

# **Resource Guide**

## **Version 1 of the Short Version**

**In the Work of Racial Healing,  
Justice and Reconciliation  
November, 2013**

## **The Diocese of Louisiana**



**Prepared by the Diocesan Committee for Racial Reconciliation  
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This Committee exists to assist the Diocese (1) in inaugurating a healing dialogue, asking God's help to understand race and racism in our past and present, (2) in committing itself to the work of racial healing, justice and reconciliation and (3) in building an anti-racist future in our Church through prayer, education, advocacy and action.

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# **The Bishop's Introductory Letter**

In the Work of Racial Healing, Justice and Reconciliation

**The Rt. Rev'd Morris K. Thompson, Jr., D.D.  
Bishop of Louisiana**



September 21, 2013

Dear Clergy, Senior and Junior Wardens of the Diocese of Louisiana, and Laypersons,

As you all know, 2013 is the Year of Reconciliation in the Diocese of Louisiana, a year in which we have undertaken a great deal of planning in response to Resolution 17 of the 168<sup>th</sup> Convention of the Diocese in which we pledged ourselves to work to become a Diocese committed to ending institutional and other forms of racism through dialogue and training. I asked the Diocesan Committee for Racial Reconciliation to take the lead in this endeavor, and they have responded with great dedication and professionalism.

To begin our long range journey, we have scheduled two events. The main event will be at Christ Church Cathedral on January 18, 2014, at which time we will participate in a service that we are calling "Seeking Christ in all People: a Service of Commitment to Racial Healing, Justice and Reconciliation." It will be our great privilege to welcome Presiding Bishop Katharine Jefferts Schori as our Celebrant on that day, which is also a part of the Martin Luther King, Jr. Holiday weekend. During that service we will ask God's help for us to understand racial prejudice in our past and present, and to commit ourselves to building a future free from all such prejudice in our Church and our communities.

In preparation for this service, and for our efforts in years to come, we will have a meeting of all the clergy, of Senior and Junior Wardens, and of other dedicated lay persons from each congregation on November 2, 2013 at St. James Church in Baton Rouge.

Bishop Robert Wright, the 10<sup>th</sup> Bishop of Atlanta, will join us at the meeting as the Keynote Speaker and as a participant in the discussions. He served five years as a U.S. Navy helicopter crew chief and search and rescue diver before entering Howard University in Washington, D.C. He later earned a certificate in biblical studies at Ridley Hall, Cambridge University in England, and a Master of Divinity from the Virginia Theological Seminary. Bishop Wright was ordained priest in 1999 and was consecrated a Bishop in 2012. He previously served as Rector of

Atlanta's historic St. Paul's Church, which is now the largest predominately African-American congregation in the Episcopal Church.

As your Bishop and chief pastor, I do not expect that everyone has the same understanding about what the Church acknowledges as the sin of racism. Everyone in the Church may not see or recognize the sin that we are declaring. Some may protest that they love all persons, therefore could not be racist and do not participate in the sin of racism. Nonetheless, we will ask them as our brothers and sisters in this Church to be open in their hearts, minds and souls to the pain which is still felt and expressed by their sisters and brothers of color, and to prayerfully participate in this work of inquiry, dialogue and attentive listening with us.


I ask all of you who are leaders in this Diocese, and indeed every member of your congregation, to talk with each other about your experience with racial interaction in the past and in the present. Discuss with each other what your understanding of God's call for us to listen to and love those who may look different from us. At our meeting on November 2, we will ask you to look at your parish or congregation: What is the racial makeup of the leaders and members? How are people who are members of a minority group welcomed and responded to? Is your congregation ready to incorporate them into its life and leadership? Are you engaged in community initiatives that promote racial interaction? Our purpose is to help all of us become more aware of our unconscious, subtle and perhaps hidden attitudes and actions that perpetuate racial disunity.

Our Diocesan Committee for Racial Reconciliation will provide opportunities for discussion and will help you plan how to initiate, or perhaps elevate, your efforts in ways that consider the needs of your particular parish or congregation.

I consider these two events to be of great importance in our ministry as the people of God, but these are only events. While we must prayerfully prepare for, and participate in them, they do not make us into the better people that we seek to be. Indeed, that will take a lifetime of work, as we commit, with God's help, to interracial understanding, healing, love and reconciliation.

We cannot accomplish on our own the transformation to be the new people that we are baptized to be. We need each others' help because Christians grow in community. That is the miracle of the Church. Most especially, we need God's help. That is also the gift of the Church.

Faithfully yours,

A handwritten signature in black ink, reading "Morris K. Thompson, Jr.", enclosed within a thin black rectangular border.

The Rt. Rev'd Morris K. Thompson, Jr., D.D.  
Bishop of Louisiana

## **Laying the Ground Work**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Why is this Work of Racial Healing, Justice and Reconciliation Needed in the Diocese?**

The work of racial healing, justice and reconciliation has previously been called 'anti-racism training': When you hear this phrase, you may automatically think, "I am not a racist, so why would I need it?"

But the evidence of stories and studies in our society is clear: The toxic, heartbreaking effects of not only overt historic and systemic racial oppression, but also the subtle, unconscious habituated kind, are still powerfully alive in our culture today. The Church cannot be idle in the effort to combat these forces, any more than we can overlook our complicity in them. So, like our training programs on spotting and preventing sexual abuse and harassment, the point of this work is to make us more aware of the existence of ways of thinking, practices and policies that are very harmful to other individuals and to our society. Like sexual abuse, racism is a sin, spiritually corrosive, and must be identified and dismantled.

#### **So, why is this work needed in the Diocese?**

- Because the Church has, for generations, behaved in racist ways.
- To obtain an understanding that racism hurts everyone.
- To raise awareness and educate members about the effects and consequences of racism on people of color and on white people—physically, materially, emotionally, psychological and spiritually.
- To be true to our Baptismal Covenant to become the new people we are called by God to be.
- To take the necessary steps in the healing of the wounds of our Church and its members around racism.
- Because the Episcopal Church is an institution in which we can make changes in our lifetime and we believe that we can influence change in both the Church and society and thus make a difference as God would have us do.

- To work towards full inclusion, both racially and ethnically, in our congregations, the staff of the Diocese, lay leaders, clergy and bishops.
- To extend this awareness beyond the physical walls of our churches into the wider community.
- To become more aware of the resulting injustices of today and to work towards changes in policies and practices that disproportionately disadvantage people of color.
- To comply with General Convention Resolutions and Resolution 17 from the 168<sup>th</sup> Convention of the Diocese of Louisiana.
- Because it is necessary for the growth of the Church.

## **Laying the Ground Work** **Sermons and Articles to Help Get on Board**

We present you these initial resources of sermons and articles as an educational opportunity to explore the breadth of the thinking among leaders of the Church on the topic of race and racial reconciliation. At one time some may have thought that racism was the problem of a region or group of people, but today we realize racism in the U.S. has a history that reaches into every corner of our land and every age.

The sermons represent different occasions, but each one speaks a word of truth and can challenge our thinking and challenge us to grow. You may find that coming back to them more than once will assist in receiving what each preacher is offering in the way of Good News on this topic.

The articles also address the topic from the unique vantage point of the author. One may gently cajole the reader while another may bring a more dramatic challenge as the article is read. Please do share your comments with our committee. We hope these materials will offer you assistance as your congregation moves forward in joining other congregations of the diocese in inaugurating a new day of racial reconciliation as God's kingdom advances among us.

This educational process or growth in awareness is set within the context of prayer and readings based on Biblical and theological teachings.

## **Laying the Ground Work** **Sermons to Help Get on Board**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **The Very Rev. Gary Hall preached the following sermon on August 25, 2013, at the Washington National Cathedral.**

Today's Gospel [Luke 13:10-17] tells of Jesus' healing of a woman who had been "bent over and quite unable to stand up straight" for eighteen years. When he sees her, Jesus calls over to her, "Woman, you are set free from your ailment." This is a healing story, but it describes healing as an act of setting-free, of liberation. As Jesus replies to those who criticize his performing a work of mercy on the Sabbath, "Ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?"

