

Hearing Panel

Ramey

Respondent's
Exhibits

Respondent's Exhibit

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Rev. B. Cayce Ramey
January 7, 2020

**Summary of DMin Project for the Samuel Dewitt Proctor School of Theology:
“How Anglican Eucharistic Theology Should be Affected by the Events of the Transatlantic Slave
Trade”**

The Episcopal Church and many other members of the worldwide Anglican Communion have built their significant wealth as well as their social, cultural, and political power on the foundations of the transatlantic slave trade. This deep connection with systemic white supremacy is displayed throughout the Episcopal Church: in parish buildings and the myriad of white Jesus images in art, stained glass, bulletin covers and elsewhere;¹ in the racial makeup of congregations;² in historical structures and documents explicitly defending the institution of chattel slavery;³ in the church’s silence in the era of lynching in American;⁴ in its late support of the Civil Rights movement;⁵ and the list goes on. Yet, despite the election of the first African-American Presiding Bishop of the Episcopal Church in 2015, as well as recent isolated efforts by individual diocese or intuitions toward formal reparations, like Virginia Theological Seminary or the Episcopal Dioceses of New York and Maryland, the persistent and repeated critiques by Black Liberation Theology, Womanist Theology, Feminist Theology, Postcolonial Theology, and others, continue unheeded while the foundation of white supremacy within the Episcopal Church remains largely unchanged and unexamined.⁶

The Episcopal Diocese of Virginia is directly connected to the earliest settlements of colonial Britain in what is now the United States of America. Its wealth, land, power, position, and prestige are inexorably linked with the foundations of its country in the economy of stolen land and stolen bodies.⁷ Numerous diocesan parish buildings and altars on which they claim to celebrate Holy Eucharist sit atop the body and blood-soaked lands of former plantations. The altar at which I, as an Episcopal priest in the Diocese of Virginia, claim to celebrate Holy Eucharist every Sunday is built on top of land donated from a plantation owner in whose will are recorded twenty people enslaved.⁸ The Diocese of Liverpool in the Church of England is directly connected to the ships of the Middle Passage. Its buildings bear the architectural imprint of slavery in their motifs, decorations, and grandeur.⁹ The Diocese of Kumasi,

¹ Loth, 16. For just one of a myriad of examples see the “Lee Memorial Window” of St. Paul’s Richmond, in which two different depictions of Moses resemble General Robert E. Lee, commander of the Southern forces during the US Civil War, inverting the Exodus narrative and casting the man who was leading the military fight to keep people enslaved instead in the role of liberator of white life.

² Pew Research, “The Most and Least Racially Diverse U.S. Religious Groups.”

³ Shattuck, 9. Particularly, see the creation of the Protestant Episcopal Church in the Confederate States of America

⁴ Ibid, 25. The Episcopal Church was silent from revival of the KKK in 1915 until the 1919 General Convention when it passed the first “churchwide” antilynching resolution, born mostly out of racial paternalism rather than justice.

⁵ Ibid, 127-128. The Episcopal Bishops diocesan and co-adjutor of the Diocese of Alabama, The Rt. Rev. Charles Carpenter and The Rt. Rev. George Murray signed the statement by five white Birmingham clergymen which prompted the Rev. Dr. Martin Luther King’s now famous response, “Letter from Birmingham Jail.”

⁶ Only in March of 2019, did the Episcopal House of Bishops ask the House of Bishops’ Committee on Theology to begin to develop “a fuller theological and historical account of white supremacy and its impact on The Episcopal Church.” Episcopal Church, “House of Bishops Theology Committee Examining ‘Infection’ of White Supremacy.

⁷ Kendi, 1-158.

⁸ Fairfax County *Will Book W-1*, 161, 211-212. Fairfax County, *Deed Book L-2*, 414. Fairfax County, *Deed Book O-3*, 161.

⁹ Pey, 74.

Ghana, is home to the Asante Empire, central participant in Ghana's "descent from Gold Coast to Slave Coast."¹⁰ These are just three of the diocese in the worldwide Anglican Communion, any and perhaps all of which, through shared history and common theology, are perpetuating oppression through the continued practice of unexamined white Eucharistic theology and who may be celebrating the Eucharist "unworthily"¹¹ to their condemnation, if they are celebrating Eucharist at all. The language and praxis of Anglican theology continues to diverge from the experiences of its members, especially its Black members, further isolating human life from the Source of Life. And if, as Perkinson and others contend, white supremacy and racism are at their root existential and theological issues then the only hope for an increasingly violent and divided world rests with God and should flow from God's church.

A few Black Liberation, Womanist, and Postcolonial theologians are actively engaged in reflecting on Eucharistic theology in light of the events of the transatlantic slave trade. Yet, despite continued challenges from the same, white theologians continue the historical trend of ignoring the events of the transatlantic slave trade and its aftermath in their research. Few white theologians are addressing white supremacy, fewer still the events of the transatlantic slave trade specifically. Even fewer approach theological work from the perspective of sacramental or Eucharistic theology. Most theologians focus on unity and on expanding action or altering existing practice to get closer to the "true" expression of a Eucharistic theology that is already embedded in their faith without engaging with the historical realities of the events of the transatlantic slave trade. I have found no white theologians writing from the Anglican tradition about the events of the transatlantic slave trade and Eucharistic theology.

White theology and white Eucharistic theology, bound by white supremacy and unexamined racism, continue today as idolatry¹² that is killing Black bodies. Efforts toward racial reconciliation without repentance, toward justice without truth, toward ineffective Eucharistic practices which do not take seriously the existential and eternal nature of sacramental reality are beyond ineffective, they are actively perpetuating and supporting the evil and violence they claim to counter. Current efforts in the white church and the Anglican Communion are insufficient to the task.

My research will begin to fill the gap within the Episcopal Church and, perhaps, within the Anglican Communion, providing analysis framed within the particularities of the historic realities of the events of the transatlantic slave trade to address the central organizing principle of Anglican worship and the single most prominent and prolific way by which individual parishioners encounter and enact Anglican theology, through the Eucharist, grounded in the context of covenantal relationship within the Anglican Communion through the Triangle of Hope¹³ dioceses in Liverpool, England; Kumasi, Ghana; and Virginia, USA. Finally, as a way to enact the change I hope to help drive, my research will be done subject to the authority, supervision, and oversight of Black power in the institution and faculty of the Samuel Dewitt Proctor School of Theology at Virginia Union University.

¹⁰ Cannon, "An Ethical Mapping", 33. Sparks, 123.

¹¹ 1 Cor 11:27, NRSV.

¹² Perkinson, 192.

¹³ Working to expose and address "the ongoing effects and continuing presence of slavery in our world through repentance, reconciliation, and mission" the Anglican dioceses of Kumasi, Ghana; Liverpool, UK; and Virginia, United States, have formed a "covenantal community" called the Triangle of Hope. This relationship seeks to redeem the "Golden Triangle" of the slave trade amongst the three diocese and to find some redemption and reconciliation.

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Respondent's Exhibit

2

From: Rector
To: [Darrell Rison](#)
Subject: DMin Chapter 3 - Theological Foundations
Date: Monday, June 8, 2020 8:06:05 PM
Attachments: [Chapter 3 - Draft 200608.docx](#)

Dear Darrell,

Thank you again for your energy and company on Friday. I enjoyed our time together.

That day you mentioned an interest in reading my DMin work. Here then, is Chapter 3 - first draft - for your "enjoyment."

I welcome any comments or conversation at any time. The first draft is due Wednesday but the final write-up won't be until next year. This will evolve.

Thanks also for your enthusiastic support of my studies. It's a joy to have someone to share even some of this with who isn't scared or worried about the outcome (including me sometimes).

Peace,
Cayce

Respondent's Exhibit

3

<https://www.thediocese.net/news/transcript-of-bishop-goffs-remarks-for-clergy-call-december-9/>

Transcript of Bishop Goff's Remarks for Clergy Call December 8 12/9/2020

Quick links: [Q & A](#), summary and resources.

After an opening prayer led by Bishop Porter Taylor, Bishop Goff opened the clergy webinar by announcing the topics for the day:

1. Response to the surge of COVID-19 infections and deaths.
2. A repeat of a presentation about how to do annual parish meetings and vestry elections electronically, this time including the experiences of a church that did it well.

Reminder that we will gather again next Tuesday. My hope is that we will have a mini-Advent retreat time together, a time to pray and be silent, to share poetry or music and to listen deeply. I invite you bring a song or poem or other offering to share in our time. If a specific topic emerges today, we can make space for that next week as well, if it seems right to the Holy Spirit and to us.

We will have some time for Q and A after each of our topics for today. Please write your questions in Q and A at the bottom of your screen.

This moment of surging COVID-19 cases:

The current surge of illness and death from COVID-19 is wreaking havoc on our Advent and Christmas hopes - and on every dimension of our common life. Epidemiologists have warned of a possible cold-weather surge for months, and now it is upon us. To date, at least 284,000 people in the United States alone have died of the virus, and there are more than 15 million confirmed infections. People are now dying in the US at the equivalent rate of 2 per minute. The Institute for Health Metrics and Evaluation (IHME) at the University of Washington in Seattle projected last Thursday that the U.S. will have over 320,000 deaths by January 1 and 439,000 by March 1.

We are already exhausted, already overwhelmed. We are ready to be done with this pain. So this comes as terrible news. In the darkness of this time, the light of Christ shines. The light shines in the darkness and the darkness cannot overcome it. It is for such dark times as this that the light first came to the world. We are exhausted and overwhelmed and so done with this - and we are vessels of Christ's light. We are, as Jesus told us, the light of the world. Right here. Right now.

How can we be the light and share the light in these seasons of Advent, Christmas and Epiphany? We do it, in part, in our continued life of worship. We will continue to worship and to gather in community, though in ways that are different from what we did before March. According to our diocesan guidelines which have been in place for many months now, no congregation in the Diocese of Virginia is currently eligible to gather for worship indoors. As of this morning, 27 areas of our Diocese are in the Red Zone for coronavirus infections, 17 are in the Orange Zone with 11 of those nearing Red. One is in the Yellow zone, none are in the Green Zone.

According to our guidelines, we must continue our fast from indoor, in-person worship. As light to the world, we refrain from regathering in our church buildings as a sacrifice and gift to ourselves and to other people, particularly the most vulnerable. Because we agree that worship

is necessary to our individual and common good, we worship in other ways that do not present a health risk in this crisis moment. Live-streaming from or recording worship in our church buildings may continue, with the smallest possible number of people present. Regathering in our church buildings for worship cannot yet occur.

Some of our parishioners argue that since the Supreme Court issued recent decisions, all should be allowed to worship in any way they choose, including indoors. There are two important responses to that argument:

First, the Supreme Court reiterated what has long been a hallmark of our US Constitution. We have a separation of Church and State such that Congress cannot establish a religion and it cannot prohibit the free exercise of religion. We maintain and hold that separation, noting that our decisions to change how we worship in this diocese were not imposed by the state. Our guidelines are from another authority - the leadership this diocese elected - and from a higher authority still who commands us to love our neighbors as ourselves.

Second, our freedom of religion has not be abrogated. We continue to worship as we have been doing throughout this pandemic.

Dr. Francis Collins, director of the National Institutes of Health, himself a person of faith and a church-goer, said this at the end of last week: "The virus is having a wonderful time right now, taking advantage of circumstances where people have let their guard go down. Churches gathering in person is a source of considerable concern and has certainly been an instance where super spreading has happened and could happen again."

In a Zoom conversation last Thursday with Russell Moore, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention, Collins said,

"Most churches really ought to be advised to go to remote services, if they're not already doing so."

"The vast majority of churches around the country — as well as synagogues, mosques and temples — have followed public health guidelines and limited in-person worship or ended it all together . . ."

With that advice and other advice we have received these past weeks, we hold to our guidelines and will not gather for worship in our church buildings or anywhere inside until the infection rate numbers move back from the Red and into the Green.

What about outdoor worship? The best advice shared with me and with other bishops in dioceses with increasing Red Zones is that the wisest and safest course is not to gather in person for worship at all, indoors or out. Some of my colleague bishops in other dioceses and in other denominations have discontinued outdoor worship completely. I believe that that is the right course of action, and ask that you suspend outdoor worship. If you already have an outdoor service scheduled for this coming Sunday, December 13, you may at your discretion offer that service.

Even as the best advice is clear that outdoor worship presents a high risk of spreading the virus, I offer you some breathing room for Christmas Eve and Christmas Day, particularly if you are experiencing untenable pressure from your congregation to gather in person on those days. You may choose to worship outdoors on Christmas Eve or Christmas Day, and you must do so according to our diocesan guidelines and according to the plan you have submitted. Distancing of at least 6 feet in every direction must be maintained. Masks must be worn. There may be no congregational singing. Communion may be shared in one kind only, if at all. Service length

should be shortened. You know the requirements. If you for any reason are not comfortable offering outdoor worship in person at Christmas, then you do not have to do so. Worship on Christmas is all about honoring the incarnate One. We may not in good conscience compromise the health and lives of anyone Christ was born to save. So the wisest course is not to worship in person on Christmas Eve or Christmas Day. If you do take the risk to do so outdoors, do it wisely.

Some will experience these words from me as ambiguous. I acknowledge and understand that. Living a middle way of both/and is part of our Anglican ethos. If you and your congregation are not comfortable in this ambiguity and prefer an absolute, one size fits all guideline, then read my statement as an expectation that there be no outdoor worship at all, including Christmas worship, until infection numbers move back down from Red and into the Green.

The meeting continued with a Q & A on the guidelines, followed by a presentation on hosting annual meetings and vestry elections online. This discussion was led by the Rev. Fran Gardner Smith. A [Tip Sheet for Hosting Online Congregational Meetings](#) is also available.

Respondent's Exhibit

4

From: Rev. B. Cayce Ramey
To: sgoff@thedioocese.net
Cc: Rob Dennis; Juanita Illera; Mike Graham; Anne Barber; April Lawful
Subject: All Saints Sharon Chapel Reparations Team Update
Date: Tuesday, September 28, 2021 2:31:05 PM

Dear Bishop Goff,

For the past few months, a dedicated group of lay leaders from All Saints Sharon Chapel has been working on how our parish might approach reparations. The land upon which the buildings of All Saints Sharon Chapel sit in Alexandria was donated by John Frobels, a plantation owner who held enslaved on that land at least twenty people. As we move toward determining next steps for our work, we wanted to update you on our progress and ask for any counsel you might provide.

Our Parish Reparations Team

In 2019, thanks to a donation from a former member of the congregation, Sharon Chapel commissioned a genealogical report on the (20) people we knew of who had been enslaved by the Frobels family. Ms. Char Bah, who is working for Virginia Theological Seminary in this same capacity, used a list published in "The Civil War Diary of Anne Frobels" as her starting point and began to trace people and families held by the Frobels from 1848 to the present.

As the search started narrowing in on living descendants, a team was put together to figure out what, if anything, we felt were our responsibilities. The initial meeting (2021-04-12) was with Fr Cayce Ramey, Juanita Illera, Mike Graham, April Lawful, Rob Dennis, and Anne Barber. All of whom have continued faithfully working ever since.

How We Approached the Task

We agreed very early that we all believed reparations, as truth-telling and memorials as well as possible monetary programs, were the right thing for our parish to do. We then focused on the 'what' and the 'how' of reparations. Given that we didn't know a lot about what was involved, we each assigned ourselves some research tasks to figure out what process other institutions had gone through. After sharing some of our concrete findings, we worked through a pattern of:

- share what we just learned
- brainstorming all the things we *could* do to help
- trying to cut that down to something we could take specific action on
- deciding we needed to learn more
- repeat

What we took from this phase of our work most clearly was that we didn't want to do something "for" people (and just kind of leave it at "you're welcome"); we believed this was a pitfall of a few of the reparations projects we studied. We wanted, and felt it was only right, to involve the descendants and families as early as possible in the work of deciding how to approach reparations.

Determining Possible Actions

Since we wanted to avoid a situation where "justice delayed is just denied", we knew we needed to move forward and admitted that we need the help of an expert. Dr Richard America, based in Reston, happened to be interviewed in some of the research we conducted early on, and someone had contact information for him. Juanita Illera met with him separately to gauge his interest in helping us understand the situation, and we all generated a list of questions for him. He agreed to meet with Juanita and with our parish team and shared a great deal of very useful and targeted information. He believed that Sharon Chapel might be the first small community parish attempting to do this work and he had a specific set of three actions that he felt would do the most good:

- Working on the national conversation. He encouraged us, saying, "Trying to get onto the national platform; 'we stand in support of HR40 and encourage the rest of the Episcopal Church to join with us'; this would really have a chance to positively affect things for generations to come" and publicizing our work as part of the conversation.
- Getting a well-worded, specific resolution onto the diocesan budget this year.
- Making a small (~\$1k) contribution to the St Paul's HBCU project in the diocese of Southern Virginia and talking about the value of trying to work against ~400 years of unjust wealth transfer from Black Families.

Dr. America was very upfront about his specific background and point of view on reparations work. He views it as an economic development project. When asked, "what would an apology look like as part of reparations?" he replied simply, "an apology for what? The point isn't in the apology, it's about recognizing stolen goods and the present value of past injustices... It's not about pain and suffering." He went on to caution us that, while it might be personally satisfying to help a specific family, churches do that all the time. He also share his belief that, "We already know what the solution looks like: its Johnson's Great Society again; we just need to commit to it."

After working with Dr. America, we appreciated how he turned something that was very hard to wrestle with into three concrete steps. We also still felt like there was value in *some* sort of personal touch, especially since we valued making repairs collaboratively with the people involved. Additionally, we didn't want to work solely on the national level at the expense of the local people that prompted us to start talking about this. That felt a little cold and impersonal.

Deciding on Next Steps

We took as a first draft, "let's do what Dr. Richard suggested and keep our original idea of writing a letter to the families where we acknowledge what we now know happened to their ancestor." This was one of the first suggestions that came up, and it's been evolving alongside our meetings ever since. After further research and discussion with a member of our parish who has traced her own ancestry to people held enslaved by Episcopalians in South Carolina, we wrote a letter of apology and revised it to also include an invitation to work together to "if you're willing, help us restore your ancestor to our area's history."

We also attempted coordinating with other groups doing similar work. We sent an

email to a representative of the Potomac Episcopal Racial Justice committee, asking if they'd join us in pursuing the resolution on the Diocesan budget. Those efforts did not get anywhere, perhaps a combination of bad timing and lack of clarity. We then learned that the group "Good Trouble Diocese of Virginia" was actively pursuing the diocesan resolution.

After more brainstorming around what we *could* do (particularly looking for non-monetary options) and trying to polish aspects of what we had already identified, we decided that we needed to move forward with what we had, because we weren't going to help anyone if we just kept talking.

Where Are We Now

We have written a letter of acknowledgement, hoping the families would feel invited into doing something *with* them, instead of being told what we were doing *for* them. The letter makes no commitments or promises. Rather, it acknowledges our shared history and invites ongoing work for repair. We still also have the 3 concrete actions suggested by Dr. Richard America.

We also recognized that we were asking for Sharon Chapel to be represented to external parties and knew that we needed to get buy-in from our vestry. After two meetings, a formal report, and numerous email exchanges between members of the vestry and the Reparations Team, the vestry has agreed with our contacting families.

What Comes Next

We are talking with Ms. Char Bah, the genealogist, and Ms. Eboni Davis, Associate for Multicultural Ministries Programming and Historical Research for Reparations at VTS, about how we might go about having those conversations and making initial contact with descendants. We hope to be in touch with at least one identified descendant in the coming weeks.

We open ourselves to any guidance or counsel your office may have for us as we proceed. Thank you.

In Christ,

Reparations Team, All Saints Sharon Chapel

Mr. Rob Dennis, Dr. Juanita Illera, Ms. April Lawful, Mr. Mike Graham, Ms. Anne Barber, Rev. Cayce Ramey

Respondent's Exhibit

5

From: Rev. B. Cayce Ramey
To: [Jim Taylor](#)
Subject: Sr. Warden Meeting?
Date: Tuesday, October 26, 2021 5:50:13 PM

Dear Jim,

Thank you again for all your support and hard work this past year (two? three? seven?)

I'd like to find a time to buy you lunch or coffee or to catch up and have a conversation at some point in the next week or two. I've been pushing too hard for too long and would like to talk with you about how to find some relief. Certainly, I was overly optimistic about the organizational progress of PEC and where we would be with the merger. I really did think that we'd be further along and looking at budget, clergy, etc., and more able to shift/flex how we operate when I decided to take the VTS work.

