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Dorothy Sanders Wells Date

The Role of the Church in Racial Reconciliation Dialogue: Instructions from Matthew 15:21-28

By

Dorothy Sanders Wells

Doctor of Ministry

Candler School of Theology

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Timothy P. Jackson, Ph.D.
Project Consultant

_____

Brent A. Strawn, Ph.D.
Director of DMin Program

Abstract

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Following the close of the Civil War in 1865, three amendments were added to the U.S. Constitution to address issues of slavery in this country. The Thirteenth Amendment (1865) made involuntary servitude illegal. The Fourteenth Amendment (1868) granted citizenship to the slaves born in this country and prohibited denying "life, liberty or property, without due process of law" or denying "the equal protection of the laws." And the Fifteenth Amendment (1870) provided that citizens' right to vote would not be abridged.

During a very brief window as our nation began Reconstruction, we saw the election of the first Senator and Congressmen of African descent. But in spite of the government's interventions, the hearts and minds of those who advocated separation and segregation remained unchanged. Race riots, lynchings, and other acts of violence against Africans and their descendants continued; Jim Crow laws that enforced segregation in public accommodations were commonplace.

By the mid-twentieth century, people of all races had joined the struggle for racial equality but we still relied heavily upon political processes. In 1964, nearly 100 years after the enactment of the Thirteenth, Fourteenth and Fifteenth Amendments, a new Civil Rights Act was signed into law (with a Voting Rights Act and a Fair Housing Act following shortly thereafter), attempting to accomplish what our nation had at least tried to accomplish immediately after the Civil War.

Today, even fifty years after landmark Civil Rights legislation was passed, the outcomes in many of our major cities do not reflect the kind of progress that we might hope to see, and in some respects, 2018 doesn't look much different than 1958; certainly, there is work to do.

For 150 years, we have relied heavily upon two waves of legislative and judicial processes to forge a path toward racial reconciliation. We can legislate many things, but we cannot legislate hearts. The thesis of this paper is that the church – where we profess that all humankind is made in the image and likeness of God and that we are commanded to love one another – must now emerge as the leader in racial reconciliation dialogue.

The Role of the Church in Racial Reconciliation Dialogue: Instructions from Matthew 15:21-28

By

Dorothy Sanders Wells

Rhodes College, B.A., 1982
University of Memphis, J.D., 1993
Memphis Theological Seminary, M.Div., 2012

Project Consultant: Timothy P. Jackson, Ph.D.

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1. Introduction

Memphis, Tennessee is an interesting study in racial contrast, from which two separate and distinct cities seem to emerge: one white, well-educated and affluent, and the other black, poor, and underemployed and undereducated. To some extent, Memphis remains a segregated city, and, as statistics show, African Americans who live in Memphis are much more likely to live in poverty, be undereducated, attend failing schools, or be underemployed, than white persons. Nearly 64% of the city's population is now African American.[1] But the city's African American population lags behind its white population in many respects: 30% of African American Memphians live in poverty, compared to 14% of whites.[2] Only 25% of adult Memphians hold an undergraduate (or higher) degree, but reflected in that statistic are 42% of whites who have earned a college degree, compared to only 15% of African Americans.[3] Median household income for white households in Memphis is $54,274, while it is only $31,490 for African American households.[4] Unemployment among white Memphians is 3.7%, compared with an unemployment rate of 6.8% for African Americans.[5] A disproportionate number of Tennessee's failing public schools are located in poor and underserved neighborhoods and primarily serve African American students.[6]

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[1] "Races in Memphis, Tennessee (TN) Detailed Stats," City-data.com, accessed August 16, 2017, http://www.city-data.com/races/races-Memphis-Tennessee.html.

[2] "Memphis, Tennessee (TN) Poverty Rate Data," City-data.com, accessed August 16, 2017, http://www.city-data.com/poverty/poverty-Memphis-Tennessee.html.

[3] "Memphis, Tennessee Education Data," TownCharts.com, accessed August 16, 2017, http://www.towncharts.com/Tennessee/Education/Memphis-city-TN-Education-data.html.

[4] "Memphis, Tennessee (TN) income map, earnings map, and wages data," City-data.com, accessed August 16, 2017, http://www.city-data.com/income/income-Memphis-Tennessee.html.

[5] "Memphis, TN-MS-AR Economy at a Glance," Bureau of Labor Statistics, accessed August 16, 2017, https://www.bls.gov/eag/eag.tn_memphis_msa.htm.

[6] Laura Faith Kebede and Grace Tatter, "Here's where Tennessee's lowest-performing schools stand a year before the state's next priority list," *Chalkbeat.org*, April 20, 2016, accessed

Much of Memphis' history has, no doubt, contributed to ongoing segregation and the ensuing poverty in the African American community[7], and that community still grieves the assassination of Rev. Dr. Martin Luther King, Jr. in Memphis in 1968. It seems that in order for there to be marked improvement in the city's sobering statistics regarding racial inequities, there must be some recognition of these disparities and a willingness from white and African American Memphians to forge a path forward, together.

Our nation has relied upon the executive, legislative and judicial branches of our government to advance the goals of equality and justice, but those goals remain unfulfilled in communities like Memphis. If government has done all that it can to legislate desired outcomes, where, then, might we look for the leadership that is needed today to bring our communities together in intentional dialogue to discuss our painful shared past and move us toward a reconciled future?

This essay posits that the Christian Church can and should be the driving force toward racial reconciliation in the 21st century – in Memphis, Tennessee and in other communities in our nation. The reasons are two-fold, and both biblical. First, it is the Church that professes belief that humankind is made in the image and likeness of God[8], and that we are commanded by Jesus to love one another.[9] Second, the Gospel accounts of Jesus healing physical afflictions also speak to the healing of "wounds of oppression and alienation, as well."[10] These Christian messages which speak clearly to love, healing, and reconciliation are sorely needed in our nation today.

August 16, 2017, https://www.chalkbeat.org/posts/tn/2016/04/20/heres-where-tennessees-lowest-performing-schools-stand-a-year-before-the-states-next-priority-list/.

[7] A brief summary of some of Memphis' history that has affected relations between whites and African Americans can be found in Appendix IV.

[8] Gen. 1:26-27 (New Revised Standard Version).

[9] John 13:34-35.

[10] Walter T. Wilson, *Healing in the Gospel of Matthew* (Minneapolis: Fortress Press, 2014), 21.

But to recognize that the Christian Church has within her scriptures key messages of healing and reconciliation for our nation also requires an acknowledgment that the Church herself has experienced division along racial lines – a division for which there may also be great opportunity for healing and reconciliation.

This paper explores the use of Matthew 15:21-28, a text which describes Jesus' encounter with a Canaanite woman seeking healing for her daughter, as a means for opening conversation for racial reconciliation dialogue. A workshop which employs this text is presented as the basis for opening dialogue between African American and white Christians, to illustrate a way in which those in positions of privilege and authority and those who have been oppressed may come to the table together, and remain in dialogue without leaving in frustration, with healing for a community being the result. The workshop is presented as a tool for reconciliation within the Christian community itself that can be taken beyond the doors of the Church and into the secular community – to help us all better understand how, working together, we can bring about much needed healing in our nation.

2. We've Come This Far By… Legislative and Judicial Action?

Between 1865 and 1870, three amendments to the U.S. Constitution greatly impacted the status of slaves in the United States. The Thirteenth Amendment, ratified in 1865, declared that slavery was no longer legal. The Fourteenth Amendment of the U.S. Constitution, adopted in 1868, provides that all persons born in the United States – including those who had been born as slaves on American soil but emancipated under the Thirteenth Amendment – are citizens; the Fourteenth Amendment guarantees "due process of law" and "equal protection of the laws" to all citizens.[11] As a result, the Fourteenth Amendment has served since its ratification as one of the

[11] US Constitution, amend. 14.

pillars of civil rights law.[12] And the Fifteenth Amendment, ratified in 1870, provided that neither the federal government nor the states could deny citizens the right to vote. [13]

Before the ratification of the Thirteenth and Fourteenth amendments, when slaves still constituted three-fifths of a person under the Constitution, Frederick Douglass delivered an Independence Day speech on July 5, 1852 in Rochester, New York, in which he observed that the promises of justice and freedom in the Declaration of Independence did not apply equally to all who lived in these United States:

> The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine.[14]

But even the Fourteenth and Fifteenth Amendments had not been enough to overcome the exclusion about which Douglass spoke: Nearly one hundred years after the passage of these Amendments, a new Civil Rights Act, Voting Rights Act, and Fair Housing Act were required to enforce what the earlier Amendments had ostensibly been intended to accomplish – equal access to education, employment, housing, and the right to vote.

But even after the passage of sweeping Civil Rights legislation in the 1960s, and after the executive, legislative, and judicial branches of our nation's government have all been involved in the impetus toward Civil Rights, communities like Memphis reflect the fact that, while our nation can legislate many desired outcomes, our governments cannot legislate hearts. Images from August 2017 and the protest against removal of a statue of Robert E. Lee in Charlottesville bared our nation's wounds: Notions that racial reconciliation had been accomplished in this

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[12] Jeffrey Rosen, "A Question of Citizenship: The Fourteenth Amendment Yesterday and Today," (lecture, National Civil Rights Museum, Memphis, October 5, 2017).

[13] U.S. Constitution, amend. 15.

[14] Clarence Shuler, *Winning the Race to Unity: Is Racial Reconciliation Really Working?*, quoting Frederick Douglass, *The Norton Anthology, African American Literature*, ed. Henry Louis Gates, Jr. and Nellie Y. McKay (Chicago: Moody Publishers, 1998), 386.

country were untrue.[15]

Nearly 400 years after the first Africans were brought to North American soil as slaves at Jamestown, there appears to have been little effort to engage in honest conversation about our shared history, and our hopes – shared or separate – for the future. White Americans may be challenged by the prospect of acknowledging truths about privilege, bias, and their participation in systems that have continued to disadvantage African Americans. African Americans may tire from feeling the need to "educate" whites about the effects of systemic racism.

How does this long-overdue dialogue begin? What do Christian scriptures offer us as a possible path to dialogue between privileged and oppressed persons that may serve as a model for our nation?

3. A Scriptural Model for Starting the Racial Reconciliation Conversation: Matthew 15:21-28

One of the most intriguing models found in Christian scriptures for healing dialogue for a community which has suffered deep hurt is the story of the Canaanite woman who approaches Jesus to ask for healing for her daughter (Mark 7:24-30, and Matthew 15:21-28). In both Matthew's and Mark's accounts, we find Jesus, the Jew, using an ethnic slur which he may well repeat as commonly-used parlance from his own people[16] as he tells the Canaanite woman that it is not right to take the children's food and throw it to the dogs. Rather than walking away from Jesus after she is insulted, the woman chooses instead to stand her ground with him, retorting

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[15] See Dorothy Sanders Wells, "How we can overcome the pain of Charlottesville, power of our segregated past," *Commercial Appeal*, August 18, 2017, accessed August 18, 2017, http://www.commercialappeal.com/story/opinion/2017/08/18/how-we-can-overcome-pain-charlottesville-power-our-segregated-past/571811001/.