For us Christians, healing and liberation are inexorably tied together. For Jesus, healing is always an act of liberation. For his followers, liberation for some involves healing for all.

In my own lifetime, the connection between liberation and healing has emerged afresh as every generation has confronted injustice: from overturning racial segregation, to expanding women's rights, to establishing LGBT and marriage equality, America has gotten healthier as its oppressed people have become more free.

Fifty years ago next Wednesday, Martin Luther King, Jr. delivered his famous "I Have a Dream" speech at the March on Washington. We're all familiar with the ringing cadences that close the speech—from "I have a dream" to "Let freedom ring"—but we rarely revisit the first part of the address, the section where King describes the perilous situation faced by blacks in America. Fifty years later, of course, "Whites Only" hotels and segregated restaurants are mere memories. But as you listen again to King's words today, you'll note how little has changed:

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. . . . We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. . . . We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

As we prepare to observe the 50th anniversary of the March on Washington, King reminds us both of what has been achieved and of what has yet to be done. To be sure, America is a better, healthier place for all of us because of the Civil Rights movement and the ensuing legislation of the 1960s. It is not only African Americans who have benefited from those changes. White people are better off, too. As a society, we are healthier and more whole because we live in a nation that has begun to face into its contradictions.



But we are self-deluded if we think, as some seem to, that we live in a “post-racial America.” Yes, we do have an African-American president. But we also have a Supreme Court that overturned the central provision of the Voting Rights Act, and we just witnessed the less-than-zealous prosecution and acquittal of a white man for the unprovoked shooting of an African-American teenager in Florida. Certain kinds of discrimination are gone, but racial profiling is alive and well. Even black Americans like our attorney general must teach their sons the risks of “driving while black.” And while de jure school segregation is gone, de facto discrimination still obtains, certainly with regard to access to quality education. I’m sure no one here would claim that our public schools are better today than they were in 1963.

In the 1960s, my great predecessor dean, Frank Sayre, used this pulpit to advance the cause of Civil Rights. In 1963, Dean Sayre joined the Selma-to-Montgomery march. In 1968, Dean Sayre invited Martin Luther King, Jr. to preach what would be his final sermon here in this pulpit four days before his assassination. Over the decades, both the Episcopal Church and this cathedral have advocated for racial justice. I am grateful for this tradition as I seek to lead this faith community into faithful witness in the 21st century.

But let us not delude ourselves. The Episcopal Church, as a denomination, participated in both overt and tacit segregation. Today 86.7% of American Episcopalians are white. The Washington National Cathedral staff, congregation, and chapter are overwhelmingly white. We are at once the cathedral church for the Episcopal Diocese of Washington and the most visible faith community in the nation’s capital. Yet we have a largely non-existent record of involvement or investment in the other three quadrants of the District of Columbia. How can we, with integrity, presume to “speak truth to power” about racial justice when we are, in fact, implicated in the very structures of injustice? How can we call others into righteousness when we are ourselves caught in a web of sin?

In today’s Old Testament reading, we heard the powerful account of the call of the prophet Jeremiah [Jeremiah 1:4-10]. God puts a hand out and touches Jeremiah’s mouth with these words:

“Now I have put my words in your mouth.  
See, today I appoint you over nations and over kingdoms,  
to pluck up and to pull down,  
to destroy and to overthrow,  
to build and to plant.”

As the prophetic community, we have inherited Jeremiah’s mantle: with all those who have gone before—with Dr. King, with Dean Sayre, with the countless witnesses and martyrs of the Civil Rights movement—we have been appointed to call our nation and our society into both healing and justice. But now, fifty years later, we face a new challenge. We are called not only to shine the spotlight on Congress, the courts, and state legislators. We are asked not only to examine prosecutors and juries and school boards. The time has come when we turn the spotlight around and shine it on ourselves.

As a straight white man, I am coming to understand how much of my life has been lived under the protective canopy of privileges I have not earned. As one who now has led four prestigious

Episcopal Church institutions (two large parishes, a seminary, and now this cathedral) I am increasingly aware of how—from our histories to our demographics to our hiring practices and investment policies—we are enmeshed in the institutional racism that we decry so vocally when we observe it in others. It is meaningless for me to criticize the Supreme Court, the voter identification laws proposed around the country, or the decisions of mostly-white juries when I have not examined, confessed, and changed the sinful practices of the institutions I both lead and serve.

Talk, as they say, is cheap. As Jesus asked, “Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye?” [Matthew 7:3] As he goes on to advise, “First take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.” [Matthew 7:5]

Friends, what we have here is a very big log in our eyes. Our problem is not the racism of any one individual, because racism is not only personal. It is also interpersonal, institutional, and social. This fiftieth anniversary of Martin Luther King’s speech and the march that occasioned it demands that we take an inventory of ourselves yes personally, but also interpersonally, institutionally, and socially. What does it mean to belong to an 86% white denomination when, by 2040, there will be no one majority race or ethnic group in America? What does it mean to call ourselves the “National” Cathedral when we confine our ministry to the whitest and most privileged quadrant of the District of Columbia? How can we live into the dream articulated by Dr. King when the evils we face in 2013 are so much more insidious than they were in 1963? The enemy back then looked and acted like Lester Maddox and Bull Connor. The enemy today looks and acts very much like you and me.

We here can do little to nothing about the Supreme Court, the Florida legislature, our own Congress. We can, however, together look to ourselves. On behalf of Washington National Cathedral, I pledge today to initiate a process of cathedral self-examination, renewal, and reform, seeking to explore the racism inherent in our worship, ministry, staffing, and governance. We will always suffer from the legacy of racism that infects our culture and our relationships. But we can commit ourselves to act in new ways—ways that reflect the inclusive, gathering, indiscriminate love of God in Christ.

“See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.” “Ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” The word for us today—Jesus’ word, Jeremiah’s word—is simultaneously a word of judgment and of mercy. The word for us today is a word of liberation and a word of healing. God calls us to judge and heal our nation of the ongoing sin of racism, but we can only do that as we judge and heal ourselves. God calls us into a new and risen life and ministry in which our actions and practices will actually reflect our commitments. I ask that you help and join me in this work. There is nothing more important we have to offer our nation, our city, and our church that to put our own house in order. It is the best and most fitting way to take up the mantle of Jeremiah, to respond to the call of Jesus, and to honor Dr. Martin Luther King. **Amen**

**Posted on ENS on August 28, 2013**

**The Sin of Racism: A Call to Covenant**  
**A Pastoral Letter from the House of Bishops of the Episcopal**  
**Church**

**March 2006 [Episcopal News Service]**

We, the bishops of the Episcopal Church, acknowledged the painful reality of the consequences of racism in the 1994 pastoral letter "the Sin of Racism." In that letter, we stated "the essence of racism is prejudice coupled with power. It is rooted in the sin of pride and exclusivity which assumes 'that I and my kind are superior to others and therefore deserve special privileges.'" We issue this new pastoral on the pervasive sin that continues to plague our common life in the church and in our culture. We acknowledge our participation in this sin and we lament its corrosive effects on our lives. We repent of this sin, and ask God's grace and forgiveness.

When Jesus entered the synagogue in his first public act of ministry (Luke 4), he read from the prophet Isaiah. The vision proclaimed is known as the desire of God, the peaceable kingdom, a society of justice and shalom, or the city set on a hill. It is an icon of what God intends for all creation – that human beings live in justice and peace with one another, that the poor are fed and housed and clothed, the ill are healed, prisoners set free, and that the whole created order is restored to right relationship. That vision is our goal and vocation as Christians.