With Rev. Elizabeth's departure approaching (my guess sooner than we expected or wanted), there's going to be a shift in the leadership at PEC. And while we won't have the new parish that we hoped, hopefully, after this Sunday, we'll have all four parishes committed to moving forward together toward merger.

We'll be dealing with the financial life of ASSC and PEC soon. (and I'm making an appointment with Beth to figure out our finances, finally, since I think I'm still getting overpaid). Our budget, the budget, the shared budget and how it all fits together will be the subject of a joint warden's meeting on Nov 15th, 7pm, (tentatively). I'll email separately about that. I would like to get you sense of how my time fits with Sharon Chapel's needs and budget. Plus, sabbatical?


I'd also like to get your honest feedback – we've never done a mutual ministry review, something I regret greatly now – about some things with the parish. I feel like the administrative side, finances, etc, and the pastoral care for the parish have been lacking. I wonder how you see it.

We have also pushed back/aside the issue of my decision to voluntarily fast from receiving and celebrating communion. While the parish has been insulated from any effects due to the partnership, I wonder how long that can last and at what point it is time to talk to ASSC or PEC about this.

Which is part of another conversation I'd love to have with the parish about my DMin work. I'm starting conversations with folks about the missional community for racial justice. You know my growing work with reparations and for racial justice more broadly...

Long story, to say, I would appreciate your partnership in a conversation that looks at lots of tumult and mutual discernment.

Wednesday, Nov 3rd, I can buy you lunch at VTS or meet you someplace. I'm also open Nov 2nd all afternoon. Evenings also work (didn't mean to assume you'd have time during your workday). I'm open most evenings 2, 3, 5 Nov, or could meet some other time that works for you.



Thanks for reading this far, again.

Peace,
Cayce+



Respondent's Exhibit

6

From: Rev. B. Cayce Ramey
To: [Jeremy Means-Koss](#)
Subject: Final Draft
Date: Tuesday, November 2, 2021 8:44:30 PM
Attachments: [Draft 211102.docx](#)

Jeremy,

Here we go! Final draft. I'll send the bibliography as soon as possible, just thought you'd like to have this. 7496 words but I'm sure you can help me be a bit more concise ;)

Thanks for everything.

Peace,
Cayce

Respondent's Exhibit

7

From: Rev. B. Cayce Ramey
To: Vestry
Subject: Vestry Meeting Prep & Joint Meetings & Rev. Michael
Date: Thursday, December 2, 2021 9:09:56 PM

Dear Vestry,

As we approach our vestry meeting night next week, I wanted to update you (rector's report?) on a few items, address something of Rev. Michael's departure, and give you the schedule for some joint meetings upcoming:

1. Next Wednesday, Dec 8th, our regular vestry night will be a joint meeting with the other wardens and vestries. I know Jim has a conflict. I would move our meeting if it weren't with everyone else.

We will meet 7:30-9:00pm, hopefully, in both full joint session and some time for just us.

2. Our agenda for next week:
 - a. Diocesan Pledge
 - i. I still have not received any update from our bookkeeper on the reports I requested and am getting concerned and frustrated. I will ask her again.
 - b. Legal Work on ASSC Property (Cindy)
 - c. Treasurer Update (Tim)
 - d. Rental Update
 - i. We have been approached by an Ethiopian Orthodox congregation about renting the parish hall for use Saturday mornings for worship.
 - ii. This congregation had been worshiping in St. Marks, their move will facilitate the ease of use of the SMA nave for PEC, ultimately allowing us to leave more equipment in place.
 - iii. Proposed rent is \$500/month for Saturdays 6-10am.
 - iv. Tim, can you confirm this would not conflict with IdD (the majority of the time, I now and they know there will be some "overnights" that will have to be coordinated).
3. Joint Agenda for next week:
 - a. Joint Ministry Plan for 2022 – what do we envision for the ministry of PEC for the next 6-12 months?
 - i. What's working that we should reinforce?
 - ii. What can/should we let go?
 - b. Scope of work for "Potomac Next"
 - i. Just as we did for the Vision Team, we need to define the task for the Potomac Next Team, the group of folks who will plan/work through mission, property, clergy, finances for the long-term life of Potomac Episcopal
4. Rev. Michael's Departure
 - a. This was not a surprise. We've planned as best we can given the constraints we were held to by

the diocesan processes for transitions. I hope this will be an opportunity for St. Mark's and Olivet to work together toward a joint interim rector for them both.

- b. We are working with the Canon to the Ordinary and the Minister for Transitions to get the best person(s) we can to aid us at least through Nov 2022.
- c. I continue to plan to find a path toward 50% time focused on racial justice, tech, and CGS (as I believe the budget will guide us toward)

5. Roles

- a. Rev. Corry, the interim(s), and I will work to realign responsibilities and Roles
- b. Initial proposal is for Rev. Corry to take over pastoral care and mission, the Interim to have primary responsibility for administration and liturgy planning, and for me to focus on racial justice, tech, and CGS.
- c. All clergy would continue to preach regularly, be involved with worship, etc.
- d. Tamika Martin, our new Tech Supervisor, is working out very well. I hope her efforts will free up some of my time mid-week and Sunday am.

6. My Voluntary Excommunication

- a. We are past time to communicate more with the parish about my decision to refrain from celebrating or receiving Holy Eucharist. I had thought it would distract from the energy of engagement, etc.
- b. We have scheduled 01/09 for a forum date to talk with the congregation.
- c. I plan to have a letter for the congregation shortly thereafter.

Potomac Next will meet Dec 12th after the service to begin getting organized for their work.

Olivet's Vestry is meeting with the Canon to the Ordinary (The Very Rev. Abbott Bailey) and the Minister for Transitions (Rev. Sarah Brockenborough) on 12/13. They are trying to meet sooner.

St. Mark's transition team is meeting on 12/16 with the same folks. Again, if they can meet sooner, they will.

Some other key dates:

12/5 – Seminarian Jeremy's last day with PEC

12/5 – 12/11: Organ Move from ASSC nave to SMA nave (Karen Peterson ASSC POC)

12/19 – Rev. Elizabeth's last day with PEC

12/19 – Lessons & Carols: links to online lessons and carols from other sources will be provided. We decided not to try and do our own service this year.

12/24 – 7pm: Christmas Eve Service, no pageant. No one volunteered to organize the pageant. I'm preaching instead (not a great trade, I know)

12/25 – 10 am: Christmas Day Service

12/26 – 8am service in-person, 10am service online only, Rev. Michael's last day with PEC

I'm off 12/26 and 01/02 (Sundays).

01/09 – Forum to talk about Holy Eucharist, Transatlantic Slavery, DMin, and Voluntary

Excommunication

Always more to follow. This will get us a good start for now.

Peace,
Cayce+

Respondent's Exhibit

8

January 6, 2022

Cayce Ramey

Prayer

When talked last year, I wondered if the Holy Spirit was up to something and said I didn't want to get in the way.

Now, am concerned that it is a different spirit at work, and not that of the Holy Spirit.

Your decision not to receive the sacrament is one thing.

Your decision not to provide the sacrament for other people is another.

That decision requires other people to make sacrifices for the sake of your conscience, while you make little sacrifice at all.

Other priests must celebrate for your people, or they are denied the sacrament.

The sacrament is not your gift – it is Jesus' gift, and it is your "bounden duty and service," to use language of Rite I.

Jesus himself instituted the sacrament in the midst of great brokenness, as a sign of reconciliation – not as a result of reconciliation, but as a means toward it.

During the years of dispute in this diocese around sexuality and the inclusion of LGBTQ persons in the life of the diocese, some clergy and laity refused to share the Eucharist with others, based on their theology that the Eucharist is a sign of reconciliation and that people must be in agreement in order to have communion together. I was dean of the former Region VII during part of that time, and the dispute and theological debate was unpleasant to say the least, and the division only grew stronger until those who held that theology and practice left TEC.

My theology around the Eucharist became more solidified in that time – that the Eucharist is a gift from God, given to us by Jesus – a gift that we share as a sign of our hope and trust in a reconciliation that is not yet complete. Jesus, after all, instituted the sacrament in the midst of great brokenness as a sign of the reconciliation yet to come, not of reconciliation already accomplished.

In light of these historical, theological and ecclesiological realities, I can support you in your choice not to receive the sacrament – that is between you and God. Your decision not to fulfill your ordination vow and provide the sacrament for others causes me concern.

How do you square the vows you made when you were ordained with this decision? What are the appropriate consequences of this decision? What sacrifices must you make to continue on this path?

+ Susan C. Goff

Respondent's Exhibit

9

**Leave Your Gift at the Altar:
Redoing Eucharistic Theology in Light of Slavery
through a Justice-Centered Community**

A Doctor of Ministry Project
Submitted to the Faculty of the
School of Theology

of

VIRGINIA UNION UNIVERSITY

in partial fulfillment of
the requirements for the degree of

DOCTOR OF MINISTRY

by

B. Cayce Ramey

Richmond, Virginia
February 2022

Samuel DeWitt Proctor School of Theology
Virginia Union University



This is to certify that the Project Document prepared by B. Cayce Ramey entitled *Leave Your Gift at the Altar: Redoing Eucharistic Theology in Light of Slavery through a Justice-Centered Community* has been approved by his or her committee as satisfactory completion of the Program requirement for the degree of Doctor of Ministry.

Program Director and School Name


Advisor/Committee Member

Dean of School

Date



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ABSTRACT

Leave Your Gift at the Altar:
Redoing Eucharistic Theology in Light of Slavery
through a Justice-Centered Community

By B. Cayce Ramey, MDiv, Virginia Theological Seminary

A Project Document submitted in partial fulfillment of the requirements for the degree of Doctor
of Ministry, at Virginia Union University

Virginia Union University, 2022

Advisor: John W. Kinney, Ph.D., Professor of Theology
Director, Center for African American Pentecostalism and Leadership Development

The celebration of Holy Eucharist is the central act of worship in the Episcopal Church and is the heart of how we Episcopalians understand ourselves as Christians. Yet the Diocese of Virginia's Eucharistic theology remains grounded in the plantation perspectives of white supremacy in which we were founded. We are living in a state of broken communion with our Black siblings, sisters, and brothers, which hinders our relationship with God, perhaps even threatens our salvation, and invites condemnation as we approach the altar of the Lord.

Using an action research methodology, this project gathered participants from the Potomac Episcopal Community for six sessions to explore the development of a justice-centered community capable of redoing Eucharistic theology in light of the participation of the Diocese of Virginia in the transatlantic slave trade and ongoing systems of white supremacy. Structured by the four-fold shape of the Holy Eucharist and employing Womanist pedagogy, these sessions guided a group of twelve people to engage Episcopal history and Black experience and theology, interrogating contemporary Eucharistic theology to discover they could form a justice-centered group capable of challenging and transforming their beliefs.

ACKNOWLEDGEMENTS

My sincere appreciation and heartfelt thanks go to so many who made this project possible.

To Elinor, Carson, and Daylon, who endured countless late nights, early mornings, and more mood swings than I care to remember, your support and encouragement and patience have stored for you, no doubt, great treasures in heaven. I pray that you will remember the sacrifices you made for this work one day and understand.

To the Rev. Jabriel Ballentine whose friendship, love, support, and challenge brought me to and from the brink of divine joy and abject despair too many times to count. God has poured out immeasurable hope and grace to me through you. The ruts my heels dig in the road to glory are deep because your pull is strong. I may get there yet.

To my parents and sister, and sister-in-law who didn't always understand or agree with what I was saying, studying, or doing but who always supported me anyway.

To DMin Cohort 2022 who welcomed this outsider to a family of celebration and devotion. You have been for me a master class in faithful discipleship.

To STVU and my professors whose generosity of spirit has given me a gift I could not find at any other seminary and whose insistence on liberation and experience freed me to find the work my soul must have.

To my advisor the Rev. Dr. John W. Kinney, whose deep wisdom, insight, and pastoral care encouraged, directed, and guided me on this journey, and whose question, "What about your people?" prevented me from becoming the very thing I am working to undo.

To Andrew and Tiffany Terry, whose many conversations, quiet support, joyous laughter, and dining room table were critical for my journey to STVU possible and enriched my experience along the way.

To the Rev. Dr. Paula Parker, who shared so freely her wisdom, insight, and heart and whose prayers have opened the way for my own wholeness, and perhaps the healing of many more.

To the Rev. Dr. Kate Sonderegger, who was my priest amid doubt and tribulation and a patient listener through it all;

To the people of The Triangle of Hope, whose partnership, hospitality, and invitation to Ghana was God's instrument to begin this work in me;

To the Rev. Dr. Joyce Mercer for her patience and gentle guidance from MDiv to DMin and whatever might be next;

To Holy Comforter Episcopal Church, Washington DC, the Rev. Dr. Kelly Brown Douglas, and the Rev. Dr. Canon Kortwright Davis – you shared your world and let me glimpse the Kingdom of God. I am forever a transformed person and priest because of your investment in me;

Thank you.

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INTRODUCTION

The white Church is as mired in the sins of white supremacy as any other institution, country, community, or person. From Papal Bulls to “A City on a Hill”; from Manifest Destiny to sermons of “Slaves obey your masters,” to enslaving people, to opposing Civil Rights, to hoarding wealth from stolen land and stolen people, to deafening silence on the continued systematic violation of the human rights of Black, Indigenous, and People of Color, the white Church continues to live in a state broken communion with our siblings, sisters, and brothers. The Episcopal Diocese of Virginia, where I serve, is built on participation in and wealth from the betrayal and murder of indigenous tribes and the enslavement of millions of African people. Standing on the battlements of the Cape Coast slave-trading castle on the shores of Ghana in 2017, I could feel the direct, bitter, violent connection between my Christian forebearers who ran that fort, my vocation as an Episcopal priest, and our fractured communion.

The violence and brokenness of our diocese are anathema to the life of Christ, as witnessed in scripture. Jesus’ living, preaching, teaching, and healing testify to his demand for communion among his children. In his life, Jesus transgresses law after law that would deny the sanctity of God’s created order of human kinship. Healing on the sabbath, teaching people to love their neighbors as themselves, Jesus even goes so far as to tell the people that reconciliation must precede worship at the very altar of the Lord.

In a divisive and divided world, such Gospel truths challenge the independent existence of members of the Episcopal Church. We prefer to live as benevolent benefactors or ardent anti-establishmentarians, anything to keep a safe distance between

ourselves and our neighbors. Relationship in community complicates our practice of faith and with our mental, emotional, physical, and spiritual resources feeling like so much unrenowable energy in this age of COVID-19, Jesus' demand for interdependence seems nearly unbearable. Yet we must bear it. Jesus requires communion with neighbor to be in communion with him. Our longing to participate in the life of our Savior, particularly through Holy Eucharist, challenges us to ask how we should understand our current sacramental life amid our unrepentant, unrestored, unreconciled sin of white supremacy embodied in chattel slavery. Yet we are not without hope. Even in the depths of our darkest history and most violent present, Christ's redeeming love assures us we can be saved from our sin. To find communion with Jesus, we must leave our gifts at the altar and first go and be reconciled to our siblings, sisters, and brothers.

This project explores how the participation of the Episcopal Diocese of Virginia in the transatlantic slave trade – justifying, profiting from, and perpetuating white supremacy – should influence our Eucharistic theology.

Problem Statement

The celebration of Holy Eucharist is the central act of worship of the Episcopal Church. It is at the core of our communities, at the heart of how we understand ourselves as Christians, and central to how we understand and interpret almost every aspect of our faith. Yet the Diocese of Virginia's Eucharistic theology remains grounded in the plantation perspectives of white supremacy in which we were founded. We claim to continue to love God (whom we cannot see) while hating our Black and Brown siblings, sisters, and brothers (whom we can see). We have refused to repent of our sin in chattel slavery, continuing to profit from stolen wealth, supporting an ecclesial status-quo we

know to be systemically racist, and partnering with empire in the ongoing silence, violence, and oppression which sustains white supremacy in all its forms. We are living in a state of broken communion, which hinders our relationship with God, perhaps even threatens our salvation, and invites condemnation upon ourselves as we approach the altar of the Lord to partake of Holy Communion.

Model for Ministry

The very nature of Jesus requires this project to be grounded in justice, while my context in the Episcopal Diocese of Virginia recommends a Eucharistic focus. Similarly, the Christological center and relational necessity of this work immediately point to Womanist Theology's resources.

This project explores the redevelopment of Eucharistic theology using an action research methodology employing the four-fold shape of the Holy Eucharist¹ as a framework for a series of group sessions. These sessions use the seven steps of Womanist Pedagogy to build a justice-centered community capable of addressing the Episcopal Church's involvement in the transatlantic slave trade. Through engaging the history and theology of the white Church in humility and submission to Jesus Christ and to Black experiential and theological authority, I believe that participants in these sessions will come both to increase their belief that our diocese's participation in chattel slavery should influence our theology, that they will be able to identify ways that our Eucharistic theology could change, that they will increase their belief that a justice-centered

¹ "Eucharist," *The Episcopal Church* (blog), accessed February 16, 2022, <https://www.episcopalchurch.org/glossary/eucharist/>.

community can act as a corrective to white supremacy as incarnate in the transatlantic slave trade, and that they will become more willing to participate in such a community.

Project Document Overview

Chapter 1 – Ministry Focus: this chapter details my call to ministry and the events which lead me to Cape Coast Castle, Ghana, and this doctoral work. Chapter 1 highlights how the Holy Spirit has been working in my life since childhood, forming and freeing me for moments such as this. This chapter also describes my ministry context as part of the Potomac Episcopal Community and details the participants of this project.

Chapter 2 – The State of the Art for the Model of Ministry: this chapter examines the literature surrounding Eucharistic theology as it relates to and is informed by the participation of the white Church in the transatlantic slave trade, chattel slavery, and subsequent systems of white supremacy violence. Beginning with a brief overview of Anglican Eucharistic theology, the chapter explores those few resources which engage Eucharistic theology in light of the white Church's participation in the transatlantic slave trade, reviews insights from other theological traditions, and concludes with an examination of the impacts of our current Eucharistic theology in the Diocese of Virginia.

Chapter 3 – Theoretical Foundations for the Model: this chapter introduces a theology of humility and submission as a necessary antecedent to a new Christology. Drawing on the resources of psychology, particularly the area of moral injury, the chapter connects the authority of Jesus and the authority of Black experience to undo white supremacy foundations of Eucharistic theology within the Episcopal Diocese of Virginia.

Chapter 4 – Methodology: this chapter details the research and analysis methods for the project, the curriculum development, and the outlines of each session. The chapter discusses the participants and their recruitment as well as the use of the four-fold shape of the Holy Eucharist and the seven steps of Womanist Pedagogy as foundational aspects of the project. It concludes with a statement of my hypotheses.

Chapter 5 – Field Experience: this chapter presents the data from the twelve-week project. After giving a characterization of the participants, the chapter reviews the data in relation to each of the four hypotheses and discusses the challenges encountered over the course of the study. This chapter concludes with reflections on my personal experiences of the project.

Chapter 6 – Summary, Reflections, and Conclusion: this chapter examines the goals of the study and the relative successes and shortcomings of the work. It also covers my proposals for changes and improvements to the project. Finally, the chapter explores various possibilities for the continuation and expansion of this work.

CHAPTER 1: MINISTRY FOCUS

Call Story

On the first day of school, my second-grade teacher pulled down a map of the United States and asked each student to come to the front of the class and point to where she or he was born. I remember walking to the front of the room and pointing instead to a dot on the blackboard about six feet to the left of the map. I was born in Kanagawa-Ken, Japan. My existence that morning upended the teacher's geography lesson. My story didn't fit. This day was the first of many times that I and my experiences would disrupt my community.

Between the ages of one and twenty-nine, I moved every three to four years. One year I even moved twice within eleven months. I lived in Japan, California, Arizona, Hawaii, Virginia, California (again), and then went to college in Massachusetts, moved back to Virginia, got stationed in Japan, and finally landed, for the third time, back in Virginia.