[16] See Elizabeth T. Vasko, *Beyond Apathy: A Theology for Bystanders* (Minneapolis: Fortress Press, 2015), 177.

that "even the dogs eat the crumbs that fall from their master's table."[17]

Biblical scholars believe that the Gospel according to Matthew was written during the last quarter of the first century, after Mark's Gospel.[18] Scholars seem to have generally concluded from the perspective from which it is written that the author of the Matthew's Gospel was Jewish and "adept in his handling of Israel's Scriptures."[19] With that Jewish orientation, not surprisingly, the Gospel of Matthew – in its placement as the first book of the New Testament, with a genealogy tracing the ancestry of Jesus to Abraham – "functions as an effective bridge within the Christian canon of Scripture – from the O[ld] T[estament] to the N[ew] T[estament]."[20]

Scholars suggest that, as a Jewish writer, the author of Matthew's Gospel was most likely writing for an audience of persons of Jewish descent who were grappling with their own understanding of Christianity, the attraction of this new sect to Gentiles, and their own ability to believe that the promised Messiah could have come to Gentiles as well as to Jews.[21] Matthew portrays Jesus to this group of early Jewish Christians as the fulfillment of the ancient Hebrew prophecies,[22] and much of Matthew's Gospel is shaped by this notion. Theologian James D. G. Dunn posits that all of New Testament theology is a continuity between the "religion of Israel that began with election and demanded a consequent obedience" and "a faith in Jesus Christ that

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[17] Matt. 15:27.

[18] See, Donald Senior, *Matthew* (Nashville: Abingdon Press, 1998), 21; and Alyce M. McKenzie, *Matthew* (Louisville: Geneva Press, 1998), 2. Donald Senior notes (25) that it appears that Matthew drew much of his story from Mark's Gospel.

[19] Paul J. Achtemeier, Joel B. Green, Mariane Meye Thompson, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids (MI): William B. Eerdmans Publishing Company, 2001), 121.

[20] See ibid., 89.

[21] See, e.g., Senior, 23, and Achtemeier, 91. See, also, Warren Carter, "Matthew and the Gentiles: Individual Conversion and/or Systemic Transformation?" *Journal for the Study of the New Testament* 26, no. 3 (March, 2004): 261.

[22] See, e.g., Senior, 22-24.

begins with grace and expects the obedience of faith in consequence."[23] The Gospel according to Matthew "has explored the vital relationship between Jesus' life and the history and hope of God's historic engagement with Israel."[24]

But from the introduction of four Gentile women in the genealogy at the beginning of Matthew's Gospel, through the Great Commission in Matthew 28:19, in which the risen Jesus instructs the disciples to "make disciples of all nations,"[25] the theology of Matthew's Gospel seems to be shaped by an inclusive message of Christ who is sent not only as the fulfillment of the promise of the prophets for the people of Israel, but as the Savior and Redeemer of the Gentile world, as well.[26] It is noteworthy that Matthew does not choose to include foremothers from among the people of Israel, such as Sarah, Rebekah, Leah, or Rachel in the genealogy. Rather, Matthew chooses to include Gentile foremothers, with arguably scandalous pasts, who "took the initiative, acted against the accepted social or religious convention, and sought justice."[27]

The account of Jesus' encounter with a Canaanite woman from the region of Tyre and Sidon provides readers with a marvelous glimpse into the prejudices and biases of the first century world – and a very human yet divine Jesus. Readers are told in Matthew's account of this story that the Canaanite woman approaches Jesus, asking that her daughter be healed;

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[23] James D. G. Dunn, *New Testament Theology: An Introduction* (Nashville: Abingdon Press, 2009), 150.

[24] Achtemeier, 89. Dunn notes, *"N[ew] T[estament] themes could not begin to be grasped and understood without a full awareness of the givens that the NT writers had evidently taken over from their heritage in the scriptures,* that is, Israel's scripture – the Hebrew Bible and the [Septuagint] LXX. " See Dunn, 153.

[25] Matt. 28:19.

[26] See, e.g., Carter, 264.

[27] McKenzie, 58.

indeed, she is the first woman to speak in Matthew's Gospel.[28] F. Gerald Downing notes the rarity of any stories from the ancient world in which "a woman approaches a strange man and opens a conversation with him, rather than waiting to be spoken to."[29] Already, the account piques its readers' interest.

Jesus does not immediately respond to the woman, and when his disciples press him to send her away, Jesus tells them that he "was sent only to the lost sheep of the house of Israel,"[30] suggesting that he will not heal anyone who is not Jewish. The woman begs again, and Jesus responds by telling her that "[i]t is not fair to take the children's food and throw it to the dogs."[31] The term "dog" used by Jesus is understood as "a contemptuous term for the Gentiles"[32] and a term which is today interpreted as an ethnic slur.[33] The woman does not attempt to refute his characterization of her, but instead responds to him by saying, "even the dogs eat the crumbs that fall from their masters' tables."[34] Jesus tells her that, because of her faith, her prayer for her daughter's healing will be answered.[35] The woman's daughter has not accompanied her, and Jesus has healed her from a distance.

To understand what this encounter may have meant to the Canaanite woman may require

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[28] See Daniel S. Schipani, "Transforming Encounter in the Borderlands," in *Redemptive Transformation in Practical Theology: Essays in Honor of James E. Loder, Jr.*, ed. Dana R. Wright and John D. Kuentzel (Grand Rapids: William B. Eerdmans Publishing Company, 2004), 119-20.

[29] F. Gerald Downing, "The Woman from Syrophoenicia, and her Doggedness: Mark 7:24-31 (Matthew 15:21-28)," in *Women in the Biblical Tradition*, ed. George J. Brooke (Lewiston, NY: Edwin Mellen Press, 1992), 133-34.

[30] Matt. 15:24.

[31] Matt. 15:26.

[32] Senior, 182.

[33] See Amy-Jill Levine, *The Social and Ethnic Dimensions of Matthean Social History* (Lewiston, NY: Edwin Mellen Press, 1988), 150. It does not appear that Jesus utters another phrase in either of the Gospels – other than the reference to the dog in Matthew 15:21-28 and Mark 7:24-30 – which could be interpreted as an ethnic slur.

[34] Matt. 15:27.

[35] Matt. 15:28.

that we first ask what it means for a woman to be labeled as a Canaanite in the Gospel of Matthew. To Matthew's audience among early Christians of Jewish descent, the reference may have served to connect her to Rahab, the woman from Jericho who hid Joshua's spies. Indeed, Musa Dube suggests that "[t]o intertextually characterize a foreign woman as a 'Canaanite' is to mark her as one who must be invaded, conquered, annihilated."[36] Commenting on Dube's theory, Laura Donaldson notes, "[b]ecause of Matthew's characterization [of the Canaanite woman], Dube interprets the mother's exchange with Jesus as a 'land possession type scene' disseminating both imperialist values and gender images that reinforce women's oppression."[37]

Dube and others argue that Matthew's account suggests the racial and class superiority of Jesus and the racial inferiority of others.[38] Indeed, if we subscribe to Dube's notions regarding the status of a Canaanite woman at the time that Matthew's Gospel is written, it becomes easier to understand both Jesus' reaction to the woman and the woman's reaction to Jesus' comments: He may well be accustomed to hearing such demeaning statements made about Gentiles and simply repeats what is familiar to him. She may well be accustomed to hearing such comments and slurs from Jewish people, and she makes no attempt to refute Jesus' assertion. In her desperation to seek help from the one person who may be able to heal her daughter, she "humbly bear[s] the mockery of [Jesus'] attack."[39] She is willing to accept the crumbs, believing them to be more than enough to satisfy her needs, but she is persistent, in asking for what she knows that Jesus can provide.

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[36] See Musa W. Dube, *Postcolonial Feminist Interpretation of the Bible* (St. Louis: Chalice Press, 2000), 147.

[37] Laura Donaldson, "Gospel Hauntings: The Postcolonial Demons of New Testament Criticism," in *Postcolonial Biblical Criticism: Interdisciplinary Intersections,* ed. Stephen D. Moore and Fernando F. Segovia (London: T & T Clark International, 2005), 104.

[38] See Dube, 147.

[39] J. Martin C. Scott, "Matthew 15:21-28: A Test-Case for Jesus' Manners," *Journal for the Study of the New Testament* 63, no. 1 (Summer 1996): 42.

But why does Jesus insult the Canaanite woman? Kenneth Bailey suggests that the encounter between Jesus and the Canaanite woman becomes a teaching moment for the disciples, during which Jesus is

> irritated by the disciples' attitudes regarding women and Gentiles…He decides to use the occasion to help her and challenge the deeply rooted prejudices in the hearts of his disciples. In the process he gives the woman a chance to expose the depth of her courage and faith. [40]

And, Alice Mathews suggests that Jesus

> looked at [the woman's] faith the way a jeweler looks at a rare but unpolished stone…By [h]is silence and [h]is rebuff [h]e polished her until her faith sparkled. He used her affliction to make her faith shine like a rare jewel.[41]

Bailey's and Mathews' views seem to be minority views among scholars, a majority of whom conclude, as does Schipani, that the insult is real and that the Canaanite woman has "challenged Jesus to relate and minister across and beyond those boundaries" of his Jewish world and into the world of the Gentiles.[42] Like Jesus' foremother, Rahab, the Canaanite woman demonstrates her deep faith and becomes "a model of how Gentiles might be included among the people of God."[43] By approaching Jesus, by acknowledging her position as one without power and privilege, and by persisting in her plea, the Canaanite woman obtains what she seeks: healing for her daughter. She dares to believe that Jesus' healing powers do not exclude her because of her ethnicity or her gender. She chooses to believe that her daughter is worthy of Jesus' help. Martin Scott writes,

> [the Canaanite woman's] willingness to take on the part of being humble in the face of prejudice and downright rudeness eventually brings its reward...Jesus ends

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[40] Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes* (Downers Grove, IL: InterVarsity Press, 2008), 222.

[41] Alice Mathews, *A Woman Jesus Can Teach: Lessons from New Testament Women Help You Make Today's Choices* (Grand Rapids: Discovery House Publishers, 1991), 77.

[42] Schipani, 125.

[43] Achtemeier, 108.

> up as the one whose mind has been broadened by the encounter with this woman.[44]

It can become easy for those who occupy positions of privilege to ignore those who occupy a "lower" status and assume that there is nothing to learn and nothing to be gained from dialogue. It can be equally easy for those who have been oppressed and looked down upon to believe that there is nothing – not even crumbs – to gain from dialogue. What proves more difficult is for both sides to be able to sit down together, putting aside the barriers to dialogue to risk being willing to learn from one another. In that coming together, there is healing for everyone. In the Matthew text, the Canaanite woman's daughter is not the only one who experiences healing. The Canaanite woman herself experiences the healing – in having her own faith strengthened[45] and in the assurance that God's action did not exclude her. The disciples experience healing, too, in a not-so-subtle challenge to any presumptions that they may have held about Gentiles being within the ambit of God's saving embrace.[46] Warren Carter writes, "the scene with the Canaanite woman connotes not only the healing of this woman's daughter, but God's purposes manifested through Jesus for the larger Gentile world."[47]

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[44] Scott, 41.

[45] Bailey, 222.

[46] Ibid.