The fundamental truth undergirding this vision is that all are made in the image of God. It is in our diversity that we discover the fullness of that image. If we judge one class or race or gender better than another, we violate that desire and intent of God. And when our social and cultural systems exacerbate or codify such judgments, we do violence to that which God has made. Racism is a radical affront to the good gift of God, both in the creation described in Genesis, and in the reality of the Incarnation. Jesus came among us to bring an end to that which divides us, as Paul so clearly identifies in Galatians 3:28, "in Christ there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female."

Whenever individual or community behaviors work against God's vision, we have promised to respond in ways that will serve to heal: "Will you strive for justice and peace among all people, and respect the dignity of every human being? I will with God's help (BCP p 305)." God has created us with skins of many colors, God has created us in thousands of tribes and languages, and none is adjudged more godly than another. It is our behavior that gives evidence of godliness, not the color of our skin.

The world has witnessed the evil of institutionalized racism and classism in the United States in the aftermath of the hurricanes of 2005. The poor and persons of color were often served last -- or not at all -- while wealthy and privileged residents had greater resources to escape the immediate danger of the hurricanes and begin the process of rebuilding. We are all shamed by the sin of racism in the reality of inequity in housing, employment, educational and healthcare opportunities, and the disaster response.

This House of Bishops, meeting in Hendersonville, North Carolina on 21 March 2006, which is the International Day for the Elimination of Racial Discrimination, commit ourselves as bishops to discern and confess our own prejudice and complicity in the pervasive sin of racism, to confront it, and make amends for it in intentional ways every time we gather as a House. We ask the Holy Spirit to empower the House to fully live into this covenant, and we invite the members of this Church to covenant with us, in the following actions personally, corporately, and globally. With God's help, we will:

- renew our commitment to the 1994 pastoral letter, "The Sin of Racism"; take responsibility to expose, dismantle and heal those situations of injustice based on racism;
- seek forgiveness for our lack of charity and consciousness in recognizing those situations which degrade the image of God in our neighbors;
- make amends for our undeserved position and benefit as a result of unjust situations both now and in the past;
- empower all members of God's human family, that they may live into the fullness of what God intends;
- encourage the larger church to continue and expand its work of education, spiritual formation, and anti-racism training, that all might discover the riches of God's diverse creation, especially in those who differ from us;
- advocate for the implementation of the Millennium Development Goals by the Domestic and Foreign Missionary Society, our respective dioceses, the parishes which comprise them, and our governments, as well as our own households, that God's desire may become increasingly evident for all of humanity;
- recruit and empower people of all races and ethnic origins as leaders in our church, and as members of all boards, agencies, commissions, and committees;
- dedicate equitable resources for all races and national origins in the funding of theological education for all ministries, lay and ordained;
- advocate for continued response to the sinful legacy of slavery; expose situations of environmental racism and classism which poison and threaten the poorest among us, and seek justice for those communities; and advocate for compassionate care of the stranger in our midst, and demand just immigration policies.
- Having entered into covenant with each other to root out the sin of racism in very specific personal and corporate ways, we, the bishops of the Episcopal Church, invite all members of our Church to join us in this mission of justice, reconciliation, and unity. This is an expression of our commitment to the fundamental covenant each of us entered into at the moment of our baptism.

May God give us the will to do this reconciling work, and the power and grace to accomplish it.

We ask that this pastoral letter be read in all churches as soon as possible.

[http://archive.episcopalchurch.org/3577\\_73047\\_ENG\\_HTM.htm](http://archive.episcopalchurch.org/3577_73047_ENG_HTM.htm)

## **Laying the Ground Work** **Articles to Help Get on Board**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Crossing the racial divide:** **Sharing Untold Stories Opens Doors to Healing**

By Patricia Templeton

Episcopal News Service  
April 14, 2011

One church was founded by slave owners, the other by former slaves. On a recent cold, wet winter night their spiritual descendants crossed the divide that separated their ancestors and came together to share a meal, to talk, and to listen to a national journalist tell the story of conversations about race in her own family.

St. James' Episcopal Church, founded in 1842, and Zion Baptist Church, founded in 1866, are just a funeral home away from each other in downtown Marietta, Georgia.

The churches have a history of neighborliness. When St. James' was undergoing construction a few years ago, Zion opened its doors to let the Episcopalians use their fellowship hall. The pastors have exchanged pulpits; the choirs have sung at each other's worship services.

As interim rector of St. James', the Rev. Dean Taylor had not personally been part of that history. But he was moved by General Convention's call to study the Episcopal Church's complicity in the institution of slavery, and to work toward racial reconciliation.

"Many of St. James' founders were slave owners," Taylor says. "What do you do with that past? Do you pretend it didn't happen? Do you let it paralyze you?" As Taylor pondered those questions, he read *The Grace of Silence*, a memoir by Michele Norris, host of National Public Radio's afternoon newsmagazine, *All Things Considered*.

Norris' book contains conversations about race within her own extended family, including things that had not been talked about when she was a child.

Reading the book, thinking about his own church's past, and looking every day at the sign in front of neighboring Zion that reads "Founded in 1866 by former slaves," Taylor had an idea. He called Norris and asked if she would come tell her story to parishioners from both churches. She enthusiastically agreed.

Then he called the Rev. Harris Travis, pastor at Zion, and invited him and his congregation to come eat dinner and hear Norris. He enthusiastically accepted.

And so, to paraphrase the Rev. Dr. Martin Luther King Jr.'s "I Have a Dream" speech, on a February evening in the red hills of Georgia, the sons and daughters of former slaves and the sons and daughters of former slave owners sat together at the "table of brotherhood."

"I am so excited about being here," Norris told the crowd, seated at tables of eight, four from each congregation. "Close your eyes and think back to 1946. It's hard to imagine we could be sitting here tonight."

Norris was inspired to write her book after the historic presidential campaign and election of Barack Obama. "The run up to the election was a period where people were thinking and talking about race in new ways," she says. "My intention was to write a book of essays about other people. And then something happened. I realized I was hearing something different even in my own family.

"It was like the elders were going through a period of historic indigestion. All these stories and things they had kept to themselves were coming up and coming out.

"When they picked up a newspaper and saw a man of color sitting in the Oval Office, something shifted. Even for those who are conservative, it felt like they had reached up and touched the sun. And suddenly stories came pouring out."

Norris learned two surprising and unsettling stories about her own family. First, she learned that her maternal grandmother worked as an itinerant Aunt Jemima in the late 1940s and early 1950s. She would dress up and travel through six Midwestern states giving demonstrations on how to use the pancake mix.

"My mother was so angry at my uncle for telling me this story," Norris says. "No one had talked about it; no one in my generation knew. My mother and her siblings had a lot of complicated feelings about it. We're talking about an Aunt Jemima who looked and dressed like a slave woman."

Norris had difficulty reconciling that image with the well-dressed, proud, elegant grandmother she remembered. "I don't know what kind of hard bargain she made with herself, what went through her head as she dressed like Aunt Jemima," Norris said.

As she researched her grandmother's story, she came across newspaper clippings with stories about her and talked to some who had seen and met her grandmother. "I began to look at it differently. I saw that she was traveling and working in a time when women didn't do that. I read the newspaper stories and saw that she had no shame about her work.

"She was often facing audiences who had never seen a woman of color. She used careful diction when she spoke, not the slave patois the advertisements for Aunt Jemima used. She took a job that could so easily have been demeaning, but she did it with great dignity in her own way."

The second story Norris learned was even more shocking -- that her father had been shot by the police in Birmingham. Her uncle blurted it out one morning over breakfast, more than 20 years

after her father's death. "You know, your father was shot." Norris didn't know that. Neither did her sisters or her mother.

It took much questioning and digging for Norris to find out the details of what happened that Thursday evening in February 1946, two weeks after her father's return from World War II. Her father, Belvin Norris, his brother, and a friend were in the lobby of the Pythian Temple, one of two buildings that housed offices of black professionals and businesses in the deeply segregated Jim Crow era, when two policemen walked up behind them.

