

# *On a Wing and a Prayer*

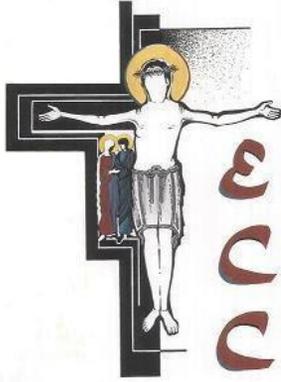
November 2017

Guardian Angels Catholic Community – Just. Faithful. Catholic.

[www.guardianangelscatholiccommunity.org](http://www.guardianangelscatholiccommunity.org)

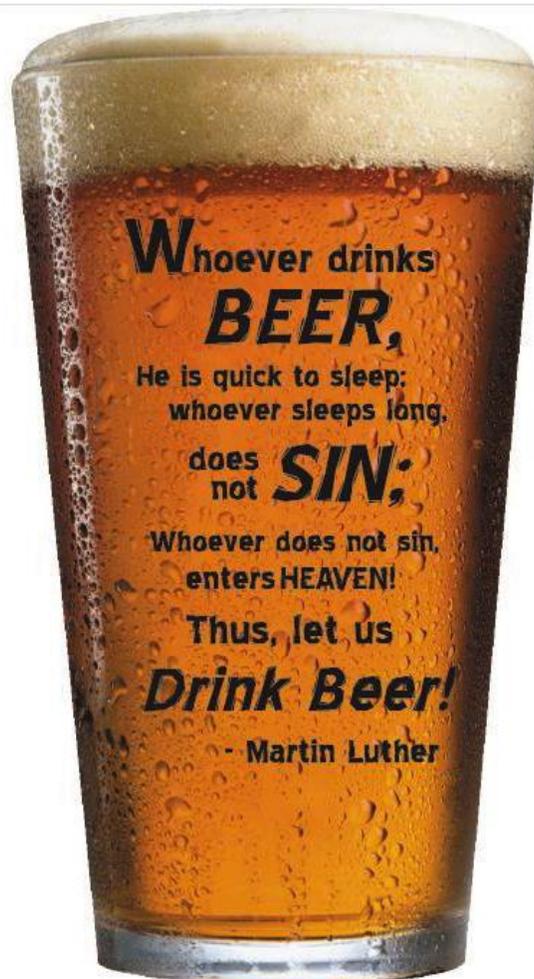
<https://www.facebook.com/GuardianAngelsCatholicCommunity>

Join us for Mass every Sunday at 9AM and every Wednesday at 7AM



*THE ECUMENICAL CATHOLIC COMMUNION -- A Wonderful Way of Being Catholic!*

<http://www.ecumenical-catholic-union.org/>



*Happy 500<sup>th</sup> Anniversary of the Protestant Reformation!*

# Guardian Angels Calendar November 2017



SUN	MON	TUE	WED	THU	FRI	SAT
	<p>SEND PASTOR SUE THE NAMES OF YOUR BELOVED FAMILY AND FRIENDS WHO HAVE PASSED.</p>	<p>WE WILL PRAY FOR THEM EACH SUNDAY AT OUR MASS DURING THE MONTH OF NOVEMBER.</p>	<p>NOVEMBER 1 MASS 7AM</p> 	<p>2 ALL SOULS DAY</p>	<p>3</p>	<p>4 HURRICANE AID CONCERT WITH THE SOULSTICE BAND AT VUU</p>
<p>5 31<sup>ST</sup> SUNDAY OF ORDINARY TIME MASS 9AM LEARNING COMMUNITY WITH COMMUNITY CHRISTIAN 'THE DANGER OF A SINGLE STORY' 10AM PRESIDER/PREACHER: SUE *SUE IS ALSO PREACHING AT COMMUNITY CHRISTIAN TODAY.</p>	<p>6</p>	<p>7</p>	<p>8 MASS 7AM</p>	<p>9</p>	<p>10</p>	<p>11 HUMANE BORDERS RE-FILL WATER STATIONS SEE ANN TEA 'N TALK AT SEMA FOUNDATION 2PM</p>
<p>12 32<sup>ND</sup> SUNDAY OF ORDINARY TIME MASS 9AM PRESIDER/PREACHER: ELAINE</p>	<p>13</p>	<p>14 I-HELP VOLUNTEER MEETING 6:30 – 8:00PM FELLOWSHIP HALL</p>	<p>15 MASS 7AM</p>	<p>16</p>	<p>17</p>	<p>18 COMMUNITY CHRISTIAN RUMMAGE SALE! 7AM – 12NOON</p>
<p>19 33<sup>RD</sup> SUNDAY OF ORDINARY TIME MASS 9AM PRESIDER: SUE DIALOGUE HOMILY LEADERSHIP COUNCIL MEETING AFTER MASS TODAY  PAZ DE CRISTO 4P – 7P</p>	<p>20 TRANSGENDER DAY OF REMEMBRANCE</p>	<p>21 THANKSGIVING INTERFAITH SERVICE</p> 	<p>22 MASS 7AM</p>	<p>23</p>	<p>24</p>	<p>25</p> 
<p>26 THE LAST SUNDAY OF THIS LITURGICAL YEAR – FEAST OF CHRIST THE KING MASS 9AM PRESIDER: SUE PREACHER: JOAN *JOAN IS ALSO PREACHING AT COMMUNITY CHRISTIAN TODAY</p>	<p>27</p>	<p>28</p>	<p>29 MASS 7AM MIDWEEK MASS </p>	<p>30</p>	<p>December 1</p>	<p>2 HOLIDAY ARTS AND CRAFTS MARKET AT MISSION DEL SOL PRESBYTERIAN</p>
<p>3 FIRST SUNDAY OF ADVENT MASS 9AM PRESIDER/PREACHER: SUE</p>	<p>4</p>	<p>5</p>	<p>6 MASS 7AM</p>	<p>7</p>	<p>8</p>	<p>9</p>

