SPRING 2011

Pathways

QUARTERLY JOURNAL of the EPISCOPAL DIOCESE of ATLANTA

talking about RACE

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Welcome

BY NAN ROSS, EDITOR

My fourth-grade teacher at an American army-post school in Germany was a Georgia native who grew up in north Florida in the 1940s. Miss Brown developed in 1959 an exciting and innovative curriculum for our small classroom, which included three grade levels and an assortment of children who were black, Hispanic and white. We acted in plays, sang original songs, and played together at recess and after school. I know each and every one of us felt unique and special, and we respected one another. Only now can I see how Miss Brown shunned the segregating customs of her youth and created an environment that mirrored Dr. Martin Luther King's dream.

In preparing this edition of Pathways, I have learned that stories, carefully told, are among the most important things we have when it comes to improving race relations.

Consider sharing your stories with someone. Join with a friend or a group to discuss *Made for Goodness*. Write your thoughts on race in six words and share them at **michele-norris.com**. Norma Givens of St. Luke's, Fort Valley, unknowingly gave me this one: "Our blood is the same color."

Now it's your turn.

The Episcopal Diocese of Atlanta is a community of 54,700 members in 25,900 households and 96 congregations in Middle and North Georgia. It is part of the Episcopal Church and the Anglican Communion.

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TALKING ABOUT RACE, SPRING 2011

Pathways

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1. At the Feb. 13 Feast of Absalom Jones celebration, Lane Barnum (center), introduces Bishop J. Neil Alexander to Alfredia Freeman, a new member of St. Paul's, Atlanta. Freeman was the eighth-grade English teacher of the event's guest preacher, Bishop Eugene T. Sutton. Barnum is president of the Atlanta chapter of the Union of Black Episcopalians, which sponsored the festivities.
2. Carrie Dumas (left) and her mother, Annie L. Dumas, pause with Suzie Whitmore, wife of Bishop Keith Whitmore, at the 2011 Absalom Jones celebration at the Cathedral of St. Philip.
3. Phyllis Miller, senior warden at Holy Cross, Decatur, greets Bishop Eugene Sutton before the Feb. 13 worship service celebrating Absalom Jones (1746–1818), the first black Episcopal priest. Also pictured is the Rev. Dr. Brian Jemmott, rector of Holy Cross.
4. Bishop Keith Whitmore and Deacon Gene Owens follow the Rev. Harold Lockett at a Renewal of Vows and Celebration of New Ministry at St. Timothy's, Decatur. Lockett was called as full-time rector of the parish. PHOTO: BILL MONK
5. Bishop of Atlanta J. Neil Alexander participates in the vowing ceremony of the Society of St. Anna the Prophet Feb. 5 at St. Bartholomew's Episcopal Church. PHOTO: BILL MONK
6. Members of the DYVE (Discerning Young Vocations Experience) program, under the guidance of the Rev. Canon Alicia Schuster Weltner (standing), participate in a Jan. 23 worship service at Church of the Annunciation, Marietta. PHOTO: BILL MONK
7. Chaplain Kim Jackson leads a special Eucharist for the Feast of Absalom Jones Feb. 16 at the Absalom Jones Episcopal Center at the Atlanta University Center.
8. Three North Georgia Episcopalians in Tanzania to build a well with the people of a remote village pause after a Feb. 27 worship service at St. Simon's Church in Tinai. From left are: Tom Roberts, a water engineer from St. Elizabeth's, Dahlonega; Tim Tieslau, a water engineer from St. Gabriel's, Oakwood; the Rev. Albert Daviou, St. Elizabeth's rector, and overseas missioners Sandy and Martin McCann (St. Thomas, Columbus), and Magi Griffin (St. Peter's, Rome). PHOTO: EMMANUEL PETRO
9. Happening, a diocesan retreat for Episcopal high school juniors and seniors, draws young people from throughout Middle and North Georgia Feb. 25-27 at Mikell Camp and Conference Center. PHOTO: SARAH LAMB

BISHOP'S MESSAGE

Where God is calling us

BY J. NEIL ALEXANDER

Grace to you and peace in Jesus Christ our Lord!

I don't remember a time in my life when race was not on my mind. All of us, I suspect, would say something similar. For as long as anyone can remember, in this great nation of ours, race has been front-and-center one way or another.

For those of us who have a little age on us, the great leaders of the civil rights movement—Harriett Tubman, Martin Luther King Jr., Ralph David Abernathy, Rosa Parks, John Lewis, Andrew Young, Medgar Evers, Benjamin Mays, Jonathan Daniels, and so many others too numerous to name—were for us not simply yesterday's personalities that we read about in history textbooks. They, and so many like them, were companions with us on a journey. They taught us nonviolent social change (though often in the midst of unspeakable unrest). They pricked our consciences. But perhaps most importantly, they were for us living reminders that the deepest yearning pulsating within every human being is the longing for basic dignity, simple respect, and equal footing when it comes to getting a fair chance. Today we number many such persons among our civic saints.

It is easy to take comfort in progress. Few would doubt that we have made enormous strides in the last couple of generations, and for those forward movements we should be grateful and rejoice! At the same time we are a long way from where we need to be, a long way indeed from where God expects us to be with each other. God made us different from each other—female and male, gay and straight, red, yellow, black, brown, and white, tall, skinny, short, fat, blond, brunette, and redheaded, and some with no hair at all! Each and every one of us is wonderfully made and given the marvelous gift of difference! What does God desire of us? To honor and cherish the divine handiwork and respect the dignity of difference.

Each and every one of us is wonderfully made and given the marvelous gift of difference! What does God desire of us? To honor and cherish the divine handiwork and respect the dignity of difference.

In this issue of Pathways, you will read all manner of stories and interviews on the general theme of racism. There is much here to chew on and perhaps a few new things to discover. I hope you will encounter what follows with a prayerful spirit and an undefended heart.

Struggling with the sin of racism is a journey, and for most of us that journey will take a lifetime. The main thing is to keep moving, note some of the markers along the way, and be willing to live the adventure as a child of God with brothers and sisters of God's own making.

Rabbi Jonathan Sacks speaks of the difference between optimism and hope. "Optimism, he says, "is the belief that things will get better. Hope is the faith that, together, we can make things better. Optimism is a passive virtue; hope is an active one. It takes no courage to be an optimist, but it takes a great deal of courage to have hope." That's an inspiring way to say that things will not get better simply by letting them alone and wishing for the best. Quite the contrary. The future will be different because it will be inspired by people of hope who are willing to imagine the world they want to inhabit and who are willing to walk together, arm in arm, toward that new place God is calling us. It is hard work, just as it was hard for the saints who have one before us. But let us work so that it might be easier for those who come after us.

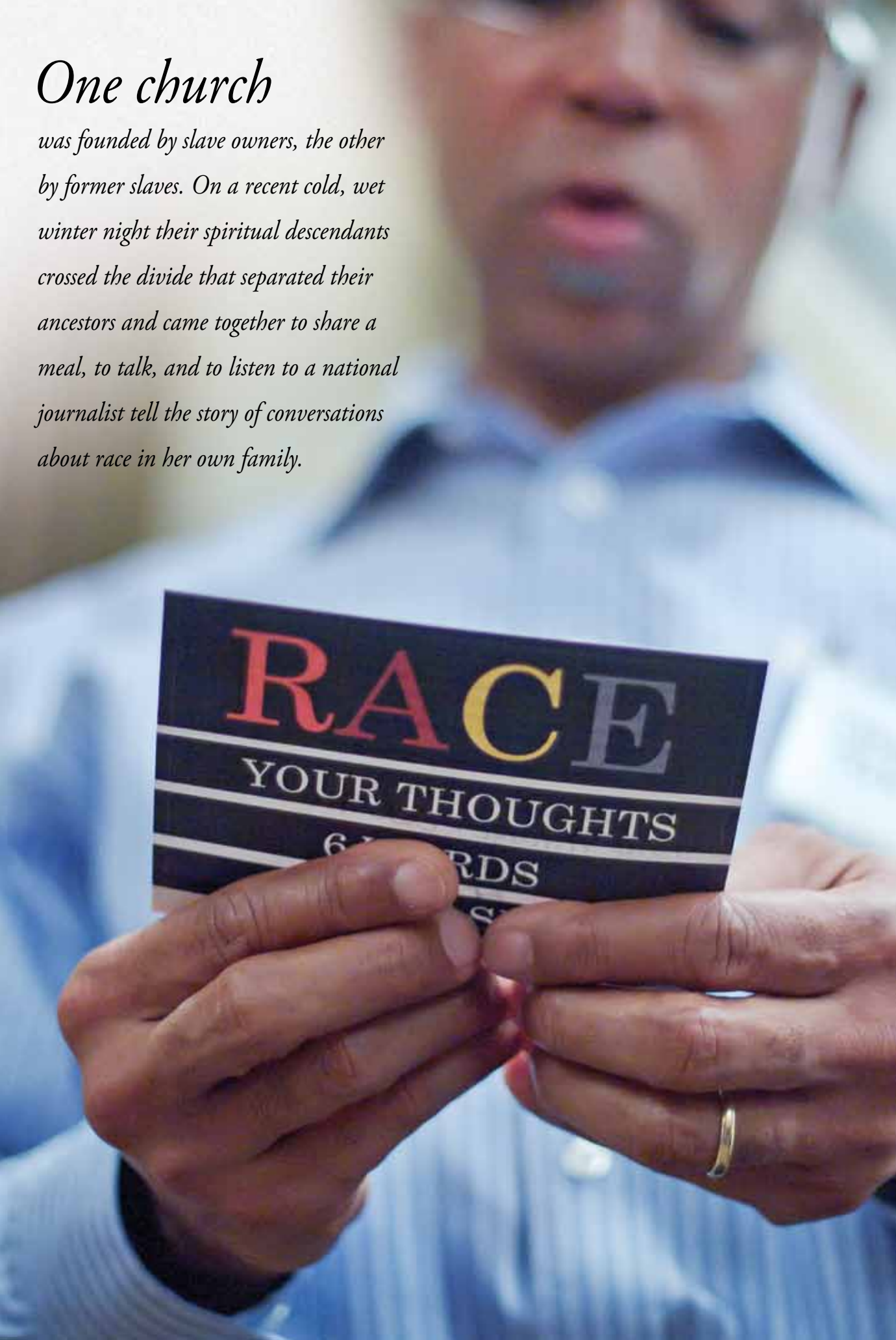
I am hopeful.