The elevator opened and one of the officers stuck his night stick in front of the black men to block their entrance. Michele's father pushed the stick away. The policeman drew his gun, pointing it at Belvin Norris' chest. His brother knocked the policeman's arm down; the gun went off, shooting Belvin in the leg. In a very real sense, Belvin Norris was lucky; the bullet only grazed him. It could have been much worse. In a period of a week during that time a half dozen black veterans were killed by police officers in Birmingham.

"My father was part of a group of men who fought for their country," Michele Norris says. "They did their part. They participated in the fight for democracy in foreign lands, and they got this crazy idea that they could get a taste of it back home. They loved a country that didn't love them back." People ask Michele if she is angry about what happened to her father. "I don't look back in anger," she replies. "I look back in wonder. My father had so many reasons to be angry, and yet he did not allow himself to be calcified with anger. He responded with grace."

It would have been easy, even understandable, to let the anger, frustration, and shame of the shooting, and the many other indignities inflicted on a black person in the Deep South in that era, eat away at him.

It would have been easy to pass all of that on to his children, to teach them to distrust and hate white people, to be suspicious and distrustful of their country. Belvin Norris chose not to live that way.

And gradually his daughter came to understand that her parents intentionally made the choice not to tell the difficult stories of their past so that their children would not be weighed down and infected by the anger and frustration of their elders. "If you want your babies to soar, you don't put rocks in their pockets," Michele says.

But she also knows that it is now important for her and her children to know the stories of their past. "There is often grace in silence," she says. "But there is always power in understanding." Norris decided to share her very personal family stories in an effort to encourage others to find out about their own family histories. "Think about your own histories, you own lives," she says. "How much do you really know about the people who raised you? How much do your children really know about you?"

As a way to get people started in conversations about race, Norris has developed what she calls "the race card." She passes out the postcard-sized cards and invites people to express their

thoughts about race in six words. "That's right," the card says. "Your experiences, thoughts, triumphs, laments, theory or anthem expressed in six words."

Some of the cards she received in Marietta, now posted on her website, offer insights into the thoughts of members of both churches.

"Race is our burden and opportunity," one reads.

"Growing together within the same soil," says another.

"Tomorrow's promise, yesterday's shame, today's discussion," one writes.

"Deal honestly and courageously with it," another adds.

"Race: G + Race = Grace," says another.

Speaking from her NPR office in Washington, D.C., the week after her Marietta visit, Norris says she hopes to come back to meet with the churches again and continue the conversation. "It felt very much like the beginning of a journey, not just a single event," she says. "There's much more left to say, for all of them to talk about their stories."

Norris says she believes people do want to tell their stories and talk about race but often don't know how to begin or where to find a safe place for the conversation. "I think it is an incredibly courageous thing these churches are doing," she says. "These two churches can serve as a beacon for others. I've told the pastors that I am at their service; I am happy to come back." Taylor and Travis say they, too, hope the evening was not a one-time event.

Travis says he can identify with Norris' story. "Back during the era of segregation, you didn't talk about things that happened," he says. "It was out of fear. If you stepped out of place, spoke out of place, something might happen not just to you, but to your family. "When you get into the subject of racism, everybody tends to clam up," he says. "But the only way things will ever change is if we talk about it."

Taylor said he doesn't know yet what the next step will be, but he hopes Norris will come back and that the conversations will continue. "I hope this has eased us into thinking about this as a community," he says. "Maybe we can begin to talk, to share the prickly things, the uncomfortable things community wide.

"When we tell our stories we are standing on holy ground. When I looked out over the room and saw all those tables and people talking to one another, it looked like the kingdom to me."

**The Rev. Patricia Templeton** is rector of St. Dunstan's Episcopal Church, Atlanta.

[http://archive.episcopalchurch.org/79425\\_127982\\_ENG\\_HTM.htm](http://archive.episcopalchurch.org/79425_127982_ENG_HTM.htm)



# **Racism and the Bible**

## **by Robert L. Briggs**

Posted: 07/31/2013 on the website of The Huffington Post

Following the trial of George Zimmerman for the shooting of Trayvon Martin, there has been a tremendous outcry about the verdict. Many are claiming that it was unjust and is further evidence that African Americans receive unequal treatment from our judicial system -- both as victims and plaintiffs -- compared with other Americans.

I'll leave it to the legal experts to comment on the appropriateness of the verdict. But one thing of which I am certain: No matter what you believe about the verdict itself, reactions to it send a clear message: racial divisions continue to be a significant issue in America.

Now comes the commercial success of the critically acclaimed art-house film, *Fruitvale Station*. The film is a fictionalization of the real-life 2009 story of a police officer's shooting of an unarmed black youth. The film's success -- the only non-studio film to boast top-10 earnings at the box office last weekend -- was driven by an almost entirely African-American audience, providing further evidence of racial divisions around issues of justice.

We cannot ignore the fact that a large group of people in this nation feels they are looked upon -- and treated -- as second-class citizens. This should trouble all right-thinking Americans, but particularly Bible-believing Americans.

While the Bible has often been twisted and misused to justify racist acts, the truth is that Scripture makes a strong case against racism and for racial equality. If this is news to you, let me make my case.

### **1. The Bible clearly asserts that the value of a person comes from his or her Creator.**

Genesis chapter one, verse 27 states, "God created mankind in his own image, in the image of God he created them; male and female he created them."

All of humankind is the work of the ultimate master artist.

Think about the implications of that statement. Why is an original Renoir worth millions of dollars, but a print of the same image is worth around \$29.95? Because the original is the work of the master artist's hands. In a similar way, all humankind -- whether Black, White, Hispanic, Asian, mixed-race or any other race -- is the work of God, the Creator's hands. This biblical truth asserts the value of all people and leaves no room for racism.

### **2. In the Bible, God doesn't make distinctions based on physical or social attributes.**

When the prophet, Samuel, was sent by God to anoint the next king of Israel, Samuel was initially convinced that someone with an impressive, physical stature would be the Lord's

choice. Speaking about Samuel's pick, God set him straight. God told the prophet, "Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart." (1 Sam. 16:7)

In the New Testament book of Galatians, the Apostle Paul writes, "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." (Gal. 3:28)

The Bible is clear: God invented equality and social justice.

### **3. The Bible tells us to consider others before ourselves.**

Throughout Scripture, God encourages people to treat others with respect and dignity. In the Apostle Paul's letter to the church at Philippi, he tells the new believers, "In humility, value others above yourselves, not looking to your own interests but each of you to the interests of the others." (Philippians 2:3-4)

Anyone looking to the Bible to justify his own mistreatment of others is going to be sorely disappointed.

### **4. The Bible states that God calls us to be reconciled. And He's serious.**

The Bible advocates for people to resolve their differences and be reconciled. Whether it is a family, a faith community or a nation in conflict, the Bible advocates that reconciliation be sought wherever possible.

The Gospel of Matthew finds Jesus instructing His followers in this principle.

"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift." (Matthew 5:23-24)

God is so serious about reconciliation that He doesn't want our gift -- time, treasure or talents -- until we've done our best to resolve our conflicts with one another.

The Bible's marching orders to Christians in America are clear: get serious about healing the wounds of racism.

So the Bible makes a strong case against prejudice and for reconciliation. But how do we do it? How do we end racism and heal its wounds?

Fortunately, the Bible also gives us a place to start.

The book of Proverbs blockades the person who is overly impressed with himself saying, "A fool finds no pleasure in understanding, but delights in airing his own opinions." (Proverbs 18:2)

The implication is that if you don't want to be a fool, seek to understand others rather than broadcast a monologue of your own opinions.

In the New Testament, James 1:19 says, "Let every person be quick to hear, slow to speak, and slow to anger." In other words, talk less and listen more. Seek to understand before seeking to be understood.