[47] Carter, 274. But even as we acknowledge that the text of Matthew 8:5-13 may point toward a mission to the Gentiles, we ask ourselves whether this text reinforces notions of privilege and bias toward men. As Dube focuses on this text from a feminist perspective, she raises questions about whether the centurion is treated with greater respect than a Canaanite woman when both approach Jesus and ask for healing – for a servant and a daughter, respectively. While Walter Wilson observes that Jesus' initial response to the centurion is "one of implied reluctance" (Wilson, 54), Dube concludes that Jesus appears to respond "quickly and positively" to the needs of the centurion, while Jesus initially does not answer the woman, despite her pleas, and refers to her as a dog (See, e.g., Louise Joy Lawrence, *An Ethnography of the Gospel of Matthew: A Critical Assessment of the Use of the Honour and Shame Model in New Testament Studies* (Tübingen: Mohr Siebeck, 2003), 273.); accordingly, Dube points out the fact that, in contrast to the narrative of the centurion, the narrative of the Canaanite woman "projects [Christ's] mission as subjugation of differences rather than as a relationship of

4. Moving Beyond Apathy: How do we read the text of Matthew 15:21-28 for liberation, social change and healing?

In 2015, scholar and author Elizabeth T. Vasko published the work, *Beyond Apathy*. In it, she writes as a privileged person about bystanders who "aid and abet perpetrators (oppressors) through acts of 'omission and commission.'"[48] Bystanders, Vasko explains, may be unwilling to relinquish the accoutrements which accompany their privilege, and accordingly may be challenged to eradicate societal systems that oppress others who do not occupy similar positions of privilege. The challenge of her book is to engage the bystanders in seeing injustice around them and in actively working to put an end to it. For Vasko, privilege, apathy and the bystander effect are all intertwined: Social advantage, or privilege, allows those who hold the privilege to escape and remain silent about the suffering of others.[49] Apathy, which she defines in this context as the "dismissal, disregard, and outright denial of black suffering,"[50] "blinds human beings, muting their capacity to perceive reality."[51] And the unconscious bias of the bystander prohibits that person, in Vasko's opinion, from believing that systemic prejudice and inaction exist, and exercising critical actions to remedy them.[52]

Vasko notes that privilege even allows "the alignment of divinity with maleness, rationality, and whiteness [that function] to reinforce patterns of white dominance within

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liberating interdependence between nations, races, and genders" (Dube, 150). And so, we are reminded that a text which appears to give hope of inclusion to those who might have believed themselves to be excluded along ethnic lines may itself present some problems with the reach of its inclusivity across gender lines.

[48] Barbara Coloroso, *The Bully, the Bullied, and the Bystander*, rev. ed. (New York: Harper Collins, 2008), 62, quoted in Vasko, 7.

[49] Vasko, 76.

[50] Ibid., 70.

[51] Dorothee Sölle, *Suffering*, trans. Everett R. Kalin (Philadelphia: Fortress Press, 1975), 6, cited in Vasko, 71.

[52] Vasko, 74.

contemporary American contexts."[53] As she engages the Matthew 15:21-28 text, she observes that the passage offers an unexpected portrayal of Jesus as one who "appears to take sides with the oppressor, his actions mirroring present-day patterns of privileged escape, racism and bullying."[54] Vasko notes, similarly to the analysis given by Dube, that Jesus is not initially polite to the woman in the encounter, and in a fully human moment reflects the "ethnic prejudice, religious exclusivism," and also the patriarchy of his time and culture.[55] Because the encounter, in Vasko's words, "throws a mirror up to Jesus," so it helps all of us in challenging our own complicity with prejudice.[56] For some Christians, Vasko's notions may be met with discomfort. She herself observes that

> privileged Christians have created a 'comfortable' Jesus…the Jesus to whom we pray for help in times of personal strife and trouble, but never the kind of Jesus who challenges our core conceptions of what it means to be a follower of Christ in the world today.[57]

In her analysis of Matthew's treatment of the Canaanite woman, Vasko posits that the narrative of the Canaanite woman resists the 'comfortable' Jesus, and asks Christians to consider how we may be complicit in committing acts of injustice against those who are not privileged.[58]

Vasko suggests that the first step toward a reading of the Matthean text for liberation, social change and healing is to recognize privilege. Privilege is not found only in race, but also in gender, ethnicity, age, ability, education, sexuality, class, language and culture, to name but a few of its sources. Vasko comments that,

> Jesus would not have been able to escape the reality of empire, social class, gender, or ethnicity. In his humanity, he would have been socialized into an environment that privileged maleness over femaleness, Jewishness over non-Jewishness, and held marked

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[53] Vasko, 73.
[54] Ibid., 179.
[55] Ibid., 179.
[56] Ibid., 156.
[57] Ibid., 154.
[58] Ibid., 155.

assumptions about ethnicity and race.[59]

But what happens after we recognize our privilege? Vasko finds that the face-to-face encounter is an indispensable step toward reconciliation and healing. "This flesh-and-blood encounter, while uncomfortable and messy, is where healing begins to take shape," she states. Through the encounter we are able to listen to others and view them as worthy of respect rather than helpless beings in need of a handout.[60]

For the oppressed person, Vasko finds that there must be a refusal to take "no" for an answer from the privileged parties. There is, she notes, the grace of privileged ambush, in which those who are oppressed call the Church to account "for the ways in which [its] mission and vision have become caught up in ethnic prejudice and religious exclusivism."[61] Clarence Shuler observes that, for black Christians, a forgiving spirit must precede any action – including a privileged ambush. But Shuler warns that a forgiving spirit need not be equated with weakness or inaction; rather, he says, black Christians must always hold up racial injustices in prayer, in preaching, in speaking and in writing – but without succumbing to bitterness or anger, no matter how tempting. "Allowing feelings of bitterness and hatred to fester in our lives will eventually destroy us," he concludes.[62]

Are Vasko's "privileged ambush" and nonviolent resistance sufficient and satisfactory responses for people whose ancestors have been enslaved and for whom racism continues? Even during the 1960s Civil Rights Movement, the conflict between Dr. King and those espousing

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[59] Vasko, 177.
[60] Ibid., 184.
[61] Ibid., 215.
[62] Clarence Shuler, *Winning the Race to Unity: Is Racial Reconciliation Really Working?* (Chicago: Moody Publishers, 1998), 203.

nonviolence, and Malcolm X and those who encouraged resistance by any means necessary[63], had become apparent. By 1963, following the bombing of the 16th Street Baptist Church in Birmingham, when the lives of four young African American girls were taken, Dr. King traveled to Washington, D.C. to meet with President Kennedy, where Dr. King acknowledged, "the Negro community is about to reach a breaking point" at which it would become more and more difficult "to call for nonviolence."[64] Malcolm X wrote that the seeds of violence had already been sown in the "'sociological dynamite' stemming from unemployment, bad housing and inferior education" visited upon African Americans in this country.[65] But both Dr. King and Malcolm X would lose their lives to violence – Malcolm X, to forces within the African American community and the Nation of Islam, and Dr. King, to forces beyond it. We recall Dr. King's words from his "Letter from a Birmingham Jail:"

> I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred and despair of the black nationalist. For there is the more excellent way of love and nonviolent protest.[66]

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[63] Malcolm X, "Speech to Organization of Afro-American Unity," (lecture, Organization of Afro-American Unity, New York, June 28, 1964), accessed January 31, 2018, https://www.washingtonpost.com/video/national/malcolm-xs-by-any-means-necessary-speech/2015/02/20/16fecd00-b955-11e4-bc30-a4e75503948a_video.html?utm_term=.6618a02c3fed (Video credited to NBC News, June 28, 1964.).

[64] Clayborne Carson, "The Unfinished Dialogue of Martin Luther King, Jr. and Malcolm X," *Souls* 7, no. 1 (2005): 15, accessed January 31, 2018, http://www.columbia.edu/cu/ccbh/mxp/Souls.The_Unfinished_Dialogue.pdf.

[65] M. S. Handler, "Malcolm Rejects Racist Doctrine," *New York Times*, October 4, 1964, accessed January 31, 2018, http://www.nytimes.com/1964/10/04/malcolm-rejects-racist-doctrine.html.

[66] Rev. Dr. Martin Luther King, Jr., "Letter from Birmingham City Jail, April 16, 1963," *The Martin Luther King, Jr. Center for Nonviolent Social Change Digital Archive*, accessed October 5, 2017, http://www.thekingcenter.org/archive/document/letter-birmingham-city-jail-0#.

The Christian community is grounded in commandments of love, and reminded by Jesus' own words in Matthew's and John's Gospels that we are to put away the swords of violence that we might wield against those who would use violence against us, lest we all die by the sword.[67]

5. Moving toward Praxis

It is from Vasko's notion that the face-to-face encounter is essential that I developed the idea of a workshop that would pair African American and white Christians for a morning or full day of intentional dialogue, using the Matthew 15:21-28 text as a basis for that dialogue.

The workshop[68] opens with time for participants to mingle and get to know one another casually before the day/morning begins. After a continental breakfast and opening prayers, workshop participants are invited to sit in small groups (four to eight persons, depending on the size of the workshop), in which black and white persons are included (The purpose of the small groups is to allow for small-group discussion during the workshop.). Ideally, there is also diversity of age in the workshop group, so that the experience of race differs among older and younger persons, as well. The facilitator opens with an introduction, and invites all participants to introduce themselves and tell, in a sentence or two, what they are hoping to gain from the conversation and time together.

As an opening exercise, the participants are invited in their small groups to respond to two questions: What is the first thing participants think of when hearing the word, "race," and what are participants' earliest recollections of there being a difference in race? Ample time is allowed for participants to interact in the small groups, and for persons to share their experiences, and at the close of the small group time, the facilitator invites plenary discussion for the next 15-30 minutes of what workshop participants may have learned from that exercise.

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[67] See, Matthew 26:52.

[68] The outline of the workshop can be found in Appendix I.

Following that exercise, workshop participants view a multi-media presentation entitled, "The History of Us – Black and White Together in the United States." This narrated presentation includes photographs – some very graphic – beginning with the first slaves being brought to Jamestown in 1619, through the present-day. Photographs and narrative include a brief glimpse at the economic benefits of slavery, the Civil War years, gains made during Reconstruction (following the passage of the Thirteenth and Fourteenth Amendments to the Constitution), Jim Crow laws, lynchings, and the 1950s-1960s Civil Rights era. Ample time is given for participants to respond to the images that they see. A short film, "The Lunch Date," a 1990 short film directed by Adam Davidson, is included in the full-day session, with time for discussion; the purpose of the film is to help participants identify some latent biases and prejudices, as well as see the effect of privilege. Participants are encouraged to continue their conversations with their small groups over lunch.

The afternoon of the full-day session is spent in deep engagement with the text of Matthew 15:21-28. The text is contrasted with that of Mark 7:25-30, and also with Matthew 8:5-13. Participants are encouraged, as they consider these texts, to ask themselves among other questions (i) what they notice about Jesus' conversation with the woman, (ii) what they observe about the disciples, (iii) what is different about Matthew's and Mark's accounts of Jesus' encounter with the woman, (iv) what is different about Jesus' encounter with the centurion, (v) and, critically, in a modern contextualization, who might represent Jesus (one with resources available for "healing" and restoration, but having some biases) and the Canaanite woman (one in need of "healing," but one who more likely than not would be looked down upon) in our own society. A litany of prayers for forgiveness, healing and reconciliation has been incorporated in the workshop, as a way to close the time together with prayers for forgiveness, healing,

reconciliation, continued dialogue, and commitment to work together to bring about justice for all of God's people.[69] More time is allowed in the full-day session than in the half-day session for a deep exploration of the text, and also a time to consider what the group might perceive to be next steps – either for that entire group, or for any subset of the group, who might wish to continue to be in conversation.

At this juncture, the workshop has been presented four times – once as a full-day session with a racially-mixed group of 20 lay persons in attendance, and three times as half-day sessions (In two of the half-day sessions, the presentation was given to racially-mixed clergy groups, as part of a local conference on healing and wellness in the community, with approximately 50 clergy persons in attendance at each session; in a third half-day session, the presentation was given to a racially-mixed local hospital administrative staff, with approximately 30 persons in attendance.). The workshop proved to flow as anticipated, and a time of coming together at the Lord's Table at the close of the full-day workshop proved to be moving.

