

## Racial Healing & The Rule of St. Benedict: Agenda for January 9, 2022

12:30pm	Welcome/Review Agenda (Sr. Anna-Camille) Lighting of the candles (Brian) Opening Prayer (Brian) [20 mins]  Play Video: “Ken Anderson—Keep Your Hands on the Plow” <a href="https://www.youtube.com/watch?v=Xe0UXSUfvKE">https://www.youtube.com/watch?v=Xe0UXSUfvKE</a>  Please mute your microphones and stay on Zoom during break. Please do not leave your small group during break.
12:50pm	Rule of St Benedict Teachings (5 minutes) (Bonnie)
12:55pm	Small Group Discussion: Video: “Slavery by Another Name” (25 minutes) (Susan introduce)
1:20pm	BREAK (5 minutes)
1:25pm	Small Group Discussion of Readings: <i>The Color of Compromise</i> (Chapter 5 and half of Chapter 6) and <i>Post Traumatic Slave Syndrome</i> (Second half of Chapter 3) (35 minutes)
2:00pm	BREAK (5 minutes)
2:05pm	Small Group Lectio Divina (25 minutes)
2:30pm	Large Group RSB Teaching (Sr. Anna-Camille) (10 mins) Sharing on Benedictine Values & Racial Healing
2:40pm	Large Group Closing Prayer (Barbara) Brian Extinguishing Candle (10 minutes)
2:50pm	Oblate Assignments/Announcements (Sr. Anna-Camille) (10 minutes)
3:00pm	Session Ends (Sr. Anna-Camille)

## Reminder of Assignments We Completed for This December Session:

### Reconstruction: From Convict Leasing to Mass Incarceration

- *The Color of Compromise*: Chapter 5 and Half of Chapter 6 (p. 70-102)
- *Post Traumatic Slave Syndrome*: The Second Half of Chapter 3 (p. 73-94)
- Equal Justice Initiative (EJI): Presumption of Guilt:
  - [https://eji.org/racial-justice/#Presumption\\_of\\_Guilt](https://eji.org/racial-justice/#Presumption_of_Guilt)
- Watch “Slavery by Another Name” (1:24:46). Stop the video at 56:00 (when the uncle named Henry Malone is introduced):
  - <https://www.filmsforaction.org/watch/slavery-by-another-name>

## **Welcome & Opening Prayer (Brian lighting candle and leading prayer)**

### **“A Prayer for America at the End of 2017”**

**Rev. William Barber**

Reader 1: Gracious, eternal, and all wise God; Thou who formed what is out of nothing and called us into being to serve You — You, O Lord, who weigh every nation in the balance of Your own standards.

Today, we acknowledge how great Thou art, the marvelous mystery of Your mercy and the excellence of Your name. Because Your Holy Spirit brings all things to remembrance, breathe on us now, that we might remember how gracious You have been to this nation we call America.

Reader 2: As a nation, we have our faith and frailties, strengths and shortcomings, yet You have allowed grace to be shed upon us. When we have honored Your ways and when we have fallen short, You have been a merciful God. Remind us that the history of this nation is more about Your grace than about our greatness. When we are not where we should be, let us hear and follow what You said to Solomon in 2 Chronicles 7:14, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will I forgive their sin, and will I heal their land.”

In our land we need healing. For a land so blessed by grace, there is too much poverty, too much sickness, too many children dying, and too much war. We need a healing..... We need a healing in America. In Your word You have said that those who rule the nation must be just, and if we are to please You, we must learn to do justice, care for the fatherless, support the widow, loose the bands of wickedness, pay people what they deserve, care for the sick, the homeless, and the hungry. If we are to please You, we must hope to hear you say, “For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.”

Reader 3: Trouble the soul of this nation as in the days of Amos so that no one is at ease in Zion. Use our prophetic words and our prophetic actions to remind those in the seats of power that they are not God. Trouble this nation with the voice of concern and the voice of compassion. Make us mindful of the thousands without paths to the pursuit of happiness.

