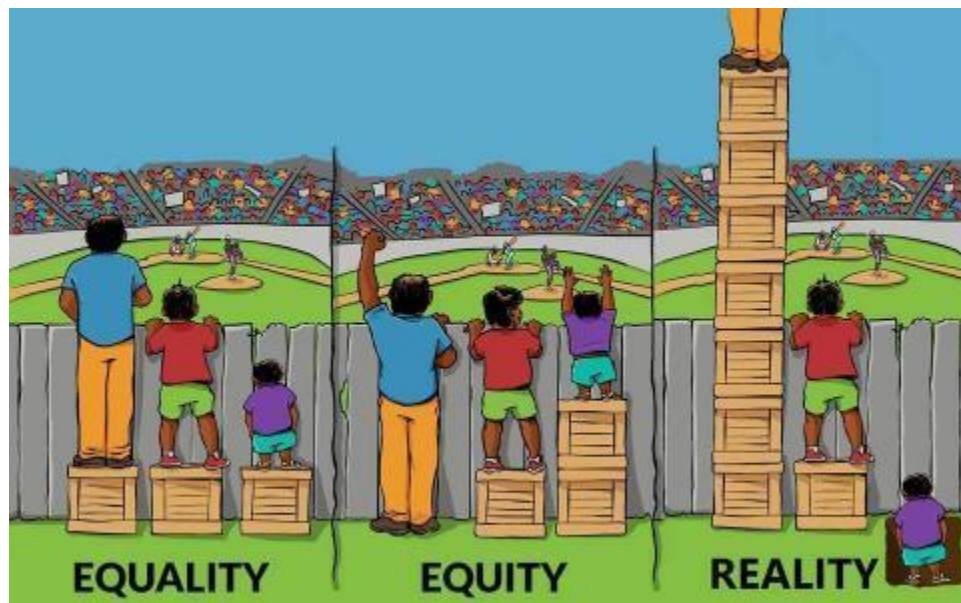


Frozen Season

We Engage the Equity Value

(A collaboration of First Universalist Church of Rochester,
Unitarian Universalist Church of Canandaigua and First Unitarian Church of Rochester.
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Equity.

We declare that every person is inherently worthy and has the right to flourish with dignity, love, and compassion.

We covenant to use our time, wisdom, attention, and money to build and sustain fully accessible and inclusive communities.

Please note: Love is at the Center, surrounded by values of Generosity (Sept/Oct), Transformation (Nov/Dec), Equity (Jan/Feb), Interdependence (Mar/Apr), Pluralism (May/Jun), and Justice (Jul/Aug).

Dear ones,

As a young woman, I joined in advocacy for equality. In civil rights, women's rights, LGBTQ+ rights. And even then, as a young college graduate with the privilege of white skin, I ran up against inequality when applying for a management trainee job. I was told I was over qualified for the jobs open to women and could not be considered for 'management' (a "man's job").

Eventually, it became clear that equality was not enough. If everyone did not have access to jobs that paid a living wage, then something was wrong with the system. If a job that a white high school graduate was hired into was not available to a person of color unless they had a college degree, that was certainly not equality. What steps would be needed to correct that?

To shift from being satisfied with 'equality' and to approach equity, colleges began affirmative action admissions programs, and it made some difference until the Supreme Court declared it illegal. Affirmative action in corporations has only made baby steps for moving people of color and women into positions of authority.

So, what do we mean by equity? As we saw on the previous page, in our Unitarian Universalist values, equity means

"every person is inherently worthy and has the right to flourish with dignity, love, and compassion."

Beyond that, Love at the Center calls us to take action . . .

"We covenant to use our time, wisdom, attention, and money to build and sustain fully accessible and inclusive communities."

That's some heavy lifting. We are being called to the work of radical hospitality, of making our communities accessible, of welcoming people of diverse identities. This can be scary, especially for those of us who are being asked to give up some of our comfort, access and power. In November and December, we worked on the value of Transformation. If we succeed in building and sustaining fully accessible and inclusive communities, this may be the transformation into the best diverse, equitable and inclusive community that we can be.

The United Way aligns with our UU definition, and they focus on the broader communities beyond the walls of our churches.

