

Minkisi Retreat Booklet--Part II, pages 1-23 (end). Go to Part I for beginning of worship guide.

BROKENHEARTED AND BOUND IN THE LORD! MINKISI ANNUAL RETREAT OUTLINE (CONTINUED)



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Hush, hush, somebody's callin' mah
name...

Minkisi ministry invites you to pray with us for vocations from women and men in the African American Catholic community to the priesthood, diaconate, and religious orders.

**We Pray for Vocations & the
African American/
African Family**



**“God, Our Liberator...I hear you
calling us**



**to go and
tell the
Good News
about
Jesus
Christ.”**

**from “Vocation
Prayer” by Jesse**

Cox, O.P. and Mary Therese Johnson, O.P.



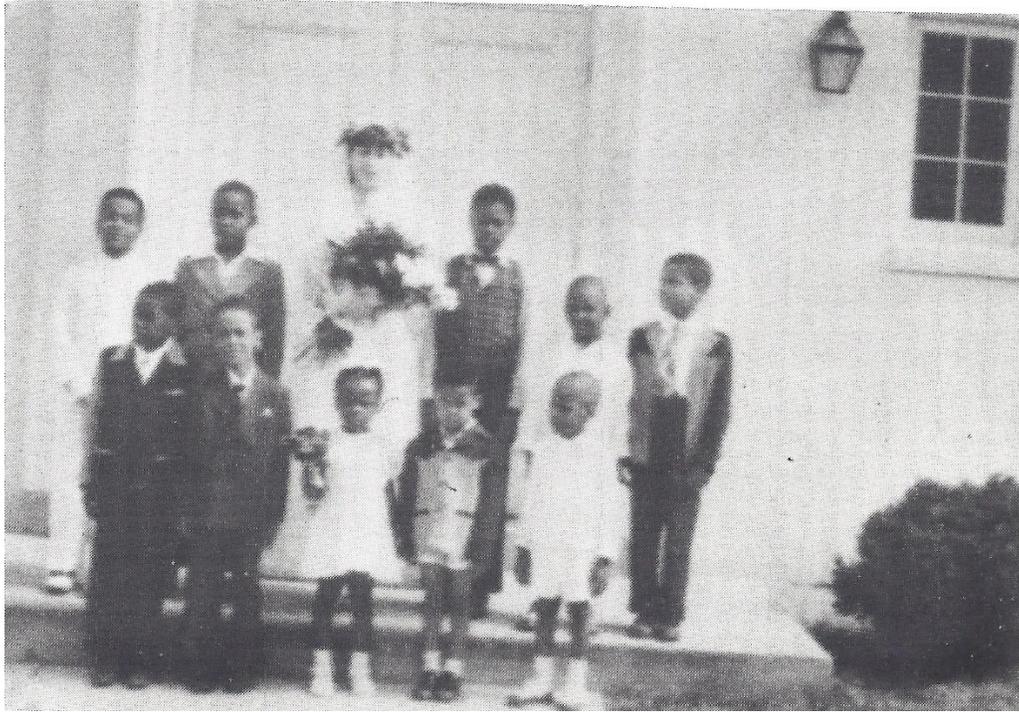
(retreat booklet to be continued)

**Beloved Sixteen Founders of Our Lady Queen of Peace Catholic Church,
Arlington, Virginia - May, 1945.**

Mr. Joseph Bowman, Mr./Mrs. Clarence & Selena Brown, Mrs. Alice Butler, Mr. and Mrs. Lawrence & Jessie Butler, Mrs. Irma Carter, Mrs. Hattie Ellis, Mrs. Mary Fernanders, Mrs. Constance Spencer (Lautier), Mrs. Grace McGwinn, Mr. Edward Marshall, Mrs. Catherine B. Mitchell, Mr./Mrs. Edward & Alice Moorman, Mrs. Sophie Terry, and Mrs. Thaddenia West.



“September 20, 1946, Mrs. Alice Moorman turns the first spade of dirt while Mr. Clarence Brown, Fr. Joseph Hackett, first pastor, (extreme right) and others look on.”



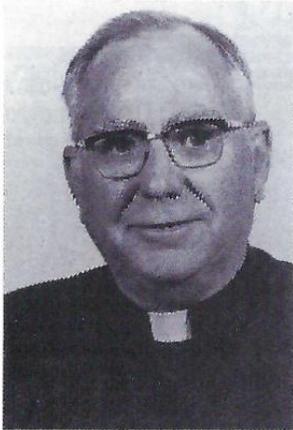
Early years of OLQP parish at a May procession in the 1950's



OLQP Family Activities Center/Early Learning Center child development program served the Arlington community for over 40 years. Held in the Fr. Ray Hall on Monday thru Friday (7:30 a.m.- 6:00 pm), Mrs. Rosemarie Adikaram was the Lead supervising teacher. Mrs. Alberta Thurmond and Mrs. Floretta Ramseur (not in the photo) were the administrative directors during that time.