While my early moves were because of my father's career in the Marine Corps, my moves to Massachusetts and beyond were my own. After graduating high school, since I was planning to become a fighter pilot, I applied for and received a Marine-option Navy Reserve Officer Training Corps scholarship.² Then at the beginning of my sophomore year in college, trying faithfully submit my future to God's will, I prayed for career guidance, asking if God wanted me to become a fighter pilot or not. That

² Navy (Army and Air Force) Reserve Officer Training Corps (ROTC) scholarships provide full-tuition scholarships in exchange for 4 or more years of active and reserve duty in their respective branches. Marine-option scholarship recipients train with the Navy ROTC students at their schools, then are commissioned as Marine Officers upon graduation and serve with the Marine Corps.

Christmas, I got glasses, and my dreams flying ended. Instead, after graduation and my commissioning, I became a Marine Corps Communications Officer.

Five years later, in September of 2003, as part of Operation Iraqi Freedom, I was deployed to Baghdad, Iraq, to serve on a coalition military staff where the chaplain assigned to my unit happened to be an Episcopal priest. One Sunday, as I stood in the front row during service, the priest, a “full-bird” colonel,³ caught my attention. He had just finished the Eucharist prayer and was motioning for me to come forward. I had no idea what he was doing, but I stepped forward as ordered since he was my priest *and* a senior officer. He handed me the chalice filled with consecrated wine and gave me a “battlefield promotion” to the position of Lay Eucharistic Minister. He and I then distributed the body and blood of Christ to people I knew would risk their lives that very morning on convoys down IED Alley⁴ and across central Iraq. I had heard often about life, death, and resurrection in the Church. Yet the gift and grace of Jesus' incarnate life, death, and resurrection embodied in Holy Eucharist were never more real to me than in that moment.

Less than a year later, having returned to the United States and civilian life, I began the process of discernment that would lead me to accept God's call to ordination as an Episcopal priest. One day, while driving together, I argued with my wife that every Christian was called to be in ministry. She pressed me to explain exactly what I meant by “in ministry,” so I shared with her what I thought was a perfectly normal description of a

³ For comparison of rank, I was a 1st Lieutenant, O-2, while a Colonel is an O-6, approximately four levels and 15-20 years of service my senior.

⁴ Improvised Explosive Device Alley – the stretch of road between the Green Zone, which housed the headquarters of Ambassador Bremer and the US State Department, and the Baghdad airport. As the “insurgency” in Iraq grew, IED Alley was one of the deadly stretches of roadway in the world.

person leading one or more groups and setting vision and direction for the church. She told me I was weird, that nobody else thought like that, and that I needed to figure out what was going on for me before trying to foist my absurd definitions on her. Five years later, through many more discussions, multiple conversations with clergy and lay leaders, and various interviews with ecclesial authorities, I realized that my faith, gifts, and passions intersected and integrated in the vocation of priest.

Carrying my military training with me to Virginia Theological Seminary (VTS) in Alexandria, Virginia, I created a detailed plan of attack to organize my three-year course of study. VTS required all students to take at least one class from a different member institution of the Washington Theological Consortium. For no reason I could articulate, *The History of the Black Church* (being taught the following term at the Howard University School of Divinity) sounded incredibly interesting to me, so I registered. Only when I compared notes with my classmates did I realize how far from normal my plan was at VTS. Only when I attended my first class did I realize how far from normal my plan was at Howard. The only white student in the class, I was introduced to faith, peoples, and worlds that my church and seminary education had ignored. The experience shattered my concept of church and shaped a nascent understanding of life outside of my privileged white male heterosexual cisgender existence.

Having been sent to seminary from an affluent white congregation, I continued at VTS with a growing sense that my formation for ministry needed to go beyond the confines of my home parish. I believed that God was calling me, for no reason that I understood, to serve as a seminarian-intern at a parish different than my own. Holy Comforter Episcopal Church, Washington, DC, welcomed me warmly. A historically

Black Episcopal Church led by the Rev. Dr. Canon Kortwright Davis and the Rev. Dr. Kelly Brown Douglas, Holly Comforter helped me fill the next two years with love, lessons, mistakes, corrections, learnings, and the amazing movement of the Holy Spirit. More aware than I had ever been yet still woefully ignorant of so much of white supremacy's history and ongoing effects, I marveled at the grace Holy Comforter poured out on me week after week. They allowed me to assist at the altar and to serve as a chalice bearer, every Sunday sharing in some of the most intimate moments of worship – the celebration and reception of Holy Eucharist.⁵ What's more, five different people from Holy Comforter allowed me to interview them for my Master's thesis, exploring how their family's memories of slavery affected their contemporary Christian faith. At the end of the internship, as I questioned how and with whom to apply what I had experienced, the Rev. Dr. Kelly Brown Douglas admonished me, "Go to your people."

A few years after seminary, I began serving as the rector⁶ of All Saints Episcopal Church Sharon Chapel in Alexandria, Virginia. A few months after I arrived, I was sent as a substitute to a meeting with my bishop at which he mentioned the Triangle of Hope (ToH), an initiative between the Episcopal Church in Virginia⁷ and the Anglican dioceses

⁵ Many parishioners at Holy Comforter practiced receiving the elements without touching either the bread or the chalice, asking the priest or lay Eucharistic minister to place the bread directly in their mouths and tip chalice for them. This required me to be the hands of Christ, literally feeding his people his most precious body and blood.

⁶ From the Glossary of the Episcopal Church, "a rector is the priest in charge of a parish. Typically, a rector is the priest in charge of a self-supporting parish, ... The rector is the ecclesiastical authority of the parish. The term is derived from the Latin for "rule." The rector has authority and responsibility for worship and the spiritual jurisdiction of the parish, subject to the rubrics of the BCP, the constitution and canons of the church, and the pastoral direction of the bishop. The rector is responsible for selection of all assistant clergy, and they serve at the discretion of the rector. The church and parish buildings and furnishings are under the rector's control." <https://www.episcopalchurch.org/glossary/rector/>

⁷ The Episcopal Church is a member of the worldwide Anglican Communion and the recognized branch of the Anglican Church in the United States. In 1785, The Anglican Church in the US changed its name to "the Protestant Episcopal Church in the United States of America" to reflect its independence from Britain. Later it would change its name again to The Episcopal Church. <https://www.episcopalchurch.org/who-we-are/history-episcopal-church/timeline/>

of Kumasi, Ghana, and Liverpool, United Kingdom, working to recognize, repent of, and address the historic and ongoing effects of the transatlantic slave trade. Eighteen months after that meeting, I was in Ghana, for a ToH planning meeting and a tour of our partner diocese. A few days after we landed in Accra, we drove along the coast of Ghana to Cape Coast where we toured Cape Coast Castle. We started in the male slave dungeon, proceeded through the female slave dungeon, walked through the Door of No Return, saw the living apartments, and ended at the former chapel. The chapel at Cape Coast Castle is the site of the first Anglican celebration of Holy Eucharist in Ghana.

The chapel is built on top of the male slave dungeon.

The site of the first Anglican celebration of Holy Eucharist in Ghana, was directly above hell on earth. Men stood in the dungeon, surrounded by and on top of bodies and blood, while an Anglican priest and a congregation of worshipers received the body and blood of Jesus Christ. The chapel was even constructed with a large shaft in the floor outside the doors so that guards could attend service while monitoring the people captive below.⁸ Standing in that chapel, all the claims of my Anglican sacramental theology seemed utterly insufficient. Nothing I was taught in church or in seminary could answer the question-cries I heard arising from the dungeon below. Where was Christ in that moment of Eucharistic celebration?

Returning to the Diocese of Virginia and my parish, the questions surrounding Holy Eucharist never left me. I continued to reflect and wonder, my doubt and frustration

⁸ According to a docent at the site.

growing. How would our Episcopal theology be different if we had to answer the questions posed by our treatment of the people we enslaved at Cape Coast Castle? Amidst these questions, I rediscovered the history of my own parish. Our property was donated by a wealthy Virginia plantation owner. We had known for decades the names, ages, and genders of nineteen people held enslaved by the family who donated our land, and had done nothing in response.⁹ The altar at which I consecrated bread and wine as the body and blood of Christ sits atop land saturated with the bodies, blood, sweat, and toil of people enslaved, just like at Cape Coast Castle.

On August 12, 2017, responding to a diocesan-wide call from my bishops, I travelled with other clergy from the Diocese of Virginia to attend a counter-protest to white supremacist rallies in Charlottesville, VA. As we gathered in the basement of a church adjacent to the park containing the statue that was the ostensible cause of the protests that day, a woman announced hurriedly that they needed all the clergy to go to the church parking lot. We were to form a human barrier against neo-Nazis that were marching past. As I proceeded to the stairway, I asked the woman if she had any specific instructions. She looked directly at me, replying clearly and firmly, “You, stand in front.”

My experiences in Ghana, my questions about Holy Eucharist, and the admonition of Charlottesville continue to fuel my questions and pursuit of graduate studies. God continues to use my disruptive experiences and God’s disruptive Spirit in and through my life to affirm my call to ministry as an Episcopal priest in the Diocese of Virginia, interrupting normative white supremacy in the church.

⁹ Historic Records Division, Will Book W, No. 1, Fairfax County Circuit Court, Fairfax County, Virginia, 211-212.

Ministry Context

Headquartered in the historic downtown district of Richmond, Virginia, in an antebellum mansion donated by a wealthy 19th-century tobacco merchant, The Episcopal Diocese of Virginia traces its origins to the Anglican Church in the British colonies in North America and the first celebration of Holy Communion at the first Anglican parish in Jamestown, Virginia, in 1607. Organized formally in May of 1785, the Diocese of Virginia was one of the founding members of the Protestant Episcopal Church in the United States of America. In 1790, The Rev. James Madison¹⁰ was consecrated in England as the first Bishop of the Diocese of Virginia. Then, between 1790 to 1812, the diocese first grew to 108 parishes and then declined steadily to only 40 as it struggled with post-Revolutionary War governments and the increasing influence of other denominations across the United States.¹¹

Fully integrated with the systems and economics of chattel slavery since Jamestown, the Diocese of Virginia entered the Civil War years with 82% of its clergy as enslavers.¹² By 1861, the diocese had rebounded in numbers and re-established its prominent place in the Commonwealth of Virginia when it decided to affiliate with Episcopal dioceses in other secessionist states to form the Protestant Episcopal Church in the Confederate States of America.¹³ During the Civil War, St. Paul's Episcopal Church,

¹⁰ Second cousin to the US President of the same name.

¹¹ "History," The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <https://www.thediocese.net/who-we-are/history/>

¹² Edward Bond and Joan R. Gundersen, *The Episcopal Church in Virginia, 1607-2007* (Richmond, VA: Episcopal Diocese of Virginia, 2007), 264.

¹³ Bond and Gundersen, 289.

Richmond, served as the “Cathedral of the Confederacy” and was the spiritual home and worshiping congregation of Robert E. Lee and Jefferson Davis.¹⁴

Following the Civil War, the diocese divided and created the Diocese of West Virginia in 1877 and the Diocese of Southern Virginia in 1892. The creation of the latter left only 3 of the original 13 Black ministers and only 148 of the original 1,314 Black parishioners within the new borders of the Diocese of Virginia.¹⁵ Throughout the 20th and early 21st centuries, the Diocese of Virginia was lead by a series of white male bishops,¹⁶ until April of 2012 when a special Council elected the Rev. Susan Goff as suffragan bishop.¹⁷ In 2019 after the sudden retirement of the thirteenth Bishop of Virginia and after a short-term replacement couldn’t be found, the Rt. Rev. Susan Goff was asked to assume the role of ecclesial authority in the diocese.

Today, the Diocese of Virginia is one of the largest diocese in the Episcopal Church, with 179 congregations, 6 church schools, 6 diocesan homes,¹⁸ 425 active and retired clergy, and more than 68,000 people.¹⁹ Its total membership fell by approximately 10,000 people from 2008 to 2018 and its average Sunday attendance fell by approximately 3,600 people over the same period. The Diocese collects an annual combined plate and pledge total of over \$60,000,000 across its congregations, down \$4.3

¹⁴ Heather Beasley Doyle, “‘Cathedral of the Confederacy’ reckons with its history and charts future.” The Episcopal Church, June 18, 2017, <https://episcopalchurch.org/library/article/cathedral-confederacy-reckons-its-history-and-charts-future>.

¹⁵ Bond and Gundersen, 289

¹⁶ “History,” The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/history/>. One African-American man, Rev. Canon Antoine Lamont Campbell, was elected in 1993 but was asked to withdraw prior to his consecration due to allegations of sexual misconduct by two women.

¹⁷ From the Glossary of the Episcopal Church - A suffragan bishop is an assisting bishop who does not automatically succeed a diocesan bishop. A suffragan bishop may be elected bishop or bishop coadjutor. <https://www.episcopalchurch.org/glossary/suffragan-bishop/>

¹⁸ “Organizations,” The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/resources/organizations/>

¹⁹ “Homepage,” The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/>

million since 2008 adjusted for inflation.²⁰ While a statistical breakdown by race and gender of the Diocese of Virginia is not available, a Pew Research Center 2014 study estimated the Episcopal Church as “90% white, 4% Black, 1% Asian, 3% Mix/Other, and 2% Latino.”²¹

While the character of any such large organization or community can vary by time and location, a few values within the Diocese continue to dominate. The Diocese of Virginia treasures its claim to historical significance. The diocesan website address is "thediocese.net," claiming and highlighting Virginia's unique place in the history of the Episcopal Church. The diocesan coat of arms²² contains the image of three ships, invoking the three ships which carried the original Jamestown settlers. The diocesan headquarters continues to occupy Mayo House, a pre-Civil War mansion in the heart of Richmond, despite the racist history of the money which originally financed it and the violence the building and its décor inflicts on visitors. Large oil-painting portraits, only recently moved to less prominent places, still adorn the walls, including the first bishop of Virginia, enslaver The Rt. Rev. James Madison.²³

The Diocese of Virginia values its longstanding relationships with other members of the Anglican Communion around the world, including in Ghana, the United Kingdom, Haiti, Brazil, South Africa, the Philippines, Myanmar, South Korea, Puerto Rico,

²⁰ “Research and Statistics,” The Episcopal Church, accessed Feb 16, 2020, <https://episcopalchurch.maps.arcgis.com/apps/opsdashboard/index.html#/76003689d9944d1cb82851513b0be2b3>

²¹ "How Racially Diverse are US Religious Groups?" The Pew Research Center, accessed June 6, 2020, https://www.pewresearch.org/fact-tank/2015/07/27/the-most-and-least-racially-diverse-u-s-religious-groups/ft_15-07-23_religiondiversityindex-1/

²² See Appendix F: Photographs & Images

²³ “Randle’s Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation.” Accessed June 8, 2020. <https://sites.google.com/site/dovracerelations/the-economic-benefit-of-slavery-to-the-episcopal-church-in-virginia>.

Guatemala, and more.²⁴ The Diocese also values its role of raising-up priests not just for its parishes but for the entire Episcopal Church. The Diocese of Virginia values its self-image as a model of decency and as a proper, polite, progressive community, despite recent legislative actions which indicate its continued entrenchment in a culture of white supremacy.^{25, 26} The Diocese of Virginia values lay leadership and local control which its member parishes have used throughout its history to oppose reform and limit accountability to ecclesial authority.^{27, 28, 29}

²⁴ "Mission Areas & Ministry Teams." Accessed June 10, 2020.

<https://www.thediocese.net/resources/ministries/office-of-mission-and-outreach/mission-areas-and-ministry-teams/>

²⁵ Robert W. Prichard. *A History of the Episcopal Church* (Harrisburg, PA: Morehouse, 1999), 145. In the 1860s, the Diocese changed the name of its legislative body to Annual Council, matching the 1861 language of the General *Council* of the Confederate States of America and setting itself apart from the General *Convention* of the Protestant Episcopal Church in the United States of America. Following the post-war reunification of the Diocese of Virginia and the Episcopal Church, the Diocese retained the name for 150 years. In 2015, the Annual Council of the Diocese voted to change the name of its legislative body back to the pre-Civil War "Annual Convention," doing so in a one-sentence resolution and with a "spirit of reconciliation" without addressing the legacy of slavery or the cause for the original name change. Virginia was the last secessionist diocese to officially return to the Episcopal Church.

²⁶ "224th Annual Convention Recap", R-2 Diocese of Virginia Response to Pittsburgh Synagogue Massacre, The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/governance/annual-convention/224th-annual-convention-2018-/224th-annual-convention-recap/>. In 2018, the Annual Convention of the Diocese passed a resolution in response to the shooting at the Tree of Life Synagogue in Pittsburgh, PA. That resolution referenced the "strong support expressed for the Jewish community by "Virginia Episcopalian, President George Washington," and asked all clergy and people of the diocese to "carefully study" his 1790 letter to the Hebrew congregation at Newport. Washington's letter reads in part, "our Government shall give to bigotry no sanction and to persecution no assistance...and that all possess alike liberty of conscience and immunities of citizenship..." yet the resolution commending this letter to the Diocese omitted any repudiation or mention of the deadly policies and the systems of slavery of President Washington or the United States government.

²⁷ "History," The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/history/>. From the founding of the first Anglican parish in Virginia in 1607, the Diocese spent 183 years without a bishop and adopted canons early in its history which strictly limited the role and powers of any such diocesan bishop.

²⁸ "The Virginia Plan for Proportionate Giving," Ministry Tools, Stewardship & Gratitude, http://www.thediocese.net/CustomerContent/www/CMS/files/Finance_and_Management/Church_Pledge/The_Virginia_Plan_for_Proportionate_Giving_2017_1.pdf. Since at least 1958, local congregations have maintained the power of the purse by voting down or tabling resolutions that would have established mandatory giving by parishes to diocesan operating funds controlled by the bishop. The Diocese has opted instead for a voluntary giving plan with no consequences for member parishes that provide reduced or no payment of the suggested amounts. This system is called "The Virginia Plan."

²⁹ "Way of Love" Rule of Life in the Diocese of Virginia, The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/governance/annual-convention/224th-annual-convention-2018-/224th-annual-convention-recap/>; "Resolutions", Resolutions R-1 Adoption of the "Way of Love" Rule of Life in the Diocese of Virginia, The Episcopal Diocese of Virginia, accessed Feb 16, 2020,

Currently, I serve in the Diocese of Virginia as the rector of All Saints Episcopal Church Sharon Chapel in Alexandria, Virginia, one of only a few integrated, multi-racial parishes. As the senior staff member and the only clergy with my parish, I have been able to address issues of racial justice and white supremacy in our church through liturgical planning, preaching, and adult formation. These efforts were met with dissent and apathy from some of our white members and with welcoming encouragement and support from many of our Black members.³⁰ Over the past five years, the parish has slowly begun to shift to a posture of deeper understanding and engagement.

All Saints Sharon Chapel is one of four Episcopal parishes which form the Potomac Episcopal Community. This group of churches is exploring merging to form one new parish to be church in a new way and to provide a progressive sacramental presence in Alexandria. I am one of two clergy leaders of this community.³¹

In addition to my parish responsibilities, I serve at the diocesan level as the co-chair of the Triangle of Hope planning team, a member of the Standing Committee,³² and as a member of the Committee on Priesthood. I have served as a member of the

<http://www.thediocese.net/who-we-are/governance/annual-convention/224th-annual-convention-2018-/resolutions/>. In 2018, the Annual Convention of the Diocese of Virginia refused to pass a resolution that would have required parishes and the diocese to report their activities under “The Way of Love”, a national ministry framework promulgated by the Presiding Bishop of the Episcopal Church, The Most Rev. Michael B. Curry, the first Black presiding bishop in its history, amending the resolution to remove any mention of reporting or reports. Compare R-1 as adopted to R-1 as submitted.

³⁰ Negative feedback included such stereotypical comments as, “We aren’t responsible for slavery,” and “Politics does not belong in the pulpit.” Some parishioners walked out in the middle of adult formation programs or stopped attending and transferred membership.

³¹ There have been as many as four clergy serving this community, but at the time of writing in January 2022, only two active clergy are employed by the four member-parishes.

³² The Standing Committee is an elected body of lay and ordained leaders who provide a "counsel of advice" to the Diocesan Bishop or Ecclesial Authority and approve and oversee clergy formation and disciple, property matters, and parish indebtedness.

Executive Board³³ and as chair of the diocesan Pay Equity Task Force. As part of my duties as a priest canonically resident in the Diocese, I actively participate in the legislative processes at Annual Convention,³⁴ speaking frequently at open hearings and during floor debates. These various roles have allowed me to initiate conversation and some action toward undoing structural and systemic problems in our governance and enabled me to influence reform in our ordination process. My legislative amendments and inputs have been challenged directly at the Annual Convention and defeated on the floor when I've offered them. Many of my suggestions on Executive Board were met with a mix of opposition and support, encouragement to continue raising issues, and little measurable change.