"Equity is the intentional inclusion of everyone in society. Equity is achieved when systemic, institutional, and historical barriers based on race, gender, sexual orientation, and other identities are dismantled and no longer predict socioeconomic, education, and health outcomes."

This packet invites you to engage deeply with the value of Equity.

In faith,

Anne J. Perry, life-long UU and member
First Unitarian Church of Rochester

GRATITUDE

Gratitude to this season's packet team leads, Erin Waller and Anne Perry, the inspiring 3-church worship team and the supportive contributions of the entire packet team. We hope you find inspiration to explore what equity means for you and your communities.

LAND ACKNOWLEDGEMENT

We acknowledge with respect the Seneca (Onöndowa'ga:') Nation, Keepers of the Western Door and part of the Haudenosaunee People, on [whose ancestral land](#) First Unitarian Church of Rochester, First Universalist Church of Rochester, and the Unitarian Universalist Church of Canandaigua are now located.

READINGS FOR CHALICE LIGHTING

We Hold That Moment in Our Spirit

When the great mosaic of humanity is
treated with respect and dignity,
When no person is threatened by hunger or
war,
When we have extended hospitality to the
stranger and tended to the sick,
When equity and justice reign everywhere,
Then we shall all be free.
We light this flame to hold that moment in
our spirit and in our minds until we can
make it real.

-- Adam Slate (he/him) is a candidate for UU
ministerial fellowship.

That Which Abides

Through the week this chalice abides,
cupped and silent,
Softly it gleams in a dimly lit room,
complete unto itself.
Today, we come together as a community
of faith, joyful and free,
Our individual energies combine to spark
the flame of Truth.
May we each draw strength for the other,
and, like the chalice,
May we be bathed in the fire of
commitment
To social justice, equity, and peace.
-- Martha Kirby Capo, award winning UU
poet & lyricist.

READINGS FOR CHALICE EXTINGUISHING

An Unquenchable Flame

As we extinguish the flame on our chalice, we
ignite it inside ourselves.
Our commitment to our mission and to one
another is an unquenchable flame.
Let us remember that we are not alone until we
light this flame next time.
-- Rev. Ben Atherton-Zeman (he/him), UU
minister.



Flame in Our Hearts

Like the flame of the chalice,
may the flame in our hearts burn,
remaining unextinguished.
May it ignite our energies, our drive, our
resolve,

to dream, to build, and live into the world
that good which exists, for now, only in our
imaginings.

-- Rev. Vanessa Titang, UU minister.

SPIRITUAL EXERCISES

Exercise A. 21-Day Racial Equity Habit Building Challenge.

For 21 days in the Frozen Season listen to a song a day on the Spotify playlist linked below. After listening to each song, write a reflection of how you heard equity represented and how the lyrics struck you while listening. After completing 21 days, read back your thoughts and provide a reflection of how equity was present for you in this music. Share this with your small group. To complete this exercise, you will need to create a free account with Spotify, if you do not have one already. [21 Day Racial Equity Habit Building Challenge](#)

Exercise B. Meet the Person Where They Are

It is said that Equity calls us to 'meet the person where they are'. Recall a time when you witnessed this to be true. What was the scenario? On the other hand, remember a time when equity was overlooked. Did you or another person speak up to address it? Or did it go unnoticed? How did any of those experiences feel in your body? Share with your small group how they helped you understand Equity.

Exercise C. Loving Kindness Meditation

Are there people in your life who can be hard to see as inherently worthy? This Buddhist practice could help you to have more compassion for difficult people and for yourself. The article in the link explains what it is, how it works, benefits of the practice, and scripts to help you try LKM. Take the time to review this in depth and then try practicing the [Loving Kindness Meditation](#). How did it make you feel? Did it change your perspective on those you disagree with? Share your experience with your small group.