Beloved OLQP Late Pastors

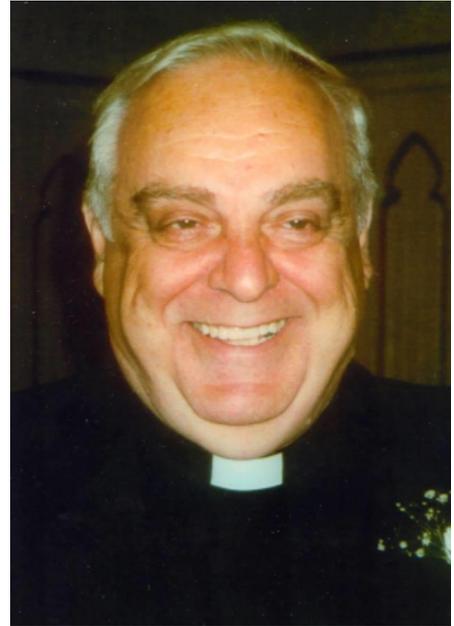
Rev. Leonard (Tuz) Tuzollo, C.S.Sp.



Rev. Joseph B. Hackett, C.S.Sp.
1945-1948



Rev. Michael Kanda, C.S.Sp.
1948-1952



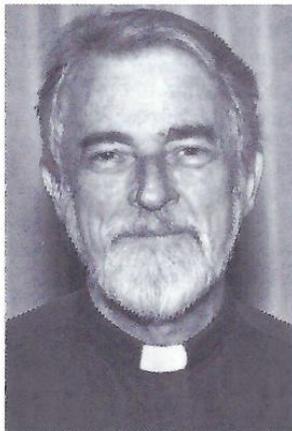
Rev. Thomas Jones, C.S.Sp.
1952-1955



Rev. James J. White, C.S.Sp.
1955-1958



Rev. David T. Ray, C.S.Sp.
1958-1983

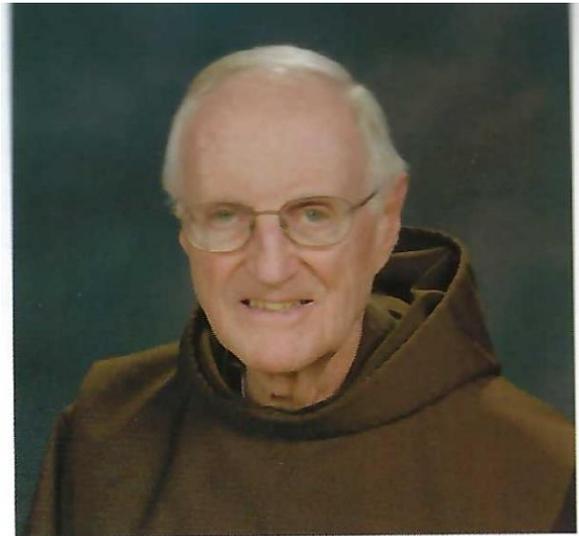


Rev. James Healy, C.S.Sp.
1983-1995

Surviving Beloved OLQP Pastors



**Former OLQP pastor
Rev. Jeffrey (Jeff) Duaine, C.S.Sp.,
now Provincial of Spiritans**



Ministerio Staff Fr. Joe Nangle, OFM

Fr. Timothy (Tim) Hickey, C.S.Sp., current pastor of OLQP



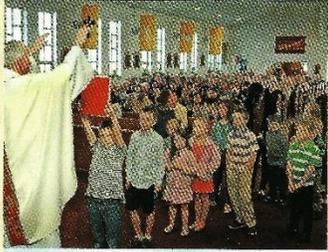


The History of Our Lady Queen of Peace is written in the dedication, loyalty, hard work and prayers of countless people who gave life to a dream. It represents the culmination of the courageous efforts of a small group of Black Catholics who took Jesus at His word and laid the foundation for a worshipping community that would welcome all as sisters and brothers, and as members of the great family of God.

Our founders:

Joseph Bowman, Clarence and Selena Brown, Alice Butler, Lawrence and Jessie Butler, Irma Carter, Hattie Ellis, Mary Fernandes, Edward Marshall, Grace McGwinn, Edward and Alice Moorman, Constance Spencer Lautier, Sophia Terry and Thaddenia West, Father Joe Hackett, CSSp.

Today all of our founding members have been born into eternal life, but remain in our hearts filled with gratitude for their courage, perseverance and love of humanity.