The flow of the workshop was really shaped by Vasko's book and questions. First, workshop participants begin to process new understanding in a face-to-face encounter in which they are able to really listen to and hear the stories and thoughts of others who come from dissimilar backgrounds. As workshop participants begin the discussion of when and how they first began to understand racial differences, many white participants recalled African American women and men who worked for their families, but who were never "guests" in the home or at

[69] The litany of prayers is included in Appendix III. These prayers (i) were also adapted by the Memphis Christian Pastors Network for use at a community worship service commemorating the fiftieth anniversary of the 1968 Sanitation Workers Strike in Memphis, which drew Rev. Dr. King to the community before his assassination, and (ii) were adapted for use as the central theme of a public worship service on April 4, 2018, at which a historic marker denoting the slave auction house owned by Nathan Bedford Forrest, and adjacent to a Memphis church, was unveiled.

their dinner table. Many African American participants recall the first time that they might have been called an ethnic slur, or received "hand-me-down" textbooks from a white school.

Next, the presentation of "The History of Us" allows all participants to question internally whether, and to what extent, they may have been "bystanders" who, like the disciples, may not have recognized their own prejudice or biases in their day-to-day living. And, as participants consider how the Matthew text may contextualized in our modern culture, they are also able to ask themselves how some Christian Churches may be called to account for ongoing silence (and complicity) in our community's and nation's racial struggles – and how the "grace of privileged ambush" may be utilized.

The presentation of "The History of Us – Black and White Together in the United States" has been incredibly moving for all workshop participants – white and African American. Many participants were tearful; seeing our shared history not only from a perspective of labor and economic benefit, separation, and dominance, but also from the perspective of fear, oppression, and survival, has been powerful. "Then" and "now" photographic comparisons that show how much our nation has changed, yet how much it truly remains the same, have been thought-provoking. The litany of prayers has also been well-received, with workshop participants asking if the prayers might be shared with others in their worship contexts. The true surprise of the workshop preparation has been the offering of "History of Us" presentation and the litany of prayers as stand-alone tools for initiating dialogue, and both have been effective entry points to dialogue even outside of the context of the workshop.

One desired outcome for the Matthew 15:21-28 workshop described herein is the commitment of pairs of worshiping communities – one African American, one white – to each invite a group of about twenty church members who would use the workshop as the beginning

point of dialogue. From that springboard, the churches would commit to meeting together at least once each month for ongoing Bible study, prayer, worship and conversation about how needs in the larger community can be addressed. The paired congregations may not choose to worship with one another for their primary Sunday morning hour, but the commitment to come together to have dialogue – and a time of shared prayer and worship, perhaps on Sunday evenings or midweek – allows those congregations to hear one another's voices, and in Vasko's terms, begin to face the notions of privilege, apathy, and bystander effect that have contributed to a failure to understand one another's concerns. In coming together, the paired congregations would model in local communities, and for the entire nation, the healing and reconciliation for which we pray.

The idea for the litany of prayers of forgiveness, healing and reconciliation arose from a meeting with a group of African American male clergy in Memphis who were invited to discuss the workshop and possible application in their worship settings. Initially, the ministers expressed a concern with the African American community yet again "coming to the table" with the white community, as they felt that there was some futility in doing so. But these clergy persons also expressed concern that the white Christian community had not offered an apology for its silence and limited engagement in the ongoing struggle for civil rights in Memphis. The closing remarks from the clergy group were that they would be willing to come to the table to attempt to engage in healthy dialogue when they felt that the white Christian community truly understood the necessity of its voice for the healing of the community – and genuinely offered an apology.

Latasha Morrison, founder of Be the Bridge, a grass-roots organization promoting racial reconciliation and founded on the principles of John 17:20-23, echoes the frustration expressed by these Memphis ministers as she observes that persons of color cannot undertake the entire job of educating white persons about racism. She remarks,

> People of color are tired. They are disappointed in the church, they are disappointed in their white brothers and sisters, and they do feel hopeless. They feel like, 'You made the mess, you clean it up.' But for Christians, the response has to be different. I just had to talk with an African American woman in the Facebook group who feels like leaving. She said, 'I'm going to go back to my circle because you hurt me so much that I don't want anything to do with you.' But that is not the Body of Christ. That does not represent Christ. Although in our flesh, we feel [hurt and defensive], I don't think that's what Jesus wants. This is how the enemy works. He wants to divide us. He wants to set us against each other. The only thing that's going to change someone's heart and mind is Jesus… The role of those in majority culture is to listen, learn, and then teach your people. Your call is to be a good ally who lifts up the arms of those that are weary.[70]

The text of Matthew 15:21-28 invites us all to consider how we are called to move beyond our "borders" and comfort zones, become acutely aware of the lenses through which we view the world, welcome the stranger, recognize the longing of all of God's people for healing and blessing, and ask ourselves how we are part of that healing.[71] It is possible to engage in the kind of honest and transparent dialogue that can transform our houses of worship – and our entire communities.

6. The Role of the Church in Racial Reconciliation: Must the Church Pave the Way?

Latasha Morrison believes that the Church is the only place that is equipped to do the work of racial reconciliation well. For Morrison, it is the Church that professes that all

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[70] See, Morgan Lee, "Latasha Morrison: The Church is the Only Place Equipped to Do Racial Reconciliation Well," *Christianity Today*, January 2017, accessed November 13, 2017, https://www.christianitytoday.com/women/2017/january/latasha-morrison-church-is-only-place-equipped-to-do.html.

[71] Schipani, 131.

humankind is made in the image and likeness of God, and that we are called to love our neighbors.[72]

Fifty-five years after Rev. Dr. King referred to Sunday morning worship as "the most segregated hour in this nation," [73] American churches are still largely divided along racial lines. African American minister Jefferson Edwards cites surveys by the Barna Research Group in Oxnard, California which showed that "in more than 80% of the 324,000 Christian congregations in the United States, at least 90% of the people are of the same racial group."[74] Analysis published by Christopher P. Scheitle and Kevin D. Dougherty in the August 2010 issue of *Sociological Inquiry* describes that, in nine of 10 churches, at least 80 percent of a church's members were of one race.[75]

Does it matter that Christians do not find ways to come together for worship and prayer? If our failure to come together in worship and prayer contributes to, in Vasko's terms, ongoing and unchecked notions of privilege, apathy and bystander effect, because we do not hear the voices of others, then the answer is yes. And, if worshipping and praying together might serve to help all Christians be mindful of the racial disparities in communities like Memphis, actively

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[72] Lee, "Latasha Morrison: The Church is the Only Place Equipped to Do Racial Reconciliation Well."

[73] "Dr. Martin Luther King's 1963 WMU Speech," *Western Michigan University Library Archives*, accessed November 13, 2017, http://www.wmich.edu/library/archives/mlk/q-a.html.

[74] Jefferson Edwards, "Most U.S. Churches are Still Segregated," accessed November 13, 2017, http://www.jeffedwards.org/Commentary-Most%20U.S.%20Churches%20are%20Still%20Segregated.pdf.pdf.

[75] C.P. Scheitle and K.D. Dougherty, "Race, Diversity, and Membership Duration in Religious Congregations." *Sociological Inquiry* 80, no. 3 (2010). Beyond the scope of this paper is a discussion of socio-political arguments in favor of or in argument against desegregation/integration, a topic on which the scholarship of James Farmer and Derrick Bell, among others, is highly instructive. See, e.g., James Farmer, "Integration or Desegration," excerpted from *Freedom – When?* in *National Humanities Center Resource Toolbox, The Making of African American Identity: Vol. III, 1917-1968*, accessed February 13, 2018, http://nationalhumanitiescenter.org/pds/maai3/segregation/text7/jamesfarmer.pdf.

engage in honest dialogue about those disparities, and prayerfully discern together the ways in which God calls them to respond, the answer is also yes.

The history of the separation of races in the Christian Church in this country is not difficult to understand. Scholars Ron Rhodes and Vincent Wimbush are just two who have provided overviews of how the Christian Church in this country impacted, and was impacted by, slavery.[76] During the 17th century, more and more of the Africans enslaved on American soil came to be converted to Christianity.[77] As slaves began attending white Christian churches in greater numbers, slaveholders became increasingly concerned – and often fearful – of their presence, should the slaves decide to attempt to overthrow their masters. By the time slavery ended in the mid-19th century, dictates regarding seating and participation in worship services, including the ability to receive communion, led many newly freed blacks to form their own congregations and eventually, their own separate denominations.

But even in the late 19th century, black theologians argued for the unity of the Christian Church. In an address before the General Conference of the African Methodist Episcopal (A.M.E.) Church in 1896, Bishop Daniel Payne announced that the motto for the A.M.E. Church was "God our Father; Christ our Redeemer; Man our Brother," and commented that the mission of the A.M.E. Church

> in the common-wealth of Christianity is to bring all denominations and races to acknowledge and practice the sentiments contained [in that motto]. When these

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[76] See, e.g., Ron Rhodes, "Black Theology, Black Power, and the Black Experience," *Christian Research Journal*, 13, no. 4, Spring 1991, accessed November 13, 2017, http://home.earthlink.net/~ronrhodes/BlackTheology.html; and Vincent L. Wimbush, "The Bible and African Americans: An Outline of an Interpretive History," in *Stony The Road We Trod*, ed. Cain Hope Felder, (Minneapolis: Fortress Press, 1991).

[77] Many slaveholders did not initially see a reason to convert slaves to Christianity; some thought that slaves were incapable of salvation. See, e.g., Rhodes and Wimbush.

> sentiments are universal in theory and practice, then the mission of the distinctive colored organizations will cease.[78]

Payne's comments suggest a fundamental belief that the doctrines of creation and Incarnation are irreconcilable with racism and segregation. Indeed, in his letters to the Galatians, Romans and Colossians, Paul wrote of a world in which neither ethnicity, status, nor gender was a distinguishing mark, but rather all were one in Christ.[79] Bryan N. Massingale offers a similar understanding of these two theological doctrines:

> The doctrine of creation holds that all humans are creatures of the one Creator God who made all human persons – without exception – in the divine image and likeness. Being creatures of the same God gives a unity to the human family; being made in the divine image confers upon all human creatures an intrinsic dignity and sacred value that must be respected, promoted, and defended. The Incarnation declares that in Christ, all men and women are made brothers and sisters to Christ and to all through a common act of divine redemption. The treatment of our human neighbor, then, is the measure of our commitment to God.[80]

But in the early 20th century, E.C. Morris, president of the predominantly-black National Baptist Convention, said in an address in 1922, in support of separate churches,

> We early imbibed the religion of the white man, we believed in it; we believe in it now….But if that religion does not mean what it says, if God did not make of one blood all nations of men to swell on the face of the earth, and if we are not to be counted as part of that generation, by those who handed the oracle down to us, the sooner we abandon them or it, the sooner we will find our place in a religious sect in the world. [81]

The Rev. T. Vaughn Walker, professor of black church studies at Southern Baptist Theological Seminary, comments, "It's an issue of power, to be very honest. If [power] was lost somewhere in the blending of congregations, the African-American community is concerned that

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[78] Wimbush, 92, quoting Payne.

[79] See, Gal. 3:27-29, Rom. 10:9-13; and Col. 3:9-11.

[80] Bryan N. Massingale, "James Cone and Recent Catholic Episcopal Teaching on Racism," *Theological Studies*, 61, no. 4 (December 2000): 708.

[81] Wimbush, 92, quoting Morris.