Exercise D. Privilege Walk

In your spiritual deepening group that meets in person, use the link below and follow the directions. If used on Zoom, raise hands if you would "take a step forward." As an individual, this activity is still powerful. Review each statement and put a plus sign if you "take a step forward" and put a minus sign if you would "take one step back." Reflect on the following: What happened during the exercise? Were you surprised by anything? What might we draw from this exercise that can help us in our everyday lives? How can you apply what you have learned here to the work in our community? [Privilege Walk .pdf](#)

Exercise E. Multigenerational Story – The Small and Tall Ball

Click on the link and enjoy this story with a person of a different generation, ideally but not necessarily, a child. The Father-Daughter and Mother-Son Dance was meant to be fair and open

to all. But what about the male child with two dads? Or the female child whose father is on military overseas assignment? The story illustrates how the children in the classroom find a way to make this event equitable and welcoming to all the children. Have a conversation with the person you are viewing this with. If you don't have a younger person to share this with, then view it with a friend. Share with your small group how this story helped you to understand the difference between equal/fair and equitable. [The Small and Tall Ball](#)

REFLECTION QUESTIONS

These questions aren't "homework" that need to be covered entirely. Instead, simply pick the one question that speaks to you most and let it lead you where you need to go. The questions often lead not to answers, but more questions.

1. What is the difference between equality and equity? What experiences from your life help you understand the difference.
2. How does Equity interact with the other UU Shared Values of Justice, Transformation, Pluralism, Interdependence and Generosity?
3. The Love at the Center of the UU Shared Values is not just an emotion, but an action verb. What actions can you take to ensure you are being equitable and just in your interactions with others?
4. Our Equity definition says, "every person is inherently worthy and has the right to flourish with dignity, love, and compassion." How can you make room for someone you profoundly disagree with?
5. How do the systems and structures you are part of (work, school, social groups) promote or hinder equity?
6. What does the value of Equity ask of us, in the face of the inequities and injustices throughout society and history? How can we, individually or collectively, work toward repair?
7. What does flourishing look like in an imagined equitable society?
8. For those with privilege, what will be gained by creating a more equitable community? Will there be perceived losses?

RESOURCES FROM UNITARIAN UNIVERSALISM

MUSIC

Lift Every Voice and Sing, #149 SLT

Named as the African American National Anthem by the NAACP.

"The Negro National Anthem [as the song came to be known] became a tool of transcendence," writes Imani Perry. "It was a tool for community-building. It was remembered by [Maya] Angelou as reflecting the very spirit of black resilience."

<https://farfringe.com/2017/03/01/stlt149-lift-every-voice-and-sing/>

Performance: <https://www.youtube.com/watch?v=wX7BcmaysIA>

We Are, Ysaye Barnwell, #1051 STJ

“Each and every one of us stands atop a lineage that has had at its core, mothers and fathers and teachers and dreamers and shamans and healers and builders and warriors and thinkers and, and, and...so in spite of our uniqueness, we come from and share every experience that human kind has ever had. In this way, we are one.” Ysaye Barnwell. <https://www.uua.org/worship/music/hymnals/journey/song-information>

Performance UU Church of Champaign-Urbana:
https://www.youtube.com/watch?v=fg9St_ftIjQ

Imagine, John Lennon, <https://www.youtube.com/watch?v=AMllq5nzmE>

“Imagine all the people
Sharing all the world”

UU Theology -

Roots to Leaves Podcast, Community Church of New York

From Episode 4: Equity and Transformation

“I resonate with the way that we work to practice equity and in some ways it feels lacking. I often find conversations on Equity are easier to justify when we focus on those with less and we focus on those who are most in need. I think it’s easy to agree that Equity looks like lifting up those who are traditionally disenfranchised. It’s harder to value Equity when we consider our own abundances because we don’t see them as perhaps countering our value of equity. Part of the responsibility of having more is sharing.”

-- Brother Zachary Stevens-Walter, Chaplain for Pastoral Care (6:41-7:23)

[Equity and Transformation Podcast Section](#)

Love at the Center

Love is the doctrine of this church (often-used statement in UU churches)

Love is the doctrine of this church,

The quest of truth is its sacrament,

And service is its prayer.

To dwell together in peace,

To seek knowledge in freedom,

To serve human need,

To the end that all souls shall grow into harmony with the Divine-

Thus do we covenant with each other and with God.

— Arranged by L. Griswold Williams, Universalist minister, 1893-1942.