Outside of formal channels and still within the Diocese, I serve as one of the leaders of a grassroots organization advocating for racial justice through reparations in the Diocese. In the Fall of 2021, this organization, "Good Trouble, Diocese of Virginia," introduced and successfully passed a diocesan resolution establishing a \$10 million fund for reparations and a BIPOC-lead task force to administer that fund.

Ministry Approach

My approach to ministry centers on identity, the sacraments, and racial justice. Identity defines who I am in relationship and in community – relationship to and with God the Father, Son, and Holy Spirit, and community between and among ever-widening circles of people around me. As we and I understand and experience more fully who we

³³ The Executive Board is the diocesan leadership committee made up of elected representatives from the sixteen Regions of the diocese, which has canonical responsibility for acting for the Annual Convention when the Convention is not in session, overseeing programs and budget.

³⁴ The diocese's legislative body.

are as beloved children of God, we can become more fully who God created us to be in relationship. Identity in Jesus Christ encourages me to find more and more of myself in relationship with Jesus instead of in the values of white supremacy culture. As I continue to encounter more of the sinful foundational experiences and theologies of the white Church, even my Christian identity, my identity found in word and sacrament, must be surrendered to the work of the Holy Spirit and subsumed in relationship to God's justice.

The sacraments, primarily Holy Eucharist and Baptism, are the core of my priestly identity, vocation, and joy. I experience intimacy and holiness participating in the celebration of Holy Eucharist, whether celebrating or receiving. Communion encapsulates and enacts the ground of my being and the anamnesis of my salvation. It is the foundation of what it means to be loved and so to love, at once drawing me closer to the Source of Love and driving me into the world in obedience to that love. In Holy Eucharist and Baptism, I encounter God's movement toward all humanity, God's action in our lives, God's powerful initiative toward us who cannot comprehend and who do not reciprocate.

Driven by Jesus' incarnate example to grace and forgiveness through a sense of my sin and participation in sinful systems, I see racial justice as central to the Gospel and the only means of addressing the original sin of white supremacy in the United States and the Episcopal Church. Racial justice is inseparable from Gospel. There is no Gospel without justice – incarnate in our history and in this age as racial justice particularly. American's sins of white supremacy are existential – foundational to its own identity, mythology, history, and self-understanding – and so can only be addressed with a fundamentally existential reality, with the ultimate reality, with Gospel. Sin separates us

from God, individually, as a church, and as a nation. Sin distorts our relationships and traumatizes our identity. The Gospel as racial justice is necessary if we and I are ever to eliminate the idols of white supremacy, (re)claim our identity in Christ, and participate fully in the holy relationship sacraments incarnate.

I value truth, authenticity, honesty, duty, and responsibility. I believe that the Episcopal Church has a duty to end the trauma and violence we are visiting upon our siblings, sisters, and brothers and ourselves. We must be honest with ourselves about our sin, our relationship with God, and so about our theology, particularly about our sacraments. We cannot be still and silent in the face of white supremacy and be faithful children of God.

Though raised as a leader, shaped as a Marine, and given power and privilege, it is through identity with Christ that I am called as a witness. I am a near-perfect product of the system which seeks to recreate me in its image. Reluctant as I am and though intended by country and church for another purpose, I am working to claim my role as a disruptor of systems in an ever-deepening effort to rid the Episcopal Church and this country of white supremacy and its ongoing effects.

CHAPTER 2: THE STATE OF THE ART FOR THE MODEL OF MINISTRY

The Episcopal Diocese of Virginia has built its wealth and its social, cultural, and political power on the foundations of its participation in the transatlantic slave trade.³⁵ This deep and ongoing connection with systemic white supremacy is displayed throughout the Episcopal Church: in our parish buildings and the myriad images of white Jesus in art, stained glass, bulletin covers, and elsewhere;³⁶ in the racial makeup of our congregations;³⁷ in the historical structures and documents explicitly defending the institution of chattel slavery;³⁸ in the Church's silence in the era of lynching in America,³⁹ in its late support of the Civil Rights movement;⁴⁰ and the list goes on. Yet, despite the election of the first African-American Presiding Bishop of the Episcopal Church in 2015, as well as recent isolated efforts by individual dioceses and intuitions toward formal reparations,⁴¹ the persistent and repeated critiques by Black Liberation Theology, Womanist Theology, Feminist Theology, Postcolonial Theology, and others, continue

³⁵ "Randle's Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation," accessed June 8, 2020, <https://sites.google.com/site/dovracerelations/the-economic-benefit-of-slavery-to-the-episcopal-church-in-virginia>.

³⁶ Loth, 16. For just one of examples see the "Lee Memorial Window" of St. Paul's Richmond, in which two different depictions of Moses resemble General Robert E. Lee, commander of the Southern forces during the US Civil War, inverting the Exodus narrative and casting the man who was leading the military fight to keep people enslaved instead in the role of liberator of white life.

³⁷ Pew Research, "The Most and Least Racially Diverse US Religious Groups."

³⁸ Gardiner H. Jr. Shattuck, *Episcopalians and Race: Civil War to Civil Rights* (Lexington, Ky: Univ Pr of Kentucky, 2000), 9. Particularly, see the creation of the Protestant Episcopal Church in the Confederate States of America

³⁹ Ibid, 25. The Episcopal Church was silent from the revival of the KKK in 1915 until the 1919 General Convention when it passed the first "churchwide" antilynching resolution, born mostly out of racial paternalism rather than justice.

⁴⁰ Ibid, 127-128. The Episcopal Bishops diocesan and co-adjutor of the Diocese of Alabama, The Rt. Rev. Charles Carpenter and The Rt. Rev. George Murray signed the statement by five white Birmingham clergymen which prompted the Rev. Dr. Martin Luther King's now-famous response, "Letter from Birmingham Jail."

⁴¹ Virginia Theological Seminary, the Episcopal Dioceses of New York and Maryland, or even our own recent reparations fund and task force in the Diocese of Virginia

unheeded while the foundation of white supremacy within the Episcopal Church remains largely unexamined and unchanged. For example, only in March of 2019, did the Episcopal House of Bishops ask their Committee on Theology to begin to develop “a fuller theological and historical account of white supremacy and its impact on The Episcopal Church.”⁴² Only in 2006, did the Annual Convention of the Episcopal Church adopt a resolution supporting even *asking* the US Congress to support the *study* of reparations for chattel slavery.⁴³ Further legislative exploration reveals that “white supremacy” is mentioned only once in the complete acts of Convention.⁴⁴ A similar search through the legislative actions of the Diocese of Virginia reveals even less engagement. Reparations is entirely absent from the resolutions of Annual Convention from 1999 to 2019 and ‘white supremacy’ is mentioned only once in a 2017 resolution in support of the Triangle of Hope.⁴⁵

White supremacy goes unaddressed not only in our governance but also in our theology and worship. Even the Episcopal Church’s most sacred aspect of worship, the sacrament of Holy Eucharist, is built on, influenced by, and subject to the forces of white supremacy. From separate seating during Eucharistic services,⁴⁶ to attempts to found

⁴² Episcopal Church, “House of Bishops Theology Committee Examining ‘Infection’ of White Supremacy.

⁴³ https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2006-C011, That resolution, 2006-C011, does not mention “white supremacy” or “repentance” but instead urges the Church to *ask* “Congress and the American People” to support “*initiating study of and dialogue about* the history and legacy of slavery in the United States and of proposals for monetary and non-monetary reparations to the descendants of the victims of slavery,” (emphasis added). The legislative history of the resolution reveals that the proposal was amended in the House of Bishops to remove the mention of direct support of legislation of a commission on reparations, to remove a request to “specifically research and report on the historical role of the Episcopal Church in these systems of slavery and racism so that we as a people of God can come to make a full, faithful and informed accounting of the legacy we inherit and better understand how we can work, both individually and collectively, to ‘repair the breach’,” and to remove a reporting requirement.

⁴⁴ https://www.episcopalarchives.org/cgi-bin/acts/acts_search.pl, 2018-D016, “Create a Task Force for Women, Truth, and Reconciliation.”

⁴⁵ From a search of www.thediocese.net; resolution submitted by the author.

⁴⁶ Shattuck, 8.

entirely separate racially-segregated dioceses,⁴⁷ both the enacted and doctrinal Eucharistic theologies of the Episcopal Church have ignored the events of the transatlantic slave trade in their development. How might the Eucharistic life of the Episcopal Church be different if the events of the transatlantic slave trade were as evident and alive in our theology as they are in the lives of African Americans today? I am working on Episcopal Eucharistic theology in relationship to the events of the transatlantic slave trade because I want to uncover how these events should reshape our Eucharistic theology so that I can help the Episcopal Church, in the context of Triangle of Hope,⁴⁸ and the Diocese of Virginia understand how white supremacy separates the white Church from a free, authentic, deep, and intimate relationship with God.

Through this literature review, I intend to show that the events of the transatlantic slave trade and Episcopal participation therein are absent or ignored in our Eucharistic theology. From those theologians who have taken seriously the events of the transatlantic slave trade, I intend to review how they have advocated for theological change in their context, particularly Black Liberation and Womanist theologians, whose insights and wisdom can help shape an Anglican response to white supremacy.

This literature review will not cover in any depth the traditional sources of Anglican or Episcopal Eucharistic Theology.⁴⁹ Nor will I review the literature arguing

⁴⁷ Prichard, 179.

⁴⁸ Working to expose and address "the ongoing effects and continuing presence of slavery in our world through repentance, reconciliation, and mission," the Anglican dioceses of Kumasi, Ghana; Liverpool, UK; and Virginia, United States, have formed a "covenantal community" called the Triangle of Hope. This relationship seeks to redeem the "Golden Triangle" of the slave trade amongst the three dioceses and find redemption and reconciliation.

⁴⁹ Scripture, tradition, and reason constitute the "three-legged stool" of Anglican faith, drawing also from Church Mothers and Fathers, early Western theologians and philosophers, as well as cultural history. These are well documented and far too broad to cover in this effort. More importantly, they have created the broken systems we have today. Others have focused on their critique. I am attempting to focus where others have not.

about human experience as an authoritative source for theology; such authority will be assumed throughout. Finally, this document will not attempt to survey the work of exposing the vast history of the events of the transatlantic slave trade. Instead, I will focus on demonstrating the gaps in Episcopal Eucharistic theology in relation to the events of and our participation in the transatlantic slave trade and in critiquing the few attempts that have been made to influence Eucharistic theology based on those events.

Throughout this document I will be using ‘white supremacy’ in much the same way Grimes defines a “white supremacy approach,” as one which focuses on “the power and dominance white people amass,” to which I will add the explicit context of systems as well as ‘people.’ For the terms ‘Anglican’ and ‘Episcopal Eucharistic theology,’ I intend to specifically address the foundational theology and understanding of the sacrament of Holy Eucharist itself as distinct from the liturgical acts which constitute the celebration of Holy Eucharist, also known as Holy Communion, Communion, and The Lord's Supper. However, there is not a clear dividing line, nor should there be, between theology and liturgy, so my discussion will at times and by necessity blend the two. Finally, I will keep any source author’s original language intact when discussing or quoting terms with contested usage like 'Black', 'black,' 'African American,' 'slave,' 'enslaved people,' and ‘people enslaved.’ Finally, I will use the term ‘Anglican’ as including the Episcopal Church and the term ‘Episcopal’ when referring specifically to the Episcopal Church as the single recognized member in the United States of the Worldwide Anglican Communion.

This review begins with a brief overview of current Anglican Eucharistic Theology and by demonstrating the absence of theological influence from the events of

the transatlantic slave trade within Anglican Eucharistic Theology. The review continues with an attempt to scope the events of the transatlantic slave trade within the context of the three Anglican dioceses which comprise the Triangle of Hope covenantal community,⁵⁰ then moves to engage those few sources which have seriously addressed the events of the transatlantic slave trade and Eucharistic theology in their own contexts within the white Church. I will then review the insights and wisdom that Black Liberation, Womanist, and Postcolonial Theology offer, before concluding with an assessment of how the current state of Anglican Eucharistic Theology affects the Anglican Church.

Common prayer is a central tenant of Anglican identity around the globe. Prayer books from the dioceses of Kumasi, Liverpool, and Virginia both embody the theology present within their institutional churches and teach that theology to the people who are the Church. These same common prayer books testify to the absence of the events of the transatlantic slave trade in their respective Eucharistic theologies. For example, in the Episcopal Book of Common Prayer (BCP), the term "slave" appears seven times. Four of those references are in collects, (or prayers), with the term occurring in the exact repeated phrase, "Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule." By casting not just all worshipers but "all the peoples of the earth" in the role of 'slave' or 'enslaved' the Church spiritualizes slavery, diminishes its ongoing effects, and further obscures the physical enslavement of people by the omission of any historical context elsewhere in the book.⁵¹ The fifth reference in the BCP comes in the liturgical climax of the year at the Easter

⁵⁰ Episcopal Diocese of Virginia, "Africa, Virginia & England"

⁵¹ Episcopal Church, *The Book of Common Prayer*, 185, 203, 236, 254.

Vigil, during the lighting of the Paschal candle. In an optional pronouncement, the deacon states, “How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a *slave*, you gave a Son.”⁵² Once again, all believers are portrayed as slaves without context, erasing the physical enslavement of millions of people. The final two references in the BCP appear in a Psalm and in a reference to the Exodus narrative during a prayer.⁵³

The Diocese of Liverpool of the Church of England has authorized for worship its 1662 Book of Common Prayer and a collection of modern and evolving resources called simply "Common Worship." The 1662 Book of Common Prayer contains no reference to 'slave' in any form. The Common Worship resources available online mention 'slave' five times in the Eucharistic Prayers section – all of which mirror the use of the Episcopal Church, referencing either people enslaved by sin or particular scripture verses. Similarly, the Diocese of Kumasi, Ghana, uses a modified version of the Church of England 1662 prayer book, “THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION (COMMONLY CALLED THE MASS),”⁵⁴ also containing no references to ‘slave’ or ‘slavery’ in any form.

Moving from the lived theology of the people to the theology of the Academy, we see a similar dearth of material on the events of the transatlantic slave trade as a central theme or organizing frame for reflection. Episcopal priest, professor, and theologian, Lauren F. Winner focuses her examination of Eucharistic practice on arguing that honest evaluation of the sacraments requires acknowledging both the “goods” of the Eucharist

⁵² Ibid, 287. Emphasis added

⁵³ Ibid, 289, 739.

⁵⁴ <http://justus.anglican.org/resources/bcp/Ghana/hc.html>

and the ways in which those goods might be perverted. While Winner cites examples to support her thesis, she does not address the particularities of white supremacy or engage the events of the transatlantic slave trade as anything more than one example among many histories which challenge sacramental praxis.⁵⁵ James Perkinson's work in white theology offers powerful critiques of the ongoing effects of the slave trade through modern white supremacy, yet his work stops short of addressing specific doctrinal aspects, like sacramental or Eucharistic theology.⁵⁶ Andrew Wymer and Christopher John Baker, address sacramental theology and white supremacy in their work on Baptism, but do not touch on the Eucharist. Jennifer Harvey has written about white supremacy, identity, the white Church, and calls to action for white Christians, but without a sacramental focus. Both Kristopher Norris and Katy Walker Grimes approach anti-racism and anti-white supremacy studies from the perspective of Christian ethics. Norris cites Hauerwas as emblematic of the failure of white theologians to address white supremacy⁵⁷ and provides a specific example of Grimes' charge that Christian ethicists have yet to engage or codify what they believe about whiteness.⁵⁸ Only Grimes has directly engaged Eucharistic theology and the ongoing effects of the events of the transatlantic slave trade through modern white supremacy, though from the Catholic perspective.⁵⁹ Overall, white

⁵⁵ Winner, Lauren F. *The Dangers of Christian Practice: On Wayward Gifts, Characteristic Damage, and Sin*. New Haven ; London: Yale University Press, 2018.

⁵⁶ Perkinson, James W. *White Theology: Outing Supremacy in Modernity*. Black Religion, Womanist Thought, Social Justice. New York: Palgrave Macmillan, 2004.

⁵⁷ Norris, Kristopher. "Witnessing Whiteness in the Ethics of Hauerwas." *Journal of Religious Ethics* 47, no. 1 (March 2019): 95.

⁵⁸ Grimes, Katie. "Breaking the Body of Christ: The Sacraments of Initiation in a Habitat of White Supremacy." *Political Theology* 18, no. 1 (February 2017): 22–43.

<https://doi.org/10.1179/1743171915Y.0000000005>. xxiv.

⁵⁹ Grimes, Katie Walker. *Christ Divided: Antiracism as Corporate Vice*. Minneapolis, MN: Fortress Press, 2017.

theologians who have raised their voices to examine white supremacy's theological implications, Eucharistic or otherwise, are still the exception.⁶⁰

Driving much of the development of the small portion of white theology working with and around the events of the transatlantic slave trade, Black Liberation, Womanist, Liberation, and Postcolonial Theology offer a powerful critique of the current white theological landscape. However, even these authors approach the topic more often through liturgical practice rather than explicit Eucharistic or sacramental theology.

This focus on other-than-sacramental theology, particularly the Holy Eucharist, can be seen in Cannon's editorial work on *The Oxford Handbook of African American Theology* which, citing the work of Townes, Cannon, and Mitchem,⁶¹ definitively describes the events of the transatlantic slave trade as an "entry point" for Womanist theology, but which includes no references to communion, (Holy) e/Eucharist, The Lord's Supper, or sacrament(s) in either the table of contents or index. Similarly, Reddie's book, *Black Theology, Slavery and Contemporary Christianity*, addresses slavery, biblical hermeneutics, capitalism, race, and many other topics without mentioning the Eucharist or its synonyms.⁶²

When theologians mention Eucharist, communion as unity is often a primary reflection framework. Gutierrez's work is frequently cited and is still representative of and influential in the view of the liturgical celebration of Holy Eucharist as a driving

⁶⁰ Van Wyngaard, Cobus. "White Theology in Dialogue with Black Theology: Exploring the Contribution of Klippies Kritzinger." *Hervormde Teologiese Studies* 72, no. 1 (2016): 1–9. <https://doi.org/10.4102/hts.v72i1.3033>, 1.

⁶¹ Cannon, Katie G., ed. *Oxford Handbook of African American Theology*. Oxford Handbooks. Oxford ; New York: Oxford University Press, 2014, 18.

⁶² Reddie, Anthony, ed. *Black Theology, Slavery, and Contemporary Christianity*. Farnham, Surrey, England ; Burlington, Vt: Ashgate, 2010, Table of Contents.

force for unity among peoples to transform society.⁶³ Unity-focused critiques of Holy Eucharist speak of the power of a shared meal and the joining of participants into the Body of Christ,⁶⁴ while highlighting the belief that the act of sharing in the liturgical celebration does, in fact, have the power to transform white-supremacist structures.

While the inherent power of the Eucharist is largely unchallenged by theologians, the structure of these celebrations, enacted in both white and Black church contexts, is being critiqued by some as inherently ineffective in propelling meaningful change.⁶⁵ Smith reflects multiple aspects of both hopeful and doubtful engagement with Eucharistic practice, stating explicitly that the Eucharist “can actualize the destruction of oppressive superstructures”⁶⁶ while at the same time expressing the possibility that the Eucharist might not be necessary for worship. Holding to the primacy and importance of Black experience and benefit as the arbiter of liturgical planning, Smith wonders, “*IF* the eucharist is to be used in Womanist and Black theology, what shape would it take?”⁶⁷ While calling-out white theology as “haunted by the ghosts of slavery”⁶⁸, unity-focused critiques often argue that only by dealing with the honest realities of slavery, in their violent and traumatic fullness, will the Church be able to engage the depths of human freedom and unity encountered in Eucharist.⁶⁹ Centering the oppressed, generally, or a particular group, as Womanist theologians argue,⁷⁰ shifts the focus and foundation of

⁶³ Albertine, Richard P. “The Eucharist in a Liberation Context.” *AFER* 31, no. 6 (December 1989): 352–61, 356.

⁶⁴ *Ibid*, 356-357.

⁶⁵ Albertine, Richard P. “The Eucharist: Key to Liberation.” *AFER* 42, no. 5–6 (October 2000): 186–93, 35.