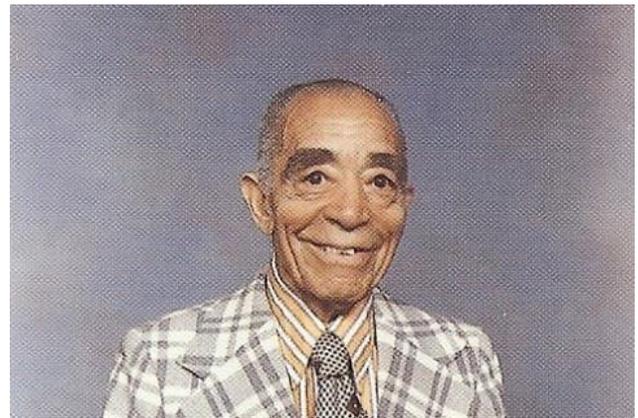




The OLQP "Watching Tree" (1993) honors the life of the late Clarence Edward Brown.

The tree, located in front of the Fr. David Ray Hall at **Our Lady Queen of Peace Church** (2700 19th St. South, Arlington, Virginia 22204), was dedicated by the Ujamaa Committee in 1993. **Mr. Clarence Edward Brown** was one of the 16 African American Catholic founders of the parish that began this Arlington faith community with the Spiritan Fathers on Pentecost Sunday, May 20, 1945. He lived a couple of blocks from the church and was very active in the parish and in the Nauck community. It is said that up until towards the end of his 98 years of life, Mr. Brown would take his daily walk in front of the church and briefly stop facing the church before returning home. Rev. James Healy, the sixth pastor of the church (1983-1995) recalled that he asked Mr. Brown what was going through his mind as he stood in front of the church. Mr. Brown responded, I am watching and praying.

Clarence Edward Brown (1895 - 1993)



The words on the bronze plaque near the **watching tree** refers to a scriptural passage from Jeremiah 1:11-12: "*The word of the Lord came to me with the question: What do you see, Jeremiah? 'I see a branch of the **watching tree**, I replied. Then the Lord said to me: Well have you seen, for I am watching to fulfill my word.*"(NAB) A Biblical Concordance definition describes the watching-tree in the book of Jeremiah as an almond tree, which is the first to blossom in the springtime as though it had not slept.

The **watching tree** at Our Lady Queen of Peace Church is actually a bald cypress tree (common name—*swamp cypress*, Latin

name—*taxodium distichum*), that comes from the redwood family of trees. This particular tree was donated and planted in 1993 by another church member and neighbor, Mr. Peter Jones. Mr. Jones remarked that the tree reminded him of Mr. Clarence Brown's lasting spirit and strength that was deeply rooted in his Roman Catholic faith and in his faith in the Black community.

The deep roots of the **watching tree** grows on land or in water, similar to the Catholic faith, which has longevity and deep roots as the tree grows and branches out in Arlington and all over the world. Comparable to our faith, the watching tree is renewed each year. Annually the leaves of the tree turn a dark bright auburn and the tree appears dead on the surface; a few months later its leaves are renewed turning a bright green. This dying and rising is a central belief in the Christian faith; and it's shared in a memorial acclamation, sometimes sung to the tune of "We Shall Overcome" in the Catholic Mass: "Jesus Christ has died. Jesus Christ is risen. Jesus Christ will come again. O deep in my heart, I do believe (that) Jesus Christ will come again."

The history of Our Lady Queen of Peace parish is about dreamers and doers. Sixteen Black Catholics, with the determination and faith in God transformed their dream into reality. Their dream of a church where they could worship in dignity has evolved into a spiritual community for dreamers of all races and cultures. Today, Our Lady Queen of Peace is a beautiful tapestry reflecting the divine possibilities of dreamers and doers. It is a community fortified and committed. (taken from parish pictorial directory)

(This faith story of the "watching tree" at Our Lady Queen of Peace Church was written by Cecilia Braveboy, Nov. 1, 2012.)

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**A PARISH HISTORY NOTE.** Just and aside, as OLQP is celebrating its 75<sup>th</sup> anniversary year. Did you know that the OLQP Gospel Choir sang in black and white attire for the first time at midnight Mass in 1980? By Easter 1981, the Choir colors were royal blue and ivory (symbolizing Our Lady's blue attire, and a hint of tan for St. Martin dePorres). Here's a photo of the first OLQP Gospel Choir. Cecilia Braveboy was the director and her brother James Thomas, now deceased, was the accompanist (but not in this '81 photo).