Blessings!

Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations.* (New York: 2002), p. 206

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.



CROSSING THE RACIAL DIVIDE

The sharing of untold stories can open doors to healing

BY PATRICIA TEMPLETON | PHOTOS BY CINDY BROWN

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.

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's 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."

(continued on next page)

(continued from previous page)

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, **www.michele-norris.com**, 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 participant 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."

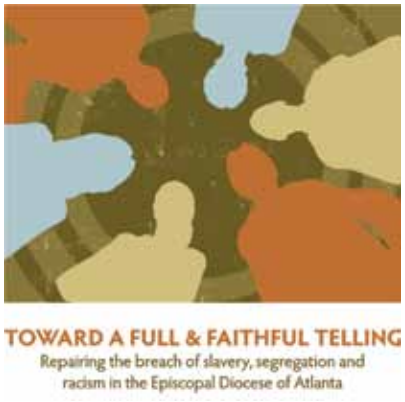
Photos, far left from top: St. James', Marietta, member Ethan Triebsch reads his thoughts about race in six words. NPR journalist Michele Norris tells the untold stories she discovered about her family. The Rev. Harris Travis, pastor of Zion Baptist Church, says, "Back during the era of segregation, you didn't talk about things that happened." The Rev. Evelyn Taylor, Zion's associate pastor, takes part in the program. **Below, from left:** the Rev. Dean Taylor, St. James' interim rector, welcomes Norris to Marietta. Members of two congregations share dinner and conversations. Rita Connell, St. James' parishioner, helps fill the room with applause as the program comes to a close. PHOTOS: CINDY BROWN

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

'Toward a Full and Faithful Telling'

Gathering allows sharing of stories and thoughts on race

BY PEGGY J. SHAW



At a 2009 conference aptly named "Toward a Full and Faithful Telling" the Diocese of Atlanta took a significant step exploring paths to racial reconciliation. Participants shared stories about segregation, discrimination, and slavery; speakers such as human rights advocate Ruby Sales offered inspiration, and some 100 participants searched for ways to breach the alienation that continues among races.

"We are too quick to tout the progress we've made toward racial reconciliation as though the work is finished," explained Bishop of Atlanta J. Neil Alexander at the conference cosponsored by the diocese's Anti-Racism Commission and Institute for Ministry and Theological Education. "Such thinking blinds us to the reality. In so many ways, we have only just begun. This must demand of us fresh energy and renewed commitment."

In a keynote address, civil rights activist Bishop Duncan Gray remembered his years as a Mississippi priest in the turbulent 1950s and 1960s when a 14-year-old boy named Emmett Till was murdered, civil rights activist Medgar Evers was shot and killed, and James Meredith risked his life to become the first African-American student at the University of Mississippi—an action that ignited riots and left two people dead.

"I was on the campus trying to get people to lay down their bricks and bottles," Gray recalled. "But in the midst of this tragedy, there was a small positive note coming through: It showed people just how awful it was in Mississippi, and more and more people came forward to do something about it."

At the conference, small-group workshops such as "Vanquishing Racism Among Us" ran concurrently at the cathedral while oral histories were videotaped in a classroom. Janet Turner of Sandy Springs remembered being denied admission to Atlanta's Lovett School, then affiliated with the Cathedral of St. Philip. "I was a good student and an Episcopalian, and had a great personality, I thought," she said. "We got a letter from [then] Bishop [Randolph] Claiborne saying we didn't qualify … and a few years later the [civil rights leader Martin Luther] King children applied and they didn't get in either."

Sales, a theologian and founder of the SpiritHouse Project, an organization that combats racism, praised the idea of using such oral histories to help eradicate racism and help with reconciliation. "The injustices were real things that happened to real people," said an impassioned Sales, whose life was saved after a 1965 Alabama protest by Jonathan Daniels, an Episcopal seminarian whose subsequent murder galvanized support in the church for civil rights. "Without memory you have lost your ancestors. You are murdered," she said.

At the end of the daylong conference, participants were asked to describe what steps could be taken to continue the journey of reconciliation. "Hopefully, people coming away from an event like today will be motivated to make a difference somewhere," said Alfred (Chip) Marble, assisting bishop of North Carolina. "Get involved in the community … You don't have to be a Duncan Gray."

Gray himself emphasized that people need help from the community to achieve reconciliation. They need both community and heart, he said. "We still have a long way to go toward healing the alienation from one another. And if we are ever to resolve this problem of racial polarization, it's going to be in and through the church community," Gray explained. "This is what the church's business is all about."

Georgie White, a black participant from College Park, said at the beginning of "Toward a Full and Faithful Telling" that she feared it was all "too little, too late."

Afterward, however, she felt encouraged. "After talking with people in the different seminars, that's when I realized that this could be fantastic. Just taking the time to do this for one day is not going to make much of a difference, but with the attitudes we had—attitudes of being willing to understand—it's going to work."

Peggy J. Shaw is a member of the Cathedral of St. Philip and is on the staff of Holy Innocents' School.

Photos, left to right: Panelists include Bishop Chip Marble, Anita George, Bishop Duncan Gray and Ruby Sales. In the center, a workshop allows time for discussion on topics related to race. At right, Dr. Norma Givens (left) tells about growing up as a black person in the South to the Rev. Ellen Purdum. Stories were recorded on video for the diocesan archives. PHOTOS: NAN ROSS

What is racism?

"Racism (and all of the other "isms") is prejudice coupled with power. It exists to maintain the power and control of one group over another—to give one group the ability to say who is in and who is out, who is normal and who is abnormal, and who gets the resources and who does not. It is perpetuated by the refusal of the powerful to relinquish or share power and the inability of the powerless to obtain (or even think that they are entitled to) power for themselves. The racist system has intentionally kept us all unaware of the part we play in this system and our power to effect change. Only when we see the overarching role of the racist system can we begin to examine the consequences of racism on all of us and become allies for change, joining together to build a system which honors and values all, is inclusive of all, and models God's reign of justice and peace."

—From *Seeing the Face of God in Each Other: Anti-Racism Training Manual of The Episcopal Church* (2010), pg. 5

Resources

The Diocese of Atlanta Resource Center has a number of books and videos on race-related issues that are available on loan:

BOOKS

The Involvement of the Episcopal Diocese of Atlanta in the Civil Rights Movement 1952-1973 by Juliana Puckett (a senior thesis for the Department of Religion, Vassar College, March 1996)

Race by Kenneth Leech

Seeing the Face of God in Each Other: The Anti-Racism Training Manual of The Episcopal Church (2010)

To Heal the Sin-Sick Soul: Toward a Spirituality of Anti-Racist Ministry edited by Emmett Jarrett (1996), The Episcopal Urban Caucus

Understanding and Dismantling Racism: The Twenty-First Century Challenge to White America by Joseph Barndt (2007)

VIDEOS

Several videos referred to in the training manual *Seeing the Face of God in Each Other* are also available for loan. They include: *The Lunch Date*; *People Like Us*; *The Way Home*; *A Girl Like Me*; *What Makes me White*; *Race, The Power of An Illusion*; and *Mirrors of Privilege*, among others.

Visit the online catalog:
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or contact Linda Scott: Lscott@episcopalatlanta.org, 404-601-5353 or 800-537-6743, ext. 121

PROFILE

John Ford: *Bridge builder*

Q: Why do you choose to devote time to the Diocese of Atlanta's Commission on Anti-Racism?

A: Through the work of the Anti-Racism Commission I want to help people to do justice, practice reconciliation, love mercy, and walk closely with God. I enjoy working with the members of the commission and with parishioners throughout the diocese. I learn a lot from all of them about what the commission should be doing and how we should be doing it.

Q: In what ways have you personally experienced the effects of racism?

A: When I was a child on summer recess from school in the 1950s, my father and I drove several times from Chicago, Ill., to Tyler, Texas, to visit my paternal grandmother who lived there on her farm. The trip took us two days by car, with a stop overnight between our home and Grandma's. We had to pack food and beverages and choose carefully where we could stop for restroom breaks and accommodations because black people were not allowed in many restaurants, hotels, and restrooms. In fact, we could encounter life-threatening situations if we stopped in certain places. Dad and I had some good conversations during those summer vacations about what it all meant.

Q: As a person of color and chair of this commission, what do you want white Episcopalians to know or understand? What are we not seeing?

A: I want people of all races to know that we are all God's children. This means recognizing the face of God in others and practicing the golden rule. It would be wonderful if we, as Episcopalians, became so effective in managing our own difficult conversations and disagreements about race that we could be a model for how people of all races, genders, religions, sexual orientations, and political persuasions can manage difficult conversations and disagreements.

What many of us are not seeing is explained by the Episcopal House of Bishops in their 1994 pastoral letter in which they state, "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.'" Many of us also fail to see that we violate the intent of God if we judge one class or race or gender better than another.

John L. Ford

In 1945, the year **John L. Ford** was born, his parents joined with their fellow parishioners at St. Edmund's Episcopal Church in making a financial contribution to purchase a structure occupied by a Greek Orthodox congregation on the south side of Chicago. This African-American congregation continues to thrive today in the same location on South Michigan Avenue.