⁶⁶ Smith, Beverly P. “The Eucharist as a Liberation Praxis.” *Black Theology in Britain: A Journal of Contextual Praxis*, no. 2 (April 1999): 57, 57.

⁶⁷ *Ibid*, 58. Emphasis added.

⁶⁸ Copeland, M. Shawn. *Enfleshing Freedom: Body, Race, and Being*. Innovations. Minneapolis: Fortress Press, 2010, 3.

⁶⁹ *Ibid*, 12,

⁷⁰ *Ibid*, 1-3.

theological inquiry, taking one from a focus on the theology of “the precise manner of the Eucharistic presence” toward Eucharistic theology of empathy, connection, and reconciliation.⁷¹

Far more than other critiques, Postcolonial Theology has and is addressing liturgical and Eucharistic praxis and theology.⁷² For example, in his 2015 collection, Carvalhaes engages sacramental theology, including the Eucharist, around the world with the pointed echo of Audre Lord’s words reverberating throughout, “The master’s tools will never dismantle the master’s house.”⁷³ Similarly, Suna-koro argues for the necessary centrality of sacramental theology while advocating for “confronting and working through history to free sacraments.” Suna-koro even challenges the sacramentality of the sacraments when justice is not present.⁷⁴

Despite white theologians’ general lack of engagement with their whiteness, like white people in all walks of life, they have been writing and talking about race all along.⁷⁵ Few are willing or able to explicitly center white theology, white supremacy, or the events of the transatlantic slave trade in their work. Two important exceptions are James W. Perkinson’s “White Theology: Outing Supremacy in Modernity” and Katie Walker Grimes’ Eucharistically-centered, “Christ Divided: Antiracism as Corporate Vice.” Perkinson takes an interdisciplinary approach to examining white culture in the

⁷¹ Smith, 66. Williams, Khalia Jelks. “Liturgical Undoing: Christ, Communion, and Commodified Bodies.” *Review & Expositor* 115, no. 3 (2018): 351–61, 358.

⁷² Though Jagessar and Burns, writing in 2007, do note that Christian worship has not yet been critiqued to the same degree as systematic, biblical, and other theological disciplines. “Liturgical Studies and Christian Worship,” 39.

⁷³ Carvalhaes, Cláudio, ed. *Liturgy in Postcolonial Perspectives: Only One Is Holy*. First edition. Postcolonialism and Religions. New York, NY: Palgrave Macmillan, 2015, 1.

⁷⁴ Suna-Koro, Kristine. *In Counterpoint: Diaspora, Postcoloniality, and Sacramental Theology*. Eugene, Oregon: Pickwick Publications, 2017, 187.

⁷⁵ Perkinson, *White Theology*, 190.

United States and the foundations of white supremacy as an inherently theological framework for living.⁷⁶ Grimes focuses tightly on a Catholic Christian Ethics approach to critiquing white privilege and white supremacy on her way to advocating for “antiblackness supremacy” and recognition that “Catholic theology has yet to recognize chattel slavery’s fundamental theological significance”⁷⁷ through a shift in Eucharistic practice in the Catholic Church.⁷⁸

These few white theologians advocate for the centrality of truthful grappling with white supremacy flowing from the events of the transatlantic slave trade in theological work, though without calling for the death (and presumably, the resurrection) of white Eucharistic practice or the white Church more broadly. Citing the deep need for white theologians and theology to come face-to-face with the death, violence, trauma, and suffering caused by white supremacy throughout history and the present, Perkinson, for example, advocates forcefully for the end of white supremacy as white culture has constructed it and the radical reorientation of white life overall.⁷⁹ By contrast, Grimes narrowly focuses on critiquing Eucharist by declaring “antiblackness supremacy” a “vice” and advocating for a “sacramental realism” whereby the Church eschews the “cultic eucharist” in favor of a “real meal” as a praxis-grounded antidote for the current state of Catholic Eucharistic practice.⁸⁰

These few theologians are calling for radical transformation and re-imagination that requires recognizing and admitting different understandings of history, different

⁷⁶ Ibid, 2.

⁷⁷ Grimes, *Christ Divided*, xvii.

⁷⁸ Later in this work, I will discuss the space Grimes tries to occupy between liturgical praxis and theological foundations.

⁷⁹ Perkinson, *White Theology*, 214.

⁸⁰ Grimes, *Christ Divided*, xvii, 205-206, 221-222, 230.

understandings of the threats facing the Church,⁸¹ and a new understanding of vocation for white Christians.⁸² Instead of consuming Black life, the white Church and its theologians must be formed under Black authority and shaped by Black culture and spirituality through the work of white people themselves,⁸³ without requiring Black heroes to teach or to save because, as it stands now, the white Church is limiting or even preventing the celebration of Eucharist.⁸⁴ Ultimately, however, like Suna-Koro and most theologians, white and Black, even Perkinson's and Grimes' rare white theological stances, echo Balasuriya's contention that the violent and vile history of Christianity "does not exhaust [the Eucharist's] redemptive thrust and healing potential,"⁸⁵ leaving the fundamental nature of Eucharistic theology unchanged.

The Episcopal Diocese of Virginia is directly connected to the earliest settlements of colonial Britain in what is now the United States of America. Its wealth, land, power, position, and prestige are inexorably linked with the foundations of its country in the economy of stolen land and stolen bodies.⁸⁶ Numerous diocesan parish buildings and altars on which we celebrate Holy Eucharist sit atop the body and blood-soaked lands of former plantations. The altar at which I, an Episcopal priest in the Diocese of Virginia, celebrated Holy Eucharist every Sunday is built on top of land donated from a plantation owner in whose will are recorded twenty people enslaved.⁸⁷ The Diocese of Liverpool in the Church of England is directly connected to the ships of the Middle Passage. Its

⁸¹ Ibid, 210.

⁸² Perkinson, *White Theology*, 236-237.

⁸³ Ibid, 241-243.

⁸⁴ Grimes, *Christ Divided*, 201, 227.

⁸⁵ Suna-Koro, 173.

⁸⁶ Kendi, Ibram X. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*. New York: Nation Books, 2016, 1-158.

⁸⁷ Fairfax County *Will Book W-1*, 161, 211-212. Fairfax County, *Deed Book L-2*, 414. Fairfax County, *Deed Book O-3*, 161.

buildings bear the architectural imprint of slavery in their motifs, decorations, and grandeur.⁸⁸ The Diocese of Kumasi, Ghana, is home to the Asante Empire, central participant in Ghana's "descent from Gold Coast to Slave Coast."⁸⁹ These are just three of the dioceses in the worldwide Anglican Communion, which, through shared history and common theology, are perpetuating oppression through the continued practice of unexamined white Eucharistic theology and who may be celebrating the Eucharist "unworthily"⁹⁰ to their condemnation. The language and praxis of Anglican theology continues to diverge from the experiences of its members, especially its Black members, further isolating human life from the Source of Life. If, as Perkinson and others contend, white supremacy and racism are at their root existential and theological issues, then the only hope for an increasingly violent and divided world rests with God and should flow from God's church.

White theology and white Eucharistic theology, bound by white supremacy and unexamined racism, continue today as idolatry⁹¹ that is killing Black bodies. Efforts toward racial reconciliation without repentance, toward justice without truth, toward ineffective Eucharistic practices which do not take seriously the existential and eternal nature of sacramental reality are beyond ineffective; they are actively perpetuating and supporting the evil and violence they claim to counter. Current efforts in the white Church and the Anglican Communion are insufficient to the task.

⁸⁸ Pey, 74.

⁸⁹ Cannon, "An Ethical Mapping", 33. Sparks, Randy J. *Where the Negroes Are Masters: An African Port in the Era of the Slave Trade*. Cambridge, Mass: Harvard University Press, 2014, 123.

⁹⁰ 1 Cor 11:27, NRSV.

⁹¹ Perkinson, *White Theology*, 192.

A few Black Liberation, Womanist, and Postcolonial theologians are actively engaged in reflecting on Eucharistic theology in light of the events of the transatlantic slave trade. Yet, despite continued challenges from the same, white theologians continue ignoring the events of the transatlantic slave trade and its aftermath. Few white theologians are addressing white supremacy, fewer still the events of the transatlantic slave trade specifically — even fewer approach theological work from the perspective of sacramental or Eucharistic theology. Most theologians focus on unity, expanding action, or altering existing practice to get closer to the “true” expression of a Eucharistic theology that is already embedded in their faith without engaging the historical realities of the events of the transatlantic slave trade. I have found no white theologians writing from the Anglican tradition about the events of the transatlantic slave trade and Eucharistic theology. Grounded in the context of covenantal relationship within the Anglican Communion through partner dioceses in Liverpool, England; Kumasi, Ghana; and Virginia, USA, my research will begin to fill the gap within the Episcopal Church and, perhaps, within the Anglican Communion, providing analysis framed within the particularities of the historic realities of the events of the transatlantic slave trade to address the central organizing principle of Anglican worship and the single most prominent and prolific way by which individual parishioners encounter and enact Anglican theology, the Eucharist. Finally, to enact the change I hope to help drive, my research will be done subject to the authority, supervision, and oversight of Black power in the institution and faculty of the Samuel Dewitt Proctor School of Theology at Virginia Union University.

CHAPTER 3: THEORETICAL FOUNDATION FOR THE MODEL

Theological Vision

We, the people of the Episcopal Diocese of Virginia, worship White Jesus. We have used this idol for over 400 years to support our life of power and privilege under white supremacy. White Jesus blesses our efforts to move slowly and cautiously, in the vague direction of equality, while we avoid fundamental shifts in systemic power. White Jesus teaches us that All Lives Matter while we maintain the entrenched theologies, symbols, language, architectures, and images that devalue the lives of anyone outside of normative white culture. White Jesus graces us with the authority to exercise dominion over Black, Brown, female, trans, and bodies we label “other” while we give the appearance of equality. White Jesus enabled our ancestors in the faith to celebrate Holy Eucharist on top of the male slave dungeon, just yards from the female slave dungeon, at Cape Coast Castle, Ghana,⁹² claiming the light of Christ’s presence in Body and Blood while bodies stood bloody in the darkness below. Today, White Jesus enables us, enables me, a priest of God’s Church, to celebrate Holy Eucharist at altars atop plantation land worked by people enslaved. Today, White Jesus is keeping the Episcopal Church of the Diocese of Virginia from right relationship with God, that is, from salvation.

The theological shift needed in the Episcopal Diocese of Virginia, and in the white Church as a body, is the humility to (a) take seriously the historical and contemporary experiences of Black people as necessary sources of Eucharistic theology,

⁹² *Door of Return: The Most. Rev Michael Curry - Door of Return: Racial Truth and Reconciliation Pilgrimage to Ghana*, 2014, <https://episcopalchurch.org/reconciliation-pilgrimage?wchannelid=5qemg0evv4&wvideoid=bxpdbhftt5>.

(b) heal the moral injury of whiteness in the lives of white people and the white Church, and (c) enable Episcopal Eucharistic theology to become a driving force for God's love as justice in our world. I propose a theology of Eucharistic humility as a starting point for the Diocese of Virginia and the white Church toward dethroning White Jesus and undoing white supremacy in our midst.

Theology of Eucharistic Humility

Psychological descriptions of humility explored by Practical Theologians from Boston University provide a solid starting point for examining humility as it is generally understood in the pews. Their descriptions broadly include four categories: "willingness to perceive the self accurately", "other-orientedness and avoidance of excessive self-enhancement", "openness", and "the ability to acknowledge one's limitations and mistakes." Such psychological descriptions may also allow for the addition of such themes as "appreciation of value in others" and "avoidance of grandiose behaviors."⁹³ However, these secular definitions tend to focus on the individual and are largely silent regarding humility in community and in relationship to the divine.

When secular philosophers do explore Christian humility, they often define it as "low-estimate" or "low-self-estimate." Secular philosophy points to three key Christian narratives to support this view: "the divine perspective story, the sin story, and the grace story."⁹⁴ These three stories can, in turn, be summarized as "No matter what we are or have accomplished, our being and doing pales in comparison to God's," (for divine

⁹³ Claire E Wolfteich et al., "Humility: Empirical Psychological Research in Dialogue with Practical Theology 1," *International Journal of Practical Theology* 20, no. 1 (2016): 143–55, <https://doi.org/10.1515/ijpt-2015-0055>; 147

⁹⁴ Kent Dunnington, "Humility: An Augustinian Perspective," *Pro Ecclesia* 25, no. 1 (2016): 18–43; 19.

perspective); “Low self-estimate is appropriate because we are quite bad,” (for sin story); and “When you do something good, it is only because God helped you do it,” (for grace story).⁹⁵

Anglican lay theologian and writer C.S. Lewis bolsters these secular definitions when he writes in *Mere Christianity*, “The real test of being in the presence of God is that you either forget about yourself altogether or see yourself as a small, dirty object.”⁹⁶ Similarly, the Westminster Dictionary of Theological Terms defines humility as, “The proper valuing of oneself and proper love of oneself, in contrast to ‘pride.’”⁹⁷ References to humility in the Episcopal *Book of Common Prayer*, the source of practice and statement of theology for the Episcopal Church, provide no real alternative to these secular or Christian definitions. In the BCP, the term ‘humility’ appears almost exclusively in reference to Jesus’ life on earth as an example believers are to follow, without ever defining what such a life of humility might look like for a contemporary Christian. Similarly, the term ‘humble’ is used in petition-related phrases, e.g., “humble thanks,” in describing people's spirit or heart or in the context of sin, confession, and repentance. The BCP describes worshipers in both prayers for the daily offices and in one service of Holy Eucharist as “unworthy servants” and “unworthy, through our manifold sins, to offer unto thee any sacrifice,”⁹⁸ further reinforcing the view that a “low self-estimate” is both important and appropriate.

⁹⁵ Ibid., 20.

⁹⁶ C. S. Lewis, *Mere Christianity*, 1st Touchstone Ed edition (New York: Touchstone Books, 1996), 112.

⁹⁷ Donald K. McKim, *The Westminster Dictionary of Theological Terms*, electronic resource, Second edition, revised and expanded (Louisville, Kentucky: Westminster John Knox Press, 2014), <http://0-search.ebscohost.com.librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&db=nlabk&AN=780304>; 179.

⁹⁸ Episcopal Church et al., eds., *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church* (New York : [Greenwich, Conn.]: Church Hymnal Corp. ; Seabury Press,

While proper understanding of one's relationship to the divine is a critical component of faithful living, the historical record of both the white Church and white society demonstrates that the "low self-estimate" understanding of humility has been insufficient to the task of countering white supremacy. It may be that holding to such a narrow understanding of humility is actually part of the white Church's ongoing participation in and support of white supremacy culture. The "low self-estimate" definition is easy to rationalize away while convincing people that proper intellectual understanding of one's status, rather than embodiment of that understanding, is all that's required.

Rather than accept the general secular definition or the operable definition within the Church of a cognitive-based theology of humility, we must press deeper to the fuller account of humility found in the earliest foundations of Western Christian thought, St. Augustine. Augustine's journey of faith, chronicled in his *Confessions*, demonstrates that while he understood himself as both sinful and much less than God, his conversion to Christ was complete only once he submitted his will to God's.⁹⁹ Submission, moving beyond intellectual assent to altering one's actions and living according to the will of God, adds the necessary element of embodiment to the humility needed for the white Church today.

However, humility and submission in Western Christian thought, often in the form of a sacrificial or servanthood ethos, has brought violence and oppression to the

1979); 71, 125, 336, 159, 168, 211, 219, 272 – with one exception on page 876 in historical documents which references the Episcopal Church in "humility to forego all preferences of her own" in human matters, choices, and disciplines related to worship in the context of ecumenical relationships. Of 89 uses of some form of the word humble (humbled, humbly, etc.), 35 relate to petition, 17 to people's spirit, 14 to sin, confession, etc.

⁹⁹ St Augustine, *The Confessions*, trans. Maria Boulding (Brooklyn, NY: New City Press, 2002), 7.7.1, 9.1.1, 7.9.14. Dunnington, 29.

perceived enemies of straight white cisgender manhood for hundreds of years, i.e., calls for submission of wives to husbands even unto violence and death, justification of chattel slavery, theologies of sacrifice or servanthood unequally applied, and more. Black Liberation, Feminist, and Womanist theologians rightly declare that “servanthood, in this country, in effect, has been servitude.”¹⁰⁰ Speaking particularly from the lives of Black women, Townes asserts that the, “sin of women of color...is too much humility.”¹⁰¹ She and others challenge any broad application of a theology of humility, questioning, how one could “justify teaching a people that they are called to a life of service when they have been imprisoned by the most exploitative forms of service?” Townes writes that “to speak of service as empowerment, without concrete means or plans for economic, social, and political revolution that in fact leads to empowerment, is simply another form of 'overspiritualization'.”¹⁰² These critiques help to set the limits of any proposed theology of Eucharistic humility, particularly one which includes submission, and demand that humility moving forward be redefined not as the weapon of violence it has been, but as submission of power, privilege, and all of who we are – including submission of our identity within white supremacy culture and even our Christian identity – to God’s justice. Further, these critiques highlight the necessity of applying such a theology of Eucharistic humility firmly within the bounds of the white Church. As such, for this project, the development and application of this theology begins solely with the white members and parishes of the Episcopal Diocese of Virginia.

¹⁰⁰ Emilie Maureen Townes, ed., *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering*, Bishop Henry McNeal Turner Studies in North American Black Religion, vol. 8 (Mayknoll, N.Y: Orbis Books, 1993); 200.

¹⁰¹ *Ibid.*, 215.

¹⁰² *Ibid.*, 209.

Focusing on the white church and the Episcopal Diocese of Virginia, then, humility, submission, and transformation can become mutually supporting, rather than mutually destructive. Humility forms the foundation. It shapes the posture of our approach to God and provides a container or boundary for the necessary work. Without authentic humility the remaining work of submission and transformation are impossible. Humble submission, then, can and does retain the focus of surrender on us, the members of the white church, on our structures, and on our systems. Humble submission is the work of acknowledging the log in our own eye before trying to look, blind and dangerous as we are, for the spec in our sibling's eye. Humble before God and our neighbors, submitting our power, privilege, and identity to God, we can then accept, enact, and sustain the transformation we so desperately need, rather than continuing to be conformed to the world we and white supremacy have made.

I propose a theology of Eucharistic humility for the white Church as the practice of acknowledgment, submission, and transformation that enables us to abandon our worship of White Jesus and to live in right relationship with God.

Acknowledgment: The foundation for a theology of Eucharistic humility is the acknowledgment of three fundamental truths underlying Eucharistic theology in the Diocese of Virginia: (a) acknowledgment of the particular historical, economic, and theological realities of both the theory and embodiment of Holy Eucharist; (b) acknowledgment that both the historical and present status and embodiment of Eucharistic theology is perpetuating white supremacy violence and trauma against our Black and Brown siblings, sisters, and brothers; and (c) acknowledgment that

contemporary Eucharistic theology is the result of and perpetuates the moral injury of our white siblings, sisters, and brothers.

The historical foundations of the Episcopal Church and the Diocese of Virginia in systemized white supremacy are well documented - from Jamestown as the site of both the first Anglican worshipping community in the British colonies and the first sale of enslaved Africans,¹⁰³ through the “Cathedral of the Confederacy” at St. Paul’s Episcopal Church in Richmond, Virginia, to opposition of integration and racial justice reforms into the modern era.¹⁰⁴ What remains largely unacknowledged in the Diocese, however, is the inextricable bond of this history and Holy Eucharist. Throughout the violence and oppression of our diocese's and our country's history, we continued to celebrate Holy Eucharist. Through our ongoing celebration, we demonstrated for over 400 years that it is “meet and right,”¹⁰⁵ to make Eucharist while ignoring the trauma of the day and while denying the ongoing realities of our history. We demonstrated that the ongoing history of segregation, of severing one part of the Body of Christ from another part of the Body of Christ, did not and does not impede the presence of (White) Jesus in our celebration of Holy Eucharist. We have spoken words of anamnesis, of remembering as making present, the lynching of Jesus while supporting “in thought, word, and deed”¹⁰⁶ the lynching of

¹⁰³ “Randle’s Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation,” accessed June 8, 2020, <https://sites.google.com/site/dovracere/relations/the-economic-benefit-of-slavery-to-the-episcopal-church-in-virginia>.