[its] last, viable, free voice would be lost."[82]

While many ministers observe that "people usually find congregations of their own race because they prefer a worship style and cultural setting they are familiar with," [83] whether choice or mandate, the result is the same: Christians are unlikely to engage in multiethnic worship.[84] And, even in the face of Walker's and others' strong arguments in favor of division along racial lines in Christian congregations, the fact that Christians are unlikely to engage in multiethnic worship means that the Christian Church does not model multiracial unity as an example for

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[82] Peter Smith, "Racial Divide Still Strong in Religion," *Courier-Journal* (Louisville), April 26, 2004, accessed November 13, 2017, http://www.amren.com/news/news04/04/26/churchseg.html. Many African American churches were, throughout the Civil Rights Movement, places in which activism and the struggle for equality were alive and well. But some might argue that the presence of the white Christian church was not as often felt at the forefront of the struggle for equal rights. See, e.g., Norman Anthony Peart, *Separate No More: Understanding and Developing Racial Reconciliation in Your Church* (Grand Rapids, MI: Baker Books, 2000), 63. In his "Letter from a Birmingham Jail," Rev. Dr. Martin Luther King, Jr. observed, "[i]n the midst of blatant injustices inflicted upon the Negro, I have watched white churches stand on the sidelines and merely mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard so many ministers say, 'Those are social issues which the gospel has nothing to do with,' and I have watched so many churches commit themselves to a completely otherworldly religion which made a strange distinction between bodies and souls, the sacred and the secular." See, King, "Letter from Birmingham City Jail, April 16, 1963."

[83] Ibid. See also, *Why Are All The Black Kids Sitting Together in the Cafeteria?*, by Beverly Daniel Tatum, Ph.D., who argues that young students of color have a "developing sense of racial identity…[and] need to see [their] experiences reflected back to [them]." Beverly Daniel Tatum, *Why Are All The Black Kids Sitting Together in the Cafeteria?* (New York: Basic Books, 2003), xviii.

[84] It is necessary to note that not all scholars view today's black church as either relevant or helpful in the black community. In his essay, "The Black Church is Dead," scholar Eddie Glaude, Jr., Ph.D., argues that the black church has lost its relevance because it no longer offers a prophetic voice in the struggle for civil rights. Glaude posits that black churches fail to "mobilize *in public and together* to call attention to the pressing issues of our day. We see organization and protests against same-sex marriage and abortion; even billboards in Atlanta to make the anti-abortion case. But where are the press conferences and impassioned efforts around black children living in poverty, and commercials and organizing around jobs and healthcare reform?" See, Eddie Glaude, Jr., Ph.D., "The Black Church is Dead," *Huffington Post*, February 24, 2010, accessed January 29, 2018, http://www.huffingtonpost.com/eddie-glaude-jr-phd/the-black-church-is-dead_b_473815.html.

secular society – nor does she benefit from shared dialogue that could help all Christians grow in relationship with one another and better address together issues of justice and equality. If, as Latasha Morrison suggests, the Christian Church is the only place that is equipped to do the work of racial reconciliation well[85], the Church may need to begin that dialogue by modeling some form of unity and shared dialogue in order to establish her authority to lead the way in racial reconciliation.

A number of models of multicultural worship have been developed in the past twenty years. One church which has been the subject of research is Little Rock's Mosaic Church. Formed in 2001 in Little Rock and led by Pastor Mark DeYmaz, Mosaic meets in a former WalMart site. According to DeYmaz, seven different worship teams design services that can appeal to the diverse congregation comprised of whites, African Americans and Latinos. Church leadership is multiethnic, as are the church's small groups; sermons are often given in Spanish and English, and Spanish and English hymn texts are projected on the wall.[86] Mosaic Church – as its name suggests – appears to celebrate the diversity of its multiethnic membership by embracing the whole created by the sum of its members. The authors note,

> DeYmaz likens worship at Mosaic to a family dinner. The teenaged son might not like liver on Tuesday night. Grandma might not like pizza on Friday. But they endure it for the sake of unity. [87]

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[85] Lee, "Latasha Morrison: The Church is the Only Place Equipped to Do Racial Reconciliation Well."

[86] Curtiss Paul DeYoung, Michael O. Emerson, George A. Yancey and Karen Chai Kim, "All Churches Should be Multiracial: The Biblical Case," *Christianity Today* 49, no. 4 (April 2005): 34. Mosaic Church employs a model similar to that which the authors describe of "the first congregation to experience the reconciliation of Jews and Gentiles into one coherent faith community formed in Antioch of Syria in the 30s." The authors note that this first multiethnic congregation "selected a diverse leadership team in the early stages of their formation" and "lived out an inclusive table fellowship that emulated the social practices of Jesus."

[87] Ibid., 43.

But the Mosaic model is only one of a number of models of multicultural worship.[88] In Jacksonville, Florida, members of the Shiloh Metropolitan Baptist Church believe that they also have a "reconciled" congregation. The church exists as a 2015 merger of a thriving African American congregation, the Shiloh Metropolitan Baptist Church in downtown Jacksonville, and a struggling white suburban Ridgewood Baptist Church. Pastor H. B. Charles believed that merging two existing churches – a model different from the Mosaic model – could be a way to create the unity which the scriptures espouse.

The church has maintained both of its campuses. Pastor Charles discovered that many of the Ridgewood members left soon after the merger. But others stayed, and leadership looked for ways to accommodate expectations around worship style and music. (The music is changed each Sunday at both locations; a Sunday with gospel music is followed by one with traditional hymnody.). Both campuses have white and African American members in attendance. In addition to a number of interracial couples who have made the church their home, 250 members of the Shiloh church signed up to begin worshipping at the suburban location when the churches merged, and all have remained there; none returned to the downtown location. Interestingly, while black members acknowledge that they do not often engage in conversation around current racial matters, older white members have said that they are gaining a new perspective from

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[88] Other examples of multicultural worship – from shared worship services, exchange of worship services at different churches, and intentional creation of multicultural churches – are described in: "Jackson Co. Pastors Confront Segregation on Sundays," WLOX/ABC 13, Biloxi/Gulfport, Mississippi, February 21, 2011, accessed January 31, 2018, http://www.wlox.com/Global/story.asp?S=14067505; "White Church to Attend Black Church on Sunday," Fox 41 News, Louisville, Kentucky, February 12, 2011, accessed January 31, 2018, http://www.fox41.com/story/14018582/white-church-to-attend-black-church-on-sunday; Sarah Eekhoff Zylstra, "How the Country's Largest White Presbyterian Church Became Multiethnic," *The Gospel Coalition,* November 2, 2017, accessed November 4, 2017, https://www.thegospelcoalition.org/article/countrys-largest-white-presbyterian-church-became-multiethnic/.

worshipping and learning with African American members – and the experience is helping them begin to face the reality of privilege. As the Shiloh Metropolitan and Ridgewood church communities are learning, worshipping and praying together should give all Christians a new perspective in understanding one another, and working to bring about God's justice for all people. And, as these church members have also discovered, learning to share worship styles need not mean that worship is uncoordinated or unfulfilling; rather, the members learn to appreciate the many ways in which God can be praised.[89]

As difficult as it may seem for Christians to make an effort to bridge the racial divide, the Christian Church's rekindling may be at stake: The U.S. Religious Landscape Study compiled by the Pew Research Center shows that the number of people who claim to be unaffiliated with any particular religion (23%) continues to increase. Growing numbers of Millennials claim that they are not currently affiliated with any particular religion and do not regularly attend worship services, although the data suggests that many of those believe in God, or some "supreme being."[90] The Christian Church may be required to prove her relevance – and extend radical hospitality – to attract the unaffiliated, especially younger persons. And, taking the lead in racial reconciliation dialogue is certainly one way in which the Church may prove her relevance in our modern world. Beginning to blur some of the lines between race and ethnicity can begin to draw the unaffiliated into new healing conversations about justice, healing and unity in our communities.

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[89] See, Julie Zauzmer, "What Happened When a Black and White Church Merged in Florida," *Washington Post*, February 7, 2017, accessed January 31, 2018, https://www.washingtonpost.com/local/social-issues/two-fla-churches--one-black-one-white--merge-in-racial-reconciliation-effort/2017/02/07/a95dde72-e287-11e6-a547-5fb9411d332c_story.html?utm_term=.f50295860f56.

[90] "U.S. Public Becoming Less Religious," Pew Research Center: Religion and Public Life, November 3, 2015, accessed February 20, 2018, http://religions.pewforum.org/.

Christians may not choose to depart from their preferred worship style or cultural settings for their primary Sunday morning hour, but the commitment to come together to have dialogue and a time of shared prayer and worship does allow those congregations to hear each other's voices, gain new perspectives, and work together toward healing in our communities. But the commitment toward entering into and remaining in dialogue requires vision, intentionality, vulnerability, persistence, energy and planning. Some church leaders may not feel that the long-range results are worth the short-term effort. But, if, as Morrison suggests, the Christian Church is the only place that is equipped to do the work of racial reconciliation well because the Church professes that all humankind is made in the image and likeness of God, and that we are called to love our neighbors,[91] there is no time better than the present for the Church to lead the way for the secular world and set the example for engaging in honest dialogue.

Hence, the text of Matthew 15:21-28 holds a particular intrigue as a starting point for racial reconciliation dialogue. The text, in Vasko's words, "throws a mirror up" to privilege and bias by bringing the privileged party face-to-face with his transgressions and asking how persons of privilege may be complicit in committing acts of injustice against those who are not privileged.[92] At the same time, the encounter shows an oppressed party who is able to stand up for herself. Dr. King observes, in his "Letter from a Birmingham Jail," that "freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed." [93] In that light, the Canaanite woman is not portrayed as a victim or a passive person, but rather as a persistent presence who, although initially ignored, recognizes the possibility for healing even where there has been an initial offense, stands her ground and demands to be heard, and ultimately receives

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[91] Lee, "Latasha Morrison: The Church is the Only Place Equipped to Do Racial Reconciliation Well."

[92] Vasko, 155.

[93] King, "Letter from Birmingham City Jail, April 16, 1963."

the healing for which she has come. Just as the woman steps out of her own boundaries as a woman of the ancient world and as a Gentile in a Jewish community, challenging Jesus to minister beyond the boundaries to which he is accustomed, so she sets the example for the persistent oppressed party to challenge those in positions of authority and privilege to "minister" beyond expected boundaries, so that all become boundary breakers.[94] And, the Canaanite woman provides Vasko's example of the "privileged ambush," in which those who are oppressed call their oppressors to account for the ways in which they have become caught up in prejudice and encouraged injustice.[95]

7. Conclusion: Coming to the Table: Crumbs Are Not Enough

While the Matthean text may seem troubling in that the Canaanite woman appears to be willing to settle for insults and crumbs, the text acknowledges that those in positions of authority, privilege and power may need to be called to accountability by the unyielding persistence of those who have been oppressed (Vasko's privileged ambush). The crumbs falling from the master's table are not enough for God's people who have suffered. As the group of African American clergy who were approached about taking part in the workshop recognized, there is a need for sincere apology, but there must be a capacity for forgiveness. Healing dialogue has to begin someplace. Beginning in a place where the Jesus who shared our human nature was able to overcome these shortcomings – and a persistent Canaanite woman refused to take no for an answer – seems like a good place to start.

[94] Schipani, 127.
[95] Vasko, 215.