# Thank you, veterans!

On Veterans Day, we honor men and women who've served and sacrificed in one of America's armed services.

On November 11, 1918, America and her allies signed a truce with German leaders, ending World War I. In 1919, President Wilson decided the United States should remember with gratitude the end of that war and honor military members by marking Armistice Day, or "truce" day. In 1954, Congress changed the name to Veterans Day, honoring veterans of every era.

Veterans Day highlights our country's quest for peace, justice and freedom throughout the world. Followers of Jesus, the Prince of Peace, pray for unity among all nations and for the day when "nation will not take up sword against nation, nor will they train for war anymore" (Isaiah 2:4, NIV).



3 – Pedro Navajas

14 – Marie Renner

29 – Ramona Bohn-Ringler



12 – First Anniversary! – Nancy and Kevin Rapkoch

**Let Pastor Sue know if you'd like a directory of Fellow Angels! She can email it to you.**

Send your birthdays/anniversaries/other remembrance days to Becky: [rgkeck1@yahoo.com](mailto:rgkeck1@yahoo.com).

Our Becky was the Angel who started this ministry to remember our special dates – some happy, some sad but all of them important for us to acknowledge as a community. Becky is now looking to pass on the pen, cards, and stamps to a new Angel...or maybe a team of 2 – 3 Angels...who will keep our Special Dates List and reach out with a card or a note. If you are interested contact either Becky or Sue. The Community pays for the stamps/cards so you do not have to take on any extra expenses but it does take the gift of your time.



**\*Special Angel outreach effort to put a “care-package” together for our Johanna Crowl, who is away at school in DC and will not be coming home for Thanksgiving. Write her a note to encourage her, share with her your remembrances about being away from home or in college, send her a small gift, card, etc. Bring your contribution for the “care-package” to church either Nov. 5 or 12. We are mailing the package out on Nov. 13<sup>th</sup>. Thanks for sending Angel-Love over the miles.**

A BIG THANK-YOU to everyone who donates to our Emergency Food Pantry. The pantry is in need of granola bars, fruit cups, crackers, chips. Small bags of cookies, fruit roll ups.



*“Coming together is a beginning; keeping together is progress; working together is success.”  
—Henry Ford*

Women4Women Tempe is going really well thanks to Kay, Sandy, and other leaders of this beautiful effort! Feminine hygiene items are now being distributed to those in need throughout Tempe. Hundreds of bags have already been distributed!

**Click on the PayPal link below to donate directly to Women4Women Tempe**



[https://www.paypal.com/donate/?token=iogF1gVI0hxElmtNkRtQnJWqh6nHxTFxKkboCJGbfexQ4CxLmY2bBZ4iEQ\\_bdEaTr08Kqm&country.x=US&locale.x=US](https://www.paypal.com/donate/?token=iogF1gVI0hxElmtNkRtQnJWqh6nHxTFxKkboCJGbfexQ4CxLmY2bBZ4iEQ_bdEaTr08Kqm&country.x=US&locale.x=US)

We also gladly accept donated feminine hygiene items. Go ahead and bring them to church with you or drop them off at the church office during open office hours.



All ages—adults and youth—are invited to join us **Sunday morning, in our Fellowship Hall, November 5th at 10:00** as we discover ‘The Danger of a Single Story’. We will view a short video talk by Chimamanda Adichie, a young female storyteller who grew up on a University campus in eastern Nigeria of middle class parents. She will help us better understand social justice issues around race, class and gender and how these may impact social inequality. Community

Christian is rebooting their Learning Community with this first monthly opportunity. Guardian Angels are welcome and encouraged to take advantage of this opportunity. Sue is committed to getting our mass done by 10AM so that we can join our sister community for this opportunity. Childcare will be provided so let us know if you will need it. If you cannot attend, here is the link to her TED Talk. [https://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story)

# Created Equal Film and Arts Series



## Film Screening and Panel Discussion

**Friday, Nov. 3, 2017 | 6 – 8 p.m.**

Phoenix Indian School Visitors Center  
Steele Indian School Park | 300 E. Indian School Rd., Phoenix

Long before #TakeAKnee protests, **the movement against Native American mascots**, derogatory team naming and cultural appropriation in sports proved a catalyst for discussion and debate about race and democracy in American culture. "More Than a Word" offers **an inside look at these contentious issues** through the campaign and legal cases against the Washington R\*skins, and traces how **racist terminology became embraced and beloved** by sports teams and fans.