Ford grew up in Chicago, received a bachelor's degree in philosophy and psychology from Boston University, a master's in social work, a master of public health and a doctorate from the University of Michigan.

From 1992 to 2000, Ford was the Robert W. and Elizabeth C. Staley Dean of Students and professor of policy analysis and management at Cornell University, where his teaching and research interests focused on health care policy.

Today he is senior vice president and dean of campus life at Emory University, the school's chief student affairs officer. He and his staff are responsible for the organization, delivery, and finances of a host of programs and services from athletics and recreation to health and housing.

In addition to these functional responsibilities, Ford serves in several leadership groups at Emory including the President's Cabinet, Administrative Council, and Strategic Implementation Advisory Committee. He is also the chief administrative executive for the Campus Life Committee of the Board of Trustees.

He is a member of St. Bartholomew's Episcopal Church in Atlanta, several national professional organizations, a director of the Education Realty Trust, Inc., and a trustee of the University of the South. He also chairs the Diocese of Atlanta's Anti-Racism Commission.

John and his wife, Hilary, have three grown children and two grandchildren.

Q: Who has inspired you on the subject of race relations?

A: Archbishop Desmond Tutu, Nelson Mandela and their coworkers and other activists who helped to end apartheid in South Africa are outstanding examples of transformational leadership. I am also inspired by Dr. Martin Luther King Jr., Thurgood Marshall, Rosa Parks, Congressman John Lewis, former Ambassador Andrew Young, and many other civil rights leaders for their success in reducing and eliminating racial barriers in the U.S. For example, Thurgood Marshall was an exemplary Supreme Court justice who worked through the courts to remove the racist segregation system of Jim Crow, limit racial discrimination in housing, voters' rights, elementary school education, and transportation. As Juan Williams points out in a biography, Thurgood Marshall-American Revolutionary, "…it was Marshall, as the nation's first African-American Supreme Court justice, who promoted affirmative action… as the remedy for the damage remaining from the nation's history of slavery and racial bias…He worked on behalf of black Americans, but built a structure of individual rights that became the cornerstone of protections for all Americans. He succeeded in creating new protections under law for women, children, prisoners, and the homeless. Their greater claim to full citizenship in the republic over the last century can be directly traced to Marshall."

Q: What can one parish do to address racism?

A: There are many steps that parishes and individuals can take. For example, they can read Made for Goodness by Archbishop Tutu and the Rev. Mpho Tutu and engage themselves in the study guide on pages 15-18. They can participate in a large event currently in the planning stages, which will focus on a discussion of the book. A parish can host an educational dialogue, like the one at St. James' Episcopal Church in Marietta (described in this issue of Pathways). Parishes can participate in anti-racism training if they have not already done so or renew training that has been previously taken. Parishes can "design a study-and-dialogue process and materials in order to engage members in storytelling about historical and present-day privilege and under-privilege, as well as discernment towards restorative justice and the call to fully live into our baptismal covenant" (as called for in the Extension of Resolution A127 to General Convention 2012). All of these are practical steps to help each other reduce and eliminate racial barriers in our churches and communities.

Above: Dr. John L. Ford, chair of the Diocese of Atlanta's Commission on Anti-Racism, is the senior vice president and dean of campus life at Emory University. PHOTO: NAN ROSS

FIRST PERSON

A smooth and seamless sin

BY DENA BEARL

Lucius has looked down upon me wherever I have lived since I was a teenager. A signed work of art, even if he is made of *papier mâché*, Lucius is a colorful character of a lion.

It takes forever to dust the yarn-shaped contours of his orange and yellow mane, one finger at a time wiping through the many crevices. He is crouched down on his rear haunches and his tail curves up from behind and falls over on his back. He rests his chin on one of his overly large front paws and his turquoise blue eyes keep a serene watch on whatever is down below him. Right now he peers down from the top of a bookshelf, his gaze on me as I work in my study at home.

Did I name him after Lucius of Cyrene, one of the important leaders in the early church mentioned in Acts and Romans? No. He is the namesake of the woman who helped my mother raise me.

I finally came to see that our two worlds were fundamentally separated by racism and classism and that she and I were knit into a culture that objectified her presence in my life.

"Lucius," I have always lovingly, cluelessly, said, "was my maid." She took care of me during the week. She would let me spray Windex on the glass doors and would fuss at me when I snapped too much off the end of the string beans. Once a week, we would walk down the block to the neighborhood corner store where I would buy those little boxes of fire balls, cinnamon hearts, and rock candy.

I loved it when we would take her home on the days she had to work too late to catch the last bus. Her neighborhood was all dirt roads, and I decided that I wanted to live on a dirt road when I grew up. The memories go deep and they are sweet to me. Such nostalgia resists the admission of racism.

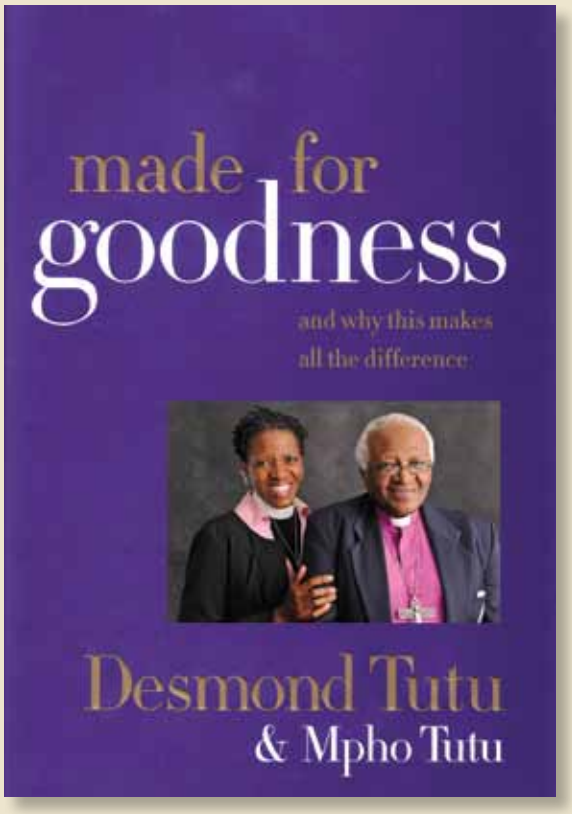
Lucius went to work at our church when I started school. She worked there for many years, and I often went by the church kitchen with a wave or a hug. I went away to college and time flew by. One day I walked into the church office, wedding invitation in hand, and asked for Lucius' address. The secretary told me that she had died just the week before.

I loved her. And I know she loved me. But, what was her last name? Did she have children? What was her life like in that dirt-road neighborhood? How old was she? Her face was regal, with small eyes, a slender nose and high cheek bones. I have seen others with the same features and it makes me wonder where her ancestors came from. The point is, I've never known anything about her—except what she was supposed to be for me.

While the love of God cuts through all divisions—and two individuals from two different worlds can experience a true bond, there was a chasm between Lucius and me. I finally came to see that our two worlds were fundamentally separated by racism and classism and that she and I were knit into a culture that objectified her presence in my life. Even as a five-year-old child, I was already endowed with the differential of power and prejudice. Smooth and seamless is sin when it is woven so finely into the fabric of life.

I wouldn't trade anything for Lucius. She was part of God's generous providence in my life. I keep the sturdy comforting lion to remind me that my repentance is the heavy claw swiping down and cutting through any deception that tames my memories and diminishes her dignity.

The Rev. Dena Bearl is rector of Grace-Calvary Church in Clarkesville.



Photograph courtesy of Cameron Davidson (camerondavidson.com). *Made for Goodness*, recently published in paperback, is available at the Cathedral Book Store (cathedralbookstore.org).

Guidelines for reading circles

Participants and facilitators agree to:

- Respect confidentiality
- Have the courage to speak candidly while being sensitive to others
- Keep an open mind
- Listen to seek understanding
- Ask clarifying questions
- Be fully present

Reading circle facilitators agree to:

- Open with a prayer or moment of silence
- Support one another's learning
- Respect each other's time

Made for Goodness: An Invitation

BY CATHERINE MEEKS

Archbishop Desmond Tutu and his daughter Episcopal priest Mpho Tutu pulled me into their arms of love and grace as I began to read *Made for Goodness and Why This Makes All the Difference* (HarperCollins, 2010). They invited me to listen with my heart to their stories of great evil and God's great grace.

I read this book last fall as a member of the Diocese of Atlanta Anti-Racism Commission. Each member of our commission was so impressed that we want to encourage parishes and people of Episcopal churches in Middle and North Georgia to form their own book groups to read and talk about *Made for Goodness*.

As the title indicates, every one of us is made for goodness. The stories the Tutus tell come from their experiences of apartheid in South Africa, a society divided along racial lines that used brutality to maintain control. Though the stories held me in their grip and brought great waves of emotion with them, all of them pointed my heart toward the grace that God sends in ways that cannot be easily understood and explained.

One of the special things about this book is that it can help everyone who struggles and lead to understanding and forgiveness. This book can also help to begin a new conversation about racism and racial healing.

Made for Goodness reminds us of God's great love and can encourage the reader to embrace that idea daily. This embrace, through God's grace, will lead us to God's intended community. More will be revealed soon about events our commission is planning for late spring and in the fall to continue this conversation. We hope you'll join us now on this journey.