[More on Universalist Theology of Love](#)



My Prayer

May we, in this time of despair, find hope.
May we, in this time of chaos, find clarity.
May we, in this time of hatred, find love.
May we, in this time of fear, find joy.

Choosing joy is an act of loving defiance.
Choosing love is an act of loving defiance.
Choosing clarity is an act of loving defiance.
Choosing hope is an act of loving defiance.

May we know the love that holds and surrounds us.
May we know that we are part of that greater love.
May we never succumb to divisions meant to isolate us, oppress us, and leave us hopeless.
May we always draw the circle ever wider.

May it be so.

-- Connie Goodbread, UU Religious Educator, Essay: "Unitarian Universalism – One Holy Love for All" in *Love at the Center*, edited by Rev. Dr. Sofia Betancourt, President, UUA.

WISDOM OF WORLD RELIGIONS

Buddhist Tradition

The Banyan Deer

"Once, the Buddha was born as a Banyan Deer." Along came a king who liked to hunt and he and his hunters wreaked havoc in the farm fields so the people created an area in the forest where two herds of deer were driven. Eventually the Banyan Deer and the head of the other herd agree to reduce chaos by providing one deer each to be sacrificed to the hunters on alternating days. They choose by drawing lots. What to do when a pregnant doe is chosen? They have agreed to only one deer per day and if she is taken, two will die. The Banyan Deer does the equitable thing and goes to be killed in her place. There is much more to the story. As you read, please take note of all the UU Values that can be found in addition to Equity – Justice, Transformation, Pluralism, Interdependence and Generosity.

[The Banyan Deer](#)

Jewish Wisdom

In Judaism, the Hebrew Bible is sacred text. Also sacred is the centuries-long, ongoing work of interpreting the text, with the goal of understanding what God wants the Jewish people to do. [Maimonides'](#) writings from the 12th century are a foundational contribution to Jewish thought.

With her book, [On Repentance and Repair](#), Rabbi Danya Ruttenberg interprets Maimonides' interpretations for modern times, continuing a sacred Jewish tradition. Maimonides' five steps of repenting and repairing harm are:

1. Naming and owning harm
2. Starting to change
3. Restitution and accepting consequences
4. Apology
5. Making different choices

As Rabbi Ruttenberg writes, Maimonides "gives a clear, systematic guide for not only repairing harm but for becoming the kind of person who will not cause harm in the future."

Note: All five steps are to be performed in order by the person or entity that has caused harm. The apology only comes after the first three steps. The person harmed is not required to accept the apology, especially if the harm is irreparable.

For more, watch the video: [A Journey of Repentance and Repair at All Souls Tulsa \(Vimeo, 56:00\)](#). *Rabbi Danya Ruttenberg, the author, talks with the Rev. Marlin Lavanhar, Senior Minister at All Souls, and Nehemiah Frank, a member of All Souls and publisher of the Black Wall Street Times.*

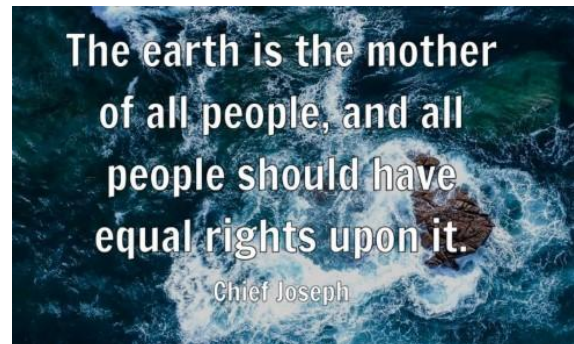
A Christian Case for Climate Reparations

"In Matthew 22:38-39, Jesus gives us the first and second most important commandments: We are to love God and to love our neighbors. Those in the global South are certainly our neighbors, and those of us in the global North are responsible for their suffering in a direct way both historically and currently. This biblical mandate to love our neighbors means that Christians must politicize climate change by building networks of solidarity and entering into a relationship with our neighbors in the global South; Christians must become advocates for material acts of justice and mercy.