Join us for a screening and discussion that will **explore the personal and social costs** of America's history of misappropriating cultural identities for the purposes of entertainment.

### Featured Panelists

**Amanda Blackhorse**, LCSW (Diné)  
Social Worker and Lead Plaintiff in  
Blackhorse et al v. Pro Football Inc.,  
and Founder Arizona to Rally Native  
American Mascots

**Jacob Meders**, MFA (Mechoopda)  
Master Printmaker and Assistant  
Professor, New College of  
Interdisciplinary Arts and  
Sciences, ASU

**James Riding In**, PhD (Pawnee)  
Interim Director and Associate  
Professor, American Indian  
Studies, ASU

**FREE | Open to the Public | Light Refreshments**

**Register at [csrd.asu.edu/MoreThanAWord](https://csrd.asu.edu/MoreThanAWord)**

or call 602-496-1376

**[csrd.asu.edu](https://csrd.asu.edu)**

join the conversation

   [CSRDatASU](https://www.instagram.com/CSRDatASU)

**#CreatedEqual**



ASU's Labriola National American  
Indian Data Center  
Global Sport Institute  
Philosophy and Film Series

**ASU**  
**Center for the  
Study of Race  
and Democracy**  
**Arizona State  
University**



## **HURRICANE AIDE CONCERT featuring the music of the Soulstice Band!**

On *Saturday, November 4 at 7:00PM*, the Soulstice Band will play for a family-friendly dance party in the Valley UU Sanctuary (6400 W Del Rio St., Chandler 85226).

This event is to help victims of the recent hurricanes.

There will be a free-will donation at the door, and all proceeds will be donated to the UUA Hurricane Relief Fund.

For those who have not yet heard the Soulstice Band, they play a danceable mix of Classic & Oldie Rock, Blues, and Country. This is a great way to have fun while raising money for a good cause! Please mark the date!

Check out the Soulstice Band here:

<https://www.facebook.com/TheSoulsticeBand/#>





The Sema Foundation, sponsoring the Tea n' Talks below, are our Turkish friends who used to have their offices on University Dr. in Tempe. They had to move but they are still doing good Interfaith Work and they still need our love and prayers for their family members who are continue to be in danger in Turkey. These Tea n' Talks should offer good opportunities to increase understanding between our different cultures.

## Tea n' Talk



*You are cordially invited to  
Tea n' Talk series  
to hear about the following topics  
from different religious perspectives.*

*November 11th at 2:00 pm - Thankfulness  
December 16th at 2:00 pm - Fasting*

*Sema Foundation  
325 N Austin Dr. #4, Chandler, AZ*

*Tea and authentic refreshments  
will be provided at 1:30 pm.*

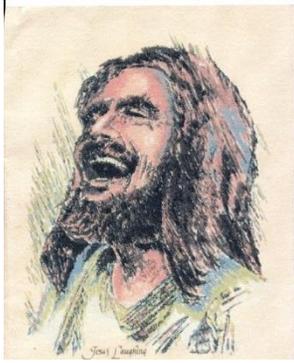
*RSVP: [teatalkaz@gmail.com](mailto:teatalkaz@gmail.com)*

# RAINBOW FESTIVAL 2017



Guardian Angels will be hosting the next **I-HELP Quarterly Volunteer Meeting & Meal on Tuesday, Nov. 14, 6:30PM – 8PM** in our Fellowship Hall. We thought having several crockpots of home-made chili would be an awesome meal. So if you have a really good chili recipe and wouldn't mind making a batch for our gathering on Nov. 14, let me know. We probably need a vegetarian version as one option. It would also be nice to have some delicious, warm corn bread to go with the chili. ☺ We will have water available to drink but maybe a pot of apple cider might also be nice...see I'm thinking positively that we may eventually get some crisp autumn weather

here in the desert! Email me if you can help with any of the above. Thanks, Pastor Sue



Dear Friends --

I've had this card of "A Laughing Jesus" by Caemmerer for years, waiting for the right and special occasion to use it. This seems like a good time.

