiners by the United States Civil Service Commission . . . to serve for such period of time and for such political subdivisions as the court shall determine is appropriate to enforce the guarantees of the fifteenth amendment [1] as part of any interlocutory order if the court determines that the appointment of such examiners is necessary to enforce such guarantees or [2] as part of any final judgment if the court finds that violations of the fifteenth amendment justifying equitable relief have occurred in such State or subdivision: Provided, That the court need not authorize the appointment of examiners if any incidents of denial or abridgement of the right to vote on account of race or color [1] have been few in number and have been promptly and effectively corrected by State or local action, [2] the continuing effect of such incidents has been eliminated, and [3] there is no reasonable probability of their recurrence in the future.

► For the full text of the Voting Rights Act, go to <http://www.ourdocuments.gov/doc.php?doc=100&page=transcript>

intervention to prevent discrimination in voting culminated in the Selma-to-Montgomery marches and the murder of Viola Liuzzo, after which President

Lyndon B. Johnson, in a dramatic joint-session address, called upon Congress to enact a strong voting rights bill. Johnson's administration drafted a bill intend-

ed to enforce the Fourteenth and Fifteenth Amendments, aiming to eliminate various previously legal strategies to prevent blacks and other minorities from voting.

The National Voting Rights Act of 1965 outlawed the requirement that would-be voters in the United States take literacy tests to qualify to register to vote, and it provided for federal registration of voters in areas that had less than 50% of eligible minority voters registered. The act also provided for Department of Justice oversight of such registration, and the department's approval for any change in voting law in districts that had used a "device" to limit voting and in which less than 50% of the population was registered to vote in 1964. It was signed in 1965, and signed for a 25 year extension by President George W. Bush on July 27, 2006.

The dialogue process:

1. Read the Respectful Communication Guidelines and invite members of the group to affirm them for their time together:

2. Inform participants that parts of the 15th Amendment and portion of the Voting Rights Act of 1965 will be read three times. After each reading, participants will be invited to share their reflections using the Mutual Invitation. If participants have not been introduced to the Mutual Invitation process, describe it clearly.

3. Invite participants to capture a word, a phrase or image that stood out for them from the document.

4. Invite someone to read the text.

5. Observe a moment of silence to capture a word, a

Dialogue: 15th Amendment, Voting Rights Act

Continued from page 6

phrase or image that stood out from the document for them.

6. Using Mutual Invitation, invite each person to share his or her word, phrase or image briefly. (This should take no more than 5 minutes.)

7. Invite participants to consider the following question as the text is being read for the second time:

Why do you think the United States of America needed the Voting Rights Act of 1965 in addition to the 15th Amendment? What does this history teach you about the relationship between the different branches of the government in enforcing the constitution?

9. Invite someone to read the document a second time.

10. Observe a moment of silence to reflect on the question.

11. Using Mutual Invitation, invite each person to share his or his reflection.

12. Invite participants to consider the following question while listening to the document again.

As a result of listening to this document, what are you being called to do or change (as a person living in the United States) today?

13. Observe a moment of silence to reflect on the question.

14. Using Mutual Invitation, invite each person to share his or her reflection.

15. End the session in a circle: Invite participants to join hands in a circle. Invite each person to mentally complete these sentences:

FOR A NON-RELIGIOUS COMMUNITY:

I am thankful for...

My hopes are...

FOR A CHRISTIAN COMMUNITY:

I thank God today...

I ask God today...

The leader will begin by sharing his or her prayers. After he or she has shared, the leader then squeezes the hand of the person to the right. That will be the signal for the next person to share his or her prayers. If the person does not want to share, he or she can simply pass the pulse to the next person. When the pulse comes back to the leader, he or she can end the dialogue with a closing thought, or (for Christian group) start the Lord's Prayer and invite everyone to join in.

Support your newsletter!

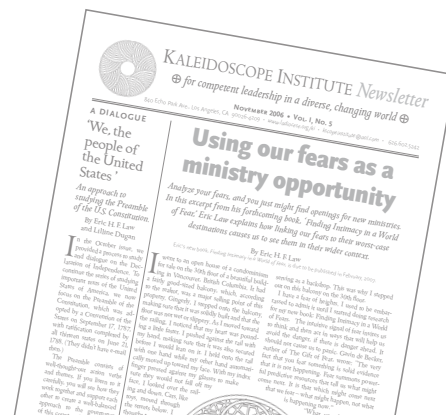
Donations are welcome to continue the ministry of the Kaleidoscope Institute Newsletter.

As you know, we have provided the monthly Kaleidoscope Institute Newsletter since July 2006, and it has been free to all interested recipients.

We are now inviting you to consider offering a donation to support this ministry. We are a non-profit organization and we operate on a small budget. Therefore, your contribution will be greatly appreciated and will enable us to continue to deliver a monthly newsletter to you and others interested in becoming more competent leaders in a diverse, changing world.

We suggest a \$60-\$100 annual donation; however, we are grateful for any amount which is comfortable for you. Please see the donation form on page 10.

Thank you in advance for your support.



Kaleidoscope Summer Institute 2007

From Aug. 9–18, learn fundamental skills and ways to transform your community.

This year's institute consists of 3 courses, held at the Cathedral Center of St. Paul's Retreat Center (840 Echo Park Ave., Los Angeles, CA 90026).

Register now, because spaces are limited to 30 participants per event.

FIRST COURSE

Fundamental Skills for Building Inclusive Community

In a fast-changing and diverse world, what skills do leaders need to practice in order to create a more inclusive environment in which people of diverse backgrounds and experiences are welcome and no one person or group is disadvantaged? In this foundational workshop, the Rev. Eric H. F. Law will guide participants through a practical and spiritual journey toward becoming competent leaders in a diverse changing world.

