

## MEMORANDUM

*TO: Unified Governance Working Group*

*FROM: Juanita J. Helphrey*

*REGARDING: My position paper opposing the creation of a “single” or “unified” United Church Board, attached to this memorandum*

*Dated: September 5, 2010*

*Cc: Council for American Indian Ministry of the United Church of Christ*

*I am attaching to this memorandum a “minority report” that explains, along with some history, why I oppose the United Church of Christ’s intention to become a single or unified governance board and ask that this memo and the attached “minority report” be included in all corporate and recorded minutes. First though, in this memo, I want to lift Scripture that I feel we must all remember, specifically in 1<sup>st</sup> Corinthians, parts of Chapter 12 and Chapter 13:1-7. To me it contains the heart and soul of what we were striving for as a church, and will remind us of the losses we will have by becoming one small board of 50/51 folks, which I touch on briefly, as part of this memorandum:*

*In 1<sup>st</sup> Corinthians 11:4-11, Paul the Apostle tells us there is both unity and diversity in the body of Christ. There is unity in the fact that we belong to the same Lord, we are all empowered by the same Spirit, and we all belong to the same community (the church). Within this great unity is a great diversity of gifts. Each of these gifts are given by the Holy Spirit to individuals for the building up of the whole body of Christ. Spiritual gifts should not be a source of contention over who has the “greater” gifts. God did not give the gifts to improve our status, but to allow us the opportunity to participate in the building up of the church. Therefore, let us employ our spiritual gifts as God reminded them to be used – to build up the church.*

*In 1<sup>st</sup> Corinthians 12:12-18, Paul, using the analogy of the body, emphasizes the importance of each church member. If a seemingly insignificant part is taken away, the whole body becomes less effective. Thinking that your gift is more important than someone else’s is spiritual pride. We should not look down on those who seem unimportant, and we should not be jealous of others who have impressive gifts. Instead, we must use the gifts we have been given and encourage others to use theirs. If we don’t the body of believers will be less effective.*

*And in 1<sup>st</sup> Corinthians 12:19-27, and 28-31 Paul reminds us that we are in the world together, that there is no room in the church for individualistic Christianity. We can’t concern ourselves with our own relationship with God; we need to be concerned for the needs of others – we suffer together. He’s made it clear our gifts is not superior to another, but he urges the believers to discover how they can serve Christ’s body best with*

*the gifts God has given them; that our gifts were given for serving God and for enhancing the spiritual growth of the body.*

*And, finally, in 1<sup>st</sup> Corinthians 13:1-7, we have the “language of love!” Paul came to the core of spirituality in these verses – love. No matter what gift a person has, if he or she does not express love in using that gift, then whatever is done is empty; love is to be central in all that we do and the more intimately we know Christ, the more we will unselfishly love others.*

*The United Church of Christ, some 20 years after it united with the E and R church in 1957, truly began to practice the principles of being an inclusive and united church by recognizing and appreciating the gifts of the Racial Ethnic folk in the pews. This is evident in various General Synod actions of bringing into the fold other “parts of the body” and they are: The Council for American Indian Ministry, the Pacific Islanders and Asian Americans, the Hispanic Americans, and the United Black Christians. Members of these groups, in 1983, organized to become COREM, the Council of Racial Ethnic Ministries.*

*Prior to that, there had been “token” parts of the body sitting on boards and committees, and, a few staff folk, mainly African Americans, and even fewer who held positions of leadership in the hierarchy.*

*Since 1983, COREM’s foremost goal was to work on social and racial justice issues which included combating racism, especially the institutional racism of our own church. A lot of good came from their “clamoring,” their “agitating,” their self imposed role of becoming the conscience of the church. To that end, they were successful in getting more people appointed to boards and committees, and more people on staff proving early on that their involvement and immersion directly into the issues had some results at dismantling that institutional racism we all faced. Albeit, slowly, yet fruitfully and not without a lot of resistance, for there was (and still is) that institutional racism.*

*Then, ten years after COREM, an agency of the church, the Commission for Racial Justice, produced a Pronouncement and Proposal for Action for our church “on becoming a Multiracial, Multicultural Church.” This generated a lot of planning and activity, with COREM mandated to oversight many of its goals and the message was spreading to all of the conferences, associations and local churches as staff took on their own roles of implementing actions set out in the Proposal.*