Thank you for the great send-off and the generous retirement gifts. The storytelling concert and reception were well-planned, poignant, and memorable fun. The gifts meant much to us both. If you've been on Facebook you know that we've already found good use for our wine glasses & decanter. You torture me with the Changing Hands gift certificate when I should be getting rid of books-but I will survive! The gift certificate for SW Airlines & the Prescott B&B promise great adventures in the days to come. Most of all we thank you for the gracious gift of love & friendship we have found with you at Community Christian Church over the last 23 years – and 11

years with Guardian Angels! You will always have a treasured place in our hearts. Our thoughts & prayers & gratitude are yours. Blessings, Doug & Amy



*Does our John have calling??*

# JORDAN & TYLER'S WEDDING



*Fr. John...has a nice sound to it, don't you think!*



The service this year will be on Tuesday, November 21 at 7pm, Valley Unitarian Universalist Congregation, 6400 W Del Rio Street, Chandler 85226. All are welcome to attend. There will be a collection to I-HELP and Tempe Women4Women.

We'll have more information about the Interfaith Choir soon.

## Prayer for Transgender Day of Remembrance, November 20

*Transgender Day of Remembrance is an annual observance on November 20 that honors the memory of those whose lives were lost in acts of anti-transgender violence. It was started by transgender advocate Gwendolyn Ann Smith, as a vigil to honor her memory of Rita Hester, a transgender woman who was killed in 1998. While this is a day of mourning and remembrance, it is also a day to reflect on the contributions of transgender people to their communities while raising awareness of the work that is still needed to protect the lives of all trans people.*

God, Presence of Love and Compassion, each day you remind us that every human being is created in your image and is worthy of respect as a member of the human family.

Open our eyes to see that transgender people are disproportionately affected by hate crimes in our communities.

In the spirit of mercy, we seek your forgiveness for our misunderstanding, judging, and remaining silent when our transgender sisters and brothers are victimized.

In the spirit of compassion, we hold in prayer transgender people who, each day, endure ridicule, discrimination, persecution, and violence.

In the spirit of community, we honor the memory of those whose lives were lost in acts of anti-transgender violence.

In the spirit of understanding, we commit to educating ourselves, our family members, and our faith communities on issues of social and economic marginalization and unthinkable levels of discrimination that trans communities face throughout our world.

In the spirit of acceptance, empower us to mobilize our communities to reach out and say to our transgender sisters and brothers, "We are here for you and we stand with you."

In the spirit of courage, embolden us to challenge all forms of anti-transgender violence, to explore the factors that fuel these attacks.

In the spirit of solidarity, we seek to advocate with and on behalf of our transgender sisters and brothers.

In the spirit of respect, may we be mindful not to use gender-biased language or transphobic slurs and respect the diversity of all gender identities and expressions.

God, Presence of Love and Justice, renew us, and lead us to walk in the ways of your son, the table-turner; the oppression-healer, and the community-builder. Amen.

— Dianna Ortiz, O.S.U.



# ANGELS MAKE FRUITCAKE



Gather the ingredients



Here's the recipe



We can do this!



Looks yummy!

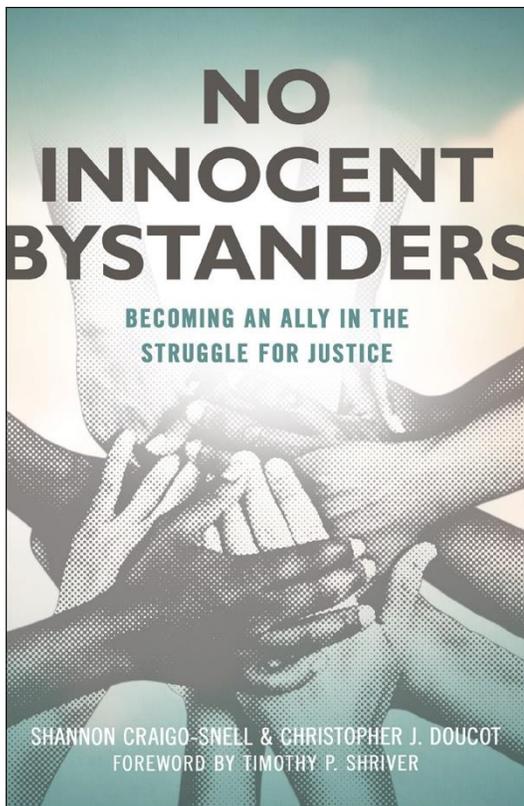


**And Flat Jesus joined in on the fun!**



A Special Note from our Violet!

Wondering how to give someone you love something meaningful for Christmas. How about this book and an invitation to join in the discussion we will schedule after Christmas! Below the info about the book, is an essay written by one of the authors, Christopher Doucot, one of the Founders of the Hartford Catholic Worker Community. I have been getting their quarterly newsletter for years...love those Catholic Worker Houses and the witness and work they do! Read the essay – *Beware the Snakes in the Grass* – it starts on the next page. It might inspire you to buy the book!