¹⁰⁴ Edward L. Bond and Joan R. Gundersen, *The Episcopal Church in Virginia, 1607-2007* (Richmond, VA: Episcopal Diocese of Virginia, 2007), 168; *Bending Toward Truth: History and Reflections*, accessed June 8, 2020, <https://www.youtube.com/watch?v=RyQjj9ivtde>; Gardiner H. Jr. Shattuck, *Episcopalians and Race: Civil War to Civil Rights* (Lexington, Ky: Univ Pr of Kentucky, 2000); Heather Beasley Doyle, “‘Cathedral of the Confederacy’ reckons with its history and charts future.” The Episcopal Church, June 18, 2017, <https://episcopalchurch.org/library/article/cathedral-confederacy-reckons-its-history-and-charts-future>.

¹⁰⁵ Episcopal Church et al., *The Book of Common Prayer*, 340.

¹⁰⁶ *Ibid.*, 79 – from the statement of confession used in the daily service of Morning Prayer.

African Americans in Virginia and across the country. Our practice and our theology have always been about race and the racial history of our land.¹⁰⁷ We must now acknowledge that our history continues to affect our practice and theology of Holy Eucharist.

The economic foundations of the Episcopal Church and the Diocese of Virginia in systematized monetized white supremacy are well documented – from colonial glebes that were worked by people enslaved, clergy paid in slave-produced tobacco, and parish lands now worth millions of tax-free dollars carved out of plantations that were themselves stolen from indigenous peoples, to centuries of savings multiplied in compound interest inheritance and tithed from a growing wealth gap between Black and white in the Commonwealth of Virginia and across the country.¹⁰⁸ What remains largely unacknowledged in the Episcopal Church is the inextricable bond of these economics and the Holy Eucharist. Throughout the violence and oppression of our diocese’s and our country’s economic policies and practices, we continued to celebrate Holy Eucharist. Through our ongoing celebration, we demonstrated that grand edifices built by slave labor and adorned with silver and gold from the blood and sweat of stolen bodies could house the Lord’s table and host the Lord’s Supper.¹⁰⁹ We demonstrated that it was acceptable in God’s eyes to offer ourselves at the altar of the Lord in our tithes and

¹⁰⁷ Perkinson, *White Theology*, 190.

¹⁰⁸ *Bending Toward Truth*.; “40 Years Later: The Unrealized American Dream,” *Traces of the Trade* (blog), June 20, 2008, <http://www.tracesofthetrade.org/guides-and-materials/racial-wealth-divide/40-years-later-the-unrealized-american-dream/>. See also the history of my own parish, All Saints Episcopal Church Sharon Chapel, Alexandria, Virginia whose land was donated from a plantation as documented in Fairfax County Circuit Court, Fairfax County, Virginia, Historic Records Division, Deed Book O3, 161. Fairfax County Circuit Court, Fairfax County, Virginia, Historic Records Division, Will Book W, No. 1, 211-212. Unfortunately, The Diocese of Virginia does not have comprehensive data on parishes built on plantation land or from donations of wealth from the slave economy.

¹⁰⁹ *Ibid*

offerings from whites-only jobs, homes, schools, swimming pools, lunch-counters, golf-courses, and board rooms, and for our gifts to reverently share space with (White) Jesus' body and blood without protest, reflection or remorse. We demonstrated that in Eucharistic blessing through White Jesus, we “become what [we] consume,”¹¹⁰ becoming ever more a system that consumes Black life through our systems of chattel slavery, peonage, convict leasing, and Jim Crow, a prison-industrial complex, and the school-to-prison pipeline. Our practice and our theology have always been about race and the racial economics of our land. We must now acknowledge that the economics of our church and our country continues to affect our practice and theology of Holy Eucharist.

That the theological foundations of the Episcopal Church and the Diocese of Virginia rest in systematized and sanctified white supremacy is not well documented – from the Anglican chapel atop the male slave dungeon at Cape Coast Castle, Cape Coast, Ghana, and sermons preaching “slaves obey your masters,” to segregated seminaries, and more¹¹¹ – the inextricable bond of our Eucharistic theology with our participation in transatlantic slavery, white supremacy, and White Jesus remains largely unspoken and unacknowledged. Throughout the violence and oppression of our diocese’s and our country’s incarnation of white supremacy, we have continued to celebrate Holy Eucharist while claiming the former does not affect the latter and showing that the latter hardly affects the former. We demonstrated that proper formation-preparation for ordination to a sacred order's sacerdotal duties need never utter “white supremacy.”¹¹² We demonstrated that where two or three, or two hundred or three hundred, are gathered, they need only be

¹¹⁰ Quote attributed to St. Augustine Easter Sermon, 227, “Receive the Body of Christ. Become what you consume.”

¹¹¹ Shattuck, 46-48.

¹¹² From my own experience as a student at Virginia Theological Seminary 2009-2012.

white for Christ to be present.¹¹³ We demonstrated that receiving Holy Eucharist, we can remain unaffected by the historical, economic, cultural, psychological, fundamentally deadly racism of people, priests, deacons, and bishops within our church. Our practice and our theology have always been about race and the racial theologies of our faith.¹¹⁴ We must now acknowledge that the theology of our church and our country continues to affect the Holy Eucharist.

The white supremacy incarnate in our history, economics, and theological foundations have done and continue to do damage to our Black and Brown siblings, sisters, and brothers throughout the Diocese of Virginia and the white Church. White priests continue to dominate the leadership of Eucharistic celebration in the Diocese of Virginia. The Commonwealth of Virginia is approximately 20% Black.¹¹⁵ Only in 2019 did we initiate an audit of our ordination processes to determine where and how racial bias has impacted and continues to impact our priestly leadership. Yet even with such a clear demonstration of the ongoing effects of racial discrimination, we continue to claim the theological authority to celebrate Holy Eucharist in the same ways we have always done, thereby embodying our acceptance of and support for this reality and demonstrating that such racial realities, while troubling, are ultimately inconsequential to our theology. We do not need equality to embody our current Eucharistic theology.

¹¹³ Pew Research statistics place the Episcopal Church at 5% Black, 89% White. NW, Washington, and Inquiries, "Episcopalians/Anglicans in the Mainline Tradition - Religion in America." <https://www.pewforum.org/religious-landscape-study/religious-family/episcopaliananglican-family-mainline-trad/>

¹¹⁴ Perkinson, *White Theology*, 190.

¹¹⁵ US Census data projections for July 2019 indicate 19.9% of the population identifies as "Black or African-American alone" while 3.1% of the population identifies as "Two or More races," www.census.gov.

Like our damaging failure to represent the body of Christ in our leadership, we claim that (White) Jesus is present in our violent spaces. Not only are our priests white, so are our naves and sanctuaries. While we have no comprehensive audit of the numbers or locations of white supremacist art and images in our parish buildings,¹¹⁶ they are legion. From the Civil-War-glorifying windows of Jefferson Davis in St. Paul's, Richmond, to the white-skinned red-headed Jesus of my own parish's nave, the stained-glass imagery alone is testimony to what Perkinson observes, that, "Space cooperates with whiteness; white people have 'place.'"¹¹⁷ Add to the stained glass the numbers of buildings (also currently undocumented) built on former plantation land or by the labor of people enslaved; the number of looming portraits of old white male historic clergy – many themselves enslavers;¹¹⁸ and the antebellum mansion which houses our diocesan offices which was built with money from Richmond's slavery-based economy and our theology crystalizes. Holy Eucharist can cohabit with whiteness in spaces that deny the humanity of our Black siblings in Christ. The Eucharistic Feast can be served at the whites only lunch counter.

Not only are our priests white and our spaces white, but our words are white. In both our speech and our silences, our modes of verbal communication are imbued with culturally controlled values. "It [white speech] is periodized in well-regulated time and

¹¹⁶ Which, in and of itself, is an indication of the priority or lack thereof given to minimizing or removing damaging images from our worship spaces and the privilege given to white comfort, white history, and the status quo.

¹¹⁷ Perkinson, *White Theology*, 177.

¹¹⁸ "Randle's Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation." – from the article, "These census records document the slave ownership of the first four Bishops of Virginia, James Madison, Richard Channing Moore, William Meade, and John Johns, and early VTS professors Edward R. Lippitt, Joseph Packard, and Williams Sparrow. The Episcopal clergy of the Diocese of Virginia were enslavers as well. Of the 112 Episcopal clergy canonically and physically resident in the Diocese of Virginia in 1860, 103 could be located in the US Census of that year. Eighty-four of the brethren, or 82 percent, possessed at least one slave, while some owned dozens."

timing, wedded to segregations of meaning, and turn-taking in argument, and clarity of intentionality rooted in a thing called an 'individual.'”¹¹⁹ This emphasis on proper, regulated speech is evident in our *Book of Common Prayer*, where clear rubrics delineate speaking roles and turns and where approved language is populated with only a few short optional bursts of controlled improvisation. Large portions of our authorized hymnody, Eucharistic and daily prayers, (including The Lord’s Prayer), as well as Psalms and Canticles, are used in versions with 'thee' and 'thou' Old English language. The *Book of Common Prayer* was written and developed in the late 1960s and early 1970s and formally adopted in 1979, yet the Episcopal Church hardly speaks of the influence race and the liberation movements of that era had on our theology captured and reflected in the liturgies therein. A search of the ATLA Religion Database for “race AND ‘book of common prayer’” returned zero results. What we choose to say reinforces whiteness. The whiteness of our language, in turn, reinforces the value of culturally normative white modes of speech, associating only those approved linguistic patterns with the divine rites of soteriological grace bound in Holy Eucharist, damaging and excluding people that deviate.

At the same time, our silences incarnate “whiteness [as] a conspiracy of silence about history.”¹²⁰ We do not talk about race in our liturgy. We deny it any place in our Eucharistic language and in our incarnate Eucharistic theology. We refuse to acknowledge whiteness and, in so doing, pick and choose which portions of our past and our present may speak, excluding vast swaths Black experiences and history and

¹¹⁹ Perkinson, *White Theology*, 182.

¹²⁰ *Ibid.*, 182.

damaging Black lives in the process.¹²¹ What's more, such a "silence about history" is antithetical to anamnesis – the remembering so deep, so holy, that it makes present what was past – the very power we claim in our Eucharistic prayers and one of the foundations of our enacted Eucharistic theology.

White speech and white silence not only damage Black people but also perpetuate the moral injury of white parishioners. The concept of moral injury grew out of work with combat veterans in the 1990s, following the Persian Gulf War when PTSD-like symptoms were reported by people who did not have an accompanying triggering-event that met the formal definition for trauma.¹²² Pastoral Theologian Larry Kent Graham defines moral injury as "the burden of harm and the diminishment of vitality that arises in individual and communities when we (or others) violate our moral compasses...Moral injury comes about when our lives and the lives of our social groups diverge from what we believe to be the best in ourselves, or when our moral actions lead to a diminishment of value for self and others."¹²³ The Rev. Dr. Chanequa Walker-Barnes applies the term moral injury to, "the psychospiritual impact of participating in the subjugation, abuse, and murder of other human beings," recognizing that these acts "violate our core beliefs about what it means to be human, to be moral, and to be Christian."¹²⁴ Focusing on the

¹²¹ While much of our Eucharistic language in particular and our prayer book language as a whole is biblically-based, there is still more than sufficient room within our liturgies to incorporate modern concepts. For example, Eucharistic Prayer C (page 370) reads in part, "At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home." If we can find room for advances in scientific understanding like "interstellar space" then there is room enough for racial justice.

¹²² Chanequa Walker-Barnes, *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation*, electronic resource, Prophetic Christianity (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2019), <http://0-search.ebscohost.com/librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&AN=2260636>; 72-73.

¹²³ Larry Kent Graham, *Moral Injury: Restoring Wounded Souls* (Nashville: Abingdon Press, 2017), 13.

¹²⁴ Walker-Barnes, 72.

Episcopal Church's role in and profit from the transatlantic slave trade, Tom DeWolf asks in *Traces of the Trade*, "What does it mean to know that a system is evil and to participate in anyway?"¹²⁵

Moral injury, though far less injurious than the past and continued trauma and violence visited on Black, Indigenous, and People of Color,¹²⁶ gives a name to the damage being done to white Christians by the failure of white Christianity, namely its "failure to grapple with white supremacy, including its past and contemporary expressions."¹²⁷ The ongoing result of this damage is what Walker-Barnes describes as "splitting":

One of the legacies of slavery in White racial ideology is the widespread use of splitting... Essentially, White Christians learned to separate their personal ethics from their social ethics. In order to preserve their self-images as good people, they had to minimize, repress, and deny their sinfulness—their active participation in racial oppression or silent complicity with it. Further, they had to create theologies and ecclesiologies that supported this minimization, repression, and denial. Thus, Christian identity became a matter of orthodoxy rather than orthopraxy... Meanwhile, denominational doctrine redefined slavery so that it no longer constituted a sin. Confession in Protestant worship was watered down to liturgies that included general statements of failing to be obedient with little reflection upon and no spoken acknowledgment of one's specific sinfulness. The cessation of US chattel slavery did not put an end to this.¹²⁸

¹²⁵ Walker-Barnes, 72. While there is a critique of the term "moral injury" in application to the Church given its rise from the experiences of war, Walker-Barnes and Guth seem to argue in support of sufficient similarities in the presence of existential questions as well as high moral standards in both settings to make the use of the term appropriate in the Christian context.

¹²⁶ Walker-Barnes, quoting Shannon Sullivan notes that "understanding racism's harm upon White people is not a reason to feel sorry for white people or to view them as 'victims' of white domination, as if white domination harmed and/or benefitted everyone equally. To recognize the spiritual damage done to white people by white racism is instead to acknowledge that one of the messes of white racism for which white people need to take responsibility is white people themselves."

¹²⁷ James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011); 159.

¹²⁸ Walker-Barnes, 81.

Evidence of such splitting in the White Church abounds, calls to keep politics out of the pulpit, repeated attempts to jump to racial reconciliation without first addressing repentance, failure to ask whether reconciliation (as a return to what has been lost) is even possible since we have never had equality and justice in the Diocese of Virginia or the white Church. Splitting can be seen in the ongoing debates about Confederate flags, statues, and stained-glass imagery in our cities and sanctuaries and in the difficulty of even naming whiteness as a force in our church, our theology, our practice, and our faith.¹²⁹ Given the prevalence, depth, and power of moral injury, not even our most central theological tenants, our Eucharistic theology, can escape its damaging reach.

Throughout our Diocesan history, we have practiced a Eucharistic theology that allowed communing congregants separately by race, (when Black parishioners were admitted to a church at all), and which continues in the form of largely segregated Sunday morning parish demographics.¹³⁰ We continue to practice a Eucharistic theology that countenances inviting the presence of Christ to inhabit elements sitting under the watchful eyes of Confederate “saints” who killed, fought, and died to keep people enslaved.¹³¹ We continue to practice a Eucharistic theology that in its liturgical language never mentions “justice” in any Eucharistic prayer from the 1928 or the 1979 *Book of Common Prayer*. Our Eucharistic theology is locked in a “fiction of independence” that it and we can somehow persist in a state of grace entirely separate from the presence and full humanity of our Black and Brown sisters, siblings, and brothers and separate from our whiteness. We and our Eucharistic theology require humility.

¹²⁹ Walker-Barnes, 76.

¹³⁰ While demographic details by parish are not kept, Pew Research lists the Episcopal Church at between 4-5% Black, and 90% White.

¹³¹ *Bending Toward Truth*.

Eucharistic humility requires that the Diocese of Virginia acknowledge the historical, economic, and theological foundations of Holy Eucharist; acknowledge our perpetuation of white supremacy violence and trauma in our Eucharistic theology; and acknowledge the ongoing moral injury to our white parishioners. Once we have acknowledged these realities, we will be able to begin repair by submitting to God's justice.

Submission: While the foundation of Eucharistic humility is the acknowledgment by the Episcopal Diocese of Virginia and the white Church of the historical, economic, and theological realities of our Eucharistic life and theology, the incarnation of Eucharistic humility is submission.

St. Augustine states in his *Confessions* that “humility is a disposition of the will” and that “submission to God is the characteristic expression of humility.”¹³² Submission of our will to God's justice compels us to act.¹³³ Submission propels us to shift our primary mode of racial justice efforts from reconciliation to repentance and restoration. As Walker-Barnes highlights, reconciliation as currently defined and practiced by white people, “does nothing to repair the harm of systemic racism or to dismantle the system of white supremacy. It is a therapeutic approach designed to make white people feel better about the unjust system in which they live and with which they are complicit.”¹³⁴ Submission to God's justice, instead of reconciliation, requires acknowledging, before God and our siblings, the sinful ongoing excuses and false identities we use to keep us in our comfort zones. Submission to God's justice demands restorative actions, like those of

¹³² Dunnington, Kent. “Humility: An Augustinian Perspective.” *Pro Ecclesia* 25, no. 1 (2016): 18–43, 29. St. Augustine, 9.1.1.

¹³³ Dunnington, 278.

¹³⁴ Walker-Barnes, 86.

Zacheus, who paid back four-fold what he stole,¹³⁵ by the Diocese of Virginia in relation to land, wealth, and the buildings and altars with which we enact our Eucharistic theology.

Submission to God's justice invites the white Church to recognize our excommunication. We have already affected our separation, the exclusion of ourselves from full communion with God through our ongoing self-exclusion from full communion with our Black siblings, sisters, and brothers. In *Torture and Eucharist*, Catholic theologian William Cavanaugh explores Eucharistic practice and theology in relationship to the violent regime of Chilean dictator Augusto Pinochet. Cavanaugh concludes that excommunication is appropriate for sins “which impugn the identity of the body of Christ”¹³⁶ and that excommunication was the proper response to torturers, to those who incite, solicit, or order torture, or to those in a position to stop it who fail to act.¹³⁷ The white Church and the Diocese of Virginia have been and continue to be in all of those roles with respect to the people we enslaved and the systems of violence which we sanction.¹³⁸

The *Disciplinary Rubrics* of the Episcopal *Book of Common Prayer* state that anyone “living a notoriously evil life” should be told that they may not receive communion until they “have given clear proof of repentance and amendment of life.”¹³⁹ These rubrics only intensify when used as a lens by which to view the institutional life of the Diocese. The Diocese of Virginia helped build the systems of white supremacy that

¹³⁵ Luke 19:8.

¹³⁶ William T. Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, Challenges in Contemporary Theology (Oxford ; Malden, Mass: Blackwell Publishers, 1998), 247.

¹³⁷ *Ibid.*, 254, 256.

¹³⁸ *Door of Return*.

¹³⁹ Episcopal Church, *The Book of Common Prayer*, 409.

continue to operate in our country today. Until those systems are dismantled repentance and amendment of life might not be possible.

Yet even if we allow for the healthy difference as to the depth of sin and responsibility that this generation of the white Church bears for chattel slavery; and even if we allow for reasonable differences as to the degree of notoriousness of the evil in which white Christians actively participate and which the white Church perpetuates today; and even if we allow for faithful differences as to the levels of repentance and amendment of life already demonstrated by the white Church through its various services, litanies, scholarships, ministries, programs, and conferences; we are still left with excommunication. The disciplinary rubrics continue with the further admonition that the same procedure, i.e., telling someone they “may not come to the Holy Table,” shall be followed with both those who have “wronged their neighbors” and have not yet “made restitution” or “promised to do so” as well as with those who have not overcome their hatred for another member of the congregation.¹⁴⁰ We, the Episcopal Diocese of Virginia, have wronged people and not yet made restitution. These admonitions clearly outline the path of voluntary excommunication as a necessary piece of Eucharistic humility in submission to God's justice for us so that our common life may be brought into right relationship with God and our neighbor.

Transformation: Whiteness and white people have been made deities by white supremacy. Whiteness carries the power of life and death over Black and Brown bodies in the United States, taking life with impunity by just a phone call to police,¹⁴¹ or by the

¹⁴⁰ Ibid., 409.

¹⁴¹ George Floyd, Sandra Bland, Trayvon Martin, Pamela Turner, Breonna Taylor, Tamir Rice, Stephon Clark, Natasha McKenna, Eric Garner, Michelle Shirley, Atatiana Jefferson, and more.

claim, “I was scared for my life,” or simply by the laws of stand-your-ground.¹⁴² White people have been shaped and conformed to the culture white supremacy has made, and we bear the marks.¹⁴³ Therefore, we must seek not to be conformed further to this world but to be transformed.¹⁴⁴

We white people believe we have a right to comfort.¹⁴⁵ We believe that we have a right to be comforted in our Eucharistic theology and practice. For us, White Jesus is always present, always giving grace, always loving us without challenge or conviction. We believe worship should feed us and bring us peace and that Holy Eucharist is never about judgment or correction. We believe these things, and we are comforted.