*So, when the last restructuring plan came into being, by the year 2000 (after a move out of New York City, into Cleveland, OH), the nine story building, headquarters for staff of the national setting, was filled with a rainbow of colors! Worshipping together in the chapel was multi-dimensional, the diversity was evident and the visioning around “doing a new thing” was gradually gaining momentum. A four person team of Racial Ethnic folk representing COREM, was established in the President’s offices and incorporated into a Covenantal Ministry Team. This new Century was Paul’s “dream church” of Corinth, especially his dream I expressed in the Scripture I quoted at the outset!*

*This glory lasted only a few years, and then, we were told, the budget began its decline. Staff of Color began to disappear; all four Racial Ethnic people and their team leader staffing the Racial Ethnic desks were dismissed, without a public “thank you” or “good bye” party, noticeable to their friends and colleagues in the building. Noticeable because staff numbered around 200 (more or less) that has a mixture of UCC and other denominations - it was a small “family.” It became apparent that institutional and individual, as well as internalized racism and oppression had re-entered the doors, with “budget crunch” time the excuse. It seemed so at least because twenty years of work at relationship building, at creating trust, and making our church multiracial and multicultural, was being dismantled, and quickly, I might add.*

*The proposal to be offered to the Executive Council, from this Unified Governance Working Group, will successfully dismantle all the work of COREM, and diminish the possibility of becoming that multiracial, multicultural church as mandated. The “older” leaders in COREM will be overlooked (HUGS, historically underrepresented groups, and “diversity” are the new “buzz words” from this group) and younger People of Color, who have no history or even the opportunity to learn from groups like COREM, will be recruited to fill those few positions mandated in the new attempts to be inclusive with only 50 seats available – Fifty seats, of which nine will be “officials of the church” and six from conferences. The 36 seats left assure 50% women and 50% Racial Ethnic people, which translates to 18 seats assured for each. This, at a time, when the population of Racial Ethnic people of this country has grown, is still growing, so opportunities for welcoming more and more Racial Ethnic people into our fold grows, as well.*

*Like it or not, this will be the new church because the folks that carry the history will now be history. The choice of words used when two of us in this group made attempts to share this history were that it was “baggage” We were reminded often that this table is focused only on new ideas, new “visioning.” Maybe history isn’t important to some but to others (races and cultures) it is essential to have the wisdom and knowledge of elders (the memory keepers), along with the other generations in the circle, keeping it complete.*

*This is my opposition. Some of you at this table may deem it to be inappropriate or even unimportant when received, but I hope not, for it does provide you a glimpse of history many may not know and should know, from the observation of one (me). I did spend 13 years on staff, mainly working on racial justice issues, so, I simply cannot allow negation of our part of the story. It brings with it a request that the following attachment of “history” be included for it contains a more complete version of what I’ve described above.*

*Respectfully submitted,*

*Juanita J. Helphrey  
Native American Member, representing CAIM*

**MY POSITION OPPOSING A SINGLE OR UNIFIED BOARD OF  
GOVERNANCE FOR THE UNITED CHURCH OF CHRIST – A  
MINORITY REPORT FOR THE RECORD (Sept 2010)**

For the benefit of those who need this little bit of history I must start this paper with a brief background of my involvement with this Unified Governance Working Group:

I was appointed by CAIM almost a year ago to replace a CAIM member, who resigned from this group, so my first meeting was December, 2009. I was curious about the goals of this group when asked to serve, especially because I had been on two previous “restructuring” committees of the UCC and wondered why this was occurring once again. I also, admittedly, rather enjoy discussing the needs and concerns of our church and feel this type of committee work could benefit from some of my own experiences and history with this church. What I didn’t know was that this working group had already been at work for a couple of years, and that it replaced a major study group that began looking into a new unified governing body as far back as 2005, just months after I retired and left the national setting.

I took myself “out of the loop” of UCC after my retirement, having spent almost 40 years, not only as staff but serving on national boards and committees, because I wanted to focus on my own community (though I did work temporarily with CAIM for 18 months until they found a new Executive Director). My local work included a call to be a licensed pastor for one of our Native American UCC churches for two years, which included fund raising; said fund raising was to help restore and refurbish the 100 year old church. I also gained employment with our public schools now into my fifth year of work there.