## No Innocent Bystanders

Becoming an Ally in the Struggle for Justice

*Shannon Craig-Snell*

*Christopher J. Doucot*

<https://www.thethoughtfulchristian.com/Products/0664262627/no-innocent-bystanders.aspx>

The struggle for justice is ongoing. In answering the biblical call to act justly and love mercifully, can Christians cross lines of privilege to walk humbly not only with God but with their marginalized neighbors as well? *No Innocent Bystanders* looks at the role of allies in social justice movements and asks what works, what doesn't, and why. It explains what allies legitimately can accomplish, what they can't, and what kind of humility and clarity is required to tell the difference.

This book is a start-up guide for spiritual or religious people who are interested in working for social justice but don't know how or where to begin, drawing on the lessons of history, the framework of Christian ideas, and the insights of contemporary activists. It offers practical guidance on how to meaningfully and mindfully advocate alongside all who struggle for a more just society.

# Beware of the Snakes in the Grass

Christopher J. Douçot

In one of the Raiders of the Lost Ark films, Indiana Jones declares: "Nazis. I hate those guys." In the aftermath of the "Unite the Right", aka white supremacy, rally in Charlottesville millions of Americans could be heard saying they hate Nazis, Klansmen and other race hate mongers. This sentiment is problematic, and not because of the Christian ideal of "hating the sin while loving the sinner".

While a part of me rejoices about 30,000 people showing up in Boston to denounce the rantings of 30 white supremacists gathered for a "Free Speech Rally" (sic), a larger part of me cringes at the way the systemic problem of white supremacy has been reduced to *visibly* vile actions of explicit hate groups, and racist *individuals*. This inadequate definition of white supremacy leaves unexamined how centuries of racist laws, theology, customs and threats have shaped present day fears, prejudices, and inequalities. Misidentifying white supremacy as solely the sin of Klansmen and Nazis prevents us from understanding how all white Americans (in varying degrees, depending upon class, gender, and sexual orientation) benefit from this original American sin. White supremacy is much more than fools marching with tiki torches. Or, to paraphrase my late friend Mr. George, a granchild of enslaved African-Americans, when we focus on the "snake in the road", we ignore the "snake in the grass". Despite my best intentions, I am a snake in the grass.

The following is a modified version of a sermon I shared with the St. James Episcopal community back in May.

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This morning I want to consider

the three R's of Sunday School: Reconciliation, Redemption and Resurrection. However, before we can consider these R's we need to first consider three other R's: Racism, Remembering and Reparations.

Racism: we, more precisely a we that is white, run from this word. Some of us believe we are blameless, and not responsible, for racism because we are good people,



or because our families came here long after slavery ended, or because we're from the North. Or maybe we believe that America is now post-Racial, and so racism is a thing of the past. Perhaps we run from a frank consideration of racism because we have been told that it is impolite to talk about race. Regardless, an underlying assumption nearly all of us make about racism is that it is something that operates largely at the level of the individual. That is, racism exists because racist people do bad things. While this is certainly true on one level, this understanding of racism works to hide its true extent in our land. It also works to absolve those of us who consider ourselves to be good, antiracist folks for accepting our responsibility for creating a more just and equitable society.

Race was created in colonial

America to justify owning people in a society that had declared all men to be equal. This ideology has persisted; (misin)forming our imaginations, laws, theology, medical science, practices, and, even, our subconscious biases. The malignant idea that people of African ancestry are not fully human was not adequately, or forcefully, renounced when slavery officially ended, and so it has persisted, evolved and infected our laws, our schools, our homes, our society, our psyche and our souls like an untreated strain of Spirit eating bacteria. And like the drug resistant bacteria that survive an incomplete round of antibiotics, the racism of today has become more pernicious, and resistant, to our incomplete efforts to eradicate it.

The inevitable result of declaring Black people inferior was the assertion that white people are superior. Racism infects more than overtly racist individuals- it sickens our entire society. White supremacy is the default, if now unspoken, foundation of America our society. America is white dominated (govt. economy, education), white identified (whites are the "we", nonwhites are the "other", Uncle Sam is white), and white centered (whites are most often the center of attention). This is the definition of a racist society, but since individualism runs so deeply in our cultural imagination it is difficult for us to accept a systemic analysis of racism.

For a moment consider our transportation system which is largely car dominated, car identified and car centered. If you own a car this can be hard to see, but if you ride a bike to work, take the bus to do grocery

**(Please see: Snakes, p4)**

## Snakes, cont.

shopping, or walk in a suburb that lacks sidewalks, the car centered, dominated, identified nature of our transportation system is a daily reality that you need to cope with. So what if you decide that our transportation system is unfair because it gives advantages to people with cars, and since you don't want to be a "car-ist" you decide to give up your car? What does that accomplish?

Hopefully it provides you with an empathetic perspective of the struggles of those without cars, but beyond that giving up your car doesn't do much else because it doesn't change the transportation system; giving up your car doesn't increase bus service, build sidewalks or make it easier to take a left turn at a busy intersection on your bike.

Now, some of you are probably grumbling about being stuck in traffic; traffic is awful and despite our transportation system privileging car owners it is clearly not perfect. The question to ask yourself, though, is this: given the shortcomings of our current transportation system would you rather not have a car? Since racism is a systemic malignancy it will

take more than individuals renouncing racist individuals to bring about racial justice.