**Happy 75<sup>th</sup> Anniversary Our Lady Queen of Peace Church! The parish will be able to celebrate the anniversary in full when the coronavirus pandemic is over (in 2021).**



**"Ain't That Good News," Global Sisters Report, by Dawn Arau-Hawkins...an excerpt of an article**

*I got a crown up in-a that kingdom,/Ain't a that good news!/ I got a crown up in-a that kingdom/Ain't-a that good news! / I'mma gonna lay down this world, / Gonna to shoulder up-a my cross,/ Gonna to take it home-a to my Jesus,/Ain't-a that good news! ---"Ain't that Good News," a Negro Spiritual.*

It's been nearly 30 years since Sr. Thea Bowman famously declared to a gathering of the U.S. Catholic bishops that her "black self", with all the black songs, dances and traditions she'd imbibed while growing up in Canton, Mississippi, was a gift to the church.

That doesn't frighten you, does it?" she asked them, her eyebrows raised.

By the time Bowman, a Franciscan Sister of Perpetual Adoration, took the stage in front of the bishops, she was already something of a celebrity. The dashiki-wearing, gospel-singing black nun had been preaching the legitimacy of black religious expression in the Catholic church since the early 1960s. For that work she'd been featured on "60 Minutes" and the "700 Club" and invited all over the country to speak. Bowman was black and proud. And authentically Catholic.

The idea that black religious expression isn't truly Catholic was and is pervasive, said C. Vanessa White, an assistant professor at Catholic Theological Union who teaches black spirituality, including a course on Bowman's writings. Some white Catholics are quick to dismiss as non-Catholic anything—like Bowman's gospel songs and Negro spirituals – that seem too black.

"People say, "Oh you're being Baptist; this is not Catholic," White said.

But what those people fail to understand, and what Bowman sought to explain, White continued, is that spirituality – the ways believers exist and act – is inherently cultural.

“If the leaders are all white, then that spirituality is going to be shaped by that cultural group,” she said.

European expressions of Catholicism aren’t dominant in the United States today because they’re the neutral standard; rather, they’re dominant because for centuries, only men of European descent were allowed to lead parishes.

Meanwhile enslaved Africans and their descendants weren’t waiting for white churches to accept them as fully functioning members of the body of Christ. Confronted with the truth of the cross, they instead developed their own ways of thinking about and worshipping the God of deliverance.

**“I got a Savior in-a that kingdom. Ain’t-a that good news!”**

Black people, of course, are not a monolith. However the shared experience of enduring the United States’ systematic brutality against them has left a real and observable mark on how black communities across denominations experience God.

“African American spirituality is the result of the encounter of a particular people with their God,” writes Catholic womanist theologian Diana Hayes in Forged in the Fiery Furnace: African American Spirituality. “The spirituality of African Americans expresses a hands-on, down-to-earth belief that God saw them as human beings created in God’s own image and likeness and intended them to be a free people.”

The so-called slave religion that developed in the United States syncretized the belief in a liberating Jehovah Jireh with the rituals and cosmologies carried over from the motherlands in West and Central Africa. However, because enslaved blacks were barred from institutional churches, this distinctly black expression of Christianity was cultivated in secret worship spaces known as hush harbors.

The hush harbors are where we find the foundations of more contemporary articulations of black spirituality. It’s where we find the

roots of black gospel music, the black shouting tradition and black Christian's proclivity to "catch the Holy Ghost." In the hush harbors are the genesis of the black emphasis on communal worship and ministry, and – as Bowman explained in a 1984 interview with St. Anthony Messenger – the spirituality nurtured in the hush harbors laid the foundation for the eternal optimism of black eschatology and liberation theology.

"Black people, in ages past, have traditional ways of teaching the children to rejoice in grief, in adversity, in oppression, in slavery," Bowman told the reporter at the time. "It's that kind of joy that helps a person keep going in faith."

Some Africans were already Catholic when they were trafficked to the United States between 1619 and 1860. Others were outfitted with Catholicism when they became the property of Catholic slaveholders in Maryland and Louisiana. But the majority of black Catholic families in the United States became Catholic after the Great Migration that began in 1915.

Forsaking the youth, black people began moving en masse into the urban centers of the North, filling the vacancies in formerly white Catholic schools and churches created by white flight into the suburbs. And, as Hayes told Global Sisters Report, this period marked a change in black religious expression.

Respectability politics – the belief that black people can gain white acceptance through respectable behavior – began taking hold in black communities. Many middle-class black Christians eschewed the religious expressions and denominations they'd grown up with, believing them to be to déclassé.

"There used to be an idea – and I don't think it's still true – that some blacks, in an effort to gain respectability, kept climbing what they thought was the ladder to the whitest church, which would have been the Roman Catholic Church," Hayes said. "In other words, if you were

a Baptist, you became a Methodist, you became an Episcopalian, you became a Catholic.”

Whether or not the Catholic Church was the whitest church in the country, it is certainly true that a European assimilation model carried the day within most 20<sup>th</sup> century Catholic institutions. Even predominantly black parishes were led by white priests and prioritized European-born spiritualities that frowned upon parishioners dancing in the aisles or punctuating homilies with shouts of “Amen!”.