Since then, this past year, my focus has shifted once again – I began writing a document, which is now ready for printing, of our own history as Christians and its impact on our Native American people here on the Fort Berthold Indian Reservation. So, being very busy left me completely out of touch nationally. But, I decided I was ready to once again “go national.” Besides, God usually decides what I’m to do next, so when the unexpected opportunity came, I decided God wasn’t through with me yet!

When I joined this group I realized CAIM did not have a formal position; they had not discussed it in a formal meeting. However, I was able to gather information from two of CAIM’s four active bodies, and I posted both positions on the ugov.web page by June. One group was against single or unified governance and the other was for it. The church body against it, by the way, has 13 churches, and the church body for it is only one church, so, if one wants to speak about a “majority voice” the 13 churches of the one group had the majority (CAIM has 22 churches under its “umbrella”).

CAIM’s absence of a formal opinion didn’t matter though, I soon discovered, because this working group had a directive to come back to the Executive Council with a proposal that would unify the national setting into one governing board! Would I have joined this group if I’d been provided the history of several years of work that had already been done? I don’t think so, especially coming home from that first meeting in shock and dismay from

**an unexpected and painful experience. However, after much thought (with many sleepless nights), and much prayer, I decided it was God’s will for me to continue on this journey, and so I dutifully followed through with all my responsibilities of service. My own history in this church has been filled with both joy and pain and even though I knew I may have yet another painful journey, I also knew from past experiences that I’ll have gained not only wisdom, but spiritual growth. The Great Spirit looks upon me kindly if I simply follow in faith, and that is my ultimate, personal goal.**

**That first meeting for me was embarrassing because I realized how uninformed I was regarding reason/purpose of this called group, but mainly because I was called a “whiner” (my dismay) by one of our own People of Color, one of our own COREM members. We had been asked to go to into groups we felt we represented, or were closely aligned with, and a group that I determined was closest to my own history and to CAIM was HUGS, which I joined with two others (historically underrepresented groups I found the acronym meant). She said she’d have gone to that group but they are “whiners!” It is also the meeting that set the tone for identifying any attempts at bringing up history as being “baggage” and not allowing it into the discussion. This was soon after we reviewed our “covenant” with one another for our meeting time together that included respect (for one’s culture, one’s differences), yet, just one woman, a kind European American woman sitting next to me confronted that issue of name calling. Though she asked for consideration/discussion of what just happened she was ignored. To me that set another tone; that of accepting (or choosing to ignore) demeaning behavior that would continue through conference calls and yet another meeting in July.**

**Yet, I cannot speak to these issues because again, and again, I am reminded this group is to focus on that part of the resolution that asks for a “single” or “unified” governing board, and that it will only receive new ideas and new visions to bring forth from its discernment process, and from our own groups’ faithfulness to this goal; dismissing all other elements that may conflict with its process (such as racism, or how we treat each other, etc.).**

**Well, I don’t plan on detailing all of the occasions I felt ostracized in my brief service to this working group because I wish to reserve space to write about some history that I was denied from speaking about since it was identified to be “baggage.” I did request a panel, as well, for the July meeting, but this too was denied, nicely stated I might add, by the chair, who said he gave it a lot of deliberation but came to the conclusion that this working group was requested not to deal with painful histories or sacred conversations on race, in parallel. So my main reason I write this is for you to draw from it my personal conviction that prevents me from supporting the planned proposal for a single or unified board this group intends to finalize and send to the Executive Council when it next meets. I think, now being known as one of two people who oppose a single or unified governing board, it’s especially important that the reasons I oppose it should be known. This writing is within the groups’ own covenant that speaks to “truth telling and risk taking,” and making attempts to be faithful to the whole church of which I have not seen specific attention given to Racial Ethnic issues, so I do so in behalf of the part of the whole whose voices were not heard!**

When I was the Executive Council Chair in the late 1980's I thanked God with all my heart for the presence of the COREM group. They had just organized in 1983 from all other groups recognized by General Synod from the Racial Ethnic people in the church – the African Americans, Native Americans, Hispanics and Pacific Islanders and Asian Americans (speaking here only of Racial Ethnicities) – and I was in awe of their understanding of what I was suffering as Chair. Racism was very much present at the time (still is, which I will expand on later in this paper), and my becoming Chair actually resulted from a racist move by some of the powers of the Executive Council to ignore their own procedure of election in order to stop the election of a Asian American male. It had been predetermined by vote at a spring meeting that he would be the next chair with a majority two-thirds of the delegates in his favor and the next step in the meeting that followed, a pre-Synod meeting, was to call for the vote with the expected outcome that he be elected. It didn't happen and what happened is someone nominated a European American and he was voted in by secret ballot and won by a two vote margin. After the shock, all Racial Ethnic folk got up and walked out (in unison, without consulting one another), where we prayed outside the door with the person defeated by this move. We returned to the room just in time to hear a motion made and passed that the next chair be from a Racial Ethnic group, and that was me, the following two years. In fact, COREM folk basically told me “you have to do this!”