Our second R is reconciliation. We hear a lot of calls for reconciliation. When it comes to racial reconciliation the loudest voices are white. I think it is a mistake for white people to appeal for racial reconciliation. Reconciliation is not the product of time, but of process. In this sense reconciliation is often paired with truth, as in a Truth and Reconciliation process. A hopeful, though not perfect, example of Truth and Reconciliation in our time has taken place in Rwanda after the genocide.

Rwanda's effort at national reconciliation in the wake of the genocide was the result of practical as well as spiritual need. The genocide left nearly a million dead, or 1/6<sup>th</sup> the population. Meanwhile it has been estimated that another 200,000 carried out the killing. Most of the killers were also heads of households and thus responsible for up to another million people. If Rwanda had simply locked up all those responsible, society would have stopped functioning and the state would have gone bankrupt imprisoning the genocidaires.

If Rwanda had done the extreme

opposite and had issued a general amnesty, the society would not have been able to move forward. The survivors would be left with their grief dismissed and their loved ones forgotten. Instead, Rwanda intentionally chose our third R, remembering. Rwanda chose to remember what happened. Victims confronted attackers, attackers spoke truthfully and publicly about what they did. The dead, who had been *dismembered*, were *re-membered*. Out of this painful process amazing stories of forgiveness and reconciliation have emerged.

Our memories give us meaning, and inspire our direction as a people. We remember the Alamo, we remember the Maine and we will never forget 9/11, because we derive meaning from our shared suffering. We need to know who we were, to know who we are, if we hope to become the justice seeking people God intends us to be. That is, we know better where to go, when we better know where we came from. But not only do we not know where we've been- we actively deny central portions of our history and willfully deny our connection with the past. We can't know the far reach of racism today if we don't know our history and we can't know that history when we choose to not remember it, or warp it, through public memorials, history books, popular culture and reckoning in our houses of worship.

This reckoning ought to bring us to our next R: reparation. Our society needs to take active measures to repair the damage that centuries of enslavement, lynching, medical experimentation, persecution, and discrimination have heaped upon African-Americans. It is preposterous to think that the accumulated, and ongoing harm, of this history will heal itself. It's not my place to propose what reparations might look like, but arguments against cutting Black people checks are a red herring, an historically ignorant distract-



tion. In every Congressional session since 1989 US Rep John Conyers of Michigan has unsuccessfully put forward a bill that Congress simply create a commission to study reparations. The bill has never been voted on because he can't even get it out of committee.

Perhaps now, more than ever, Congress is not an accurate, or effective, voice of the people, and so we need to call upon other institutions to explore reparations. In this regard, our faith communities ought to lead- but they are not. There have been modest proposals from several Episcopal dioceses to explore reparations but as far as I know there has not been a successful church wide initiative. Georgetown University has recently apologized for its purchase and sale of enslaved African Americans and will now take into account that sin when reviewing applications from applicants descended from those souls. But piecemeal efforts are insufficient. The U.S. Catholic Conference of Bishops, the General Convention of the Episcopal Church, and all other American Christian churches need to convene inquiries into their complicity with racism before pursuing atonement and advocating justice.

Closer to home both Aetna and the Courant have apologized for their complicity in the slave trade, but apologies are not enough. A portion of Aetna's current value is the product of profits made by insuring enslaved African Americans. The residual wealth of this practice has grown and remains intermingled with the companies \$53 billion in assets. Some portion of the \$156 value of a share in Aetna is the product of slavery. Maybe if our faith leaders got their houses in order on this issue they could then have the moral standing to call upon corporate leaders of conscience to creatively redistribute some portion of their companies' wealth to repair some portion of the harm still experienced by the African American community.

Reparations are not due solely because of slavery. Consider for a moment the ongoing impact of just one of the racist policies of the New Deal. Between 1934 and 1962 the federal government, through the FHA, guaranteed \$120 billion dollars of mortgages. This effort was instrumental to creating a middle class in America. The wealth accumulated in this process has funded millions of retirements, vacations, weddings and college tuition for

**people.** The explicitly racist aspects of this program were made illegal before my white friend was born, and yet my friend's son continues to benefit from it while his Black friends can't. The FHA is the main cause of the racial wealth gap in America, which stands at about 12:1 today; the wealth of the *median* white household is 12 times that of the *median* Black household.

Despite racist practices in lending and real estate no longer being legal,



children and grandchildren, and it has been handed down to subsequent generations through gifts for their own home down payment, providing a running start to pursue the American Dream.

A white family I know well bought a home in 1981 with a FHA mortgage for \$80,000. In 2005, they sold it for half a million dollars. Out of that windfall they gave their son \$5000, which he gave to his teen-aged son to buy a car. With a car he was able to find work that was not dependent upon bus routes or schedules.