Shake the foundations of our conscience until we cannot help but change our course. Move on us to study war no more. Cause us to live our lives to serve others. Teach us that life, liberty and the pursuit of happiness requires justice and hope and help and caring. Expand our morality beyond the narrowness of personal piety into the broadness of public policy. Give us the strength to challenge racism, poverty, unchecked militarism, and ecological devastation.

Empower us with Your Spirit that we might be a nation unto God, not unto fear; show us again that America is only here by your grace.

Reader 4: Show us that grace carries responsibility — that a nation under grace must lead the world, not merely police the world. A nation under grace must care, must remember her past so that she will not be arrogant in her present. A nation under grace must bring the world together and not tear it apart. A nation under grace cannot refer to people as aliens when we all were created with one blood. A nation under grace cannot leave cities decaying and flood victims barely surviving. Grace demands something better than that. So Lord, as you stirred up dry bones in the valley, stir up hope, and stir up righteousness.

Restore the Prophets and the prophetic voices to the land. Revive the spirit of Medgar, Martin, Malcolm, Corretta, Harriet, Rosa, Cinque, Douglass, Dubois, Sojourner, Jordan, Wilkins and Bethune. Call us and challenge us again. Teach even this nation that with all our power and all our resources, we will still have to stand before Your judgment one day. Give us leaders who understand that the purpose of power and influence is to help someone. Grant us a citizenry determined to be yoked together in common humanity. Let us know the only way to a more perfect union is for our laws and policies to reflect Your kind of love.

Let faith be a conviction, not a convenience. Help us, O God, to smooth out every wrinkle in the flag of our common life until we are one nation under God, with one justice system for all, with living wages for all, with quality education for all.

Reader 5: Finally, O Lord, we pray that the mind of the Psalmist will be ours:  
*Make a joyful noise unto God, all ye lands:  
Sing forth the honor of his name: make his praise glorious.  
Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.  
All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.  
Come and see the works of God: He is terrible in His doing toward the children of men. He turned the sea into dry land: they went through the flood on foot: there did we rejoice in Him. He ruleth by His power for ever;*

*His eyes behold the nations: let not the rebellious exalt themselves (Ps 66).*

Reader 6: We thank You, O God, that Your eyes still behold the nation. We thank You that You still see injustice, You still see poverty. And because You can still see it, these things don't have the last word. We thank You God that you still see America. You still see our leadership. You know how to bring down the high and lift up the humble. O God, we bless Your name, we lift up every voice, we declare and rejoice that You are still the God of our weary years, the God who is able to bring life out of death. Help us to know as our foreparents sang,

*Time is filled with swift transition, naught of earth unmoved can stand,  
Build your hope on things eternal, Hold to God's unchanging hand.*  
In the name of the Father who sticketh closer than a brother, watches us like a mother, the Son, and the Holy Ghost. AMEN.

## **The Rule of Saint Benedict (RSB) Teachings**

*Drawn from The Rule of Saint Benedict by St. Placid Oblate,  
Bonnie Westmark*

“Who will dwell in your tent, Lord; who will find rest upon your holy mountain? {Ps.14[15]:1} {RB Pro:23} “One who has not wronged a fellowman in any way.” {Ps14[15]:2-3} {RB Pro:26}

“They should each try to be the first to show respect to one another.” {Rom 12:10} {RB 72:4}

“Go to help the troubled and console the sorrowing.” {RB 4:18}

### **Small Group Discussion: “Slavery by Another Name” (25 minutes)**

**Facilitators, please facilitate short introductions around the group.**

**Facilitator:** “The Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob. God looked upon the Israelites, and god took notice of them.”