How I was treated in those two years is yet another story, but, that COREM was my support group was my saving grace for I would have been a long gone chair after that first meeting I conducted! I will say, however, that racism was present and racism persisted in those two years, and, racism, specifically internalized racism, is still present. I saw it during my months of service on this working group, though its' presence was never acknowledged. Part of the reason, I think is that our agendas are so focused and time framed by the consultant and planning group that venturing off the topic is almost impossible, and another reason, as stated earlier, the chair could not allow such a conversation based on the resolution; that it wasn't for this group, at this time.

I have to say at the time I chaired the Executive Council, I was pretty ignorant about all the ramifications of racism, and I learned a lot because this was a topic not to be ignored by COREM. So, my basic loyalty to COREM continued, and COREM continued in that manner for many, many years. COREM came out of the 1970's being a tumultuous time, where many of us were still “token” to some boards and committees, and where there were very limited opportunities for employment in the church, much less People of Color present anywhere, including our biggest group, the General Synod.

I might add too that COREM had its own issues to deal with because we were at the table with all of our internalized racism and oppression, our stereotypes of each others' Racial Ethnicity, and our own cultural and traditional ways in which we socialized, or made decisions, or how we saw leadership, etc. Lots of issues, lots of “noisy” meetings, yet, we managed to monitor our meetings, we sought full respect for each other at the table, and we planned our meetings to hear stories and have cultural immersions. By the mid- nineties, we were not only close knit, but in line with seeking goals that would be helpful to all of us regardless of our backgrounds, our identity, our unique cultural expressions and styles.

We even took turns in chairing and planning each year! Yes, we did have problems on occasion, and yes, we did rely on prayer and worship to help us through and yes, we still made progress. Results were evident, such as at Synod, such as Synod worship, such as on the gain of quotas for board membership throughout the UCC, and, with staff at the national setting. Yet to come would be in the new “headquarters” in Cleveland in the late nineties where many COREM “faces” would be evident!

I acknowledge though, that these changes did not come without a lot of hardship for there were many against COREM, as well – the naysayer – for many of the folk of COREM expressed themselves well and often at open meetings or events. How else would they be heard? We Racial Ethnic folk were not trusted to do well for many of us had the labeling and stereotyping to deal with that had gone on for generations, including the many “she’s too quiet” or “he’s too loud.” And, the questioning, always the questioning of leadership capabilities and styles. Accepting cultural and traditional differences, accepting leaders at the forefront who looked different, and “following” someone not ordinary to generations of old leadership, was hard on many. Yet, gradually, we were gaining respect and support. That was a “biggy” for me; a survivor of all of that type of labeling in previous years, for it gave me hope that others would never have these same hurtful experiences.

As COREM began getting results of their deliberate intrusion into the workings of the church, the Commission for Racial Justice began deliberating and writing a new Pronouncement known as “on becoming Multiracial and Multicultural in the United Church of Christ.” This was adopted at General Synod in 1993 and its main directive was for UCC to become M & M (acronym). It had many goals and COREM had an important consultation role to assure its implementation. It was, for some years, a very high priority and many on national staff faithfully were working on its directives. By the time the new structure began with the new covenanted ministries in place (replacing the old agencies of the church), it made its home within a program of the Justice and Witness Ministries. It also was an opportunity, seen by JWM, to include open and affirming and accessible to all in its programming (I may have missed other additions since I left) and so the focus shifted. It became unwieldy making it vulnerable to failure because of its huge, growing contingency which would need more funding to implement. It also, by virtue of its unwieldiness, caused a positioning for power by the groups – it became contentious, unintentional of course, but a common occurrence when there are limited funds and staff to implement such a huge program. Finally, the many goals included in the Proposal for Action, which were written for the racial ethnic groups, were overlooked as the easier and more attainable or reachable goals were uplifted for priority work (such as being open and affirming and accessible to all). At least it seemed that way to me. Sadly, several years into the new restructure it became evident that funds were diminishing and so focus on the M & M directives began to diminish, as well.