Jesus said that one of the most important things we can do is to love our neighbors. When pressed with the question, "Who is our neighbor?" he told the story of love across the razor wire of racial and religious enmity when a Samaritan man helped a wounded Jew. The strong lesson here is that love and compassion should always trump the divisions between us.

The cure for racism is humility and compassion. The wounds of racism will only begin to heal as people, of all races, seek to understand one another.

True racial reconciliation in this nation will take time, but it must be pursued. And the Bible can help us to take the next step towards healing.

**Robert L. Briggs**, Global Scripture Ministries, Vice President

[http://www.huffingtonpost.com/robert-l-briggs/racism-and-the-bible\\_b\\_3683157.html](http://www.huffingtonpost.com/robert-l-briggs/racism-and-the-bible_b_3683157.html)

## **Next Steps: Where Do We Go from Here?**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Between November 2<sup>nd</sup> and January 18<sup>th</sup>**

- Begin communicating the message about this work of Racial Healing, Justice and Reconciliation to the Vestry and to the congregation through sermons, educational offerings, handouts, e-mail blasts and newsletter articles.
  - Resources for handouts, educational forums with discussion (one hour ) and articles for your newsletter:
    - The Bishop's introductory letter.
    - The sermons, articles and appendix
    - Items listed in the Tool kit
    - Share about this workshop of November 2<sup>nd</sup> : the message, what happened, what did you learn, what touched you.
- Appoint a parish contact person for the Diocesan Racial Reconciliation Committee (Diocesan RR Committee) and provide that person with a copy of the Resource Guide. Please submit the name and e-mail address to Lee Crean at [leecrean@yahoo.com](mailto:leecrean@yahoo.com) .
- Begin to publicize the upcoming special service on January 18<sup>th</sup>, 2014. That service is called "Seeking Christ in all People: a Service of Commitment to Racial Healing, Justice and Reconciliation" and features Presiding Bishop Katharine Jefferts Schori as the Celebrant.
  - Have the contact person be involved.
  - Strongly encourage all parishioners and their friends to attend though e-mail blasts, Sunday bulletins and announcements, and newsletters.
  - Pray for the service
  - Later have carpools arranged.
- Show the DVD of the November 2 Workshop with following discussion, perhaps at a lunch after church or a Sunday or mid-week educational offering.
  - A DVD of the November 2 workshop is to be made and a copy of the DVD will be sent to each parish.
  - This would include the morning presentations and perhaps the reports given by each group at the end of the afternoon session.
  - It is planned to have a discussion guide to accompany the DVD.

## **Next Steps: Where Do We Go from Here?**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Seeking Christ in all People:**

### ***A Service of Commitment to Racial Healing, Justice, and Reconciliation***

**Christ Church Cathedral  
New Orleans**

**January 18<sup>th</sup>, 2014  
11:00 a m**

### **Bishop Katharine Jefferts Schori as the Celebrant**

This service of commitment to racial healing, justice, and reconciliation marks a milestone along the pilgrimage of grace that is our diocesan journey to the Kingdom of God. It began as an answer to the invitation of the 75th General Convention of the Episcopal Church that every diocese, in the words of resolution A123, “name a Day of Repentance, and on that day to hold a Service of Repentance.” It has evolved since that first inspiration into a narrative and rehearsal of our diocese and its people’s progress in this holy ministry, and acts as our shared commitment to see this ministry through to its end. In that sense it is an inauguration of this work.

A liturgy is a “work of the people.” It is an act of worship of God in a way that manifests and confesses the state we exist in today, it is our prayer for God’s providence to bring us to the New Jerusalem where we are all perfected in God’s Grace, and it is our celebration and faith in God’s sure promises. It is in this work that this liturgy takes its form. This service is based on the Book of Common Prayer’s Celebration of a New Ministry, envisioning the work of racial healing, justice, and reconciliation as having already begun; but the dedication of our diocese, and our commitment as a response to the calling of the Gospel, our Bishop, and of General Convention requires our intentionally coming together and seeking God’s Word and Grace in this work.

## **Next Steps: Where Do We Go from Here?**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **After January 18<sup>th</sup>, 2014**

- Form a parish Racial Reconciliation Committee (RR Committee) and name a chairman. Submit the chairman's name and e-mail address to Lee Crean at [leecrean@yahoo.com](mailto:leecrean@yahoo.com).
- Provide each person on the committee a copy of the Resource Guide and set up a meeting to discuss the Resource Guide and show the DVD of the November 2 workshop followed by discussion. Each person should have reviewed the Resource Guide prior to the meeting.
- Have the committee formulate a plan of action for the next 9 months to a year for congregational involvement and educational offerings.
  - Use the tool kit suggestions to assist in the making the plan. Also consider items from the sermons, articles and index. The plan should include working on your own parish history using the questions provided and by small gatherings for story-telling and gathering of oral histories, particularly from older members.
  - It should also include adding prayers to the Prayers of the People in the Sunday services. See the suggestions in the section on 'Prayers' in the tool kit section.
  - A facilitator from the Diocesan RR Committee can be available to help in this formulating a plan. Contact Lee Crean at [leecrean@yahoo.com](mailto:leecrean@yahoo.com) to arrange for a facilitator.
  - Each member of the committee should create their own educational plan using items from the tool kit so that they can be a resource to the parish.
  - Have the clergy, members of the parish RR Committee and the Vestry attend an introductory training session that will be offered in late 2014.
  - Facilitators for the training will be brought in or the Diocesan Committee will have some of its members trained.
  - It is hoped that eventually trainings can be offered throughout the Diocese using diocesan facilitators, perhaps at the deanery level or by the grouping of parishes.

# **Tool Kit Item #1**

## **Exercises for Parish Work**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **'Hopes and Concerns' Sample Exercise**

Each participant will take one 3x5 card from the center of the table.

#### **Instructions:**

1. Write the word 'Hope' on one side of the card; write the word 'Fear' on the other side.
2. Write Legibly because someone else will read what you have written
- 3. Do not sign your name.**
4. On the Hope side, write one hope that you have for the training event.
5. On the Fear side, write one fear that you have for the training event.
6. When you have finished your writing, hold up your card so that it can be collected.
7. The trainer will collect the cards and redistribute them.
8. If you receive your own card from the trainer, do not tell anyone.

Please read what is written on your card when you are asked to do so.

# **Tool Kit Item #1**

## **Exercises for Parish Work**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Story Circles About Race & Racism**

**Design suggested by Richard Saxer**  
**Trinity Episcopal Church, New Orleans**

Story circles have long been used to help people talk. They have been used by kindergartners welcoming each other at the first of the day, by groups deciding what their common goals would be, and by people who are angry with each other but are seeking reconciliation.

**Purpose:** To provide an opportunity for members of the church to tell each other about their experiences with race and racism in the church.

**Size:** The size of the group should be no more than 14.

**The Circle:** Everyone sits in a circle which represents and provides for our equality with one another as well as promoting openness.

**Speaking:** One person speaks at a time. Usually the leader will ask a question or make a statement for members to respond to. Responses are made one person at a time, usually beginning with the person next to the leader and moving either clockwise or counterclockwise at the leader's direction. Persons may "pass" when it is their turn to speak. After all around the circle have spoken once, those who have passed are given the opportunity to speak to the question or statement.

**Talking Piece:** The person speaking holds the "talking piece" which is an object representing a common value to the group. It is suggested that our talking piece be a cross.

**Rules:** The Leader suggests the following rules to the group. The group may change the rules, but all must agree in consensus. There is no voting. Suggested rules:

- Everyone has the right to pass
- There is no cross talking
- There are no judgments of persons
- Use I messages
- Take turns in order



**Suggested topics:** Topics generally progress from less threatening and complex to those that require more vulnerability and thought.