We white people believe we can trust the systems we have built¹⁴⁶ and so we trust uncritically and completely the Eucharistic theological system built mainly from the experiences of and by white Western European men. We believe that if there is a problem, then all we need to do is embrace more fully, more deeply, our Eucharistic theology as it stands, not fundamentally rethink how we believe. We believe we can trust the inherent goodness of our system and the inherent truth of the myths we and our system tell about ourselves:¹⁴⁷ that we are a progressive people with a Black Presiding Bishop who welcomes everybody so our Anglican Eucharistic theology can't be racist or affected by white supremacy.

¹⁴² These are just a few examples of how white people and structures exercise power over Black and Brown bodies.

¹⁴³ Walker-Barnes, 78.

¹⁴⁴ Romans 12:2

¹⁴⁵ Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism*, Reprint edition (Boston: Beacon Press, 2018), 100.

¹⁴⁶ Walker-Barnes, 78.

¹⁴⁷ *Ibid.*, 78, 80.

We white people must instead empty ourselves of our power, idolatry, rights, comfort, trust, and mythology. We must surrender the authority, privilege, and conformity we have created through chattel slavery and maintained under white supremacy. To do so, we need kenotic transformation.

Such transformation, as described previously, begins with the acknowledgment of our reality, confronting honestly the truth of our situation, or as Perkinson describes it, a “pedagogy of horror”¹⁴⁸ by which white people face “the midnight horror of [their] own racialized history.”¹⁴⁹ Transformation continues through humble submission to God’s justice, where we incarnate justice which is more than “mere equality.” Transformation means “that some will give-up, and some will gain; but all will become disciples; that is, simultaneously, oppressors must give up or lose oppressive power, as oppressed people are empowered for discipleship.”¹⁵⁰ Transformation ends with a kenotic self-emptying of our identity in deified whiteness by adopting a Eucharistic humility which redevelops Anglican Eucharistic theology so that it can answer the questions, “Where was Jesus at the Cape Coast Castle celebration of Holy Eucharist atop the male slave dungeon?” and, “Where is Jesus at our celebrations of Holy Eucharist atop altars in buildings built on plantation land by people enslaved?”

Christology

A theology of Eucharistic humility is built upon a Christology that is dependent upon the experiences of Black people and upon the historic and contemporary lives of the

¹⁴⁸ Perkinson, *White Theology*, 186.

¹⁴⁹ *Ibid.*, 187.

¹⁵⁰ Townes, Emilie Maureen, ed. *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering*. Bishop Henry McNeal Turner Studies in North American Blackreligion, vol. 8. Mayknoll, N.Y: Orbis Books, 1993, 216.

marginalized and oppressed of our world; a Christology that is so completely incompatible with blond-haired, blue-eyed White Jesus that it cannot even be in the presence of such theology and imagery; a Christology that embodies the tragic mystery of Holy Saturday and the pedagogical horror of Good Friday as much as the resurrection glory of Easter Sunday; a Christology that requires us not simply to live more fully into our current theology grounded in white supremacy but that demands we believe whom we have shown ourselves to be through more than 400 years of violence, oppression, larceny, and murder; and a Christology that recreates our very understanding of the nature of Jesus Christ.

For us, as for St. Augustine, it is impossible to live in deep submission to God's will, to live in Eucharistic humility, without the example of Jesus.¹⁵¹ Christology begins, then, in the revelatory relationship of God to all humanity in and through the particular relationship of a brown-skinned child born into an oppressed people in an occupied land who lived for decades rooted in his community before proclaiming an eternal-new reality in the Kingdom-of-God-come-near through his own body and then was executed as a religious-political criminal at the hands of the state and colluding religious authorities. Yet despite personal and scriptural witness to the excruciating and scandalous specifics of Jesus' life, the Christology of the early Church quickly became systematized at the direction of empire by male ecclesial authorities.¹⁵² The resulting creedal statements of Christology and similar subsequent works of standardization are still in use today by the Episcopal Church – The Nicene Creed, for Holy Eucharist; The Apostles' Creed, for

¹⁵¹ Dunnington, 29.

¹⁵² McKim, *The Westminster Dictionary of Theological Terms*. The Council of Nicea called by Emperor Constantine in 325.

daily prayers and at weddings and funerals; and, to a much lesser extent, The Creed of Saint Athanasius, referenced as a historical document and used for Trinitarian theology. The Nicene Creed moves directly from Jesus' incarnation to his crucifixion, resurrection, and return with no affirmation or mention of his earthly life, experience, or the particular human identity he took unto himself and sanctified through his actions.¹⁵³ The Apostles' Creed exclusively uses action verbs to describe Christ's human incarnation, saying nothing of his earthly *being* or *identity* that would affirm or contextualize his life.¹⁵⁴ The Creed of Saint Athanasius works exhaustively to explain and maintain the divinity and humanity of Jesus in trinity of unity while by its silence denying the particularity of Christ's Brown, poor, oppressed identity.¹⁵⁵

Moving forward sixteen centuries, the Christological landscape of our Eucharistic theology and prayer book continues these patterns. In addition to the omitted language and details in the formulation of our Eucharistic prayers, these same omissions are present for the Episcopal Church in the teaching documents of the 1979 Prayer Book section, *An Outline of the Faith commonly called the Catechism*. The Catechism states that the "nature of God revealed in Jesus" is "love," omitting any mention of justice, liberation, or freedom. The Catechism goes on to describe the divine act of incarnation simply as Jesus receiving "our human nature" from Mary, omitting the Jewishness or brown skin or poverty or oppression or occupation or anything else in all creation that helped make him who he was and is in the fullness of his salvific humanity.¹⁵⁶ Our

¹⁵³ Episcopal Church, *The Book of Common Prayer*, 358-359.

¹⁵⁴ *Ibid.*, 120.

¹⁵⁵ *Ibid.*, 864-865.

¹⁵⁶ *Ibid.*, 849.

Christology is vague and insufficient. We need a new Christology that recognizes and engages the theology of the cross as Rev. Dr. John Kinney describes, the cross as a

“...radical prophetic statement. It is not the activity of victim. It is the expression of the courageous, who refused to be defined by reality or to compromise with a reality that would allow people to have a religion without a relationship with a God that requires an embodied existence that transcends the characteristics of your present moment... When you really understand what Jesus did, even the statement "Father forgive them" is not a passive acquiescence and it's not sentimental love; it is courageous radical pronouncement that I will not allow your modality, your method, and your patterns dictate the character of my existence or my response.”¹⁵⁷

We also need a Christology as the Rev. Dr. Eboni Marshall Turman challenges, “What’s the use of talking about the cross while saying nothing of crucified bodies?” We need a Christology of Good Friday and Holy Saturday.

I abhor the Good Friday Episcopal liturgy. I hated it from the first time I worshiped in the Anglican tradition during Holy Week decades ago. The pit of my stomach dropped out, my mouth went dry, and I stumbled over the words that I was supposed to shout, “Crucify him! Crucify him!” Every year, every Good Friday, I must force myself to participate fully, shout with a loud voice, and face the trauma that I create and the injury in my soul. This is the pedagogy of horror,¹⁵⁸ the pedagogy of the oppressor, as I sit under the shadow of the cross and the lynching tree,¹⁵⁹ facing the truth of my life and faith laid bare. A Christology grounded in Good Friday exposes the white supremacy that is foundational for and operative in our theology, liturgy, spaces, speech, culture, and modes of being as a church. By seeing Christ's body in the fullness of its

¹⁵⁷ John Kinney and Greg Howard. “Theological Thinking Podcast | Virginia Union University.” Accessed June 6, 2020. <https://www.vuu.edu/theology/podcast>.

¹⁵⁸ Perkinson, *White Theology*, 186.

¹⁵⁹ Cone, xiii.

problematic nature as a “defiant body” to be feared and guarded against, as a problem for the Church “oppositionally situated” to heterosexual, cisgender, white men¹⁶⁰ and the world white supremacy has created for their benefit, we can rid ourselves of White Jesus. By seeing Jesus’ body as a poor, Black, queer, female body, we can begin to see Jesus as wholly/holy beyond our white selves, our white control, our white power, our white systems, and our white creation. By seeing Jesus Christ’s body, full of the contours of his life and death, hanging on the cross, we will then be ready for Holy Saturday.

I love the Holy Saturday Episcopal Liturgy. I loved it from the first time I worshiped in the Anglican tradition during Holy Week decades ago. I gazed with surprise at the mere half-page of text in *The Book of Common Prayer*¹⁶¹ as I wondered why there were only two or three other people present that morning when hundreds would be gathering the next day. Now, as rector of a parish, I marvel at how Holy Saturday disrupts everything. All the preparations for Easter Vigil and Easter Sunday, all the decorating, cleaning, fixing, washing, adjusting, polishing, ironing, arranging, everything that points to the first ‘Alleluia!’ of Easter¹⁶² is suspended while we try to face the reality that for three days, the co-eternal, great creator, holder-of-all-things, the one who in the beginning was, was dead. For ten minutes on a Saturday morning, our finite minds try to face the truth of infinite loss, Infinite lost, and ask, “What can it mean?” This too is the pedagogy of horror, the pedagogy of the oppressor, for as much as I would like to identify with the disciples that day and as much as I would like to marvel at the mystery

¹⁶⁰ Eboni Marshall Turman. *This Is My Body: Black Womanist Christology in Perspective*, accessed June 6, 2020, https://www.youtube.com/watch?v=Mf_A14XsoAU.

¹⁶¹ Page 283

¹⁶² In the Episcopal tradition, ‘alleluia’ is omitted from use in worship during the season of Lent, returning for the first time at the Easter Vigil service, the highest point of the liturgical year.

amidst certain knowledge of Christ's victory, when I realize that Jesus' lifeless suffocated body had been taken down, that souvenirs from the lynching had already been distributed, when we realize that it was and is our human sin which left the world bereft for three days of the one who holds the whole world in his hands, then we face the horror of self-inflicted emptiness-annihilation. A Christology grounded in Holy Saturday opens the eyes of our church to the holy crucifixion-magnitude of our and White Jesus' terrorizing ongoing life. A Christology of Holy Saturday opens our hearts to lynching's present violent spread in all its forms, to attempted genocide,¹⁶³ and makes us ask that if one lynching brought communion's end and severed once the sacramental presence between Christ and his created universe-humanity, then why do we assume that the millions since – amidst an unrepentant, unrestorable-unrestored genocide – could not do so again. In Holy Saturday Christology, we must ask if Jesus will be, can be, at the Eucharistic feast when Whiteness comes to the table-altar already satiated by Black bodies consumed in violence, hatred, fear, prejudice, and greed. A Christology of Holy Saturday holds out the only hope that if Jesus is and can be present in our Eucharistic feast, such presence is only ever despite our theology, practice, and belief.

Biblical Warrant

In the Gospel of Matthew, Jesus demonstrates that “the human being is worth more than any religious rule.”¹⁶⁴ Written at a time resonant with our own, Matthew's

¹⁶³ And though beyond the scope of this project as well as beyond the rights or hopes or dreams due to Whiteness especially today, Holy Saturday could also open our white eyes to surviving, thriving, flourishing, to something that carries over. It is that which we so desperately need and to which we have no right to ask from within Black Church traditions.

¹⁶⁴ Mercedes Navarro Puerto and Marinella Perroni, eds., *Gospels: Narrative and History*, electronic resource, Society of Biblical Literature. The Bible and Women, Number 2.1 (Atlanta: SBL Press, 2015), <https://0-search-ebSCOhost->

Gospel spoke to a community where division among the faithful was typical, where political and religious leaders had been “co-opted”, where masses of people held no formal power, and where insiders and outsiders were separated by stark delineation.¹⁶⁵ Matthew's writings are full of challenges to allegiances and empire,¹⁶⁶ to Jewish and Roman kinship understanding, to complacent religious leaders, and to comfortable congregants.¹⁶⁷ The Gospel redefines qualifying membership-in-community based not on geography or lineage but on baptism, faith, and obedience, i.e., doing the will of the Father.¹⁶⁸ Matthew declares that “loyalty to Jesus will disrupt households,”¹⁶⁹ and reiterates the Jewish tradition that “ethical integrity” takes precedence over the “obligations of the cult.”¹⁷⁰ Specifically, Matthew 5:21-24 outlines a Biblical warrant for the project of a theology of Eucharistic humility for the Diocese of Virginia.

Written, most likely, between 75 and 100 CE, the Gospel of Matthew spoke powerfully to its intended audience of Jewish Christians and Gentile converts.¹⁷¹ In it, the author develops a strong Christological vision of Jesus as a teacher greater than Moses, from whom we learn both faith and ethics grounded in obedience to God's will.¹⁷² In

[com.librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&AN=1067290;](https://0-com.librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&AN=1067290;) 284.

¹⁶⁵ Anna Case-Winters, *Matthew : A Theological Commentary on the Bible*, vol. First edition, Belief: A Theological Commentary on the Bible (Louisville, Kentucky: Westminster John Knox Press, 2015), [https://0-](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=968039&site=ehost-live&scope=site;)

[search.ebscohost.com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=968039&site=ehost-live&scope=site;](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=968039&site=ehost-live&scope=site;) 351.

¹⁶⁶ *Ibid.*, 1.

¹⁶⁷ Amy-Jill Levine and Marc Zvi Brettler, *The Jewish Annotated New Testament* (New York: Oxford University Press, 2011), [https://0-](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=477135&site=ehost-live&scope=site;)

[search.ebscohost.com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=477135&site=ehost-live&scope=site;](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=477135&site=ehost-live&scope=site;) 466.

¹⁶⁸ *Ibid.*, 465

¹⁶⁹ *Ibid.*, 465, Matthew 10:34-37.

¹⁷⁰ Donald Senior, *Matthew*, electronic resource, Abingdon New Testament Commentaries (Nashville: Abingdon Press, 1998), <https://0-ebookcentral-proquest-com.librarycatalog.vts.edu/lib/vtu/detail.action?docID=6122963;> 54.

¹⁷¹ *Ibid.*, 17.

¹⁷² *Ibid.*, 21.

Matthew's Sermon on the Mount, and specifically "the antitheses"¹⁷³ of verses 21-24, Jesus, echoing Moses on Mt. Sinai, engages what it means to be in right relationship with God. Jesus teaches the crowds to understand the law as a love-focused life driving for "radical obedience to God's commands" that reaches "not only to the level of action but to the intentions and dispositions that lead to action."¹⁷⁴

'You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgment." But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool," you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift."¹⁷⁵

Jewish tradition required reconciliation with neighbor before one could be reconciled with God.¹⁷⁶ In this teaching, Jesus expands our understanding of what actions required reconciliation, moving beyond just physical violence to encompass more prevalent verbal traumas and "microaggressions," the inner anger and outward speech that can lead to violence. Assuming his audience participates in or is familiar with Temple sacrifice,¹⁷⁷ Matthew shows Jesus prioritizing right relationship with "brother or sister"¹⁷⁸ even over that central act of Jewish worship.

¹⁷³ Many agree Jesus does not contradict the statements of the law but instead deepens and interprets them. See for example Senior, 52, Case-Winters, 80.

¹⁷⁴ Senior, Donald. *Matthew*. Electronic resource. Abingdon New Testament Commentaries. Nashville: Abingdon Press, 1998. <https://0-ebookcentral-proquest-com.librarycatalog.vts.edu/lib/vtu/detail.action?docID=6122963>, 53.

¹⁷⁵ Matthew 5:21-24, NRSV

¹⁷⁶ Levine, 11.

¹⁷⁷ *Ibid.*, 11

¹⁷⁸ While it is unclear exactly how to understand "brothers and sisters," i.e., either Jesus is speaking just to the community of believers or a broader community, either interpretation supports the point.

What I find particularly compelling in this passage is the power of the other-than-self. Even if one had traveled many miles at significant cost and risk to reach the Temple, Jesus commands his disciples to give power and authority to their aggrieved siblings. Jesus' disciples must consider not just how they understand their relationship with God and neighbor but how their neighbor views their relationship with them. The power to determine right relationship is held outside of oneself, outside of the privileged class that Matthew is, most likely, addressing. What's more, not only must we consider the views, opinions, understandings of another, but also we must *act* on them. We must leave our gift and "go" – turning around, repenting of our unreconciled approach to God's altar, surrendering our priority of place in the Temple worshipers, and seek out the one who believes she has been wronged.

The Diocese of Virginia and the white Church more broadly, have been told for over 400 years by so many different people in innumerable ways that our Black and Brown siblings, sisters, and brothers have "something against" us. Nevertheless, we have refused to leave our gifts of bread and wine at the altar. We continue at our great peril with a Eucharistic theology that denies Jesus' teaching and the primacy of relationship over worship. Matthew's Gospel continues in verses 5:25-26 to warn that if one does not "come to terms quickly" with one's accuser, we will be "thrown into prison" and will not find freedom until we have paid everything we owe.¹⁷⁹ Matthew 5:21-24 shows us that it is past time for our church and our diocese to adopt a theology of Eucharistic humility.

¹⁷⁹ Senior, 54.

CHAPTER 4: METHODOLOGY

Participants

Participants for this project will be drawn from the parishioners of the Potomac Episcopal Community (PEC) centered in the Alexandria region of Fairfax County, Virginia. PEC is an emerging community formed through the partnership of four Episcopal Churches: Olivet Episcopal Church, Church of the Spirit, St. Mark's Episcopal Church, and All Saints Episcopal Church Sharon Chapel. Through the Episcopal Diocese of Virginia, these four parishes share a common church history founded in the transatlantic slave trade and the systems of chattel slavery in the American Colonies. Each member parish has varying degrees of official and unofficial history which connect it to aspects, events, and wealth from the slave trade.

While the racial makeup of the PEC is predominantly white, participants will self-select for the project and may be of any gender, race, or sexual orientation. Participants must be at least eighteen years old. Participants will be recruited for the study through a series of announcements at Sunday morning and mid-week worship, through written invitations included in our weekly church-wide email, posted on the PEC website and social media pages, and through personal invitations to members who have previously expressed interest or participated in racial justice ministries. The full text of the announcements and invitations can be found in Appendix D: Sample Recruiting Material. The demographic goal for participant involvement is to have eight to ten people, though not more than twelve and not less than six, more than half of whom identify as white.

Ministry Program Design

Program Curriculum

This project intends to explore the redevelopment of Eucharistic theology to address both the Episcopal Church's involvement in the transatlantic slave trade and its historic and ongoing participation in systems of white supremacy through Womanist Pedagogy to begin building a justice-praxis centered community capable of doing theology to undo white supremacy. Using an action research methodology, a series of six sessions were designed centered on the four-fold shape of the Episcopal liturgy of Holy Eucharist and structured by Womanist Pedagogy first developed by the Rev. Dr. Katie Cannon.¹⁸⁰ These sessions were developed in consultation with the Rev. Dr. Paula Parker, Program Associate for the Katie Geneva Cannon Center for Womanist Leadership at Union Presbyterian Seminary and Principle of Roots Matter, LLC, and the Rev. Dr. John Kinney, Professor of Theology and Director, Center for African American Pentecostalism and Leadership Development at the Samuel Dewitt Proctor School of Theology at Virginia Union University. To ensure appropriate application of Womanist Pedagogy to the project, the detailed plan for each session will be reviewed with Dr. Parker prior to each session and the activities and results of each session will be reviewed with Dr. Parker following each session.

Action research methodology was chosen for this project because it enables the researcher to capitalize on the shared ministry context between him and the participants.

¹⁸⁰ Katie G. Cannon, "Wheels in the Middle of Wheels," *Journal of Feminist Studies in Religion* 8, no. 2 (1992): 125–32, <https://www.jstor.org/stable/25002188>.

Action research methodology also enables the researcher to leverage his questions and struggles within that shared context to connect to and build trust with participants, to raise awareness within the larger diocesan and church context, and to identify power structures that will need to be addressed within this context to bring change.