TOPICS TO EXPLORE:

- ✦ What is Culture and why are there cultural differences?
- ✦ Cultural Differences and their Impacts on our leadership
- ✦ Theological Reflection on multicultural leadership
- ✦ Skill, models and processes for building inclusive community
- ✦ Developing a spirituality for leadership in a diverse, changing world
- ✦ Training Modules I-VII of the Kaleidoscope Institute basic training (See website: www.ladiocese.org/ki)

WHO SHOULD ATTEND?

- ✦ People involved in small group ministries – bible study, youth ministry, adult forums, discussion groups.
- ✦ Chairs of committees and commissions
- ✦ Religious educators
- ✦ People who have read Eric Law's books and want to get a hands-on, in-depth experience in putting the theory, method, spirituality to practice.

AUGUST
9–11

Thursday at 9 a.m.–Saturday at 5 p.m.

\$450 (includes overnight lodging and meals beginning Thursday through Saturday lunch at the Retreat Center at the Cathedral Center of St. Paul)

SECOND COURSE

Model and Processes for Community Transformation

The Rev. Eric H. F. Law will share from his experiences in working intensively with over 300 churches in the U.S. and Canada over the last 10 years. What methods and processes work and what do not work for churches that find themselves in diverse fast-changing communities? He will discuss the impacts of cultural differences, specifically in communication and power perception, on church planting, revitalization, shared facility, cross-racial appointments, and cluster ministry development. How we can enable local churches to analyze their situations (their church culture, local community and social contexts) and move toward faithful and constructive change?

TOPICS TO EXPLORE:

- ✦ Impact of fast-changing community on community redevelopment
 - ✦ Impact of cultural diversity on church revitalization and new church development
 - ✦ Tools to enable local community leaders to analyze their organizational culture, local community and social contexts
 - ✦ A process for faithful transformation
 - ✦ Theological reflection on faithful transformation
- Training Module VIII-X of the Kaleidoscope Institute basic training (See website: www.ladiocese.org/ki)

WHO SHOULD ATTEND?

- ✦ Church leaders interested in church revitalization and congregational development from a multicultural perspective
- ✦ People involved in Interim Ministry
- ✦ Consultant and facilitators for communities in transition
- ✦ People involved in leadership development in local community

AUGUST
13–15

Monday at noon–Wednesday at noon

\$450 (includes overnight lodging and meals beginning Monday through Wednesday lunch at the Retreat Center at the Cathedral Center of St. Paul.)

Kaleidoscope Summer Institute 2007

THIRD COURSE Advanced Design Work in Facilitating Inclusive Gatherings

This course is for people who have done the basic Kaleidoscope Institute training (the first two courses). We will explore how to take the contexts of the communities/organizations that we are working with, and create an event—meeting, dialogue, training, social gathering, workshop... etc.—that will be inclusive and accomplish the group's objectives and goals. We will also explore how to interface the Kaleidoscope skills and models with congregational development and community transformation models.

TOPICS TO EXPLORE:

- ✦ Analyzing the contacts, needs and visions of the communities/organizations with which we work
- ✦ Weaving the tools and processes together to create an inclusive event that will meet the needs of the "client"
- ✦ Using Kaleidoscope Institute tools and skills to enhance other existing community transformation and congregation development processes.

WHO SHOULD ATTEND?

- ✦ People who have done the basics and are now ready to explore how to increase their design and facilitation skills using Kaleidoscope Institute tools and models
- ✦ Facilitators of meetings and retreats for different settings—small group ministry, local church councils/sessions/vestries, church-wide retreats, denominational gatherings—conventions, synod assemblies, annual conferences, etc.
- ✦ Consultants and facilitators for communities/organizations in transition

AUGUST
16–18

Thursday at 9 a.m.—Saturday at 5 p.m.

\$450 (includes overnight lodging for Thursday & Friday, and meals beginning with Thursday's breakfast through Saturday's lunch.)

I read The Wolf Shall Dwell With The Lamb a number of years ago and while I found it enlightening, I never put anything specific into practice. After attending an Eric Law workshop last fall, I have returned again and again to using 2 specific techniques in a variety of situations. These are the Community Bible Study and the concept of Mutual Invitation. I also gained new understanding of myself and the way I relate and work in groups. That has been helpful. What a gift his workshops are! Bottom-line—I learned more useable, put-into-practice concepts from him than just about any workshop (and that's been many!!) I have ever attended."

—RHODA PITTMAN MARKUS
RPM Consulting
(Consultant in Christian Nurture)

Kaleidoscope Summer Institute 2007

⊕ REGISTRATION FORM *Kaleidoscope Summer Institute 2007*

NAME _____ MY CHURCH COMMUNITY _____

MY MINISTRY _____

ADDRESS _____

PHONE (DAY) _____ (EVENING) _____

E-MAIL _____

I would like to register for the following sessions of the Kaleidoscope Summer Institute 2007:

- FIRST COURSE: **Fundamental Skills for Building Inclusive Community** (*Aug. 9–11, 2007*); **\$450**
- SECOND COURSE: **Model and Processes for Community Transformation** (*Aug. 13–15, 2007*); **\$450**
- THIRD COURSE: **Advanced Design Work in Facilitating Inclusive Gatherings** (*Aug. 16–18, 2007*); **\$450**

Enclosed is the **registration fee** in the amount of _____ payable to the Kaleidoscope Institute.

Please send completed registration form to: Kaleidoscope Institute, Diocese of Los Angeles, P.O. Box 512164, Los Angeles CA 90051-0164



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NAME _____ MY CHURCH COMMUNITY _____

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I would like to contribute the following amount to support the ministry of the Kaleidoscope Institute Newsletter:

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