Appendix I

A Model Workshop for Racial Dialogue: Jesus and the Canaanite Woman (Matthew 15:21-28)

Full Day:

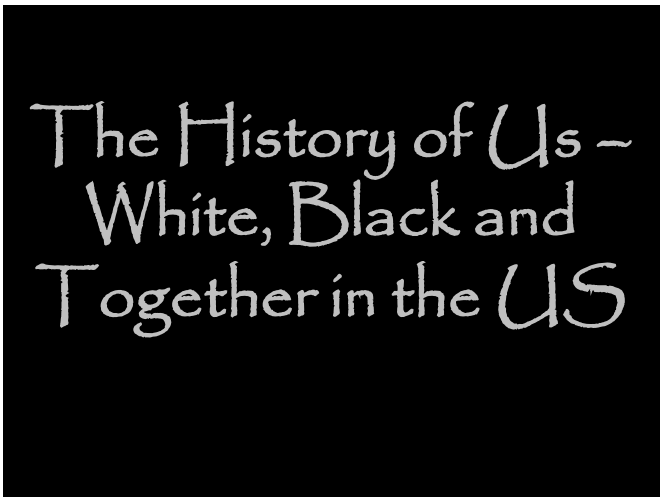
8:30 a.m.	Breakfast
8:40	Opening Prayers, introductions
9:00	Small Group conversation: What's the first thing you think of when you hear the word, "race?" What is your earliest recollection of there being a difference in race?
9:45	Media Presentation: The History of Us – Black and White Together in the United States
10:45	Break
11:00	Reflections on Media Presentation, Short Film – "The Lunch Date" – and Discussion
Noon:	Prayers and lunch
12:45	Study of Scripture – Matthew 15:21-28
3:00	Where do we go from here?
4:00	Eucharist/Prayers for Healing

Half Day:

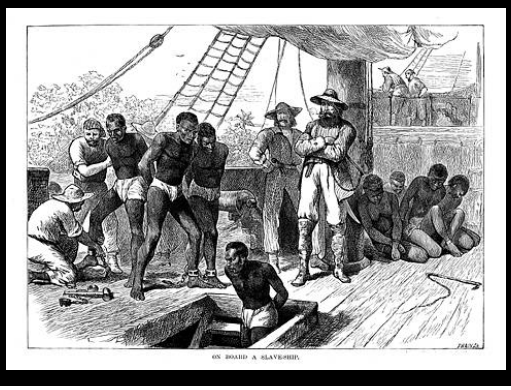
8:00 a.m.	Breakfast
8:15	Opening Prayers, introductions
8:30	Small Group conversation: What's the first thing you think of when you hear the word, "race?" What is your earliest recollection of there being a difference in race?
9:30	Media Presentation: The History of Us – Black and White Together in the United States
10:30	Break
10:45	Study of Scripture – Matthew 15:21-28
Noon	Prayers for Healing, lunch and conversation.

Appendix II

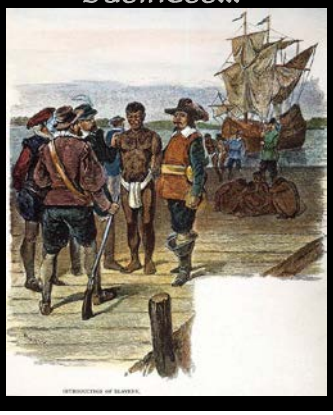
"The History of Us – White, Black and Together in the US" (PowerPoint presentation)



The first African slaves arrived at Jamestown in 1619...



And trading in slaves became big business...



And owning slaves was not only a sign of wealth, but also a means to greater wealth...

FORREST, JONES & CO.,

No. 89 ADAMS STREET,.....MEMPHIS, TENN.

DEALERS IN SLAVES,

THEY BOARD AND SELL ON COMMISSION, AND keep constantly on hand, a good assortment of Virginia, Georgia, and Carolina negroes.

500 NEGROES WANTED.

I WILL PAY MORE THAN ANY OTHER PERSON for No. 1 negroes, suited to the New Orleans market.

nov23-dw3m N. B. FORREST.

CITY DIRECTORY. 951

FORREST & MAPLES,

SLAVE DEALERS,

87 Adams Street,

MEMPHIS, TENNESSEE,

Have constantly on hand the best selected assortment of

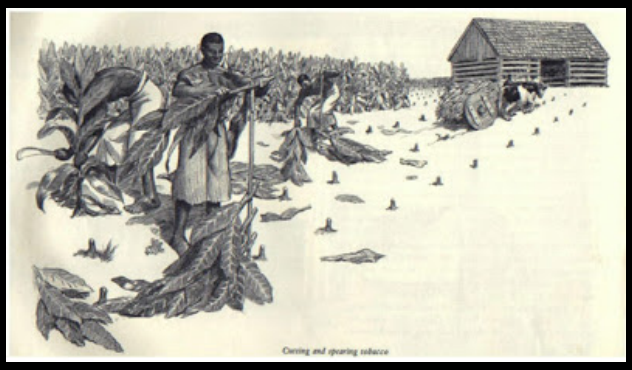
FIELD HANDS, HOUSE SERVANTS & MECHANICS,

at their Negro Mart, to be found in the city. They are daily receiving from Virginia, Kentucky and Missouri, fresh supplies of likely Young Negroes.

Negroes Sold on Commission,

and the highest market price always paid for good stock. Their Jail is capable of containing Three Hundred, and for comfort, sentinement and safety, is the best arranged of any in the Union. Persons wishing to purchase, are invited to examine their stock before purchasing elsewhere.

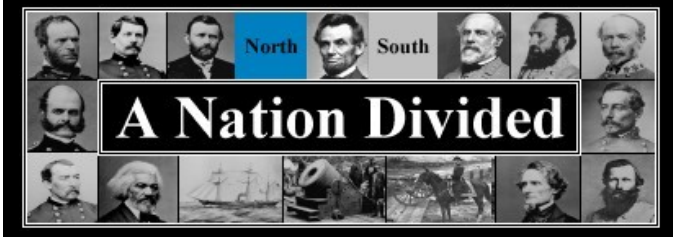
They have on hand at present, Fifty likely young Negroes, comprising Field hands, Mechanics, House and Body Servants, &c.



States with Highest Slave Populations in 1860

State	Total Pop.	Slave Pop.	% Slaves
S. Carolina	703,708	402,406	57%
Mississippi	791,305	436,631	55%
Louisiana	708,002	331,726	47%
Alabama	964,201	435,080	45%
Georgia	1,057,286	462,198	44%
Florida	140,424	61,745	44%
N. Carolina	992,622	331,059	33%
Virginia	1,596,318	490,865	31%
Texas	604,215	182,566	30%
Arkansas	435,450	111,115	26%
Tennessee	1,109,801	275,719	25%
Kentucky	1,155,684	225,483	20%

A nation divided...



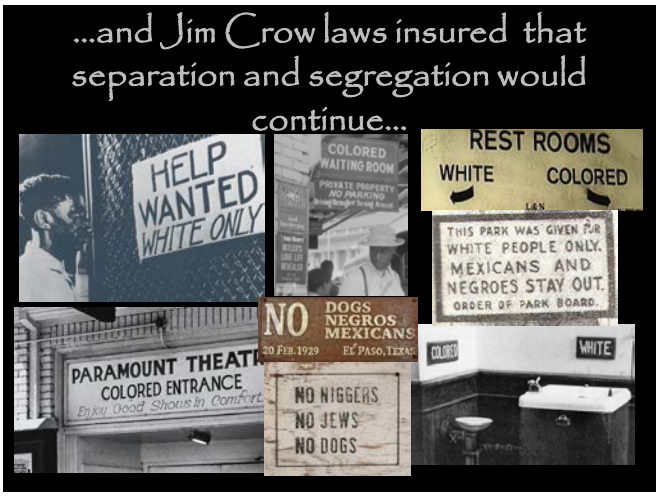
A nation at war...

A nation at war...

A declaration of freedom...but where do we go?

Reconstruction looked promising.

But race riots popped up all over the country – Memphis, Tulsa, East St. Louis, Chicago, Houston...


...and Jim Crow laws insured that separation and segregation would continue...
HELP WANTED WHITE ONLY
COLORED WAITING ROOM
PRIVATE PROPERTY NO PARKING
REST ROOMS
WHITE
COLORED
THIS PARK WAS GIVEN FOR WHITE PEOPLE ONLY. MEXICANS AND NEGROES STAY OUT. ORDER OF PARK BOARD.
NO DOGS NEGROS MEXICANS
20 FEB. 1929 EL PASO, TEXAS
PARAMOUNT THEATRE
COLORED ENTRANCE
Enjoy Good Shows In Comfort
NO NIGGERS
NO JEWS
NO DOGS
COLORED
WHITE


Our shared history has been a painful one.


Our shared history has been a painful one.
AMERICA FIRST
AMERICA FOR WHITES

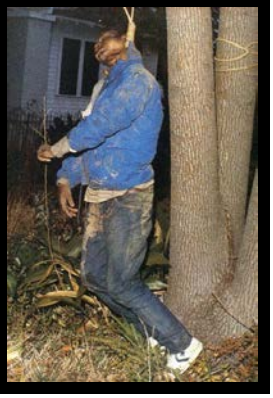
Our shared history has been a painful one.

Our shared history has been a painful one.

Our shared history has been a painful one.

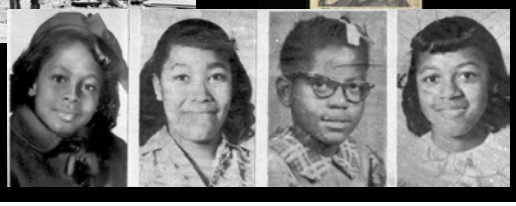

Big investigation under way

Man found hanged on city street



Our shared history has been a painful one.

Our shared history has been a painful one.



Many people joined the fight for civil rights...

Many people joined the fight for civil rights...

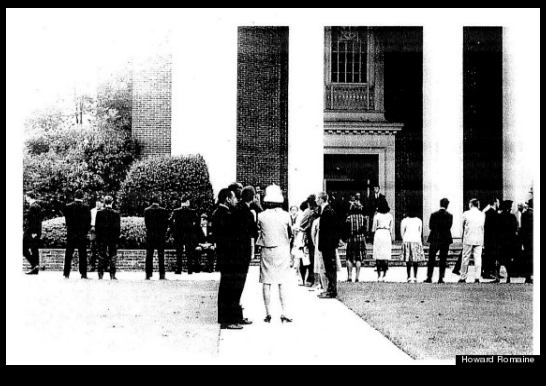
B Widow Protests: Still insisting on school integration, Mrs. Bruce Klunder, brave widow who wrote story of husband's (inset) death during school civil rights fight in June Hoover, joins blue protests, with daughter, Janice (r)., at National Governors Conference in Cleveland.

Many people joined the fight for civil rights...

Many people joined the fight for civil rights...

Many people joined the fight for civil rights...

Many people joined the fight for civil rights...



In spite of the challenges, black Americans made noteworthy achievements...

And many people stood alongside African Americans on the way...



100 years after slavery ended and equal protection had been granted, new laws were passed...

Schools were to be desegregated with all deliberate speed...

Schools were to be desegregated with all deliberate speed...

Hazel Bryan and Elizabeth Eckford, Little Rock, Arkansas, September 1957.

Photograph by Will Counts/Indiana University Archives

Neighborhoods, too, were to be desegregated...

Workplaces were to be desegregated ...

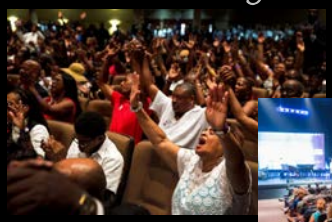
But we never came together as a nation.

But we never came together as a nation.

Schools after desegregation didn't look very desegregated...

Neighborhoods after desegregation didn't look very desegregated...

Churches after desegregation didn't look very desegregated...



Perhaps we thought that resistance would just go away...

Perhaps we thought that resistance would just go away...

But maybe the resistance really didn't go away...