### **Moment of Silent Meditation**

**Please respond to any of the following questions:**

1. What surprised you about this video?
2. Why isn't the history of forced labor more prominently known and discussed? Why are some parts of our history better known than others?
3. At the end of the Civil War there was a rise in white vigilante groups in the South. What role did violence play in limiting the freedoms of blacks? How is violence used today to control groups of people?
4. Dr. DeGruy notes about convict leasing that “. . . this time, the public's conscience was eased by the assertions of politicians, police, and others in authority, that blacks deserved to be held captive because of their inherent tendencies toward criminality. Such ludicrous ideas were the inspiration for the concept of ‘the white man's burden’” (p. 67) Do you see any connections to today?

**Pause for silence to acknowledge those who were victims of the convict leasing system, and to pray for those who are in prison today.**

(Note: Questions 1-3 come from the *Slavery by Another Name Viewing Guide*)

### **Small Group Discussion of Readings**

(35 minutes)

---

Having read Chapter 5 and half of Chapter 6 (pp. 70-102) of the *Color of Compromise*, and the second half of Chapter 3 (pp.73-94) of *Post Traumatic Slave Syndrome*, let us discuss the readings:

1. Please take three minutes to pick out a sentence or two in *The Color of Compromise* that was illuminating for you. We will take turns sharing the passages each of us has chosen and why they are meaningful to us.
2. What are some crimes against humanity (historical or recent) that may be affecting people of color in our community? Is your community doing anything to address the trauma?
3. Please take three minutes to pick out a sentence or two in *Post Traumatic Slave Syndrome* that was illuminating to you. We will take turns sharing the passages we chose and why they are meaningful to us.
4. How do the readings impact or influence your faith and your living Benedictine Spirituality?

## **Lectio Divina (25 minutes)**

---

“Justice Spirituality is expressed in our awareness of our connection and interdependence with all others and creation. A sense of empowerment and affirmation

---

Note: *Racial Healing & The Rule of St Benedict* is adapted from JustFaith Ministries *Faith and Racial Healing: Embracing Truth, Justice and Restoration*



of our dignity results. Justice Spirituality supports peace in the face of violence. Living justice fosters a deep and abiding compassion and enables us to see with new eyes. Any degree of violence becomes intolerable. We begin to counteract violence by standing for peace and defending others. Justice Spirituality expresses love, joy, hope, and mercy; each a transformative force.”

Laura Swan, OSB. *Engaging Benedict: What the Rule Can Teach Us Today*. 2005.  
(Pages 153-154)

### **Lectio Process**

Prepare:

- Take a moment to come fully into the present.
- Sit comfortably alert, eyes closed, and center yourself with breathing.
- Invite yourself to be present to the Spirit.

Facilitator may ask for volunteer readers for each movement:

1. Lectio: Read/hear the Word. First reading (read twice). Listen for the word or phrase that attracts you from the passage. Repeat it over to yourself softly during a one minute silence. When the leader gives the signal, each person in the group, in turn, may **say aloud that word or phrase (no elaboration)** or they may pass.

2. Meditatio: Consider, “How is my life touched?” (by this/these words) Second reading. Listen to discover how your life is touched today by this passage. Consider possibilities or receive a sensory impression or image during the two minutes of silence. When the leader gives the signal, **speak a sentence or two beginning with “I hear, I see, or I sense” or you may pass.**

3. Oratio: Ask, “Is there an invitation here?” (for you) Third reading. Listen to discover a possible invitation relevant for this month. Ponder it for two minutes in silence. When the leader gives the signal, **share briefly with your group or you may pass.**

4. Contemplatio: Rest in prayer. Pray aloud, or silently for God to help the person on your right respond to their invitation. After each spoken or silent prayer, the one who prays says “Amen” followed by a group “Amen.”