THE ANTI-RACISM COMMISSION OF THE EPISCOPAL DIOCESE OF ATLANTA
Tamara Carrera, Barbara Culmer-Ilaw, John Ford, Andrew Grimmke, Carol Marsh Lockett, Catherine Meeks, Robyn-Michelle Neville, Bill Nevins, Doug Payne, Edgar Randolph, Debra Shew, Ursula Simmons, Susan Knight Smith, Jenna Strizak, Janet Turner

PULL-OUT BOOK STUDY GUIDE

Made for Goodness: A Study Guide

BY CATHERINE MEEKS

The reflection questions, the meditation thought and suggested action are offered as tools to help in facilitating the conversation on *Made for Goodness and Why This Makes All the Difference*. These tools are designed to be used at the conclusion of each chapter, though the reader is encouraged to use them in ways that will best benefit any effort to engage this text. The meditation thoughts were inspired primarily by Psalm 91, which has been a source of great transformation for many who have used it as a daily meditation resource. It is a good idea to use a journal to record responses to the reflection questions and some of the thoughts and ideas that may develop when the meditation thought is being engaged and the suggested actions are being implemented.

Chapter 1: The Difference Goodness Makes

FOR REFLECTION:

1. What is the main idea that is being expressed in this opening chapter?
2. What is some of the evidence presented in this chapter that supports the premise that human beings have the capacity for good and for evil?
3. What is Ubuntu?
4. What does it mean to be made like God and for God?
5. Who is our only true teacher?

MEDITATION THOUGHT:

"Those who go to God Most High for safety will be protected. I will say to the Lord, 'You are my place of safety and protection.'"

SUGGESTED ACTION:

Find a way to offer a gift of service to a weak and vulnerable person. This can be a one-time event or an ongoing one.

Chapter 2: Stop "Being Good"

FOR REFLECTION:

1. What is the most challenging demon that human beings must confront?
2. What is our goodness?
3. What is the difference between being "in love" with a person and "loving" that person?
4. How does perfect love cause you to act?
5. List and think about some of the chapter's examples of the expression of perfect love.

MEDITATION THOUGHT:

"You are my God and I trust you."

SUGGESTED ACTION:

Take yourself on an afternoon pleasure picnic. Seek all of the things that bring you true joy and delight while continuing to meditate upon the passage above.

Chapter 3: An Invitation to Wholeness

FOR REFLECTION:

1. What do you hear in the following declaration, "Be perfect, therefore, as your Father in heaven is perfect." Do you hear something impossible to achieve such as unachievable standards set by parents, teachers or yourself?" What do you think Jesus meant for you to hear?
2. How do you relate to the conflict that is described as a part of the life of Afrikaner cleric Beyers Naudé as he tried to reconcile the challenge to support and maintain apartheid with the messages that came to his heart from his prayer and Bible study?
3. What does it mean to trade a "flawlessly perfect life" for a "perfectly whole life"?
4. How can flaws and vulnerability be a "bridge" to human community and to a relationship with the divine?

MEDITATION THOUGHT:

"Take my yoke upon you and learn from me. My yoke is easy and my burden is light."

SUGGESTED ACTION:

Designate a period of each day for seven days to consciously offer kindness to everyone who crosses your path. Pay special attention to those who are unkind or thoughtless. Record your actions and how your behavior is affected by them.

Chapter 4: Free to Choose

FOR REFLECTION:

1. What are your initial responses to the murder of Chris Hani and Nelson Mandela's reaction to it? Think about the opportunities that you have been given to make a choice between personal satisfaction and the greater good. What did you do?
2. "God would rather we go freely to hell than that we be compelled to enter heaven." How do you respond to this idea?
3. What is the role of the prophet? Who are the most profound prophetic voices of our present day?
4. How is friendship with God forged and why is such a friendship so important?

MEDITATION THOUGHT:

"God will save you from hidden traps... and cover you with his feathers, and under his wings you can hide."

SUGGESTED ACTION:

Choose generosity without judgment. For three days, pay attention to the opportunity to express generosity of thought or behavior toward another minus any kind of negative projection.

Chapter 5: The Habits of Wrongness

FOR REFLECTION:

1. How do you respond to the following statement? "The effects of racism were first felt early in life and were experienced until death. The insults of racism, once learned, were employed daily."
2. Tutu believes that racism is evil and that it goes against "the grain of creation." What are your thoughts about the way that the capacity for goodness intersects with the capacity for evil?
3. "Was it nice?" "Was it necessary?" How would asking these two questions about every encounter impact human interaction?
4. How does evil bleed into the fabric of life and affect joy and beauty?

MEDITATION THOUGHT:

"God's truth will be your protection and shield."

SUGGESTED ACTION:

Look into a report of an injustice and see if you can discern the truth and allow yourself to reflect upon what you would have done.

Chapter 6: Where Is God When We Suffer?

FOR REFLECTION:

1. Desmond Tutu says, "God is consistent." How does God's consistency affect suffering?
2. Mpho Tutu believes, "A drop in the bucket matters because it takes one final drop to fill the bucket." What are the best examples from this chapter of the power of that one drop in the bucket?
3. What is the value of suffering?
4. What is compassion?

MEDITATION THOUGHT:

"The Lord is your protection. You have made God Most High your place of safety. Nothing bad will happen to you."

SUGGESTED ACTION:

Seek out a person with whom you can share a story of a painful experience and talk with that person about the ways in which God did or did not meet you in that experience. Invite the person to share a similar experience with you.

Chapter 7: Where Is God When We Fail?

FOR REFLECTION:

1. When is failure a gift? When is failure not a gift?
2. What are your thoughts about Jesus' ministry as a failure in human terms? Why was Jesus' resurrection a challenge to his disciples?
3. In what ways does the work of Bishop Ambrose Reeves resonate with you? What are the major messages that you receive from the story of his life and work?
4. What is the value of choosing goodness?

MEDITATION THOUGHT:

"He has put his angels in charge of you to watch over you wherever you go."

SUGGESTED ACTION:

Walk back through your journey and reflect upon your experiences of failure and see whether or not you see those experiences in that way now. Explore whether you learned any lessons that may have changed your initial analysis of the situation.

(continued on next page)

Chapter 8: Why Does God Let Us Sin?

FOR REFLECTION:

1. How does the idea of God being on the side of the sinner impact you when you think about the power of evil as it is presented in this chapter?
2. How is your daily journey informed by the idea of God's gift of unmerited and unconditional love?
3. How does the idea of God taking the initiative in everything inspire you to confront the evil of our day?
4. What does the story of Azim Khamisa say about forgiveness? What would you do in a situation such as his?

MEDITATION THOUGHT:

"You will not fear any danger by night or an arrow during the day."

SUGGESTED ACTION:

Search your memory. Is there an old wound there? Is there something that wants to be forgiven? Do you need to forgive someone? Do you need to forgive yourself for an old failing? Find a trusted listener and share this as you embrace the forgiving love of God.

Chapter 9: Going Home to Goodness

FOR REFLECTION:

1. How do we find our way to goodness through the challenge of our habits?
2. How does the story of Amy Biehl and her parents, Peter and Linda, affect you?
3. What is reconciliation?
4. After reading about the powerful healing that came to many South Africans as a result of the Truth and Reconciliation Commission, do you think that the Diocese of Atlanta could benefit from a truth-telling series about the wounding that resulted from slavery and the racial hatred that followed it?

MEDITATION THOUGHT:

"The angels will catch you in their hands, so that you will not hit your foot on a rock."

SUGGESTED ACTION:

Think about whether there is a person of a different race with whom you can share this chapter of the book and engage in a meaningful conversation about it. If so, try to do that within seven to 10 days after reading this chapter.

Chapter 10: Hearing God's Voice

FOR REFLECTION:

1. How can you create enough space in your daily life so that it will be possible to have the necessary quietness for God's voice to be heard?
2. How is it that the noise of our concerns becomes much less when we pray?
3. What "little prayers" do you have to take you through the day?
4. What does Mpho Tutu mean by "a time to arrive" being provided by silence?
5. What is "God pressure"?

MEDITATION THOUGHT:

"The Lord is your protection."

SUGGESTED ACTION:

If you keep a discipline of silence already, try to increase it by 15 minutes. If you don't have such a discipline, try to begin one and take small steps as you begin. Get a timer and begin with 10 minutes in the morning or evening and hold the time sacred as you explore that path to see where it will take you.

Chapter 11: Seeing with God's Eyes

FOR REFLECTION:

1. How do you "put skin on" God's love?
2. What thoughts and feelings does the Dominique Green story evoke for you?
3. How does self-acceptance help us to live a life of wholeness?
4. What is the difference between "being good" and "doing good" and the goodness and wholeness that this book is exploring?
5. How can embracing the idea that human beings are made for goodness affect the troubled human relationships that exist in every corner of the world?

MEDITATION THOUGHT:

"They will call to me and I will answer."

SUGGESTED ACTION:

"What is the action that my best self would take?" "What is the answer my best self would give?" Spend the next seven days asking yourself these two questions before making a response to any challenging situation.

Dr. Catherine Meeks is a member of St. Francis' Episcopal Church, Macon, and the Diocese of Atlanta Anti-Racism Commission. She holds a doctorate from Emory University and is the retired Clara Carter Acree Distinguished Professor of Social Science at Wesleyan College.

FIRST PERSON

The race to imprison

What would Jesus say?

BY ROBERT C. WRIGHT

"I was in prison and you visited me,"…
and you asked, why are you in prison?

The first part of that statement is from Jesus' own mouth. But I'll bet Jesus is looking at America's prisons today and asking why are so many people living there?

The U.S. incarcerates more people than any other nation on earth. One-fifth of all people in prison in the world are in American prisons. More than 2.3 million citizens are in prison, the most in the history of our nation, and this number grows rapidly each week.

More than half of these people are incarcerated for nonviolent drug offenses. In fact, the U.S. has more people incarcerated for such crimes than the entire European Union has incarcerated. Georgia is one of the largest incarcerators in the U.S. with 53,000 people under lock and key. Marc Mauer, author of "Race to Incarcerate," says of the United States that "no other society in human history has ever imprisoned so many of its own citizens for the purpose of crime control."