Now, shifting back to COREM, also in the year 2000/2001, plans were made and upheld to include in a covenantal team within the OGM, space for four desks for staff representing the four Racial Ethnic groups. What an accomplishment, and what a joy! Also, I became Team Leader for Racial Justice Programs with JWM and looked forward to a working relationship with the four program staff hired for the advancement of their goals. COREM helped me in the past, as I described, and I know without a doubt in my mind

that People of Color, me included, were gaining more recognition for our gifts and abilities as time went on. In fact, many of the present leaders of UCC were at the COREM table for years, and were supported, as I was, in their desires to acquire leadership roles in the national setting. Without COREM's continual and intentional "clamoring" and "agitating," their efforts at making change occur, and their vision of what a multiracial and multicultural church should be, none of this would have occurred, and, not to exclude those in power, mainly European Americans, who also began to see and realize the potential in those they had overlooked and excluded in the past. But, this was all to be short lived!

Several short years after the new Covenanted Ministries and the Collegium came into being, funds began to dwindle we were told. Suddenly, at least it looked sudden to me and others, dismantling of staff and programs began to occur. The "we are about to do a new thing" in this wonderful new and colorful church setting, was suddenly and quickly being rewritten into the history of UCC as "we are about to become an old thing!"

Yes, beginning in 2003, one at a time, People of Color (mainly) were laid off, dismissed, and one or two even walked out the door by Security! That is how people were dismissed –most with no good bye parties, no thank you for your service, and within hours they were gone. Now, some may have been justifiably removed, but others were questionable. The staff of the Racial Ethnic Team was dismissed without deliberation or discussion with their constituent group, much less COREM. In fact, some were paid large sums of money to just disappear. I knew four staff, personally, who received funds, and two of them were Native American women representing CAIM. One of them shared openly with me and the other said she couldn't share "as part of the agreement." So, I doubted it was simply severance pay, especially when all ties were severed so quickly. Also, each Racial Ethnic group was distributed funds annually for five years (I worked with CAIM for a year and a half after I retired, so I received two of those checks for deposit in that time frame). The money that was distributed to each group could have continued supporting them as staff so what was the reasoning behind this dismantling? To me it was apparent that the Racial Ethnic members of the Covenantal Team, and its leader, were targeted for dismissal – the most obvious and important of COREM's evidence of success in their goals to become multiracial and multicultural.

The ministry I worked with, JWM, initially had one lay off, a person from my team (which I had no inkling of, I was told after the fact), another person went on disability, and I announced I'd be leaving the end of August, 2004. The three occurrences helped budget wise, for awhile, but, soon, another person left for employment in another denomination, and still another was dismissed. These folk I mentioned included: Two African American women, one Hispanic woman, one Native American woman, and one African American male, all People of Color, and most from my team of Racial Justice! There may have been more but this is all my memory allows at this time! My reason for providing this information is to show part of the movement in that two/three year span. There were two other ministries going through similar employment issues but I cannot name or speak to their losses and changes. Budget crunching set fear in hearts of many!

I believe, having gone through this history of only about 20-25 years of my 40 years experience with the national setting, that much of the dismantling is a result of the continuing challenges of racism! Institutional racism, individual racism, and internalized racism and oppression were alive and well, and made quick gains because, as I see it, opposition to these changes diminished rapidly, as well. To me, by now a bystander and observer (until now with this working group), it makes no sense to see that progress within that 20 years was dismantled in only a few short years, and what's worse is my heart is pained, and my spirit quivers at the thought that with the base of power for this work gone, we, the Racial Ethnic people will also be gone (except for a few in power, presently).