## **The Rule of Saint Benedict (RSB) Teachings**

*Drawn from The Rule of Saint Benedict by St. Placid Oblate,  
Bonnie Westmark*

“Who will dwell in your tent, Lord; who will find rest upon your holy mountain? {Ps.14[15]:1} {RB Pro:23} “One who has not wronged a fellowman in any way.” {Ps14[15]:2-3} {RB Pro:26}

“They should each try to be the first to show respect to one another.” {Rom 12:10} {RB 72:4}

“Go to help the troubled and console the sorrowing.” {RB 4:18}

## Closing Prayer

- 
- Reader 1: God grant that right here in America and all over this world, we will choose the high way; a way in which people will live together as brothers [and sisters].
- Reader 2: A way in which the nations of the world will beat their swords into plowshares, and their spears into pruning hooks.
- Reader 3: A way in which every [one] will respect the dignity and worth of all human personality.
- Reader 4: A way in which every nation will allow justice to run down like waters, and righteousness like a mighty stream. A way in which [all] will do justly, love mercy, and walk humbly with God.
- Reader 5: A way in which [all] will be able to stand up, and in the midst of oppression, in the midst of darkness and agony, they will be able to stand there and love their enemies, bless those persons that curse them, pray for those individuals that spitefully use them.
- Reader 6: And this is the way that will bring us once more into that society which we think of as the [human family].
- Reader 7: This will be that day when white people, [black] people, whether they are brown or whether they are [Hispanic or Asian] or whether they are black, will join together and stretch out with their arms and be able to cry out: "Free at last! Free at last! Great God Almighty, we are free at last!"

*King Jr, Martin Luther. "Thou, Dear God" (King Legacy) (p. 165). Beacon Press.*

---

## **Assignments for February 13, 2022**

### **Oblate Session:**

#### **Confessing our History of Lynching**

---

Note: *Racial Healing & The Rule of St Benedict* is adapted from JustFaith Ministries *Faith and Racial Healing: Embracing Truth, Justice and Restoration*

- *The Color of Compromise*: Second half of Chapter 6, Chapter 7 (p. 102-130)
- *Post Traumatic Slave Syndrome*: Chapter 4
- *Equal Justice Initiative Report on Lynching*:  
<https://lynchinginamerica.eji.org/report>

## **From The Rule of Benedict**

“It is high time for us to arise from sleep.” {Rom 13:11} {RB Prologue: 8}

“Turn away from evil and do good; let peace be your quest and aim.” {Ps 33 [34]:14-15} {RB Prologue: 17}

---

Note: *Racial Healing & The Rule of St Benedict* is adapted from JustFaith Ministries *Faith and Racial Healing: Embracing Truth, Justice and Restoration*

“Who will dwell in your tent, Lord; who will find rest upon your holy mountain? {Ps.14[15]:1} {RB Pro:23} “One who has not wronged a fellowman in any way.” {Ps14[15]:2-3} {RB Pro:26}

“The good of all concerned~safeguard love” {RB Pro:47}

“We are not to love one more than another.” {RB 2:17}

“A man born free is not to be give higher rank than a slave who becomes a monk.” {RB 2:18}

“Whether slave or free, we are all one in Christ {Gal 3:28; Eph 6:8} and share alike in bearing arms in the service of the one Lord, for God shows no partiality among persons.” {Rom2:11} {RB 2:20}

“Only in this are we distinguished in his sight: if we are found better than others in good works and in humility.” {RB 2:21}

“Show equal love to everyone.” {RB 2:22}

“First of all, love the Lord God with your whole heart, your whole soul, and all your strength, and love your neighbor as yourself.” {Matt 22:37-39; Mark 12:30-31; Luke 10:27} {RB 4:1}

“You must honor everyone {1 Pet 2:17} and never do to another what you do not want done to yourself.” {Tob 4:16, Matt 7:12; Luke 6:31} {RB 4:8-9}

“Go to help the troubled and console the sorrowing.” {RB 4:18}

“They should each try to be the first to show respect to one another.” {Rom 12:10} {RB 72:4}

“Earnestly compete in obedience to one another.” {RB 72:6}

“Let them prefer nothing whatever to Christ, and may he bring us all together to everlasting life.” {RB 72:12}