Jesus might have other questions for us, such as: When you visited the prisons what did you see? Why are most of the people in jail black?

The numbers tell a clear tale. America has 307 million citizens, and African Americans account for only 13 percent of that number. Yet, African Americans make up 50 percent of the total of all Americans incarcerated.

In Georgia alone, 62 percent of all people incarcerated are black, according to the Department of Corrections. What does this point to? What do you think? Are black and brown people predisposed to criminal behavior? Is sin somehow more pronounced in our black sisters and brothers? Or, are these disproportional rates of incarceration evidence of the unholy trinity of institutional racism, poverty and the deterioration of the family?

Jerome Miller, president of the National Center on Institutions and Alternatives, holds that "the bottom line is that crime policy has become a substitute for public policy." And that "over the past 20 years, there has been a terrible propensity on the part of politicians to deal with difficult economic, social, family and personal problems with a meat ax—the criminal-justice system."

Miller submits that laws passed in the 1970s, for example, that declared a so-called "war on drugs" actually brought about a war on poor black, brown and even white people. Under these laws it was routine for someone possessing just a few grams of crack cocaine—the drug of choice for the poor—to go to jail for a mandatory sentence of 15 years. Meanwhile, those arrested with powdered cocaine, the drug of choice for those with the money to purchase it, were offered probation and rehabilitation. So, even if these laws were not intended to be racist, they became racist in their application.

Most of those incarcerated under these long mandatory sentences are being released at the rate of 650,000 people a year. Each one bears the label felon, which in this job market is all but a guarantee of a life of poverty and low salaries.

Today we are saddled with a system that supports more stops by police, more arrests, longer sentences and more death penalties to black and brown citizens than to white citizens. Even though a black man and his family live today at 1600 Pennsylvania Ave., in my opinion, the vestiges of our race-based society are insidious and persevere.

And Jesus might ask: Why has this happened?

I look to the prophet Amos, who voices God's demand, "I want to see a mighty flood of justice, an endless river of righteous living." May God give us enough courage to speak and enough love to struggle for justice.

The Very Rev. Robert C. (Rob) Wright is rector of St. Paul's, Atlanta, and dean of the Mid-Atlanta Convocation.

HONORED

St. Patrick's Church in Dunwoody has been awarded the Power Award for excellence in energy efficiency by Georgia Interfaith Power and Light. It was one of four Georgia faith communities honored Feb. 15.

Kathryn Crewdson, a senior at Holy Innocents' Episcopal School, and teacher **John Barich** have been awarded 2011 STAR Student and STAR Teacher status by the Professional Association of Georgia Educators. Crewdson is a member of Holy Innocents' Episcopal Church, Atlanta.

The Rev. **Patricia (Pat) Grace**, associate rector at St. Luke's Episcopal Church, Atlanta, has been awarded Virginia Theological Seminary's 2011 John Hines Preaching Award for the best example of a sermon "where prophetic voice is central." Her sermon for Aug. 29 was based Luke 14: 1, 7-14 and focused on Jesus' alternative standards of social acceptance.

Tracy Wells Miller, a seminarian from the Diocese of Atlanta and member of Holy Trinity, Decatur, was awarded the 2010 Freeman Award for Merit from the School of Theology, Sewanee, Tenn., for "her brilliant academic work during her first year." She was given a leather prayer book and hymnal and a $1,000 stipend.

ELECTED

Clergy and lay deputies to the 2012 General Convention have elected the Very Rev. **Rob Wright** of St. Paul's, Atlanta, to serve as chair of the deputation. Dr. **Norma Givens** of St. Luke's, Fort Valley, will service as vice chair.

NEW CALLS

Gene Bratek is the new head of school at Holy Innocents' Episcopal School, Atlanta. An Episcopalian, he was the headmaster at Providence Day School in Charlotte, N.C., for 21 years.

The Rev. **Antonio Brito** was received Feb. 2 as an Episcopal priest by Bishop of Atlanta J. Neil Alexander. A graduate of a Roman Catholic seminary in the Dominican Republic, Brito will lead the San David Hispanic mission and work part-time for the Diocese of Atlanta's other Hispanic ministries.

RETIREMENT

The Rev. **Roger Ard**, rector of St. Peter's, Rome, has retired after 30 years of full-time ministry. He and his wife, Elizabeth, will remain in the Rome area.

REST IN PEACE

The funeral for Deacon **Ann Riley Hackett**, 77, was Feb. 13 at St. Augustine of Canterbury, Morrow, where she served before retiring.

The Rev. **Edward B. Hanson**, a priest of the Diocese of Atlanta for nearly 30 years, has died. He was 61. He served formerly as rector of St. Matthew's, Snellville, and Church of the Good Shepherd, Covington.

Mrs. **Jessie S. LeFebre,** an employee of the Diocese of Atlanta for more than 30 years, died Dec. 4 at age 88. She had been secretary to Bishop Milton Wood and Bishop C. Judson Child.

Left: Newly ordained transitional deacons pause Dec. 18 for a photo with their bishops at the Cathedral of St. Philip. From left are: Ben Wells, Richard Proctor, Josh Bowron, Susan Benett, Bishop J. Neil Alexander, Bishop Keith B. Whitmore, David Wagner, Zach Thompson and Dorothella Littlepage. The new deacons are preparing for the priesthood.
PHOTO: NAN ROSS

Bishop Alexander teaches a class on the prayer book this semester at Emory University. In the fall of 2012, he'll join the faculty as a full-time professor. PHOTO: MARCUS JOHN TAYLOR, CANDLER SCHOOL OF THEOLOGY

Bishop announces plans to step aside next year

The Rt. Rev. J. Neil Alexander has announced his plans to step aside next year after 11 years as bishop of the Episcopal Diocese of Atlanta to join the faculty of Candler School of Theology at Emory University in Atlanta.

When Alexander, 57, was elected 10 years ago as the ninth bishop of Atlanta, he left behind an extensive career in theological education, including service at two Episcopal seminaries.

His primary duties at Emory will be as a professor of liturgy, focusing on the practical disciplines of ministry: liturgy, preaching and pastoral theology. In addition to teaching, he will also provide direction to Candler's Anglican-Episcopal Studies program.

"As much as I have loved being the bishop of Atlanta, I have often confessed that I missed the classroom," Alexander said. "In some ways a seminary classroom is my 'natural habitat.' I've missed the stimulation of trying to stay a day or two ahead of the students. I look forward to being back in the academy."

He added, "It was a very hard decision. I love the Diocese of Atlanta. We have outstanding clergy, strong lay leadership, and our people have a heart for mission. I count it among the great blessings of my life to have served such a strong and vigorous diocese as its bishop."

The Rev. Dena Bearl, rector of Grace-Calvary Church, Clarkesville, and president of the Standing Committee, said, "We give thanks to God for having provided this diocese with such a capable and dedicated bishop. Bishop Alexander has fulfilled his vows as bishop with great devotion to the church."

Alexander has served the wider church in a variety of capacities. He was one of five bishops named by an Episcopal Church nominating for the election of the 26th presiding bishop. He serves as president of the board of the College for Bishops, as chancellor of the University of the South and is vice chair of the newly formed Church Investment Group.

NEXT STEPS FOR THE DIOCESE

The process for choosing a new bishop is outlined in Canon 43 of the Canons of the Diocese of Atlanta (www.episcopalatlanta.org/Content/Canons_of_the_Diocese.asp).

The Standing Committee met Feb. 28 with Bishop Clay Matthews of the House of Bishops' Office for Pastoral Development to initiate the search process. Each of the 10 regional convocations in the Diocese of Atlanta will elect by April 1 one cleric and one layperson to serve on a Committee for Nominations.

The Committee for Nominations will begin its work April 30 with a retreat with members of a Transitions Committee to be appointed by the Standing Committee. The transitions group will focus its work on presenting nominees to the diocese, the election of a bishop, and the transition months that will follow.

The Nominating Committee's charge is to receive the names of individuals for consideration and submit the names of no fewer than three people qualified to serve as bishop. Lay delegates and clergy members of Diocesan Council will participate in an election of the 10th bishop of Atlanta, likely to be held in mid-2012.

Exposing roots of slavery

Priest's ancestral home was once a plantation

BY PAT McCAUGHAN, EPISCOPAL NEWS SERVICE

Below: The Rev. Joseph "Sonny" Browne III, rector of a church in the Diocese of East Carolina, stands outside his ancestral home, which was built in 1830 and is being restored. In the process, Browne has learned that his ancestors were slaveholders, prompting him to explore the effects of slavery on his family and on the Episcopal Church. PHOTO: JOHN B. TOLBERT

When the Rev. Joseph "Sonny" Browne III began a historic preservation project at his Roxobel, N.C., ancestral "homeplace" last year, he faced a stark reality—that its roots, and his, included slavery.

"My family has lived in the same house since 1830. It was built by my three-greats-grandfather and they ran a plantation there. I always envisioned my family living there, but it had this whole other side. What it must have been like, I had never imagined before," said Browne, 33, in a telephone interview recently from Chocowinity, where he is rector of Trinity Episcopal Church in the Diocese of East Carolina.

State historic preservation officials clarified that the two-story white wood home, along with various other buildings and several hundred surrounding acres, was known as the Pineview Plantation. From 1830 to 1865 a community of about 50, including Browne's ancestors and dozens of slaves, resided there, Browne said.

Now he hopes to locate descendants of those slaves, and along with his own family members, to hold a service of repentance and reconciliation after the restoration work is completed later this year.