This was the state of affairs in the U.S. Catholic Church in 1953, when 15-year-old Bowman traveled the nearly 900 miles from Canton to La Crosse, Wisconsin, to become the first black Franciscan Sister of Perpetual Adoration, the community of sisters that had educated her.

Although Bowman had converted to Catholicism six years earlier, up until that point, she’d always been surrounded by robustly black religious expression. She herself had dabbled in historically black Protestant denominations like the African Methodist Episcopal Church and the Baptist Church before becoming Catholic. But there were no other black Christians in LaCrosse, and, according to the authors of the 2009 Bowman biography, Thea’s Song: The Life of Thea Bowman, the void of black spirituality was a shock to the young Bowman.

“It was...a challenge to refrain from whole-body, whole-spirit, whole-voice-living,” they write. “She learned it was not ‘proper’ to sashay, to sway, to prance, to dance, to break into song at the least provocation any time of day or night. She strove to please, and mostly she hid her cultural identity.”

**“I got a robe up in-a that kingdom. Ain’t-a that good news!”**

Two things happened in the 1960s that would electrify black spirituality in the Catholic Church.

First, a swelling black-pride movement convinced many young black Catholics that being black was nothing to be ashamed of. Second, the Second Vatican Council document Gaudium et Spies confirmed what

some black Catholics, had come to suspect: Black spirituality was just as valid an expression of Catholicism as the European-born spiritualities they'd been taught – that, in fact, they ought to reclaim black spirituality for themselves.

As M. Shawn Copeland notes in the introduction to Uncommon Faithfulness: The Black Catholic Experience, as black Catholics in the 60s sought more authentic expressions of their faith, there was a proliferation of black Catholic organizations, including the National Black Catholic Clergy Caucus and the National Black Sisters' Conference.

Sister of St. Mary of Namur Roberta Fulton, current president of the National Black Sisters' Conference, said organizing in such a way was an important step in standing up for the dignity of black Catholics.

"We came together to promote not only positive self-image among ourselves and our people, but to build up the spirituality," she said. "It was being able to say, "Yes, African-American women can be vowed women religious and share our spirituality with the Catholic Church – and bring forth our gift of blackness where we are not just promoting ourselves, but we are always, always wanting to be about the business of our people.""

~ ~ ~

**'Stay in Engaged!**

**"The Dialogue continues!"**

**Past Events Minkisi ministry hosted in Zoom Meetings at OLQP in 2020:**

**Come to a Virtual Evening Prayer Service on the 'Just Mercy' movie – Leading to Conversations with Fr. Tim Hickey on Systemic Racism and White Privilege.**

***JOIN A ZOOM GATHERING HOSTED BY MINKISI MINISTRY.***

***Virtual Gathering of Our Lady Queen of Peace Parishioners, Families & Friends, at 6:45-9:00 PM, Thursday, July 23, 2020. For our elders, our sr. high school students and all ages in between.***

Amid scripture, a homily, prayer, and reflection, several parishioners will share their conversations on racism. Worship leaders are: Fr. Tim, Minkisi ministry, and Jeff Corry, music dir. Participants are asked to view the 'Just Mercy' movie beforehand; and will have an opportunity to reflect and briefly dialogue at the z-meet. Sign up by July 22 to receive the Zoom info for the July 23 gathering. Contact Cecilia Braveboy, JISAAC3@VERIZON.NET. [www.ourladyqueenofpeace.org](http://www.ourladyqueenofpeace.org).

**Photo courtesy of protestors:  
Phyllis L. & Anthony Johnson**



***Servant of God Sr. Thea Bowman, patron saint-to-be of Minkisi Ministry, pray for us.***

With the police murders of a number of African American men and women – recently Ahmaud Arbery, Breonna Taylor, George Floyd and many others— more people are self-examining, reconciling, protesting and combatting racism and white privilege. We are all created in the divine image and deserve racial equality and justice in our daily lives.

Black Lives Matter.

(1 Peter 2:9-11) - You, however are "a chosen race, a royal priesthood, a holy nation, a people he claims for his own to proclaim the glorious works" of the One who called you from darkness into his marvelous light. Once you were no people, but now you are God's people; once there was no mercy for you, but now you have found mercy.



## Virtual Prayer Service and Panel Conversations with Fr. Tim Hickey on Systemic Racism and White Privilege

### **Black Lives in Education Faith in Action**

6:45-8:45 p.m., EDT, Thursday, October 15, 2020  
Register by October 13 for this Zoom event.



