

Racial Healing & The Rule of St. Benedict: Agenda for February 13, 2022

12:30pm (5 mins)	Welcome (Sr. Anna-Camille) Review Agenda, Intro Session: "Confessing Our History of Lynching" (Marilyn/Susan/Kathy)
12:35pm (10 mins)	Light candles, Opening Prayer, Intro Song (Brian and Anna) Play Video Song (Sr. Raphaela): "Go Down, Moses": https://youtu.be/0XgvXp0hKmA Please mute your microphones and stay on Zoom during break.
12:45pm (5 mins)	Rule of St Benedict Teachings (Bonnie)
12:50pm (30 mins)	Small Group Discussion of Readings: <i>The Color of Compromise</i> (Second half of Chapter 6 and Chapter 7, pp. 102-130) and <i>Post Traumatic Slave Syndrome</i> (Chapter 4) and "Equal Justice Initiative Report on Lynching"
1:20pm (5 mins)	Intro Large Group Video (Marilyn) Play video (Sr. Raphaela) "Bryan Stevenson – A Nation That Lynched Isn't Just a Lynching Nation" (2:26): https://youtu.be/NoxgakRYN48 Rest in Silence for a Minute
1:25pm (5 mins)	BREAK Please stay on Zoom Please have pen and paper/journal ready for Closing Prayer
1:30pm (25 mins)	Small Group Lectio Divina from JustFaith Ministries
1:55pm (5 mins)	Large Group, Marilyn intro Sr. Anna-Camille to Reread RSB Teaching and Share Some Personal Reflections
2:00pm (30mins)	Large Group Personal Closing Prayer, Sharing, Followed by a Minute of Silence (Barbara) Brian and Anna Extinguish Candle
2:30pm (15 mins)	Oblate Assignments (Sr. Anna-Camille) Invitations for Proposals for Next Year's Program (Kathy) Announcements (Sr. Anna-Camille)
3:00pm	Session Ends (Sr. Anna-Camille)

Reminder of Assignments We Completed for This February Session:

Confessing our History of Lynching

- *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>

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

“A People with Many Secrets” by Walter Brueggemann

Reader 1:

You are the God from whom no secrets can be hid,
and we are a people with many secrets,
 that we want to tell for the sake of our lives
 that we dare not tell because they are deep and painful.
But they are our secrets... and they count for much;
 they are our truth... rooted deep in our lives.

Reader 2:

You are the God of all truth,
 and we now bid you heed our truth
 about which we will not bear false witness...
 the truth of grief unresolved,
 the truth of pain unacknowledged,
 the truth of fear too child-like,
 the truth of hate, as powerful as it is deep,
 the truth of being taken advantage of,
 and being used,
 and being manipulated,
 and slandered.

Reader 3:

We trust the great truth of your wondrous love,
 but we will not sit still for it,
 UNTIL you hear us.

Reader 4:

Our truth – heard by you – will make us free.
So be the God of all truth, even ours,
 we pray in the name of Jesus,
 who is your best kept secret of hurt. Amen.

From Awed to Heaven, Rooted in Earth. Augsburg Fortress, 2003.

The Rule of Saint Benedict (RSB) Teachings

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

Concerning this, Scripture exhorts us: “Make known your way to the Lord and hope in him” ([37]:5) And again, “Confess to the Lord, for he is good; his mercy is forever” (Ps 105 [106]:1) RB 7:45-46

“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}

Small Group Discussion of Readings (30 minutes)

Facilitators, please facilitate short introductions around the group.

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

Let us discuss the readings:

1. Please take three minutes to pick out a sentence or two in *Post Traumatic Slave Syndrome* and/or *The Color of Compromise* that was illuminating to you. We will take turns sharing the passages we chose and why they are meaningful to us.
2. We will go to the Equal Justice Initiative website to look at the “Report on Lynching” (<https://lynchinginamerica.eji.org/report>). Please share any passages or key points that stand out to you.
3. What do you think the role of the Christian church is in telling the truth about the history of lynching (or racial violence in general)?
4. How do the readings impact or influence your faith and your living Benedictine Spirituality?

Lectio Divina (25 minutes)

The Good News of Salvation is that every tick of the clock brings with it the possibility of new choices. To repent is not to beat oneself up for past wrongs but to see things new: what before was elusive now seems at hand. New wine, new wineskins. Grace is free, and abounds.

Life beckons. We can embrace our beating hearts and relish the given moment, or we can get distracted by regret, resentment, greed or security. Sins are just moments of blindness. And when we are awake, alive, and free, we choose love. We choose love and its many colors: affection, justice, intimacy, compassion, solidarity, friendship, mercy, equity, neighborliness, community, and inclusivity. The road to salvation is life savored, shared and celebrated.