Here's the thing: **98% of the \$120 billion dollars backed by the Federal government during the first thirty years of this anti-poverty program went to white**

Wells Fargo and Bank of America are currently paying out multibillion dollar fines for racist lending practices from just a couple of years ago. If the federal government can effectively create a white middle class is it not fair, and realistic, to think it, *we*, could also create a larger Black middle class?

Our fifth and sixth R's are redemption and resurrection. I believe that we are redeemed through the practice of resurrection, and that the practice of resurrection begins with the practice of *re-membering*. Our worship this morning will soon turn to the celebration of the Eucharist which begins with our remembering the Last Supper. We remember the

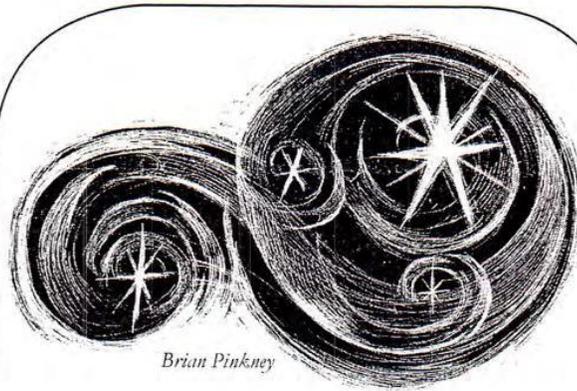
**(Please see: Snakes, p8)**

## Snakes, cont.

last supper by ritual repetition every week around this altar. But we also remember Jesus when we re-member the Mystical Body of Christ through humble acts of charity performed *in concert* with the pursuit of justice.

We must remember so that we can repair, and we must repair so that we can reconcile, for when we reconcile, we will rise and be redeemed.

Resurrection was not resuscitation, nor was it a singular isolated event. Resurrection is the ongoing practice of ordinary people being Christ-like with one another, and most especially with the forlorn and forgotten, the despised and the demonized. Resurrection is living in resistance to the greed and violence of the kingdoms of this world. It is seeking Right Relationships with the wealth we possess, the enemy we hate, the stranger we fear, the poor neighbor we hide, and the family we reject. Resurrection is living in the Kingdom that Jesus proclaimed right now, and tomorrow too. Ω



Brian Pinkney

### *Dream Dust*

*Langston Hughes*

*Gather out of star-dust*

*Earth-dust,*

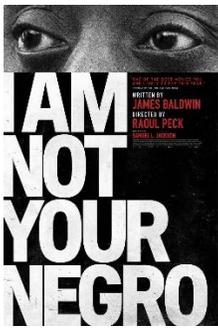
*Cloud-dust,*

*Storm-dust,*

*And splinters of hail,*

*One handful of dream-dust*

*Not for sale.*



*"...not everything that is faced can be changed, but nothing can be changed if it is not faced."  
James Baldwin*

**If you have not seen "I Am Not Your Negro".... you should.**

In this award-winning documentary, the filmmaker uses the words of noted author, James Baldwin, to present a painful – yet honest – look at race in the United States.

For a review of the film go to:

<https://www.nytimes.com/2017/02/02/movies/review-i-am-not-your-negro-review-james-baldwin.html>

Here are a few more quotes from Baldwin:

*"I attest to this: the world is not white; it never was white, cannot be white. White is a metaphor for power, and that is simply a way of describing Chase Manhattan Bank."*

*"The history of the Negro in America is the story of America. It is not a pretty story."*

And my favorite quote from the film:

*"As concerns Malcolm and Martin, I watched two men, coming from unimaginably different backgrounds, whose positions, originally, were poles apart, driven closer and closer together.*

*By the time each died, their positions had virtually become the same position. It can be said, indeed, that Martin picked up Malcolm's burden, articulated the vision which Malcolm had begun to see, and for which he paid with his life. And that Malcolm was one of the people that Martin saw on the mountaintop." James Baldwin*

Contact Deacon Joan if you'd like to borrow the DVD. [ecumenicalhope@gmail.com](mailto:ecumenicalhope@gmail.com) or TEXT 773-680-7686

## Calendar at-a-glance 2017 – 18

**ASU** Center for the Study of  
**Race and Democracy**  
Arizona State University

### Words on Wheels

A mobile community writing program to help develop personal, professional and civic writing skills and documents.

- From Words to Work: Career Writing 101**  
Saturday, Sept. 23 10 a.m. – 1 p.m.
- Family History Writing**  
Saturday, Nov. 4 10 a.m. – 1 p.m.
- Creative Writing**  
Saturday, Dec. 16 10 a.m. – 1 p.m.
- Digital Writing**  
Saturday, Feb. 3 10 a.m. – 1 p.m.
- Family History Writing for Spanish speakers**  
April 2018 10 a.m. – 1 p.m.
- Creative Writing**  
presented by Fanshen Cox, One Drop of Love  
Saturday, April 28 10 a.m. – 1 p.m.
- From Words to Work: Career Writing 101 for Spanish speakers**  
May 2018 10 a.m. – 1 p.m.