"Since the church called on its members to think about and consider the role of slavery in our history and the church's history and the consequences it has had even in today's society, I got to thinking I want to do something here," Browne said. "I like the idea of it being a place of healing; where we can gather and know it's a place of reconciliation."

Sonny Browne imagines he will one day live in his family's homeplace, just as generations before him did. He wrestles within the tension of a deepening perspective, a broadened self-awareness. "I realize that while I didn't own slaves personally, the very fact they were enslaved gave my family a huge economic benefit," he said. "I realize because I grew up benefitting indirectly in some way from having that heritage, others were hurt."

He admits to more questions than answers. "Why are our congregations segregated? We say all are welcome. I'm in a diocese where the population is majority African American, although there are very few African-American Episcopalians here. "People would be glad to greet them if they came to my church. Why isn't it happening? What are we missing here in terms of reconciliation? Why is there still a barrier present?"

A reconciliation service is "a springboard into more dialogue." He believes he may know of a few descendants of former Pineview slaves, local residents also named Browne. Although connecting with them might initially feel awkward, "I really care about this, and about respecting their dignity and finding out about their past," he said. "One of the questions I want to ask is, did you ever talk to your parents or grandparents about your ancestry and what community you came from?"

The Rev. Pat McCaughan is a correspondent for the Episcopal News Service. She is based in Los Angeles.

The path that leads to healing

BY EUGENE T. SUTTON

I'll never forget the time last fall at [our diocesan conference center] when I decided to take an afternoon walk while on break from leading a prayer retreat there. Going down the hill that leads to the open fields on the conference grounds, I came to the proverbial "fork-in-the-road" moment where I had to make a decision as to which way I should go.

On that hot, early September day I had originally intended to take a right turn at that point, walking the path that leads to the banks of the Monocacy River—that cool, shady, restful, beautiful river. But something inside of me kept pulling me to turn left instead, in the direction that I had not wanted to go. The hot, dusty path on the left led to the very place that I did not want to see that day—to the slave gravesite on the grounds of our conference center.

The right turn, I had thought, would have taken me on a comfortable path leading to a much needed rest and refreshment. The other path, however, demanded some work of me. It required that I view things that I would prefer to be hidden from my or anyone's sight, and to experience feelings that I and anyone would just as soon run away from. But much to my surprise, taking that left turn that day turned into a pilgrimage for me—an extension of my prayer retreat—that ultimately lead to a place in my soul of unexpected solace and healing. Turning to the past on that walk became a key to unlocking something in me that I had chained up, thinking that avoidance of that painful time in our diocese's history would be my best chance to achieve the refreshment that I so desired. And yet, visiting that gravesite of slaves on that day became one of the most inspiring moments in my spiritual journey.

Isn't that the work of reconciliation? It means first of all that you have to face the truth of your past, the history of your ancestors and the culture in which you find yourself, and the impact of that history on the present. And then you have to reach out in a spirit of love and justice to correct whatever had gone wrong in that history, mend whatever remains broken, and walk with others to build a future that more closely follows the values of the reign of God in our personal lives, our relationships, and in our world.

Above: Eugene Taylor Sutton is bishop of Maryland. PHOTO: DIOCESE OF MARYLAND

This is why the Diocese of Maryland has been one of the most faithful in the Episcopal Church to respond to the church's call to eradicate racism, to study our complicity in the institution of slavery, to explore how to repair the damages of slavery, and to work toward reconciliation of all peoples.

But this history also contains much in it that can point to our continued healing and reconciliation.

The graveyard at Bishop Claggett Center is the site that was called "The Slave Graveyard" by the Buckingham School boys who lived on our present diocesan conference center grounds during the first half of the 20th century. It was originally the "John Hosselbach Family Cemetery," named for the family that owned the land and the slaves that worked the fields there. Apparently the one site was the final resting place for the remains of both the slaves and the slave owners until around 1870, when the remains of the Hosselbachs were reburied in Frederick City.

Thus the descendants were not able to see what the original inhabitants had envisioned: that ultimately we are all in the same place before God, and we all need to find a way to live with each other—in both this life and the next. It is in digging up that past that we find the path to our own healing.

Reprinted in part with permission Maryland Church News, Winter 2010. Read the full essay at http://www.episcopalmaryland.org/mcn/2011/winter/2011-winter-mcn.pdf

The Rt. Rev. Eugene T. Sutton is bishop of the Diocese of Maryland and was guest preacher for the Diocese of Atlanta's Feb. 13 Feast of Absalom Jones celebration.

Identifying obstacles and moving forward

There are many, many people who have contributed over the years to pointing out and combating racism that existed and persisted in the institutions of The Episcopal Church. That work continues in the Diocese of Atlanta, thanks to an active Commission on Anti-Racism. Much of this edition of Pathways was encouraged and inspired by this commission. Editor Nan Ross recently posed two questions to four of its members:
What do you think are the obstacles to good race relations? What would be most helpful for moving forward?

Move beyond grievances to mutual kindness

TAMARA CARRERA

What makes interracial (and intercultural) relations so difficult? Though the reasons are complex, the simple answer is we fear what we don't know and understand, and we don't trust. In trying to make sense of our complex world, we resort to negative stereotypes that promote fear, ridicule and a lack of understanding and acceptance. Today's educational system is still segregated—with rich schools for the rich and poor schools for the poor—promoting isolation and thus institutionalizing racism. This permits each group to find comfort in partial presentations of history, and it robs everyone of being able to develop a true understanding of the culture and contributions of each person. Especially harmed are children, who endure racial epithets as well as silent discrimination sending the messages: "You don't belong here" and "You are less capable." What lessons, what values are internalized by a child experiencing this? Understanding this can help us learn what stands in the way of better race relations and what can ultimately make a difference if we want to improve the status quo.

How can we improve relations among all groups? Change begins when each one of us acknowledges that racism still exists, and it affects the self-esteem, productivity and, ultimately, the economy and future of this country. We need to shift our lenses from looking at people as representatives of a particular group—this always invites stereotypes—to looking at people for who they are individually: someone created in God's image. We need to acknowledge that race and culture enrich, not limit or define. We need to move beyond grievances to mutual kindness and respect. Differences need not produce hate and fear but understanding and even admiration, leading to a basic civility in the way we treat one another.

Tamara Carrera is a member of Holy Innocents' Episcopal Church in Sandy Springs.

Understanding our tribal natures

ANDREW GRIMMKE

Human beings are, to our very core, tribal creatures. We need and seek strength in communities. But, like all gifts from God, our tribal nature can be either a blessing or a curse that will motivate us to strengthen bonds of affection in one instance while prompting us to stereotype, label, and alienate in the next.

Very often we fail to realize the ways in which our tribal needs and instincts affect our interactions with others. We take comfort from gatherings, whether in our church or in a stadium full of sports fans or on Facebook. We recognize an affinity with another based on the symbols we see on bumper stickers or on T-shirts. We assume patterns of speech to signal a mutual heritage and create a rapport with those we meet. Frequently, we find ourselves doing these things unconsciously because it is part of our human nature.

Unfortunately, it is also human nature to exclude. We discuss others from within the social walls we build around our place in the tribal order. We make assumptions about their lives and motives. We see them as a threat.

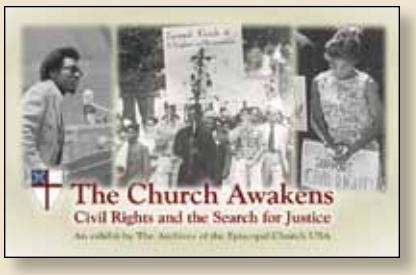
Our tribal self is easily manipulated by those who seek power or material gain. Advertisers and demagogues play upon it constantly whether to sell clothing and automobiles or a political ideology based on bigotry. This susceptibility is the greatest obstacle to race relations in the United States.

The only answer is truth. We must know where our tribal buttons are so that we can feel them being touched with the intent to manipulate. When Jesus tells us that the Samaritan is our neighbor, he tells us to abandon those tribal instincts which alienate us from each other. We live into his kingdom by tearing down tribal walls and loving our neighbors through empathy.

Andrew Grimmke is a member of St. James' Episcopal Church, Marietta.

Church Archives presents online exhibit

An online exhibit titled *The Church Awakens: Civil Rights and the Struggle for Justice* provides an opportunity to explore a compelling story of change and transformation. It is the work of the Archives of the Episcopal Church and was created in response to the church's call to address its historical involvement in perpetrating the sin of racism and its prevalence in the church and society. Viewers are welcome to share reflections, comments and record memories. Visit: **http://episcopalarchives.org**



Denial is a stumbling block

URSULA SIMMONS

There is a sense in today's society that racism does not still exist. Denial of racism continues to be a stumbling block. We look great from the outside because we have an African-American president, non-Caucasians are seen in corporate environments, and we have integrated our neighborhoods and schools. Scratch a little deeper, and the great divide is still present.

A poor economic environment adds to the racial divide. When there are fewer funds to support our society, each group becomes more defensive, more likely to defend their racial group. Economic depression causes fear, which leads to negativity and distrust.

Stereotyping of racial groups is still as strong. Society has become a little more undercover—polite, as some might say—when making racial comments. However, the negative attitudes and beliefs are still present.

Our national educational system is not working. The disparities in the facilities and educational material available in different communities are tremendous. Everyone desires a quality education for their children, and parents are angry when they feel their children are not receiving equal opportunities.

To move forward, we have to start by acknowledging we still live in a racist society. Each of us must be willing to look at ourselves and hold ourselves accountable for our actions. We must not only speak against racial injustice but be the example of God's loving children in our daily lives. We should step outside of our comfort zones and meet people from other racial, religious and cultural backgrounds. We must educate all of our children, teach them the importance of respect for each other and remember that when one part of society is deprived of basic living essentials we all suffer.