- My name and the name of the church I worship at
- The name of the community where I grew up and one word or phrase to describe it.
- One of my first memories about race – or – When I first realized that I was .....  
(black, white, African – American, Native American, Hispanic, Latina)
- One thing my mother (or father) told me about race
- One thing about race that we were not supposed to talk about
- One big rule about race that I was taught
- One story about race that I want to tell my children from my growing up time
- Something I'd like to say to someone of another race or ethnic group.
- One memory I have about race and my church
- Something my friends have told me about race
- When it comes to race, one prayer that I have would be: .....

**Conclusion:** The leader asks if anyone has any final words they want to say. All stand and pass the talking piece with the request being: “Please make a brief prayer from your heart and spirit as a result of our circle sharing.” The leader concludes, by inviting all to hold hands and saying the Lord’s Prayer, then dismissing all with: “The peace of the Lord be always with you.”

**Tool Kit Item #1**  
**Exercises for Parish Work**

In the Work of Racial Healing, Justice and Reconciliation

**Collecting Oral Histories:**

Personal stories are extraordinarily important in this process. So an important part of this process is to begin gathering oral histories, "spoken memories", particularly of those who are getting older, where personal stories and struggles and the changes witnessed in the church over the years around racial issues are told and shared. Many stories of discrimination, pain, liberation, repentance and heroism deserve and need to be told.

Oral histories are valuable pieces of knowledge that are as unique as the individual telling his or her story, while also representing larger communities by virtue of the deep cultural competence those individuals build over a lifetime. The recorded interview is the resulting record of collaboration between interviewer and interviewee—between collector and narrator—at a given moment in time.

As stories and histories are uncovered—particularly of how people, with God's help, have found healing, redemption and hope as they have gone through this process, articles might be written for *ChurchWork*, the Diocesan magazine. The hope is that such sharing at the Diocesan level will encourage others to continue this process and remind us that we are all in this process together.

# **Tool Kit Item #1**

## **Exercises for Parish Work**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Examining Your Parish/Diocesan History Regarding Race**

Being committed to racial reconciliation and healing in our parishes and Diocese,

- How do we openly and prayerfully examine our collective racial history?
- How do we begin that conversation?

We cannot effectively engage the broader community in exploring it's history, opening a dialogue, and the doing the work of reconciliation and healing, until we engage in the same process ourselves, as a congregation and a diocese as a community of the faithful.

The process given below is for use by parish groups and committees and diocesan committees and staff. We hope this activity will:

- foster active, truthful and loving dialogue about our racialized past;
- lead us into active discussions about our current experiences with race and racism;
- encourage us to work for reconciliation in our congregations, dioceses and synods, our community and nation

#### **This Took Kit Item is taken from :**

*Seeking Our Past -Creating Our Future: for congregations exploring their history with racism:* resource from the Dismantling Racism Commission of the Diocese of Missouri ([www.diocesemo.org/dr](http://www.diocesemo.org/dr)). It has been used by other dioceses.

**There are 6 sets of questions, which are below.** These sets of questions are designed to lead groups and committees of a parish or the Diocese into conversation, from general and historic to specific and current.

#### **Goals:**

- to learn about our past
- to tell truthful stories about our past
- to discern appropriate action in response to our past
- to take action for restorative justice
- to build a better, more just world for everyone.

#### **Question Set 1 -- The Founding of Your Congregation**

What were the major social and political events occurring at the time your congregation was established?

What were the stated reasons for the founding of your congregation?

What was the racial climate at the time?

In what ways might race have influenced decisions that were made such as location, leadership, evangelism and/or fundraising?

### **Question Set 2 -- Major Events in your Congregation's Life**

What were the major events/decisions that influenced the life of your congregation?

Were any of these events influenced by race? If so, which ones?

Did the members or the congregation as a whole take any particular position about these events?

Of what actions/decisions are you most proud?

What do you wish would have been done differently?

### **Question Set 3 -- Racial Issues Occurring during your Congregation's Life**

Identify if any of the following racial issues occurred during the life of your congregation (please add any other issues you discover).

- slavery
- segregation
- civil rights movements/activism
- school desegregation
- demographic change (white flight)
- racial conflicts
- urban renewal
- housing or neighborhood steering

How did members respond to these events?

Did the members or the congregation as a whole take any particular position about these events?

Of what actions/decisions are you most proud?

What do you wish would have been done differently?

### **Question Set 4 -- Current Issues**

What are the demographics of your community?

Do the demographics of your community match the demographics of your congregation?

What is the racial climate in your community?

What actions are you already taking in the area of racial justice, or to deepen your understanding of racial justice?

How widespread is the knowledge of racial justice work in your congregation and community?

### **Question Set 5 -- Moving Towards Reconciliation**

Does economic, racial and/or social privilege within the Episcopal church influence the ways you address the issues of racial justice?

What feelings emerge within the congregation when issues of racial justice are explored or discussed?

How do you address these feelings?

With what people/issues inside or outside the church are you called to engage?

How do you minister in your community?

How do those ministries affect your relationship with Jesus?

How will the congregation carry out the Church's mission "to restore all people to unity with God and each other with Christ?"

### **Question Set 6 -- Taking Action**

What stories will you share inside and outside your congregation about your racial history?

In what ways does your history facilitate or promote your racial justice work?

In what ways does your history limit or impede your racial justice work?

How can you build on your success and address your limitations to promote racial justice within your congregation and community?

How will you use your time, talent and treasure to promote racial justice?

**Other possibilities:**

It might be very fruitful to bring together the historically African-American parishes with their neighboring European-American "mother" or "sister" parishes, in order to explore together both their shared and their separate histories (something which might best be done with the help of outside facilitators).

Another example might be to get representatives from all of the ante-bellum parishes together in order to explore together their shared and separate histories as a way to support and encourage each other (again perhaps with outside facilitators.)

As stories and histories are uncovered—particularly of how people, with God's help, have found healing, redemption and hope as they have gone through this process, articles might be written for *ChurchWork*, the Diocesan magazine. The hope is that such sharing at the Diocesan level will encourage others to continue this process and remind us that we are all in this process together.

## **Tool Kit Item #1** **Exercises for Parish Work**

In the Work of Racial Healing, Justice and Reconciliation

### **Learn about our Diocesan History around racism:**

The National Resolutions urge every diocese to document its “complicity in the institution of slavery and in the subsequent history of segregation and discrimination” and also to document various “economic benefits” that each diocese derived from the institution of slavery. Therefore, part of this process calls for the developing a *diocesan* history related to slavery and segregation. Our diocese has started that process.

In response to these mandates from the National Convention, the Anti-Racism Committee of the Diocese of Louisiana has completed its initial study of Slavery in our Diocese. Our committee convinced the History Department of Tulane to do a careful study of how fellow Episcopalians promoted slavery from 1805 until the Civil War. A graduate student, Lieutenant Michael Goldston, wrote a 131 page master's thesis on the subject. He received high praise from his History Department. Work on the period after the Civil War to the present has yet to be begun.

Chairing his committee was Dr. Roseanne Adderley, an African American Episcopalian, active in her church here, St. Luke's.

Three articles have been written regarding Mr. Goldston's thesis on Slavery in our Diocese. One was written for the *New Wave* magazine put out by Tulane University. Another was written by Corinne Barnwell, a parishioner at Trinity Episcopal Church, New Orleans, for the Episcopal News Service. The third article was written by Orissa Arend (also a parishioner at Trinity Episcopal Church, New Orleans) for the *New Orleans Tribune*. She writes about the parish meeting on February 3, 2010, where people packed the chapel at Trinity to begin to hear about and to digest the primary research done by Michael Goldston. Only Ms. Barnwell's article is included here to conserve space. Contact Lee Crean at [leecrean@yahoo.com](mailto:leecrean@yahoo.com) to receive a copy of all 3 articles. All three articles will be available on the [www.Edola.org](http://www.Edola.org) website sometime in late 2014.