The lasting effect of disease, displacement and disparity in education and housing in some of our cities has become a legacy of poverty...

48

What do the scriptures say?

The Bible as justification for slavery...

Genesis 9:24-26

24 When Noah awoke from
his wine and knew what
his youngest son had
done to him, 25 he said,
"Cursed be Canaan;
lowest of slaves shall he
be to his brothers." 26
He also said, "Blessed
by the LORD my God
be Shem; and let
Canaan be his slave."

The Bible as justification for separation...

Nehemiah 13:24-27

24 and half of their children spoke the language
of Ashdod, and they could not speak the
language of Judah, but spoke the
language of various peoples. 25 And I
contended with them and cursed them and
beat some of them and pulled out their hair;
and I made them take an oath in the name
of God, saying, 'You shall not give your
daughters to their sons, or take their
daughters for your sons or for yourselves.
26 Did not King Solomon of Israel sin on
account of such women? Among the many
nations there was no king like him, and he
was beloved by his God, and God made
him king over all Israel; nevertheless,
foreign women made even him to sin.
27 Shall we then listen to you and do all this
great evil and act treacherously against our
God by marrying foreign women?"

What else do the scriptures say?

Genesis 1

27 So God created humankind in his image,
in the image of God he created them;
male and female he created them.

What else do the scriptures say?

Leviticus 19

17 You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself.
18 You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

What else do the scriptures say?

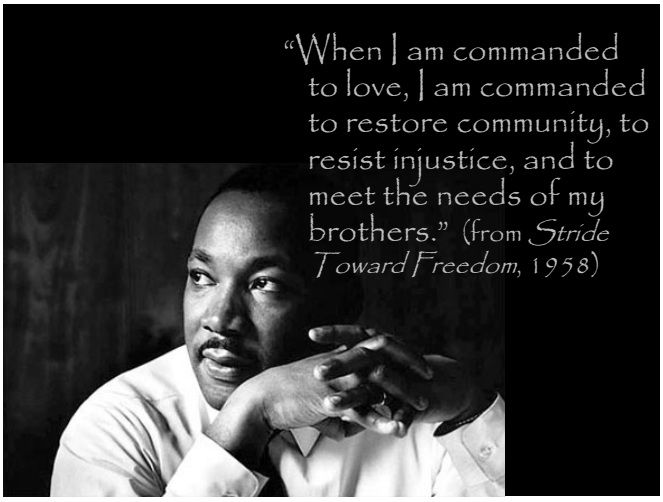
Galatians 3

28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

What else do the scriptures say?

Colossians 3

5 Put to death, therefore, whatever in you is earthly:
fornication, impurity, passion, evil desire, and greed (which is
idolatry). 6 On account of these the wrath of God is coming
on those who are disobedient. 7 These are the ways you also
once followed, when you were living that life. 8 But now you
must get rid of all such things—anger, wrath, malice, slander,
and abusive language from your mouth. 9 Do not lie to one
another, seeing that you have stripped off the old self with its
practices 10 and have clothed yourselves with the new self,
which is being renewed in knowledge according to the image
of its creator. 11 In that renewal there is no longer Greek and
Jew, circumcised and uncircumcised, barbarian, Scythian,
slave and free; but Christ is all and in all!



Photographs (Please note that all of the photographs have been widely distributed by many sources on the internet. Every attempt was made to determine the original source for the photographs, but the origin of some of the images was not available.):

Slide 2: image 1: “On Board a Slaveship,” source unknown; image 2: Ruby Bridges, 1960, William Frantz Elementary School (Associated Press); image 3: Little Rock Nine: Elizabeth Eckford outside Little Rock Central High School, with Hazel Bryan in background (photo by Will Counts of the Arkansas-Democrat); Image 4: George E.C. Hayes, Thurgood Marshall, and James Nabrit, outside the U.S. Supreme Court, May 17, 1954 (Brown v. Board of Education), Associated Press; image 5: credit NAACP (Library of Congress).

Slide 3: Lyndon Johnson signing Civil Rights Act (Library of Congress).

Slide 4: image 1: marriage equality, from PopularResistance.org; image 2: school children saying Pledge of Allegiance, from NEA.org; image 3: students on college campus, from theroot.com; image 4: multiracial worshipping group at Seattle’s Quest Church, from faithandleadership.com; image 5: Jackie Robinson with Brooklyn Dodgers, © Bettmann/Corbis.

Slide 5: image, “On Board a Slaveship,” source unknown.

Slide 6: “Introduction of African Slaves into Virginia Colony at Jamestown, 1600s.” Hand-colored woodcut of 19th century illustration, © North Wind Picture Enterprises/The Image Works.

Slide 7: Engraving, captioned "United States Slave Trade,” Source - Library of Congress, Prints and Photographs Division, LC-USZ62-89701.

Slide 8: image 1: advertisement for slave trade, from The Commercial Appeal; image 2: listing from Memphis City Directory, from The Commercial Appeal; image 3, slave auction, from “The Memory of Nathan Bedford Forrest, http://nbfdebate.blogspot.com/2011/04/pre-civil-war-forrest.html.

Slide 9: image, “Slaves Picking Cotton,” from William Ludlow Sheppard, http://www.artchive.com/web_gallery/W/William-Ludlow-Sheppard/Slaves-Picking-Cotton-on-a-Plantation.html.

Slide 10: image, “Cutting and Spearing Tobacco,” source unknown.

Slide 11: image, “Cutting the Sugar Cane, on Delap’s Estate,” William Clark.

Slide 12: Compiled from Census of 1860; https://www.census.gov/library/publications/1864/dec/1860a.html.

Slide 13: image from The History Place: The Civil War 1861-1865 (www.historyplace.com/civilwar/).

Slide 14: image 1: Philadelphia recruitment poster (public domain); image 2: P. S. Duval & Son, Come and Join Us Brothers, ca. 1864, lithograph, Philadelphia (Chicago History Museum, Chicago).

Slide 15: image, “The Fort Pillow Massacre,” a chromolithograph attributed to Kurz and Allison.

Slide 16: image 1: Photo of slave boy named John (with memo documenting his sale for $1,150) with unidentified child, which may have been taken in the early 1860s by photographer Matthew Brady, found in North Carolina (owned by Keya Morgan, and identified by Will Stapp, a photographic historian and founding curator of the National Portrait Gallery’s photographs department at the Smithsonian Institution); image 2: Freedmen and women liberated as Union forces march south, Harper's Weekly, February 21, 1863.

Slide 17: image, “The First Colored Senator and Representatives” elected during Reconstruction, attributed to Currier and Ives.

Slide 18: image, 1866 Massacre in Memphis, attributed to Harper’s Weekly, May 26, 1866.

Slide 19: image 1: The Milwaukee Courier Online shared this image, origin unknown (http://milwaukeecourieronline.com/index.php/2014/10/04/60-years-after-being-deemed-unconstitutional-jim-crow-continues-to-plague-america/help-wanted-white-only-sign/); image 2: “At the bus station in Durham, North Carolina,” Jack Delano, May 1940, Library of Congress (http://www.loc.gov/pictures/item/2017747598/); image 3: Louisville & Nashville Railroad Restroom sign, 1929 (https://www.thehenryford.org/collections-and-research/digital-collections/artifact/32319/); image 4: sign attributed to Houston, Texas, ca. 1900 (http://www.blackpast.org/files/classroom/Segregation_Sign_Houston_Texas_ca_1900.jpg); image 5: 1963 photograph of “White” and “Colored” water fountains attributed to Danny Lyon (https://exploregram.com/this-is-a-photograph-from-1963-of-white-and-colored-water-fountains/); image 6: sign from El Paso, Texas, 1929 (source unknown); image 7: sign from Kenilworth, IL, Digital Research Library of Illinois History Journal (http://drloihjournal.blogspot.com/2017/10/a-20th-century-racial-sign-one-of-many.html); image 8: Entrance to Paramount Theater, 'Colored Entrance,' 1962. (Photo by New York Times; https://www.gettyimages.com/detail/news-photo/the-entrance-to-the-paramount-theater-showing-a-sign-news-photo/2086660#the-entrance-to-the-paramount-theater-showing-a-sign-reading-colored-picture-id2086660).

Slide 20: image, Ku Klux Klan rally, Associated Press.

Slide 21: image: photograph by Mark Foley (image in public domain).

Slide 22: image, body of 32-year-old Rubin Stacy hanging from a tree in Ft. Lauderdale, FL (https://flashbak.com/lynching-usa-photos-and-tales-of-when-blacks-were-always-the-usual-suspects-27972/, Ref #: PA.2480694 (July 19, 1935)).

Slide 23: image 1: lynching, Marion, Indiana, public domain; image 2: in Duluth, Minnesota, on June 15, 1920, three young African-American traveling circus workers were lynched, and image sold as a souvenir postcard (Duluth-lynching-postcard.jpg).

Slide 24: image 1: article from Mobile (AL) Press Register; image 2: marker of site of Michael Donald's lynching, from Mobile (AL) Fox Ten News; image 3: Michael Donald, http://spartacus-educational.com/USAdonaldD.htm (original source of photograph, now widely shared on internet, unknown).

Slide 25: photograph of Emmett Till after his death in Tallahatchie, MS, credited to David Jackson, 1955 (Time Magazine).

Slide 26: image 1: 16th Street Baptist Church, and image 2, Denice McNair, 11, Carole Robertson, 14, Addie Mae Collins, 14, and Cynthia Wesley, 14, who died in the church bombing, from Associated Press; image 3: newspaper clipping from Birmingham Post-Herald, September 16, 1963.

Slide 27: image 1: FBI "information" poster, NYTimes, Bettmann/Corbis; image 2: photograph of bodies of Goodman, Chaney and Schwerner recovered near Philadelphia, MS, PBS (photo credited to FBI).

Slide 28: image 1: Mrs. Bruce Klunder marches in support of integrated schools in Cleveland (Photo from Jet Magazine, June 25, 1964); image 2: Presbyterian minister, Rev. Bruce Klunder, was accidentally crushed to death during the protest of the construction of segregated schools. Cleveland Plain Dealer, April 8, 1964.

Slide 29: image: nonviolent protesters, Birmingham, AL, met with police force; photo by Bill Hudson, Associated Press.

Slide 30: image: nonviolent protesters, Birmingham, AL, met with police force (May 3, 1963); photo by Bill Hudson, Associated Press.

Slide 31: image, protesters from Tougaloo College at sit-in, Woolworth's, Jackson, MS; photo by Fred Blackwell, Jackson (MS) Daily News.

Slide 32: image, students arriving at Second Presbyterian Church, Memphis, TN, for kneel-in; photo from *The Last Segregated Hour*, Stephen R. Haynes.

Slide 33: Katherine Johnson, nasa.gov, 1962; Dr. Charles Drew (ca. 1940), U.S. National Library of Medicine; Edward Brooke, with President Lyndon Johnson (United States Congress; image in public domain); Leontyne Price (ca. 1963), Metropolitan Opera; Arthur Ashe, Wimbledon, 1975, Getty Images; Alex Haley, Getty Images.

Slide 34: image 1: Rabbi James Wax, Dean William Dimmick and other clergy with Memphis Mayor Henry Loeb, seeking end to Sanitation Workers Strike, April 5, 1968 (photo from The

Commercial Appeal, April 6, 1968, by Robert Williams); image 2: The Rev. Martin Luther King, Jr., center, marches against the Vietnam War with pediatrician Dr. Benjamin Spock, left, and Father Frederick Reed in New York in 1967. (Agence France-Presse); image 3: http://experimentaltheology.blogspot.co.il/2014/06/freedom-summer-50th-anniversary.html; image 4: http://highlandscurrent.com/2014/10/05/desmond-fish-presents-civil-rights-photos-leonard-freed/.