Here are some things I see that I think can confirm this (presence of racism): When I first came to this group and read the resolution "Toward Unified Governance for the National Setting of the United Church of Christ", which is this group's mandate, the first paragraph about race, I thought, meant the group would be conversing about race and racism. It wasn't, as I was quickly told; it wasn't meant for this group but was meant for later conversation. Here is what it states: BE IT RESOLVED that since the dialogue regarding governance has surfaced historical and present tensions regarding matters of race and ethnicity in our denomination, the General Synod requests the Executive Council and the Covenanted Ministries Boards to engage in further conversations on race, especially around what it means to be an anti-racist, multi-cultural, multi-racial church. This conversation would be separate from although possibly concurrent with, the discussion on governance in recognition that we cannot heal relational issues through governance discussion, but we do need to move toward reconciliation. There is one little obscure statement within a sentence that left an opening for us to discuss racism and that is the part that says "this conversation would be separate from although possibly concurrent with, the discussion on governance....moving toward reconciliation." Although, in my estimation, 'possibly concurrent with' could have been the opening for our own group to converse about adverse affects from racism, it was denied me or others that may have felt the need to surface it. Concurrent with whom, I would ask? More important to me though is when isn't it important for a Christian church to recognize dissention, racial tension, relational issues etc. and deal with it through prayer, through spiritual discernment?

This same resolution also speaks about having a conversation on "what it means to be an anti-racist, multi-cultural, multi-racial church" when, in fact, the next part of the resolution names boards like the Executive Council and the Ministry Boards that should be having this discussion at the same time it speaks to dismantling these boards (an oxymoron)! It doesn't recognize (or didn't realize?) that dismantling had already occurred and affected many Racial Ethnic people church wide! None of this makes sense to me. So, that was another opening where we could have...discussed racism when it raised its ugly head within our group ...but we didn't! I couldn't, for the two of us in opposition had no power whatsoever. So when the HUGS group was called "whiners," it was ignored, as I stated in my earlier remarks, and since it occurred with Racial Ethnic people it can only be defined as internalized racism and oppression.

Other similar remarks and incidents occurred in the two meetings and several conference calls that I was a part of, which continued to affirm my belief that any dissenting opinions

to the dismantling of the various boards involved would be ignored and they were! Because racism prevails in this country, some of our church folk (People of Color) have internalized all of its forms through our own painful experiences, and so patterns immerge. These patterns play out through our own treatment of one another. For example, adults find it easier to find fault, criticize and invalidate each other, especially if they've personally experienced racist incidents. European Americans, who were the oppressors (and still are some would say), do not have to do a thing when this happens because the work is being done for them, though not all of the folk in the working group are even aware this is happening. Unfortunately internalized racism and oppression is not something folks get "educated" on, especially European Americans, because its white racism that People of Color have internalized. Racial Ethnic folk should know and understand its ramifications, however – it is that important! One or two in a group just might raise voice in opposition to a disparaging remark but, usually the choice is made not to pursue it, which did happen in this group a time or two. May I add that in the earlier years with COREM folk so amply present at tables, either the person would have been challenged, or, all conversation would have been stopped in order to deal with the pain caused by any grievous statements stated in ignorance, or even stated with intention to hurt or harm someone (I've seen this happen even though we are Christian folks).

I realize with the consideration of a resolution to become a single or unified board (a 50/51 member board is where it stands now), and with only 18 People of Color assured a seat, that it will put us back to where it was before the last restructure! Was it just ten years ago? I know others must have realized it, as well, because the first statement of the resolution I quoted above also states: "historical and present tensions regarding the matter of race and ethnicities has surfaced with this dialogue on governance." These fears were obvious at the time I retired and this resolution was written four or five years later, so my thinking is that the dismantling that had happened and probably continued with each budget year, may have been at least part of the reason for the surfacing of this historical and present tension.

I know what I've just written may be critiqued and criticized by some and perhaps some of the contents denied by others, or that it just might be interesting to some because of the history that is unique only to our church (hopefully). I realize also that my opposition puts me in jeopardy for other involvements because, from my experience, that is what happens; that is how voices are silenced. But, I've taken this risk. What it contains is an important and critical piece of history that cannot be ignored and since my Spirit, my mind, and my heart would not let me "let it go," I've decided once again that this is God's will for me. I know God has always prepared me for each journey I've taken, so, I trust I'm prepared for the outcome, whatever it may be, that may result from this opposition I express. There are so few now who are in the position to express concern, after all, and my allegiance is with all those whose shoulders I stand on, as you can tell from my writings, so, the fact that I know I have a support base of "like minded" people, and, of course the fact that I wasn't allowed to vocalize it in the meetings, are the reasons I provide this written history piece.

Submitted by Juanita J. Helphrey, CAIM delegate to Unified Governance Working Group