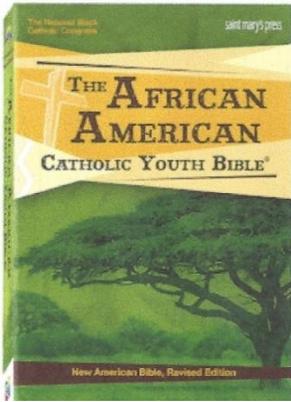
He heals the  
brokenhearted and binds  
up their wounds.  
(Psalm 147:3)

**Faith in Action...Stay Engaged...the Dialogue Continues.** Join us for the Virtual Prayer Service and Panel Conversations with Fr. Tim on Systemic Racism and White Privilege, 6:45-8:45 p.m., EDT, Thursday, October 15, 2020. This is the continuing dialogue of the July 23<sup>rd</sup> 'Just Mercy' event. Hosted by the Minkisi ministry, at Our Lady Queen of Peace Catholic Church, Arlington, Virginia. Watch and participate with a panel of teachers and parents, who will lead a dialogue on 'Black Lives in Education: Faith in Action'.

See the Minkisi webpage on the parish website:

<https://www.ourladyqueenofpeace.org/minkisi-ministry.html>.  
contact Cecilia Braveboy, [JISAAC3@VERIZON.NET](mailto:JISAAC3@VERIZON.NET).

For questions,



## Sankofa - Return to Learn for Wisdom.

### Resources & Recommendations:

#### o Consider purchasing a subscription from:

--Give Us This Day, daily liturgy of hours, prayer, mass readings and reflections. For more information, see [www.giveusthisday.org](http://www.giveusthisday.org). 1-888-259-8470.

--The Word Among Us with Daily Mass Readings and reflections. See the website: [www.wau.org](http://www.wau.org) or call 1-800-775-9673 for more information.

--Bimonthly Newsletter, Parish Connection, Office for Black Catholic Ministry, Archdiocese of Atlanta. For subscription, 404-888-7848, [www.obcmatl.org](http://www.obcmatl.org).

#### o free E-reflections (email or on internet or on Facebook):

--From U.S. Bishops Conference, the daily scripture readings on <http://www.usccb.org/nab/>

--Sacred Space. <http://sacredspace.ie/> The Jesuits provide a guided reflection on the daily readings.

--e-Newsletter: NBCC BLACK CATHOLIC NEWS, National Black Catholic Congress, [www.nbcccongress.org](http://www.nbcccongress.org).

--e-Saint of the Day (daily), [www.americancatholic.org](http://www.americancatholic.org).

--e-3 Minute Retreat (daily) , Loyola Press, website: [LoyolaPress@mail79.subscribermail.com](mailto:LoyolaPress@mail79.subscribermail.com)

-Pray As You Go, (daily) scripture mass readings and reflections. <http://www.pray-as-you-go.org/home/>

## oBooks:

--AFRICAN AMERICAN CATHOLIC YOUTH BIBLE, St. Mary's Press, published with the National Black Catholic Congress.

--THEA BOWMAN, FAITHFUL AND FREE, by Fr. Maurice Nutt, Liturgical Press, Minnesota, 2019.

--SISTER THEA BOWMAN, DO YOU HEAR ME, CHURCH?, Peggy A Sklar, Paulist Press, NY, 2020.

--BROKEN & BLESSED: AN INVITATION TO MY GENERATION, Fr. Josh Johnson, Ascension Press, PA, 2018.

--SONGS OF OUR HEARTS, MEDITATION SOF OUR SOUL, PRAYERS FOR BLACK CATHOLICS, edited by Cecilia A. Moore, C. Vanessa White and Paul M. Marshall, S.M.

--THEA BOWMAN : IN MY OWN WORDS, edit. Fr. Maurice J. Nutt, Ligouri, Ligouri, Missouri, 2009.

--RACIAL JUSTICE AND THE CATHOLIC CHURCH, Fr. Bryan N. Massingale, Orbis, Maryknoll, NY, 2010.

--NO CRYSTAL STAIRS: WOMANIST SPIRITUALITY, Diana L. Hayes, Orbis Books, NY, August 2016.

--FORGED IN THE FIERY FURNANCE: AFRICAN AMERICAN SPIRITUALITY, Diana L. Hayes, Orbis Books, NY, 2012.

--STANDING IN THE SHOES MY MOTHER MADE, A WOMANIST THEOLOGY, Diana L. Hayes, Fortess Press, Minneapolis, 2011.

--THE HISTORY OF BLACK CATHOLICS IN THE UNITED STATES, Fr. Cyprian Davis, Crossroad, NY, 2000.

--WERE YOU THERE? STATIONS OF THE CROSS, Diana L. Hayes.