Ursula Simmons is a member of Holy Innocents' Episcopal Church in Sandy Springs.

Chained to the past until we see the other's truth

SUSAN KNIGHT SMITH

Some of the obstacles to good race relations are the ever-widening gaps of wealth, class and culture which are the legacy of slavery and Jim Crow. And self-segregation that perpetuates the view of each other as "the other." Resilient prejudice—or unhealed pain—that has gone underground, operates unconsciously, and fosters continued discrimination and distance. A resistance to confronting our history, which contains not only buried truths about how we got where we are but also clues to moving forward. And our American knack for pretending that we don't have any problems.

"The past," Faulkner said, "isn't dead. It isn't even past." In spite of our inclination to want to move forward without looking back, we're chained to the past until we can see its truth—from the other's perspective. "You will know the truth and the truth will set you free" (John 8:32), but it may not be comfortable.

As we make the deliberate efforts needed to bridge the gap, we'll find more opportunities to sing, eat, and worship together, dialog and tell our stories. We'll learn our shared history through reading books, seeing movies and plays together, listening to each other. We'll discover the healing potential of the truth told in love. We'll question old assumptions and adopt new paradigms for viewing our world. We'll have fun together, see the face of God in each other, and forgive each other and ourselves. We will be guided by our longing for wholeness and sustained by our faith that God will supply to our open hearts the necessary love, courage, and creativity.

Susan Knight Smith is a member of St. James' Episcopal Church, Marietta.

Novels that teach and touch the soul

BY CAROL MARSH-LOCKETT

Novels are one of the best resources we have to give us a more truthful view of other races and cultures. Dr. Carol Marsh-Lockett, English professor at Georgia State University, provides six titles and commentary that can teach and touch the soul on the African-American experience.

Their Eyes Were Watching God by Zora Neale Hurston

Their Eyes Were Watching God is Zora Neale Hurston's best known work. Set in central and south Florida and published in 1937, the novel was far ahead of its time. In it Hurston celebrates the rural black folk and celebrates black folk speech. She also furnishes a critique of gender oppression, as opposed to the racial protest polemic, and the idealization of assimilation that characterized African American literature of the era.

In the novel, the protagonist, Janie Crawford, a woman in her early 40s, recounts the journey of her life to her friend, Pheoby Watson. The reader, like Pheoby, is able to follow Janie through her three marriages and her accompanying struggles with the oppressive, sexist expectations of marriage and middle-class privilege. Janie's first two marriages are economically secure but emotionally barren. Her third affords her emotional rewards as opposed to middle-class status. Here Hurston implies that the further up the social and economic scale a woman marries, the further down she is likely to descend spiritually and emotionally, a frequently recurring theme in women's literature. Similarly, Hurston argues for sisterhood between women and suggests the possibility and necessity of solidarity between black and white women.

Their Eyes Were Watching God eventually went out of print and languished in obscurity until the 1970s when it was resurrected from obscurity by Alice Walker. While the novel does not shrink from race, it depicts a world of black people not obsessed with the racist realities of their existence. It is now widely read and studied and continues to generate rich discussion beyond the academy, having found a permanent place in American literature and culture.

Jubilee by Margaret Walker

Published in 1966, Margaret Walker's *Jubilee* is an historical novel and one of the first to portray life in the 19th century from a black woman's point of view. The novel won the Houghton Mifflin Literary Fellowship Award and is the story of Walker's great-grandmother, Margaret Duggans Ware Brown, who was born a slave in Terrell County, Georgia, and lived through Reconstruction in southwest Georgia. The novel is based on stories Walker's maternal grandmother told her. Most of *Jubilee* was written at the University of Iowa, where it was her doctoral dissertation.

The novel opens in the ante-bellum era and moves through the Civil War and Reconstruction. The reader follows Vyry Brown, the protagonist, from slavery to freedom and is privy to history, folk traditions, the horrors of slavery, and the rise of the Ku Klux Klan. Ironically, in the chaos of the war, Vyry becomes the caretaker of the plantation were she was once enslaved and of her owner's daughter and two grandchildren. Throughout the novel, Vyry's existence is complex. This complexity challenges the reader to consider—in addition to race—such issues as motherhood, the voicelessness of women in a patriarchal context, and the quests for freedom and education.

Jubilee is a significant novel. It provides an important voice in the retelling of American history. Moreover, through its use of history, it provides the 21st-century reader with insight into the timelessness of human nature.

Parable of the Sower by Octavia Butler

Speculative fiction asks the question "what if." Dystopian texts portray a world in hopelessly grim deterioration and decline. Published in 1993, Octavia Butler's *Parable of the Sower*, a dystopian speculative novel set in the Los Angeles area in 2025, is a cautionary tale. The novel demands our contemplation of worldwide decline resulting from an expensive protracted war, global warming, pollution, racial and ethnic tensions, rampant violent crime, economic disparities, and extreme right-wing conservatism, all of which are familiar to us now. The novel depicts a world so utterly chaotic that race is no longer of any great consequence, survival is the order of the day, and even the mainline church has failed.

Playing on the *Parable of the Sower* found in the New Testament, Butler weaves a narrative around the experiences of Lauren Olamina, a young African-American woman who begins to develop a new spiritual movement, Earthseed, the ethos of which provides a potential for survival and generating a new world in the face of external hegemonic forces. This novel is un-nerving. It forces the reader to interrogate his or her assumptions and to ponder possible solutions to contemporary global and national problems.

The Color of Water by James McBride

James McBride's *The Color of Water*, published in 1996, is a son's moving praise song to his mother, Ruth McBride Jordan. McBride is a writer and a musician. He plays the saxophone, and as smoothly as any gifted saxophone player, he carries us through the story his own youth in the Red Hook projects

and that of his mother, who gradually shares with her son her own experiences as an oppressed daughter of a rabbi. Born in Poland and reared in the South, she eventually fled her Virginia home to Harlem. There she married a black man, Andrew McBride, with whom she founded a Baptist church, twice experienced widowhood, and successfully reared 12 highly achieving children of whom James is the eighth. The price she has paid, her son learns, is permanent exile from her family and community of origin.

McBride's need to know and celebrate his mother's story also fulfills his quest for identity. As he travels to Virginia to research his mother's story, he uncovers and comes to terms with his own Jewish roots. Ultimately this story leads the reader to understand that while race is a biological fact, it is also a social, political, and economic construct. The glory of this narrative, then, is its celebration of the human spirit as it crosses the racial divide and uplifts the highest possibilities of what it means to be American.

To Kill a Mockingbird by Harper Lee

Published in 1960, Harper Lee's *To Kill a Mockingbird* was an instant success. It won the Pulitzer Prize in 1961 and is an American classic. Set in the Jim Crow South during the Great Depression, its well-known plot centers around Atticus Finch, a lawyer in a small Alabama town who resists prevailing racial codes and defends a young black man falsely accused of raping a white woman. The action of the novel invokes memories of the notorious case of the Scottsboro Boys, nine young black men convicted of raping two white women on the basis of weak evidence. The story is told from the point of view of Scout, his nine-year-old daughter, who innocently reveals to the reader, in addition to the racism, the classism and rigid gender roles that characterized southern life. She also communicates the ideals of courage and compassion necessary to combat such inhumane forms of oppression. In weaving her tale, Lee uses humor and parody to render the world she depicts psychologically manageable.

While this novel is widely taught, its use of racial epithets has made it a target for censorship. In addition critics have challenged the flat depiction of black characters. The novel, however, has enjoyed attention for more than 50 years. It is timeless for its depiction of childhood innocence and its condemnation of racial prejudice. Most important, it stands as a testament to the persistence of human goodness even as it is confronted by unspeakably monstrous evil.

The Help by Kathryn Stockett

Published in 2009, Kathryn Stockett's *The Help* is set in segregated Jackson, Miss., during the early civil rights era. Historical markers within the novel include the murder of Medgar Evers, a mention of the plans for Martin Luther King's historic march on Washington, and Life magazine's significant

Above: Carol P. Marsh-Lockett is an associate professor of English at Georgia State University, where she teaches a variety courses. She holds a Ph.D. in English from Howard University, is a member of St. Timothy's, Decatur, and is married to the rector, the Rev. Dr. Harold Lockett.

coverage of the racial horrors of the Deep South. Stockett, in homage to her literary foremother, also includes passing references to Harper Lee's *To Kill a Mockingbird*.

The Help explores the condition of black domestics in the employ of well-to-do white families. In weaving the narrative, Stockett, herself from Jackson, carries us into "the mind of the South." Portrayal of black domestic help in white southern literature is not new; the work of Jackson's Eudora Welty comes to mind. The difference, however, is that Stockett's African-American characters have agency. In a bold move she allows them to speak for themselves as eyewitnesses to their own circumstances and to history. As the maids tell their stories to Skeeter Phelan, the novel's fictive amanuensis, and to the reader, Stockett reverses the traditional gaze so that the reader is privy to the underpinnings and nuances of white privilege and the complexities of African-American response to gender, race, and class oppression.

In the case of *The Help*, life seems to imitate art. Like Skeeter, Stockett has touched off a firestorm. Some readers are troubled by her use of the oral tradition in the form of black southern speech. The novel is also the subject of a specious lawsuit. Readers, however, should not be distracted by such red herrings. The novel raises strong moral questions and fosters discussion within and across racial lines.

SERVICES

Residential Gardens, Church and Memorial Gardens: Marta Garland, landscape architect, and Mike Garland, structural masonry contractor. Greenland Landscape and Masonry, www.LandscapeMasonryDesigns.com, 770-822-9272

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4 Cemetery Plots: Westview Cemetery, Garden of the Sermon on the Mount, Lot 139-D, grave sites 3 and 4, Lot 103-A grave sites 3 and 4. Very low price for quick sale. Call Ms. Schroeder 770-403-9346.