## **Examining the history of slavery and the early church in Louisiana**

**By Corinne Barnwell**

May 24, 2010

Episcopal News Service

A new and inspired history of slavery and Louisiana's early Episcopal churches has been written by Tulane University graduate student Michael Goldston in cooperation with the Diocese of Louisiana's Anti-Racism Committee.

Goldston's 140-page master's thesis, "The Gospel of the Rich as 'the property of the poor: the Slaveholding Elite of the Protestant Episcopal Diocese of Louisiana and Their Mission to the Slaves, 1805-1870," shows the complicity of church priests, vestry members and congregants in the huge slave trade in New Orleans, the largest in the United States.

With more than 100,000 slaves bought and sold between 1803 and 1861, New Orleans was the hub of a sad commerce. Planters needed more and more slaves as the cotton and sugar economy grew. Protestant, English-speaking American entrepreneurs arrived in south Louisiana to make their fortunes. In 1805, Christ Episcopal Church was founded. It became — along with other institutions, such as banks, insurance and shipping companies — the basis of non-French American society. The rich merchants ran the local economy and ran the vestry of Christ Church as well.

The social elite kept their distance from the awful conditions in the large slave pens in downtown New Orleans. Nevertheless, their way of life was dependent on slaves, their labor, and the profits from routinely buying and selling them. As the cotton and sugar economy continued to grow, many more slaves were needed.

Rosanne Adderley, an African-American history professor at Tulane (and member of St. Luke's Episcopal Church), made this comment about Goldston's research: "I try to convey to my young college students that slavery was as ever-present as we find the all-pervading nature of computers and electronics in our time. One could not imagine life without slavery in the early 1800s."

Goldston examined census data, Ancestry.com, New Orleans city directories, birth and marriage records, records of slave transactions, pew holder lists and lists of vestrymen and wardens. He named names and quoted minutes and speeches to establish the Episcopal Church's moral and financial complicity with slavery. He cites Louisiana Slave Records that show that 93 Christ Church vestrymen participated in the slave trade over several decades. They bought and sold a total of 2,678 slaves.

White Episcopalians were not troubled by moral doubts about slavery, but the lay leaders and ministers believed that baptizing African slaves and their children would help save their souls. Bishop Leonidas Polk and other leaders made every effort to Christianize their slaves, even setting up 12 slave chapels on some of the huge plantations along the Mississippi River between New Orleans and Baton Rouge. Slaves and their children were baptized in large groups.



Ironically, as Goldston writes, "Bringing the Gospel on the plantation introduced slaves to powerful messages of freedom and equality that no abridgment by the master or preacher could fully contain." Once they achieved freedom, thousands of black Episcopalians quickly left the church of their masters and sought worship styles and church leaders elsewhere. They have been sorely missed, but other African American and Caribbean American Episcopalians have begun to take their place, making a witness of justice and peace.

Hurricane Katrina, which struck the Gulf Coast in 2005, revealed to the world the poverty and continuing racism in New Orleans, which grew right out of slavery and the decades of Jim Crow that followed. We in the Diocese of Louisiana are fortunate that groups from around the United States (and the world) have come to help us recover.

We have initiated many programs to alleviate post-Katrina homelessness and poverty, including the Episcopal Community of Louisiana's Rebuild program that works with its volunteers to rebuild flooded homes; the Jericho Road Episcopal Housing Initiative that works to revitalize the Central City neighborhood; a micro-lending program; day care slots for children of low-income parents; and many others. ECSLA has been a strong voice for justice and inclusion of people of color in the recovery process. Its programs have assisted thousands of displaced residents, many with severe illnesses, disabilities, and mental illness, allowing them to return home.

With its large endowment bequeathed 90 years ago by Blessed Frances Joseph Gaudet, an extraordinary African American educator and juvenile justice reformer, ECSLA each year provides scholarships for 92 African American children to attend Episcopal elementary and high schools. (The church celebrates the life and ministry of Blessed Frances on Dec. 30.)

*~ Corinne Barnwell is a member of Trinity Episcopal Church in New Orleans and serves on the Diocese of Louisiana's Anti-Racism Committee. She has been a longtime civil rights activist, beginning as a Freedom School teacher in Mississippi during Freedom Summer of 1964.*

## **Tool Kit Item #2 and #3**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Item #2. DVD of the Workshop on November 2 with a discussion guide:**

Show the DVD of the November 2 Workshop with discussion following, perhaps at a lunch after church or a mid-week educational offering.

- It is planned to have a DVD made of the November 2nd workshop and a copy of the DVD sent to each parish.
- This would include the morning presentations and perhaps the reports given by each group at the end of the afternoon session.
- It is also planned to have a discussion guide to accompany the DVD.
- It is also planned to have DVD made of the January 18<sup>th</sup> A Service of Commitment to Racial Healing, Justice, and Reconciliation that will be available for parish use.

### **Item #3. Introductory Training at the Parish or Deanery Level:**

The Introductory Workshop of the Racial Reconciliation Committee, "Recognizing and Resisting Racism," will provide a safe place to talk about race and racism. It is a basic workshop that is non-confrontational and blameless. One outcome of the workshop is the adoption of a common language for our discussions of race and racism throughout the Diocese. So part of its purpose is to give us all a common language and a common understanding of the dynamics of racism—institutional and systemic as well as personal—so that we can better resist, overcome and dismantle it together.

The workshop will employ combination of teaching and experiential activities to help with the learning. During the workshop we SHARE some of our past experiences related to race. We REFLECT on the legacies of our various racial heritages; ANALYZE the dynamics and nature of racism; and we EXPLORE the connection between anti-racism work and the Gospel. We give racism a common definition we can all understand. The workshop is approximately five hours long, including time for lunch.

The Introductory Workshop is required participation for all clergy, vestry members, and members of diocesan commissions as stated in Resolution 17 and should be required once every five years. It has been the experience in other dioceses that most of the participants who come due to the requirement statement, at the end of the workshop, say "I am glad I came." This training is open to all and anyone interested should attend. These training sessions will begin being offered in various parts of the Diocese starting in late 2014. This workshop is in the process of being developed. Other dioceses that have been active in this work for a number of years are working closely with us, helping to train us, and sharing their programs and materials.

## **Tool Kit Item #4**

### **Book Recommendation:**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### **Book Recommendation:**

### **Becoming the Anti-racist Church: Journeying Toward Wholeness**

**by Joseph Barndt (Mar 1, 2011)**

Martin Luther King's observation that 11 a.m. on Sunday is the most segregated hour of the week remains all too true.

Christians addressing racism in American society must begin with a frank assessment of how race figures in the churches themselves, leading activist Joseph Barndt argues. This practical and important volume extends the insights of Barndt's earlier, more general work to address the race situation in the churches and to equip people there to be agents for change in and beyond their church communities.

A hallmark of Barndt's analysis is his keen grasp of the deep yet checkered legacy that American church and church bodies inherit on this question. Yet Barndt also lifts up the ways in which their prophetic work has proved a catalyst for progress in American race relations, and he clearly shows why and how churches can inculcate an anti-racist commitment into their collective lives.

Joseph Barndt has been a parish pastor, anti-racism trainer, and organizer for more than thirty years, much of it with Crossroads Ministry. Among his other writings are *Understanding and Dismantling Racism* (Fortress, 2007), *Beyond Brokenness* (1980), and *Liberating the White Ghetto* (1972).

... \_\_\_\_\_ ...

This book and additional 14 other books comprise a '**Getting Started' Book List**. Contact Lee Crean at [leecrean@yahoo.com](mailto:leecrean@yahoo.com) to receive a copy of this book list that includes a review of each book. This list will be available on the [www.Edola.org](http://www.Edola.org) website sometime in late 2014.