(Jack Jezreel, JustFaith Ministries)

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
Presented by Sister Anna-Camille

Concerning this, Scripture exhorts us: “Make known your way to the Lord and hope in him” ([37]:5) And again, “Confess to the Lord, for he is good; his mercy is forever” (Ps 105 [106]:1) {RB 7:45-46}

“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}

Closing Prayer and Process (30 Minutes)

Reader 1:

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.
From the Book of Common Prayer (Episcopal Church USA)

Reader 2:

Great God of Comfort,
We walk around carrying heavy burdens of grief, loss, and pain,
yet we try so hard to put on our best faces and pretend that we are fine.
We confess that we do not always know how to ask for or accept support;
We admit that we struggle with words to say when others are hurting.
Forgive us, O God, for doubting that you can handle our pain.
By the power of your Holy Spirit,
Help us to trust you.
Help us to be comforted by you.
Help us to believe with hope that you are with us always.
In the name of Jesus Christ we pray...
— Rev. Leslie Lang, PCUSA Pastor

Reader 3:

Merciful God,
we confess that we have not loved you with our whole heart.
We have failed to be an obedient church.
We have not done your will,
we have broken your law,
we have rebelled against your love,
we have not loved our neighbors,
and we have not heard the cry of the needy.
Forgive us, we pray.
Free us for joyful obedience,
through Jesus Christ our Lord. Amen.
— The United Methodist Hymnal

Reader 4:

I confess to almighty God and to you,
my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do.
Through my fault, through my fault,
through my most grievous fault;
Therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. Amen.
— Catechism of the Catholic Church

Reader 5:

Lord, you are the giver of life and the God of love.
You made each person in your image, and you tell us in your word to love each other as you
have loved us.
Yet.... we know we have failed to follow that command.
Forgive us Lord when instead of loving all people, we choose to love only those who are like us
and are easy to love.
Forgive us when we turn away from people who look different or think differently.
We confess that we cannot love as you have commanded us to on our own.
You tell us that love lays down its life for others, and you showed us that on the cross.
But we are weak and selfish.
We cannot even lay down our preferences and rights for others, let alone our lives.
Teach us Lord.
Though we are weak, you are strong.
Fill us with your love and compassion for all people so we have eyes to see those around us in
need of love.
Give us hands and feet willing to reach out.
Stir us to invite others to use their gifts for your glory.
As you have loved us, help us to love others.
In your name we pray,
Amen
— *Kate Kern, Outreach and Worship Director in the Christian Reformed Church*

For All:

**Now, please take 5 minutes to write your own prayer of confession regarding lynchings
or the history of racism in general. These prayers can incorporate individual
confessions, corporate confessions, or both. You will have an opportunity to share a
phrase or a sentence from your prayer with the large group or you may pass.**

Assignments for March 13, 2022 Oblate Session

March 2022: Civil Rights and the Struggle for Equal Education

- *The Color of Compromise*: Chapter 8
- *Post Traumatic Slave Syndrome*: Chapter 5
- Myths about Civil Rights, Myths 1 and 2 (See the following page of this participants' packet.)

Myths about the Civil Rights Movement (Myths 1 & 2 of 5)

Myth #1: Nonviolence is the same thing as passivity.

Read: The Power of Nonviolence (1957):

https://webs.wofford.edu/whisnantdm/Sixties/Civil-Rights/The%20Power_Non-violence.pdf

Reflect: (*Journal or meditate on the following questions*).

- What is the difference between passivity and nonviolent resistance?
- Can you apply this strategy in your own life?

Myth #2: Through nonviolent demonstrations and lunch counter sit-ins, segregationists peacefully realized the error of their ways.

- White Citizens' Councils often met in living rooms to strategize politically to maintain segregation, ensure that sympathizers to the Civil Rights movement (and often their families) would lose their jobs, and sponsor violence toward Civil Rights activists.

- **Read:** White Citizens' Councils:

- <https://www.pbs.org/wgbh/americanexperience/features/emmett-citizens-council>

- Nonviolent activists were often brutally attacked. The Freedom Riders are just one of countless examples of what happened to many who nonviolently entered white spaces.

- **Watch:** "Freedom Riders Create Change":

- <https://ket.pbslearningmedia.org/resource/fr11.soc.civil.tactics.frchange/freedom-riders-freedom-riders-create-change/#.X3iX0EBFzIV>

Reflect: We all like to think that, had we lived in the right generation or the right area of the country, we would have marched with Dr. King. But given the real economic and physical risks involved, would you have engaged in nonviolent direct action? Do you take risks for justice today?

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}

“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}