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Retreat House: Highlands, N.C. Guided and non-guided retreat weekends or weekdays for small groups or individuals. Contact Deacon Edith Woodling, trained spiritual director, for more information: 404-228-0723 or 404-252-5328

The Snail's Pace: Saluda, N.C., in the southern Blue Ridge. Providing spiritual retreats for individuals and small groups since 1969. Staff trained in spiritual direction; guided retreats offered. More info: www.thesnailspace.org or 828-749-3851

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Ormond Beach, FL: Lovely 2BR/2BA oceanfront condo on 7th floor w/ balcony and beachfront pool. Very well-appointed, sleeps 5-6, covered parking. Rent $1900/month or year-round rental. No pets or smoking. 404-892-1749

St. Simons Island Beach House: Short block from beach and Crabtrap. 3 bedroom/1 bath + outside shower, screened porch, den, living room, dining room, modern kitchen, bikes, cable TV, $675/wk Spring, $750/wk Summer, includes cleaning. 404-355-6013

St. Simons Island: ½ block to beach, three bedrooms, sleeps 6 to 8 (1 king, 4 twins, 1 queen sofa bed), 2.5 baths, screened porch, large backyard, 2 living areas, 2 stories. No pets. 912-634-9243

St. Simons Condo: Upstairs condo with two bedrooms and one bath. Fully furnished living, dining room, kitchen and deck. Three blocks to beach. No smoking or pets. $40 cleaning fee. $75 a night with 3-night minimum. Please call: 706-579-1895 or cell 770-401-4187.

St. Simons Island Condo: Three blocks to village, across street from beach. 2 bedrooms, 1-1/2 baths. Clean and Coastal. $125 per night. jgbpullin@aol.com

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ADVERTISE IN PATHWAYS

The rate for classified ads is $1 per word. For more information, write ads@episcopalatlanta.org or call 404-601-5348.

Upcoming deadlines:

Summer 2011 issue: **May 1** | Fall 2011 issue: **August 1**
Winter 2011-2012 issue: **November 1**

Events around the Episcopal Diocese of Atlanta

THE PEACHTREE ROAD FARMERS MARKET OPENS APRIL 9

The Peachtree Road Farmers Market opens for its fifth season on Saturday, April 9, at the Cathedral of St. Philip, 2744 Peachtree Road, Atlanta. Hours are 8:30 a.m. to noon every Saturday through September and 9 a.m. to noon October through Dec. 17. Chefs from various local restaurants will provide demonstrations weekly at 10 a.m. Information: **www.peachtreeroadfarmersmarket.com**

DIOCESAN CONFIRMATION, APRIL 10

The first diocesan confirmation of 2011 will be at 4 p.m. Sunday, April 10, at the Cathedral of St. Philip. Bishop of Atlanta J. Neil Alexander will preside, assisted by Bishop Keith B. Whitmore. They will confirm and receive new members. All are welcome to attend the service.

GARDEN GALA BENEFIT FOR EMMAUS HOUSE, APRIL 10

The sixth annual Garden Gala to benefit Emmaus House begins at 5:30 p.m. Sunday, April 10, and will be held at the Trolley Barn (c.1889) in Inman Park, Atlanta. The event features dinner, music by The Dam Band, and a silent auction of trips, chef dinners and more. Proceeds benefit the 24 services Emmaus House offers for the children, adults and elders of Peoplestown. Tickets are $75 per person may be purchased now online at **www.emmaushouse.org** or by calling 404-525-5948.

ST. MATTHEW'S CAR SHOW, MAY 14

The first St. Matthew's Car Show is May 14 at Vines Botanical Gardens and Mansion, 3500 Oak Grove Road, Loganville. Admission is free to the public, and early registration to show cars is $15 per vehicle. The event will benefit the youth and outreach ministries of St. Matthew's Episcopal Church, Snellville. Member Mark Allen said, "We started planning this a year ago, and instead of holding a car show in a parking lot we decided to make it a day for the whole family, with access to these beautiful gardens and a kids' zone." The show will feature all types of cars. For information and registration, go to **www.stmattscarshow.com**. If it rains May 14, planners have reserved May 21 for the event.

UGLY PANTS BENEFIT GOLF OPEN, MAY 16

St. Benedict's Episcopal Church, Smyrna, will host the Ugly Pants Golf Open Monday, May 16, at Dogwood Golf Club in Austell. Proceeds from this event will benefit Path To Shine, a mentoring and tutoring program for at-risk children, and the parish's mission and outreach fund. Tickets are $100 and provide a round of golf, use of a golf cart, lunch and gift bag. A raffle also is planned. Reservations and sponsorship opportunities are available online at **www.mysaintb.org**, via e-mail to lesleyann@pathtoshine.org or by calling 678-279-4308

BARBECUE FESTIVAL IN MARIETTA, JUNE 4

A Barbecue Festival to raise funds for the summer camp program at the Emmaus House Episcopal community center in Peoplestown is scheduled from 11 a.m. to 9 p.m. June 4 in the parking lot at the Church of St. Peter and St. Paul, 1795 Johnson Ferry Road, Marietta. Rector Robert Certain has challenged all the congregations of the Marietta Convocation to come up with the best barbecue and has asked the diocese's bishops to serve as judges. All are welcome. For more information, contact Deacon Chip Faucette, 770-361-5971 or cfaucette@earthlink.net.

CATHEDRAL FLOWER FESTIVAL, OCTOBER 5

The Cathedral of St. Philip will present its second Flower Festival Oct. 5. This year's show is titled "Vested Glory: A Celebration of Flowers and Sacred Fabrics." Featured speaker is certified floral designer Hitomi Gilliam, an internationally known award-winning designer and instructor. Parish flower and altar guilds are invited to participate and may contact Laura Iarocci, laura@faithflowers.net or 404-578-0950.

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REFLECTION

Prayer for Humankind

BY SHERYL A. KUJAWA-HOLBROOK

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.

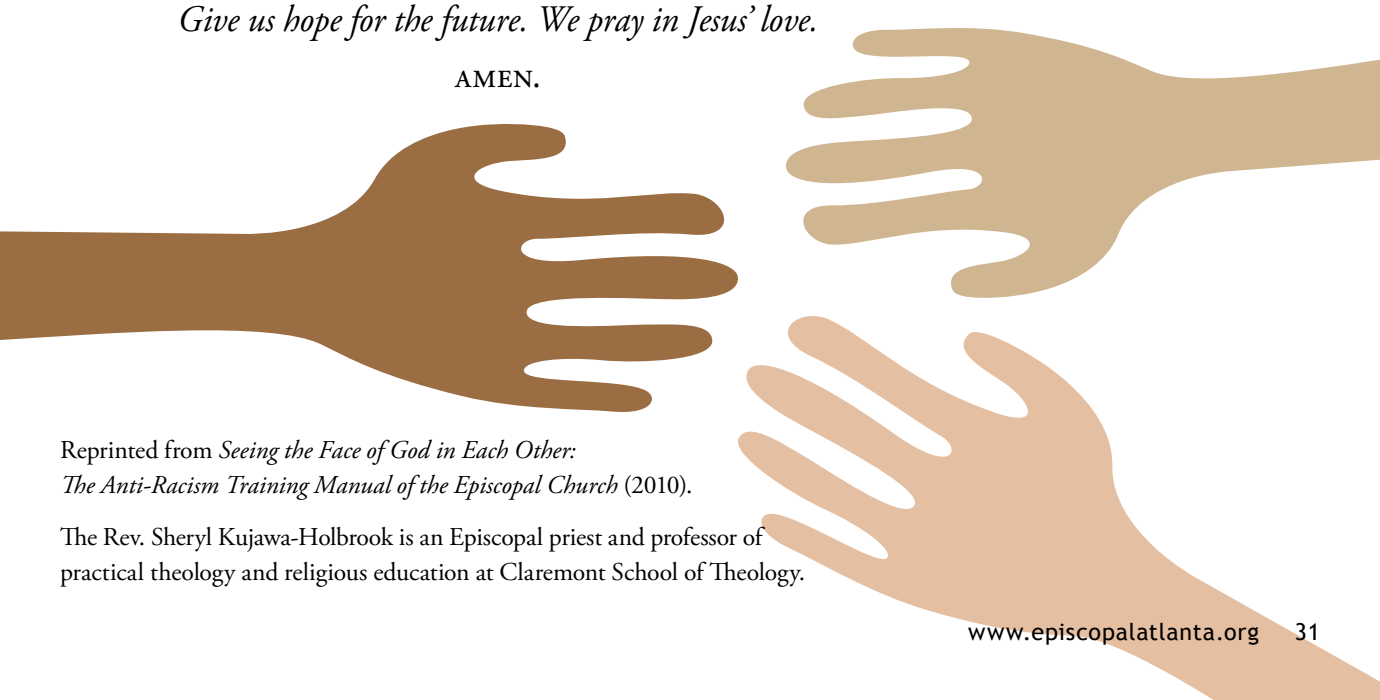
Remind us that differences are a gift, and interdependence
a strength from the same creative God.

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.



Reprinted from *Seeing the Face of God in Each Other: The Anti-Racism Training Manual of the Episcopal Church* (2010).

The Rev. Sheryl Kujawa-Holbrook is an Episcopal priest and professor of practical theology and religious education at Claremont School of Theology.

Pathways

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Intermediate Camp: June 17–23
Performing Arts Camp: June 26–July 2
Junior Camp: July 5–11
Kid Camp 2: July 14–19
Work Camp: July 22–July 26
Emmaus House: July 31–August 4
Guest Camp: September 2–5

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Outdoor Youth: June 17–23
Outdoor Intermediate: July 5–11

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