--STAMPED WITH THE IMAGE OF GOD: AFRICAN AMERICANS AS GOD's IMAGE (Original Documents from more than 200 Years of Catholic History., by Cyprian Davis OSB, and Jamie Phelps OP, editors. Orbis Books, NY, 2003.

-- A RETREAT WITH THEA BOWMAN & BEDE ABRAM – LEANING ON THE LORD, by Fr. Joseph A. Brown, St. Anthony Messenger (may be out of print).

--OUR STORY: A JOURNEY OF HUMAN & SPIRITUAL LOVE, Fr. Roy A. Lee, 2018.

o Black History & Current Affairs in Education, Arlington County, Virginia,

--Arlington Public Schools. APS First Day of School 2020, September 3, 2020. A 12 mins. video.

<https://www.youtube.com/watch?v=q3bReSWnY84&t=68s>

--Aspire learning program at the Arlington Mills Center, a 4 mins. video.

<https://youtu.be/83h7NqdHlvq>.

--A 2 mins. WUSA TV video clip of Green Valley residents doing a prayer vigil/rally/Black parents speak out after George Floyd's murder in June. <https://www.youtube.com/watch?v=lpeWNlfZHIY>.

--A 1 hr. video of "It's Just Me", the Integration of the Arlington Public Schools (1986).

<https://www.youtube.com/watch?v=OtKtqbrbbQg>

--Arlington was the first County in the state of Virginia to desegregate its public schools. (A few of the Catholic schools in Virginia had been desegregated after the Supreme Court's Brown vs. Board of Education in 1954...St. Thomas More School (Arlington) and St. Mary's Academy (Alexandria).

--Get to know the Black history of Green Valley/Nauck community where Our Lady Queen of Peace is located in South Arlington. OLQP church is on p. 31 of the booklet, "Guide to the African American Heritage" (2016). <https://projects.arlingtonva.us/wp-content/uploads/sites/31/2016/09/A-Guide-to-the-African-American-Heritage-of-Arlington-County-Virginia.pdf>

--BRIDGE BUILDERS OF NAUCK/GREEN VALLEY: PAST AND PRESENT by Dr. Alfred O. Taylor, Jr., Dorrance Publishing Co. 2015

--1619 Project Curriculum, by the Pulitzer Center (posted on Facebook, September 23, 2020). [https://pulitzercenter.org/lesson-plan-grouping/1619-project-](https://pulitzercenter.org/lesson-plan-grouping/1619-project-curriculum?fbclid=IwAR00tcxiFiv-)

[LejzKahG56VpkoX3\\_VQHsnSI76ZLRfJlFDIXBaYt0GxTnQg](https://pulitzercenter.org/lesson-plan-grouping/1619-project-curriculum?fbclid=IwAR00tcxiFiv-LejzKahG56VpkoX3_VQHsnSI76ZLRfJlFDIXBaYt0GxTnQg)

oArticles & Videos:

U.S. Bishops pastoral on racism, "Open Wide our Hearts" (2019).

Bishop Edward Braxton's Pastoral Letter & Study Guide on "The Racial Divide in the United States" (2015).

--"Religion & Race: The Future of AntiRacism and the Catholic Church", October 13, 2020, sponsored by Georgetown University's Initiative on Catholic Social Thought and Public Life, by Salt and Light, and by the DC Young Adults of the Archdiocese of Washington. Panelists: Ogechi Akalegbere, executive editor for podcast 'Tell Me, If You Can'. **Fr. Robert Boxie**, Howard University Catholic Chaplain, Washington, DC. Gerald Smith Jr. principal and former teacher, St. Thomas More Catholic Academy, Washington, DC. Shannen Dee Williams, Black Catholic historian and a professor of History at Villanova University. Moderator, Jonathan Lewis, of Georgetown University's Initiative for Catholic Social Thought.

<https://www.youtube.com/watch?v=RjJfxXVv35M>

See the Catholic Herald June 2, 2020, article where reporter Leslie Miller interviewed Cecilia Braveboy and Deacon Al Anderson:

[https://www.catholicherald.com/News/Local\\_News/In\\_wake\\_of\\_George\\_Floyd\\_s\\_death,\\_Arlington\\_s\\_black\\_Catholics\\_say\\_racism\\_is\\_the\\_other\\_virus/](https://www.catholicherald.com/News/Local_News/In_wake_of_George_Floyd_s_death,_Arlington_s_black_Catholics_say_racism_is_the_other_virus/)

--"Catholic Perspective on Racism: Storytelling for Community Transformation" w/ Dr. Timone Davis interviewed by Dr. Karen Teel, for San Diego University, Sept. 10, 2020.

<https://www.youtube.com/watch?v=KLSPnHk-QjM>

--"Catholic Perspective on Racism: Embodied Spirituality: Resilience, Resistance and Culture of White Privilege" w/ Dr. C. Vanessa White interviewed by Dr. Karen Teel, for San Diego University, Sept. 17, 2020.