... It's imperative that Christians demand that our governments and leaders take the call for solidarity and climate reparations for vulnerable countries seriously. Ignoring this call for solidarity makes it impossible for us to follow our biblical mandate to love our neighbors and makes us all active participants in systemic sin."

-- Matt Bernico, *Sojourners* website, October 18, 2022.

[A Christian Case for Climate Reparations](#)



QUOTATIONS

Equity

"Equity is defined as "the state, quality or ideal of being just, impartial and fair." The concept of equity is synonymous with fairness and justice. It is helpful to think of equity as not simply a desired state of affairs or a lofty value. To achieve and sustain equity, it needs to be thought of as a structural and systemic concept."

Equity vs. Equality

“Equity involves trying to understand and give people what they need to enjoy full, healthy lives. Equality, in contrast, aims to ensure that everyone gets the same things in order to enjoy full, healthy lives. Like equity, equality aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same things.”

[Definitions](#)

-- Annie E. Casey Foundation / Equity, Inclusion and Other Racial Justice Definitions

“Treating different things the same can generate as much inequality as treating the same things differently.”

-- Kimberlé Crenshaw, American civil rights advocate and a professor at the UCLA School of Law and Columbia Law School.

“The universe, which is not merely the stars and the moon and the planets, flowers, grass and trees, but other people, has evolved no terms for your existence, has made no room for you, and if love will not swing wide the gates, no other power will or can. And if one despairs-- as who has not?-- of human love, God's love alone is left.”

-- James Baldwin, in [The Fire Next Time](#). [James Baldwin on Love](#)

POETRY EXCERPTS

To respect copyright laws and support artists, we provide links to the full work from which an excerpt is taken . . .

Putting Everyone at Risk



“we all hope someone is after you. All of us here waiting at the intersection, our insides

fruiting with malice, we wish you harm, we look down on you from our vehicles, we see you

for who you really are. We think you are all wrong, and for a moment we are”

-- [D. M. SPRATLEY](#), America writer and racial equity strategist. [Putting Everyone at Risk](#)

Militants to Certain Other Women

Till our banners and our bodies
Are flung together on the pavement,
Waiting at the gates of government,
We have made of our weariness a symbol

Of women’s long wait for justice.
We have borne the hunger and hardship of
prison,
To open people’s eyes

To men's determination to imprison the power of women.

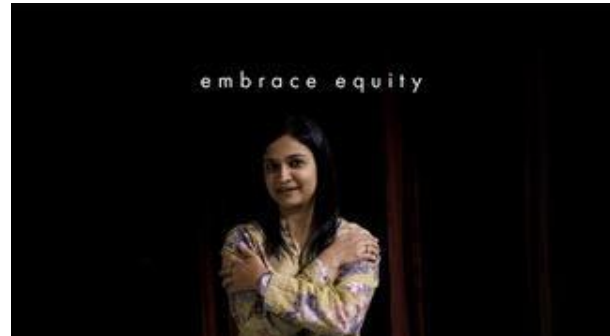
-- [Katharine Rolston Fisher](#), American

suffrage activist and writer.

[Militants to Certain Other Women](#)

Embrace Equity: Spoken word poem

-- Purnima Ghogar R., Australian-Thai author, visual & spoken word artist. [Embrace Equity](#)



FURTHER ENGAGEMENT: PODCASTS, SONGS, ARTICLES, FILMS, & BOOKS

The Case for Reparations

"Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole." From an article in The Atlantic magazine by

-- Ta-Nehisi Coates, American author and journalist, article in The Atlantic magazine, June 2014. [The Atlantic: The Case for Reparations](#)

Equity for Ken Anderson:

As a recently graduated nurse anesthetist in 1963, Anderson found work in Port Jefferson, New York, and soon found that there was no place for a black man to live in this segregated white community. He sought out the NAACP and eventually became regional director for Long Island. He became involved in recruiting people of color to Stony Brook University's School of Nursing (offering equity). Years later, in 1996, Stony Brook inducted him into Phi Beta Kappa (receiving equity). Incidentally, Anderson had a voice that Pete Seeger said was as close as one can get to that of Paul Robeson and Anderson sang Robeson's music all over the world (including in China in 1976 where AJ Perry heard him). [Anderson Sings Ol' Man River Article About Anderson](#)

From Books:

"'You know that there are no black people in Africa,' she said. Most Americans, we have to sit with that statement. It sounds nonsensical to our ears. Of course there are black people in Africa. There is a whole continent of black people in Africa. How could anyone not see that? 'Africans are not black,' she said. 'They are Igbo and Yoruba, Ewe, Akan, Ndebele. They are not black. They are just themselves. They are humans on the land. That is how they see themselves, and that is who they are. What we take as gospel in American culture is alien to them', she said.