## **Tool Kit Item #5**

### **PRAYERS**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

Prayer, both personal and corporate, is an essential part of this work for, as we know, this work can only be done 'with God's help. It is in prayer that we humbly approach God: acknowledging our limited understanding of racism and our limited vision of possibilities of a better future, and asking for vision, wisdom, compassion, hope, determination and strength to bring about a better future for all.

### **Praying the Baptismal Covenant**

**Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?**

Our God,

I know I was not meant to go it alone because you created the church to be a supportive family for your children.

And I know the church is made up of people like me so it isn't perfect!

Help me to play my part in the church, so I can learn from the teaching, be encouraged by the fellowship, be renewed in the Eucharist, and find strength for living each day through prayer.

**Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?**

Our God,

You understand that sometimes I do things I never intended to do.

My sorrow doesn't make it all right and neither can I use my weakness as an excuse.

Help me to begin anew, to experience your forgiveness and to walk again in Jesus' way.

**Will you proclaim by word and example the Good News of God in Christ?**

Our God,

Help me to live the way Jesus called me to live.

May my actions speak louder than my words of your love and of new life in Jesus.

At the same time, help me rise above my own stumbling speech and give me the words to express what I believe.

Let me be a witness to the truth.

**Will you seek and serve Christ in all persons, loving your neighbor as yourself?**

Our God,  
All too often I have looked at people in a very superficial way.  
Help me begin to see them with your eyes, knowing that every person is  
created in your image, as your child.  
If Jesus died for that person, how can I despise him?  
Give me a new love that reaches out to everyone because Jesus died for all.

**Will you strive for justice and peace among all people, and respect the dignity of every human being?**

Our God,  
I don't want my attitudes to be shaped by the injustices that mar society, by  
the discrimination, greed, and lust that spoil relationships.  
In Jesus: color does not count, wealth carries no weight, and gender is not  
important.  
Help me to live in Jesus, to see people through his eyes, and work for the  
harmony that reflects your kingdom. **Amen.**

Adapted from *Praying the Baptismal Covenant* by Reginald Hollis  
Copyright 1993 (Maybe used with acknowledgement to the Anglican Fellowship of Prayer).

## **Prayer for Humankind**

God of all humanity.  
You call us to bring about healing and wholeness for the whole world –  
for women and men of all races and cultures and creeds.  
Help us to respond to a world that is groaning under the weight  
of injustice and broken relationships.  
Remind us that differences are a gift,  
and interdependence a strength from the same creative God.  
Strengthen us to resist the forces that encourage polarization and competition  
rather than understanding and cooperation.  
We know that your reign is not built on injustice and oppression,  
but on the transformation of hearts – new life, not just reordered life.  
Teach us forgiveness, O God.  
Bring us reconciliation.  
Give us hope for the future.  
We pray in Jesus' love. **Amen**

Sheryl A. Kujawa-Holbrook  
*Seeing the Face of God in Each Other: Antiracism Training Manual*

## **For the Diocese of Louisiana:**

We who are Many are One Body, for we all share One Bread, One Cup.  
Grant, O God, that your holy and life-giving Spirit may so move every human heart, and especially the hearts of those in the Diocese of Louisiana, that barriers which divide us may crumble, suspicions disappear, and hatreds cease: that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. **Amen.**

*.. page 823 of the BCP*

## **For the Diversity of Races and Cultures**

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. *Amen*

*.. page 840 of the BCP*

### **Tool Kit Item #6**

#### **MONTHLY ANTI-RACISM COLLECTS**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

These are a series of special collects calling attention to specific issues still prevalent in our society today that we as a church must be ever mindful of as we work toward making the world a better place for all of God's people. We ask worship leaders to consider using these prayers as an additional collect alongside the Collect of the Day, or as a part of the Prayers of the People, or in some other appropriate place within our common worship. Contact Lee Crean at [leecrean@yahoo.com](mailto:leecrean@yahoo.com) to receive a copy of these prayers. These will be available on the [www.Edola.org](http://www.Edola.org) website sometime in late 2014.

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**This is the Short Version of the Resource Guide, which is 36 pages. The Complete version at this point is 107 pages, which is too much to distribute to each parish, and should will grow as new items are added overtime. By late 2014, it is the Committee's hope that a web page will be on the [www.Edola.org](http://www.Edola.org) that will contain the Complete Version of this Guide where individual sections may be selected as desired and printed in the parishes.**

## Appendix Resolutions

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

### Resolution 17 of the 168th Annual Convention - 2005 Diocese of Louisiana

**From the Anti-Racism Commission of the Diocese of Louisiana:**

**Resolved:** That this 168th annual convention of the Diocese of Louisiana does now commit itself to work to become a church committed to ending institutional and other forms of racism in this diocese and that each congregation commit itself to the work of overcoming the sin of racism through dialogue and training offered by the Anti-racism Commission, and be it further

**Resolved:** That the lay and ordained leadership of the Diocese of Louisiana, including all ordained persons, professional staff and those elected or appointed to positions on committees, commissions, agencies, and boards be required to take anti-racism training as provided by the Diocese of Louisiana Anti-Racism Commission, and be it further

**Resolved:** That all parish search committees along with their vestries be required to take the Diocese of Louisiana Anti-Racism Dialogue training, and be it further

**Resolved:** That the Diocese of Louisiana commitment include but not be limited to increasing the recruitment and deployment of persons of color as clergy and lay professionals in the church. There was no discussion; the question was called, and the Resolution passed by voice vote.

### Highlights of General Convention Resolution A123 Title: Slavery and Racial Reconciliation

**This resolution calls on The Episcopal Church to:**

- 1) Declare unconditionally that slavery “was and is a sin and a fundamental betrayal of the humanity of all persons who were involved” and that this sin “continues to plague our common life in the Church and in the culture.”
- 2) Express “our profound regret” for the Church’s participation in the institutions of slavery and segregation.
- 3) Urge every diocese to document its “complicity in the institution of slavery and in the subsequent history of segregation and discrimination” and also to document various “economic benefits” that each diocese derived from the institution of slavery.
- 4) Seek ways in which we can be “repairers of the breach” (Isaiah 58:12) “both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ.”
- 5) Hold a national “Day of Repentance” and subsequent *diocesan* Days of Repentance, as a way to acknowledge past wrongs, apologize for them, and pledge ourselves to work and pray for a new and different future.

**Appendix**  
**Webcast and TEC Resources**

In the Work of Racial Healing, Justice and Reconciliation  
Diocese of Louisiana

**A Groundbreaking Episcopal Church Forum  
Fifty Years Later: The State of Racism in  
America**

**Webcast on November 15, 2013**

Episcopal Church Presiding Bishop Katharine Jefferts Schori has announced the distinguished expert panelists for the November 15 live forum *Fifty Years Later: The State of Racism in America*. The Episcopal Church will host and produce the 90 minute live forum in collaboration with the Diocese of Mississippi. The forum will be held at St. Andrew's Episcopal Cathedral in Jackson, MS beginning at 1 pm Central.

**'State of Racism' Forum**

The forum will be moderated by well-known journalist and PBS commentator **Ray Suarez**. Presiding Bishop Jefferts Schori will present the keynote address. The forum will begin with a thought-provoking video.

Two panel discussions will focus on main themes:

*'Racism in America today - why does it persist?'*  
and *'Racism in America's future - where is there hope for change?'*

The live webcast of the forum will be available on the Episcopal Church website:  
<http://www.episcopalchurch.org/page/state-racism>.

**'Fifty Years Later: The State of Racism in America'** is ideal for live group watching and discussion, or on-demand viewing later. It will be appropriate for Sunday School, discussions groups, and community gatherings.

**Resources:** Resources such as suggested readings, bibliography, videos, materials for community and individual review, discussion questions, and lesson plans are available at  
<http://www.episcopalchurch.org/page/state-racism>

The event also supports two Anglican Marks of Mission: in dealing with issues of racism a) To respond to human need by loving service (Mark 3), and b) To seek to transform unjust structures of society (Mark 4).