<https://www.youtube.com/watch?v=ukqU0dluWWg>

On Black Lives Matter in the Church, (a 30 min. video) "Repentance and Reconciliation...What are we going to do together?" Bishop Fernand Cheri, OFM's keynote August 4, 2020 to the Conference of Major Superiors of Men (a national organization of 16,000 members of priest, religious brothers in U.S.)

<https://www.youtube.com/watch?v=9m7njR9cu2w&t=832s>

Fr. Bryan Massingale: “The Assumption of white privilege and what we can do about it. Amy Cooper knew exactly what she was doing. We all do. And that’s the problem.”  
[https://www.ncronline.org/news/opinion/assumptions-white-privilege-and-what-we-can-do-about-it?fbclid=IwAR0R\\_dW7DvNJnHBVodB22jpCf4JvsOBFzyiIX\\_qMVzhAZFmeKv7ddD Bp0Jw](https://www.ncronline.org/news/opinion/assumptions-white-privilege-and-what-we-can-do-about-it?fbclid=IwAR0R_dW7DvNJnHBVodB22jpCf4JvsOBFzyiIX_qMVzhAZFmeKv7ddD Bp0Jw).

Video with Fr. Bryan Massingale: How the Church Can combat Racism and White Privilege, Behind the Story (America – the Jesuit Review).  
<https://www.youtube.com/watch?v=ONiie2oYJCQ&t=119s>

--“Repentance and Reconciliation...What are we going to do together?”, Bishop Fernand Cheri, OFM, to keynote August 4, 2020 talk to the Conference of Major Superiors of Men (a national organization of 16,000 members of priest, religious brothers in U.S.)  
<https://www.youtube.com/watch?v=9m7njR9cu2w&t=832s>

--“The Racist Sitting in the Church” led by Fr. Bryan Massingale, Sept. 12, 2020. Virtual meeting hosted by the National Black Catholic Sisters Conference and the National Black Catholic Clergy. Held with 800 Black Catholics from across the country.  
[https://www.youtube.com/watch?v=rrnK\\_VPj5IM&t=2273s](https://www.youtube.com/watch?v=rrnK_VPj5IM&t=2273s)

--“On Time God” (Daily Zoom Meets), St. Benedict the African Church, Englewood, IL. In 2020, St. Benedict’s parish produces Youtube videos for and about Black Catholic social issues and Black spirituality. Go to their Youtube site or the parish website for information about the daily 1:00 PM EST Zoom meetings: <https://benedicttheafrican.org/>

--“Power of Voting” by Our Lady of Perpetual Help, Washington, DC. Sept. 20, 2020.  
<https://www.facebook.com/powervoteolph2020/videos/386644985662837>.

--Single Issue Voting – Election 2020 Biden, Trump by Bishop Seitz for America magazine, Sept. 30, 2020  
<https://www.americamagazine.org/politics-society/2020/09/28/bishop-seitz-el-paso-catholics-single-issue-voting-election-2020-biden-trump>

Arlington Dialogues on Race and Equity, October 12, 2020, Arlington County government, Libby Garvey, chairperson of Arlington County Board; Christian Dorsey, Member of Arlington County Board; Samia Byrd, Chief Officer of Racial Equity and Diversity; Julius Spain, President of Arlington Branch NAACP.

<https://www.youtube.com/watch?v=zKmtBJCvxUo&list=PLYyxAKk-Y1GD7kmb4ofwHGkSRCad1evda&index=138>

Hosted by St. Augustine Church Multimedia Ministry, August 1, 2020. Racial Injustice & Inequity and the Catholic Church's Response:

[https://www.youtube.com/watch?v=X\\_LrMGhLMA8](https://www.youtube.com/watch?v=X_LrMGhLMA8)

Hosted by the Catholic Diocese of Arlington, Aug. 1, 2020. A Requiem Prayer Service to Address Racism: <https://www.youtube.com/watch?v=HRvUrFE8GHs&t=134s>

“How to Talk about Racism – Part 3: Questions Continue Confirmation”

By NFCYM, webinar on Tue., July 28, 2020, 2:00 p.m. EDT.

Panelists Pamela Harris (Diocese of Columbus, Deacon Art Miller (Archdiocese of Hartford), Dobie Moser (Diocese of Cleveland), moderated by Darius Villalobos. Questions and comments to Mike Thiesman, [miket@nfcym.org](mailto:miket@nfcym.org).

<https://register.gotowebinar.com/recording/viewRecording/2042420222725448460/1446486020230459655/jisaac3@verizon.net?registrantKey=6063303459420792335&type=ATTENDEEEMAILRECORDINGLINK>