‘They don’t become black until they go to America or come to the U.K.,’ she said. ‘It is then that they become black.’”

-- Isabel Wilkerson, American journalist and author in [Caste: The Origins of Our Discontents](#)

“But race is the child of racism, not the father. And the process of naming ‘the people’ has never been a matter of genealogy and physiognomy so much as one of hierarchy. Difference in hue and hair is old. But the belief in the preeminence of hue and hair, the notion that these factors can correctly organize a society and that they signify deeper attributes, which are indelible—this is the new idea at the heart of these new people who have been brought up hopelessly, tragically, deceitfully, to believe that they are white.”

-- Ta-Nehisi Coates, American author, journalist, and activist in [Between the World and Me](#).

“We can't attack a thing we don't know. That's dangerous. And...foolish. It would be like trying to chop down a tree from the top of it. If we understand how the tree works, how the trunk and roots are where the power lies, and how gravity is on our side, we can attack it, each of us with small axes, and change the face of the forest.”

-- Jason Reynolds, American author and Ibram X. Kendi, American author, professor, anti-racist activist, and historian of race and discriminatory policy in the U.S. in [Stamped: Racism, Antiracism, and You](#).

Amazing Things Happen!

Introduction to autism that aims to raise awareness among young non-autistic audiences, to stimulate understanding and acceptance in future generations.

[Amazing Things Happen](#)



"Never be ashamed of being different: it is this difference that makes you extraordinary and unique.”

-- Siena Castellon, Irish neurodiversity advocate and author in [The Spectrum Girl's Survival Guide: How to Grow Up Awesome and Autistic](#).

Films:

[A Fantastic Woman](#)

Marina and Orlando are in love and planning for the future. After celebrating Marina's birthday one evening, Orlando falls seriously ill. Marina rushes him to the emergency room, but he passes away just after arriving at the hospital. Instead of being able to mourn her lover, suddenly Marina is treated with suspicion by both the doctors and Orlando’s family. The police treat her as a suspect. Orlando's ex-wife bans her from the funeral. His son threatens to throw her out of the flat she shared with Orlando. Marina is a trans woman and for most of Orlando's family, her gender identity is an aberration, a perversion. So Marina battles the very same

forces that she has spent a lifetime fighting just to become the woman she is now - a complex, strong, forthright and fantastic woman.

Trailer: [Fantastic Woman trailer](#)

Full film available on paid streaming services; may be available to rent.

Changing the Game

Transgender high school athletes from across the country compete at the top of their fields, while also challenging the boundaries and perceptions of fairness and discrimination.

Trailer: [Changing the Game trailer](#)

Full film available on paid streaming services; may be available to rent.

Leading Equity Podcast focuses on supporting educators with the tools and resources necessary to ensure equity at their schools. On this podcast, listeners can expect to hear interviews and stories from voices of equity in education today. LE 287: 8 Equity Strategies You Can Use Today with [Dr. Dionne McLaughlin](#), [8 Equity Strategies](#). While this is focused on classroom and school equity, you may find it useful in your daily life.

Local Activism Opportunities

Martin Luther King Legacy Events:

43rd annual Expressions of King's Legacy, Wednesday, January 29 12:00-2:00pm

Keynote speaker Deborah Archer, President of the American Civil Liberties Union (ACLU) RIT Gordon Field House and Activities Center. Free, [Registration required](#)

MLK Jr. Commemorative Address, Thursday, January 30 5:00pm-6:15pm

Speaker: Giancarlo Esposito, actor, Strong Auditorium on the River Campus, 417 Alumni Road, Rochester, NY 14611. Free, [Registration required](#)

HUMOR