### Delivering Democracy Lecture

Innovative solution-makers who have pushed the traditional boundaries of democratic ideals engage inclusive audiences to build our understanding, promotion and deliverance of participatory democracy.

- Van Jones**  
Distinguished Lecturer  
Saturday, April 21, 2018 4 p.m.

### Impact Arizona

Difficult dialogues, solutions-oriented workshops and lectures are part of this holistic effort to connect the community to address pressing issues and encourage change.

- Navigations Through Race in America**  
featuring author Donald Guillory II  
Tuesday, Sept. 6 4 – 6 p.m.
- Book Discussion Group – The New Jim Crow**  
Saturday, Sept. 16 10 a.m. – noon  
Saturday, Oct. 21 10 a.m. – noon
- Racism and Social Media**  
Thursday, Nov. 16 6 – 8 p.m.
- Recognizing and Healing Historical Trauma, Part 1**  
with Calvin Terrell, Social Centric Institute  
Tuesday, Nov. 21 6 – 8:30 p.m.
- The Color of Law**  
featuring author Richard Rothstein, UC Berkeley  
Tuesday, Dec. 5 6 – 8 p.m.
- The Song and the Silence Book Talk**  
featuring author Yvette Johnson  
Tuesday, Jan. 23 6 – 8 p.m.
- Stay Woke with the Oldest and Boldest**  
featuring the NAACP  
Tuesday, Feb. 13 6 – 8 p.m.
- Recognizing and Healing Historical Trauma, Part 2**  
with Calvin Terrell, Social Centric Institute  
Tuesday, Feb. 27 6 – 8:30 p.m.
- The Criminal Justice System**  
Friday, March 23 6 – 8:30 p.m.
- Becoming Mexipino Book Talk**  
featuring author Rudy Guevarra Jr.  
Tuesday, March 27 6 – 8 p.m.

### Created Equal Film and Arts Series

Using the power of film, creative arts and performance, scholars, students, artists and citizens engage in public conversations about the changing meanings of freedom and equality.

- Street Dance Activism**  
featuring Shamell Bell, Black Lives Matter LA  
Wednesday, Sept. 20 6 – 8 p.m.
- Más**  
Theatrical Production and Community Engagement Programs  
Friday, Sept. 23 2 p.m. and 7 p.m.
- Get Out Film and Discussion**  
Friday, Oct. 20 6 – 9 p.m.
- More Than A Word Film and Discussion**  
Friday, Nov. 3 6 – 8 p.m.
- Star Wars Films and Discussion**  
Friday, Dec. 1 6 – 8 p.m.
- An Ordinary Hero Film and Discussion**  
Friday, Jan. 19 6 – 8:30 p.m.
- A Celebration of Black History Jazz Event**  
February 2018 Date and Time TBD
- Lines in the Dust**  
Theatrical Production and Community Engagement Program  
Feb. 9 – 25 Showtimes Vary
- Dolores Film and Discussion**  
Friday, Mar. 16 6 – 8:30 p.m.
- Asian Pacific American Heritage Film and Discussion**  
April 2018 6 – 8:30 p.m.
- One Drop of Love**  
Theatrical Production and Community Engagement Programs  
April 26 – 28 Showtimes Vary

join the conversation



CSRDatASU

All events are open to the public

For more information and to RSVP: [csrd@asu.edu](mailto:csrd@asu.edu) or 602-496-1376

Programs, dates, times and locations are subject to change.

[csrd.asu.edu](http://csrd.asu.edu)

## Prayer of Gratitude and Longing

God of Justice and Love,  
We pause a moment to call to mind  
That we are in your presence.  
We pause to thank you  
For the many blessings you offer to us:  
The sun,  
The spring,  
The smile and greeting of a neighbor,  
The love of family and friends,  
The community we are to one another.



We pause to remember that we live in a world  
Which is not yet as you would have it  
Despite all our advances of culture and technology.

We still place profit and gain before  
People and our environment.  
We wage war on our sisters and brothers,  
Whether it takes the form of sanctions or suicide bombings.  
Men and women continue to live without the most basic necessities:  
Shelter,  
Food,  
The opportunity to work,  
The most basic of health care.

To live with eyes open is to see a world  
Which groans under the burden of oppression.  
And yet, we pause to remind ourselves  
That hope lives—that hope has always shined  
Through the cracks of our broken world

We pray that you grant us the grace to be ministers of this hope,  
That we may shine in your service,  
That we may be yeast to a world in need of lifting,  
Agitation to a world which can rest too easy in false comfort,  
Agents of empowerment to those who feel they have none.

We pray that our world will awake from blindness, ignorance, and apathy,  
And reawaken with new vision, compassion, and action.  
We pray that we may be instruments to your will.  
That through our work the world may know you,  
Your power, and most importantly, your love. Amen.

— By Jane Deren, Ph.D.