Slide 35: Library of Congress (images in public domain).

Slide 36: Ruby Bridges, 1960, William Frantz Elementary School (Associated Press).

Slide 37: Little Rock Nine: Elizabeth Eckford outside Little Rock Central High School, with Hazel Bryan in background; photo by Will Counts of the Arkansas-Democrat.

Slide 38: Photo from Detroit, MI, Library of Congress (http://www.loc.gov/pictures/resource/fsa.8d13572/).

Slide 39: EEOC was founded in 1965. See EEOC.gov.

Slide 40: image 1: Photo by Declan Haun, Chicago History Museum, Chicago, IL , 1966; image 2: Montgomery, Alabama, ©Skip Schulke.

Slide 41: image 1: Stokley Carmichael speaking at an SDS conference at UC Berkeley on October 29, 1966 (source: Digital History (cropped)); image 2: Huey Newton and Bobby Seale standing in streets, armed with shotguns (Associated Press/San Francisco Examiner/image in public domain).

Slide 42: image 1: source unknown; image 2: Barnard School in Washington, D.C. (one of the first schools to desegregate after Brown vs. Board of Education ruling), 1955. Photo from Library of Congress, Thomas J. O'Halloran, U.S. News & World Report Magazine Collection.

Slide 43: image 1: www.germantown-tn.gov; image 2: source unknown.

Slide 44: image 1: TheTimesWeekly.com, July 19, 2017; image 2: www.churchandgospel.com (source unknown).

Slide 45: image 1: source unknown; image 2: protesters in front of Glenn Elementary, Nashville, TN, September 1957, © Nashville Public Library.

Slide 46: image 1: image found at leagueofthesouth.com (source unknown); image 2: protesters in Little Rock, AR, 1959, photo by John T. Bledsoe. U.S. News & World Report Photograph Collection, Library of Congress; image 3: busing protest, Memphis, TN, photo from Memphis Magazine, courtesy of University of Memphis: Mississippi Valley Collection.

Slide 47: image 1: students protest desegregation efforts at University of Alabama, 1956, Prints and Photographs Division, Library of Congress (121A); image 2: photo by Jill Mumie, Charlottesville, VA, August 14, 2017 (http://time.com/4899668/charlottesville-virginia-protest-officer-kkk-photo/).

Slide 48: image 1: from Memphis Commercial Appeal (www.commercialappeal.com); image 2: Memphis WREG-TV (www.wreg.com); image 3: Memphis WMC-TV (www.wmcactionnews5.com); image 4: Memphis Union Mission (www.memphisunionmission.org); image 5: Grace-St. Luke's Episcopal Church (www.grace-stlukes.org).

Slides 50-51: image of hand on Bible, Getty Images.

Slide 56: image of Rev. Dr. Martin Luther King, Jr., public domain, source unknown.

Appendix III

Litany of prayers for forgiveness, healing, and reconciliation

Leaders, together:

God, our Creator, you have made all human kind in your image and likeness. We give thanks that we are all your people, beautifully and wonderfully made in the many races and cultures that dwell on your Earth.

All: We acknowledge together our fault – in not always seeing one another as your children, and in viewing one another as unworthy of your grace and mercy.

Leader: Thus says the LORD of hosts: Render true judgements, show kindness and mercy to one another; do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another. (Zechariah 7:9-10)

Person(s) not of African Descent:

We mourn the fact that among our sisters and brothers who came to this land are those who, for more than 250 years, took part in the slave trade, owned slaves, or otherwise profited from the institution of slavery on North American soil.[96] Slavery was at the very center of our community – with slave markets even sitting in the shadow of our churches, where we worshipped week after week. And, we express our remorse that, even after slavery had ended, segregation and discrimination openly continued, with the express support of our government, and that our churches and religious leaders often failed to stand with the oppressed to demand an end to oppression, but chose instead to stand with oppressors. To that end, even today, the lingering effects of our failure to love our neighbors as ourselves have allowed a plague of poverty and disenfranchisement to engulf our sisters and brothers of color in forgotten communities in our city. Lord, forgive us.

All: We ask God's forgiveness for our sins of commission and omission, and we beg the forgiveness of our neighbors.

Leader: And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. (Luke 18:7-8)

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[96] Scholar David W. Blight, Professor of American History at Yale University, notes that "by 1860, there were more millionaires (slaveholders all) living in the lower Mississippi Valley than anywhere else in the United States. In the same year, the nearly 4 million American slaves were worth some $3.5 billion, making them the largest single financial asset in the entire U.S. economy, worth more than all manufacturing and railroads combined." Blight, quoted by Ta-Nehisi Coates, "Slavery Made America: The Case for Reparations: A Narrative Bibliography," *Atlantic*, June 24, 2014, accessed February 8, 2018, https://www.theatlantic.com/business/archive/2014/06/slavery-made-america/373288/.

Person(s) of African Descent:

We mourn for all of our ancestors who were enslaved, bound in chains, brought to this unfamiliar land, bought and sold as chattel, and who suffered hard labor, and brutal and inhuman conditions while others profited.[96] We grieve that our ancestors were denied the very rights upon which this country was founded, and even 100 years after slaves in the United States were granted their freedom, our federal, state and local governments perpetuated laws that allowed us to be treated unfairly and unequally, as our communities celebrated the legacy of persons who had oppressed us. We praise you for all the saints, of all races, who have walked before us and given their lives to secure our freedom – in marches and on buses, in courtrooms and at lunch counters, in schools and places of public accommodation, and on the backs of sanitation trucks. We thank you for their witness and faithfulness to your commandments. And we ask your forgiveness, O God, for the times that in our weariness, frustration and impatience, we have failed to see all of your children as being entitled to your mercy and love. Lord, forgive us.

All: We ask God's forgiveness for our sins of commission and omission, and we beg the forgiveness of our neighbors.

Leader: For the word of the LORD is upright, and all his work is done in faithfulness.
He loves righteousness and justice; the earth is full of the steadfast love of the LORD.
(Psalm 33:4-5)

Leaders, together:

God, in your mercy, grant us grace to see one another as you see us all – humankind made in your image and likeness. Forgive us all our sins, and restore us to right relationship with you and with one another, so that our wounds may be healed.

All: Spirit of God, empower and strengthen us.

Leaders, together:

Make us conscious of the ways in which our blindness prevents us from seeing systems of oppression that continue to harm any of your people, and help us stand together to eradicate the lingering effects of racism that cripple our entire community.

All: Spirit of God, empower and strengthen us.

Leaders, together:

Help your Church always to bear witness to your love for all of your people, and help us here, together, to recommit ourselves to taking the lead in transforming our community into a place where all of your people know your justice and righteousness.

All: Spirit of God, empower and strengthen us.

Leaders, together:

Reconcile us to you, and to one another, through the power of your Holy Spirit, that we may be refreshed and renewed for your work which lies ahead. Help us to undertake the

difficult and long-overdue task of being in conversation with one another and working hand in hand with one another that your Kingdom may come.

All: Spirit of God, empower and strengthen us.

Leaders, together:

He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8)

Leaders, together: Lord, have mercy.
All: Christ, have mercy.
Together: Lord, have mercy.

Appendix IV

A Brief Racial History of Memphis

Memphis, Tennessee has a rather complicated racial history that still impacts relationships between white and black Memphians even today. Memphis traces its roots as a Native American settlement long before Western explorers entered the area, and became a place where, during the 18th Century, the Chickasaws and settlers from England, France, Spain, Germany and Ireland all somehow lived together along the commercially-vibrant Mississippi River. [97] The city's prime location on the river made it a highly desirable location for commerce in the early 19th century.[98]

As the Civil War was waged, Memphis' highly desirable location made it attractive to both the Confederate and Union Armies, and the capture of Memphis by Union forces in 1862 changed the city. Likely believing it to be a safe-haven, former slaves and freed black persons came to Union-occupied Memphis in substantial numbers; in fact, Memphis' African American population quadrupled between 1860 and 1870, reaching about 20,000.[99] Black churches, Black-owned businesses and freedmen's schools began to multiply. 19th-century Memphis produced Robert Church, the man credited with being the South's first African American millionaire, who made his wealth in real estate.[100]

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[97] City of Memphis,"History of Memphis," copyright 2017, accessed August 16, 2017, http://www.memphistn.gov/Visitors/Moving-to-Memphis/History-of-Memphis.

[98] Ibid.

[99] Ibid.; see, also, James Gilbert Ryan, "The Memphis Riots of 1866: Terror in a Black Community During Reconstruction," *The Journal of Negro History* 62, no. 3 (July 1977): 243-257 (citing Thomas B. Alexander, *Political Reconstruction in Tennessee* (Nashville: Vanderbilt University Press, 1950), and Gerald M. Capers, *The Biography of a River Town: Memphis: Its Heroic Age* (University of North Carolina Press: 1939). Also see, Donald Robert Shaffer, *After the Glory: The Struggles of Black Civil War Veterans* (Lawrence: University Press of Kansas, 2004), 33.

[100] Ibid.

But Yellow Fever epidemics, and what is now called the Massacre of 1866, during which many of the homes, churches and businesses that had been built by African Americans in the city were burned by whites, would change the city's trajectory. Whites and blacks alike with any means to escape the city left during the Yellow Fever epidemics, leaving behind the poorest and least-literate of the city's citizens.[101] And, the city's black population is said to have decreased by at least 25% following the Massacre of 1866.[102]

Like other Southern cities, Memphis knew segregation well – from its neighborhoods, schools, and churches, to public accommodations. The 1960s saw the true beginning of "white flight" from the city of Memphis. Fears about desegregation, the assassination of Rev. Dr. King, and a controversial 1973 mandated busing ruling issued by the late Judge Robert McRae, all fueled the fire. White Memphians resisted the mandated busing order by establishing a number of private schools or fleeing to suburban areas.[103] Years after issuing his mandated busing ruling, Judge McRae commented, "The plan was to get rid of the biracial school system. It [the ruling] did. It wasn't part of the plan to run the whites off. They just left."[104] But the assassination of Rev. Dr. Martin Luther King, in Memphis to lead a march to help striking sanitation workers, left an indelible mark on the city, and in some ways, Memphis may be a city more in mourning from

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[101] See, Molly Caldwell Crosby, *The American Plague: The Untold Story of Yellow Fever, the Epidemic that Shaped Our History* (New York: Berkley Books, 2006).

[102] See, Stephen Ash, *A Massacre in Memphis: The Race Riot That Shook the Nation One Year After the Civil War* (New York: Hill and Wang, 2013).

[103] See, Jimmie Covington, "C[itizens] A[gainst] B[using] Schools Elicit Varied Ratings," *Memphis Press-Scimitar*, March 25, 1973: "The number of private schools in Memphis went from forty in 1968 to ninety in the fall of '74, when their collective enrollment reached about 33,000." Also see, Drummond Ayers, "South's 'Seg' Schools Are Now Part of The System," *New York Times*, June 28, 1976: Memphis was cited as an example of a Southern city in which "white flight to suburbs and burgeoning private all-white acad[emie]s" left its urban school district segregated.

[104] John Branston,"Battering Ram: The Tragedy of Busing Revisited." *Memphis Magazine*, March 4, 2011, accessed August 17, 2017, http://memphismagazine.com/features/the-tragedy-of-busing-revisited/.

Dr. King's death than a city focusing on the lessons that he gave us all in his life and ministry – lessons in loving and serving our neighbors which can be instrumental in helping Memphis find a way forward.

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