Eucharist theology was chosen as the focus for this first experiment with a justice-centered community doing theology because of the centrality of Holy Eucharist to the faith of Episcopal parishioners. The Service of Holy Eucharist is the principal Sunday service across the Diocese of Virginia and the service with which parishioners are most familiar. However, during the COVID-19 pandemic, the regularity of Holy Eucharist was interrupted, and the theology of Holy Eucharist was disrupted. Public health mandates resulted in the Diocese of Virginia ceasing the celebration of Holy Eucharist for more than five months,¹⁸¹ an unheard-of break in modern times. Compared to the speed of other theological developments in the white Church, the Diocese quickly adopted a new theology of spiritual communion, previously practiced only with the sick and dying, for widespread use. In spiritual communion, participants who cannot receive the elements are to understand the desire to receive communion as being as efficacious as receiving the physical elements. This period of Eucharistic famine¹⁸² has brought Eucharistic theology and practice to the attention of the Diocese of Virginia in a powerful and unique way, creating the potential for a broader and deeper engagement by parishioners with this Eucharistically-centered project.

¹⁸¹ The Episcopal Diocese of Virginia, "Summary of Bishops' Calls with Clergy August 25." Many parishes, my own included, celebrated Morning Prayer instead of Communion while grappling with the decisions around Spiritual Communion and celebrating Communion with only some of the Body able to be present.

¹⁸² Term first introduced to the author by the Rev. Dr. Kate Sonderegger as a time of involuntary absence from communion rather than 'fast', which suggests a voluntary withdrawal from the practice.

Womanist Pedagogy was chosen as the framework for the sessions of this project to ensure they were conducted with a proven process that itself was designed to undo white supremacy. Using Womanist Pedagogy enables both the content *and* structure to support the project's goals. Additionally, Womanist Pedagogy's foci of empowerment and authority provide three critical features to this work. First, they provide a pathway toward a theology of humility and submission that minimizes or avoids previous distortions and abuses of submission and humility.¹⁸³ Second, they provide the possibility of participation for BIPOC parishioners whose lives have been adversely affected by previous distortions and abuses of submission and humility and who might otherwise avoid such topics. Third, they invite participants to assume and employ their individual and collective power toward a common goal, in this case, building a justice-centered community.

Measurement of Curriculum Effectiveness

To measure the effectiveness of the curriculum, the study will use quantitative surveys as well as qualitative observations of individual participants and of the community developed by the participants both during and after the sessions. Participants in this study will be asked to complete an anonymous survey before the first session, after the third session, and following the sixth and final session. These surveys will measure shifts in participants' beliefs surrounding Eucharistic theology and Episcopal participation in the systems of chattel slavery, their assessment of the ability of a justice-centered community to do theology as a corrective to white supremacy, and their willingness to participate in a justice-centered community doing theology beyond the end

¹⁸³ See chapter 3 for discussion of submission and humility as the incarnation of empowerment and authority of white Christians in America.

of the project. Additionally, the post-session survey will include questions inviting the participants to rate the effectiveness of the different aspects of the sessions and the project. These results will later be cross-referenced with the quantitative portions of the survey to evaluate the effectiveness of activities within the project. See Appendix B: Pre, Mid, and Post-Test Instruments for the complete assessments.

Development of this community both during and following the sessions will be gauged using tools from Systems Centered Group Theory™, a set of hypotheses based on Bowen Theory and used by therapists, organizational consultants, and Clinical Pastoral Education supervisors in evaluating and aiding groups in growth, development, and transformation.¹⁸⁴

Procedure

To explore the development of Eucharistic theology to address both the Episcopal Church's involvement in the transatlantic slave trade and its historic and ongoing participation in systems of white supremacy through a justice-centered community, participants will be recruited through announcements during Sunday worship, emails invitations, personal invitations, and posts to church social media pages. Everyone who expresses an interest in the project will receive the informed consent document and be asked to return the document at or before the first session. Participants will be asked to commit to attending all six project sessions but will be allowed to continue attending despite any absences.

¹⁸⁴ I am certified to practice “Intermediate Skills” of Systems Centered Group Theory (SCT) and continue in my training under the supervision of a licensed practitioner of SCT.

Prior to the first session and following the conclusion of the last session, participants will be asked to complete an anonymous survey designed to baseline their beliefs surrounding Eucharistic theology and Episcopal participation in the systems of chattel slavery, the ability of a justice-centered community to do theology as a corrective to white supremacy, and their willingness to participate in a justice-praxis centered community doing theology beyond the end of the project.

The sessions will be structured according to the four-fold shape of the Service of Holy Eucharist in the Anglican tradition: Gather/Offertory, Bless/Prayer, Break/Fraction, Receive/Communion. This structure was chosen because of the central role this service plays in expressing Eucharistic theology in the Episcopal Diocese of Virginia and for its familiarity with the potential participants. Additionally, Eucharistic theology has taken on new significance and a much more public place in our church's discourse during the COVID-19 pandemic and our shared experience of Eucharistic famine during this time.

While exploring Eucharistic Theology through the four-fold shape of the Service of Holy Eucharist, each session will follow the overarching theory and the seven specific steps of Womanist Pedagogy: Conscientization, Emancipatory Histography, Theological Resources, Norm Clarification, Strategic Options, Annunciation & Celebration, and Reflection & Strategic Action.¹⁸⁵

The goal for each session is to reach at least step five, Strategic Options. Every session will include a time of prayer and worship. Each session will be recorded so that participants' observations, interactions, and insights can also be qualitatively evaluated.

¹⁸⁵ Cannon, *Wheels in the Middle of Wheels*, 131

See Training Agenda or Class Schedule for a detailed description of each session. A summary of individual sessions' structure and content follows.

All Sessions: open with an attention-grabbing piece of media, art, or writing that relates to the theme of the session. All sessions will include time for participants to pray extemporaneously with each other. Participants will be asked to read or review material prior to each session and be given questions to prompt reflection they may wish to record in a journal between sessions.

Session 1 – Introduction, Definitions, Session Outlines: participants will be introduced to each other. They will be shown the detailed plan of the entire six-session process. Participants will be introduced to key concepts of Womanist Pedagogy and the norms for the sessions, including confidentiality.

Session 2 – Gather / Offertory: participants will offer themselves, our traditions, history, mythology, our whiteness or other privilege, theology, and more as they listen to and experience those sources of theology that have been omitted and denied by white authority. They will work to identify and recognize community as a source of theology, both Black community and their own nascent community. They will gather with our Anglican and Episcopal Ancestors in their participation in the transatlantic slave trade, the institution of chattel slavery, and Holy Eucharist, exploring what this new community believes about Holy Eucharist. They will explore how Slave Religion, Womanist Theology, Sociology, and the Bible challenge our Eucharistic beliefs. They will share what they discover about what they did not know before the session of the Holy Eucharist and about what previously unseen impact white supremacy has had on our community. They will brainstorm about what they want to do to create Communion amongst people,

what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, and reflect together on the takeaways from this session.

Session 3 – Bless / Pray: participants will identify God’s movement outside of normative white spaces, doctrine, structures, ecclesiology, and more. They will share their experiences of previous reconciliation attempts and explore repentance as a prerequisite to reconciliation; experience the power, passion, life, and energy of Black saints and traditions through their own lives, words, and music; explore critiques of white theology by Dr. King and others, White Fragility in the Potomac Episcopal Community, and Biblical resources for Eucharistic theology and practice. They will share what they discover about what they did not know before the session of repentance, reconciliation, and the Holy Eucharist and about what previously unseen impact white supremacy has had on our community. They will brainstorm about what they want to do to bring repentance-as-justice to the Diocese of Virginia, what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, begin writing their own Eucharistic prayer, and reflect together on the takeaways from this session.

Session 4 – Break / Fraction: participants will identify what needs undoing first. They will undo theology, faith, and practice bound by white supremacy as they explore what is broken in themselves, our community, and our traditions. They will explore Black depictions of the Last Supper and Black Eucharistic Expression. They will experience justice and theology beyond the walls of the church by visiting a site like the National Museum of African-American History and Culture, a live show celebrating Black life, or

a protest for Black Lives. They will share what they discover about what they did not know before the session of our brokenness, what needs undoing, and what resources they have for that undoing. They will explore what previously unseen impact white supremacy has had on our community, brainstorm about what they would do with the theology, doctrine, canons, constitution, practice, and prayer of the Episcopal Church to undo white supremacy in the Holy Eucharist, what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, writing their own Eucharistic prayer, and reflecting together on the takeaways from this session.

Session 5 – Receive / Communion: participants will experience Black expressions of transformation in art and writing, explore the histories and contemporary examples of the impact of Black institutions, Black life, and Black individuals on the theology of the Episcopal Church. They will share what they discover about what they did not know before the session of receiving from Christ and transformation in Christ and about what previously unseen impact white supremacy has had on our community. They will brainstorm what they would do with the theology, doctrine, canons, constitution, practice, and prayer of the Episcopal Church to undo white supremacy in the Holy Eucharist, what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, continuing to write their own Eucharistic prayer, reflecting together on the takeaways from this session.

Session 6 – Re-Reflection, Celebration, and Strategic Action: participants will reflect on all the previous experiences of the study and be invited to celebrate insight,

achievement, growth, and transformation they discover. Each participant will receive a compilation of the theology and art produced in sessions 1-5 as a memento. Participants will commit to what faithful next steps they are willing to be and do as individuals and as a community. We will all participate in a service of Holy Eucharist using the Eucharistic Prayer(s) rewritten during sessions 1-5.

Each session is planned to last two hours and will be conducted via Zoom, in person, or as a hybrid of the two as public health conditions and the participants' desires allow. After each session, the results of that session will be reviewed with Dr. Parker to make any necessary adjustments to the curriculum.

All participants will be assigned a random number identifier (RNI) which will be used to record all written responses. The document matching participants to RNI will be a password-protected file on an encrypted drive accessible only to the PI and Study Coordinator. The participants will be required to sign a confidentiality agreement detailing that all information shared in the group settings is strictly confidential and not to be shared in general or specific ways with people outside of the group. All survey responses will be kept either within a password-protected account with the online survey company or, when downloaded, in an encrypted cloud-storage drive accessible only by a password-protected account. All audio and video recordings of group sessions with participants will be kept on the person of the Study Coordinator (if using an external unencrypted recording device) and stored as soon as possible in an encrypted cloud-storage drive accessible only by a password-protected account. All online surveys will use IP blocking to prevent survey responses from being tracked to a particular respondent

via IP address. Participants will be given information on use of the TOR browser, a web browser specifically designed to maximize online privacy.¹⁸⁶

Analysis Plan

In order to evaluate the development of Eucharistic Theology to address both the Episcopal Church's involvement in the transatlantic slave trade and its historic and ongoing participation in systems of white supremacy through a justice-praxis centered community, the analysis plan for this project will focus on three key areas: Eucharistic theology developed in community, the development of the community itself, and individual participant experiences, as each relates to one or more of the four hypotheses of the project. Analysis of the depth of community development during and after this project will be gauged using Systems Centered Group Theory™ methods, tools, and theories.

The hypotheses for this project are:

Participants will...

1. show an increased belief that the events of the transatlantic slave trade and our participation in chattel slavery in the United States should influence the Eucharistic theology of the Episcopal Church.
2. articulate ways that our Eucharistic theology could change based on the events of the transatlantic slave trade and our participation in chattel slavery in the United States.

¹⁸⁶ <https://www.torproject.org/>, TOR uses a network of worldwide proxy servers and multi-layered encryption to block tracking, minimize surveillance, and resist fingerprinting.

3. show an increased belief in the ability of a justice-praxis-centered community to do theology as a corrective to white supremacy.
4. show an increased willingness to participate in a justice-praxis-centered community for undoing white supremacy beyond the end of the study.

To address hypothesis #1, the quantitative data from the pre- and post- session surveys regarding what should influence Eucharistic Theology will be compared. Additionally, observations from the recorded sessions will be assessed for indications of increased belief in the same.

To address hypothesis #2, the qualitative data from open-ended survey questions, observations of the recorded sessions, as well as researcher field notes and the Eucharistic prayer written by the participants as part of step six of the Womanist Pedagogy, (Annunciation and Celebration), will be used to determine what, if any, Eucharistic theology was developed by the group. This theology will then be compared to the normative Eucharistic theologies already present in the Diocese of Virginia to determine areas of difference and to determine what, if any, change in Eucharistic theology has occurred because of the community's engagement with and exploration of our participation in the systems of chattel slavery and the events of the transatlantic slave trade.

To address hypothesis #3, the quantitative data from the pre- and post- session surveys regarding belief in the ability of a justice-praxis-centered community to do theology as a corrective to white supremacy will be compared. Additionally, observations

from the recorded sessions will be assessed for indications of increased belief in the same.

To address hypothesis #4, the quantitative data from the pre- and post- session surveys regarding willingness to participate in a justice-praxis centered community for undoing white supremacy beyond the end of the study will be combined with observations of the recorded sessions and researcher field notes.

At the completion of the project data analysis, I anticipate participants will show a slight but measurable increase in their belief that the events of the transatlantic slave trade and our participation in chattel slavery in the United States should influence the Eucharistic theology of the Episcopal Church. I believe participants will, despite the inherent contradiction, also show that they believe that our contemporary Eucharistic theology could address these same events if implemented “properly” or understood more fully. I anticipate participants will, on average, be able to articulate at least one way that our Eucharistic theology could change based on the events of the transatlantic slave trade and our participation in chattel slavery in the United States. I anticipate participants will show an increased belief in the ability of a justice-centered community to do theology as a corrective to white supremacy and will be able to name at least one more authoritative source of theology than they were able to prior to the sessions. I anticipate participants will show a slight increase in willingness to participate in a justice-centered community for undoing white supremacy beyond the end of the study.

CHAPTER 5: FIELD EXPERIENCE

Participants

Participants for this project self-selected from the Racial Justice Ministry of Potomac Episcopal Community (PEC) in response to multiple parish-wide verbal, email, and website invitations. Thirteen people volunteered, with one dropping for personal reasons before the first meeting. Twelve people began the sessions. One additional person dropped without explanation after having attended the first session and then emailing that they would miss the second session. This participant has also since ceased participating in PEC generally. Seven participants attended all six sessions. Three participants missed one session and one participant missed two sessions. One participant left session four early and left session six early and upset. Follow-up with that participant did not yield any additional contact or discussion.

The original twelve volunteers comprised (9) white, (1) self-identified white Latina, and (2) African-American participants. Ten women and two men began the project. Participants were drawn from five different parishes from across the Potomac Episcopal Community. One participant had joined Potomac Episcopal without first belonging to a member parish.

Summary of Actions

To implement my methodology, the group of (12) participants met for six sessions over eleven weeks from April 13 through June 22, 2021. Each session was conducted via Zoom online meeting due to COVID-19 concerns and restrictions. Sessions were two hours each, with the week between used for prayer, reflection, and

writing. Each week participants were asked to read and reread the same chapter written by Dr. Chaniqua Walker-Barnes, "The Unbearable Whiteness of Being," to pray and respond to a prompt. No previous study or training was required to participate.

Following the methodology outlined in Chapter 4, each session followed the seven steps of Womanist pedagogy as developed by the Rev. Dr. Katie Cannon. Sessions began with a prayer from the facilitator and an invitation for participants to share or reflect on some portion of the inter-session reading (Step 1 – Conscientization). Sessions continued with the facilitator sharing some portion of the history of the Diocese of Virginia's participation in and response to the transatlantic slave trade (Step 2 – Emancipatory Histography). Session one included a discussion based on the Catechism and Disciplinary Rubrics from the Episcopal "Book of Common Prayer" in conversation with Matthew 5: 21-26. Sessions two through five included an experience and discussion of Matthew 5: 21-26 in conversation with various theological resources authored by African Americans. Session six included a celebration of Holy Eucharist using the Eucharistic prayer rewritten by the group in session five (Step 3 – Theological Resources). Next, at each session, participants were invited to share "what broke loose" for them in their heads, hearts, souls, and faith (Step 4 – Norm Clarification). They were then asked to explore how their experiences from the sessions had changed what they wanted to do and invited to respond to a prompt about how they would change the Episcopal Diocese of Virginia in a way related to the session's discussion, e.g., building community or reshaping theology (Step 5 – Strategic Options). Session one included time for participants to pray together for each other in small groups. Session two included a discussion of Eucharistic Prayer A from Rite II of the Holy Eucharist in the "Book of

Common Prayer." Session three included the participants writing and sharing a cinquain in response to that same Eucharistic prayer. Session four included the participants spending time in a free-write in response to Eucharistic Prayer A. Session five had the participants rewrite Eucharistic Prayer A, and session six invited participants to reflect on their experience of participating in the celebration of Holy Eucharist using their rewritten Eucharistic prayer. All sessions concluded this portion of the evening with prayer (Step 6 – Annunciation & Celebration). Each session concluded with the facilitator summarizing what was covered and inviting participants to share any "takeaways" (Step 7 – Reflection & Strategic Action). Following each session, I met with Dr. Paula Parker, an expert in Womanist pedagogy and theology, to reflect on the last session's events and adjust the curriculum for the next session.

Results by Hypothesis

Participants completed a pre-session survey, a mid-session survey (after the third session), and a post-session survey. All questions from the pre-session survey appeared on the mid- and post-session survey, with a few additional questions added to the post-session survey (see Appendix B: Pre, Mid, and Post-Test Instruments). Additionally, data was collected through observation of participants during the sessions and during a later review of the session recordings, using Systems Centered Group Theory, to analyze the phase of development of the group.

Hypotheses 1: participants will show an increased belief that the events of the transatlantic slave trade and the Diocese of Virginia's participation in chattel slavery in the United States should influence the Eucharistic theology of the Episcopal Church.

This hypothesis was confirmed. When asked to characterize Eucharistic theology within the Episcopal Church, participants showed a 40% increase in the number of people choosing, “[Eucharistic Theology] must change in order for the Episcopal Church to move forward with racial reconciliation,” moving from 10% on the pre-session survey to 50% on the post-session survey. When asked to characterize the “Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States,” participants showed a 50% increase in the number of people choosing “[Efforts by the Diocese...] need to include more theological revision.” When asked to describe the effects of white supremacy, seen as an underlying cause of slavery in the United States, on both their personal beliefs surrounding Holy Eucharist, participants showed an approximately 30% increase in the number of people who agreed or strongly agreed that “White supremacy has influenced what I believe about Holy Eucharist.”

This hypothesis was also confirmed through observations of individual participant’s interactions and comments. While their willingness to rewrite a Eucharistic prayer does not per se show an increase in their beliefs regarding the events of the transatlantic slave trade influencing Eucharistic theology, two participants reported during the final session that while they initially felt the rewriting was “pointless” and “like putting linoleum over hardwood” they ultimately found the result “meaningful” and “powerful.” Additionally, multiple participants shared similar feelings of the beauty and power of the exercise in their post-session survey responses regarding what aspects of the sessions contributed to any change in their or their group's Eucharistic theology.

Hypotheses 2: participants will articulate ways that Episcopal Eucharistic theology could change based on the events of the transatlantic slave trade and the Diocese of Virginia's participation in chattel slavery in the United States.

This hypothesis was confirmed in limited ways. Participants articulated numerous suggestions and desires for increased action in the community in response to what they encountered in these sessions. However, they did not or could not express how such changed actions connected to Holy Eucharist or/their Eucharistic theology. Similarly, participants suggested liturgical changes in response to what they encountered in these sessions, but these changes were ambiguous as to whether they represented a changed Eucharistic theology for the individual or the Diocese of Virginia.

More explicit confirmation of this hypothesis came in the short-answer post-session survey data. In response to questions fourteen through seventeen, how their own beliefs had changed and how the Eucharistic theology of the Potomac Episcopal Community or the Diocese of Virginia could change based on the events of the transatlantic slave trade, participants were able to begin to articulate some specific changes. For example, one participant shared, "I am starting to question why we are allowed to take communion... we don't take it seriously." Another participant wrote, "I really like the idea of holding out on the Holy Eucharist/communion until the church itself takes steps toward reconciliation."

Other supporting data came from comments participants made during the sessions. One participant stated, "We're not an authentic church if this [racial justice] isn't our priority." Another participant questioned, "What are the ramifications if everyone

involved with systems of racial oppression didn't take or decided not to take Holy Eucharist?"

Finally, some expression of possible theological change can be seen in the results of the group's rewriting the Eucharistic prayer (see Appendix G: Rewritten Eucharistic Prayer for the complete text). The participants added a more profound articulation of relationship and interdependence, changing "Bless us that we may... serve you in unity, constancy, and peace," to read, "Bless us that we may... serve you through each other in unity, constancy, and peace." Elsewhere, the participants expanded the explicit anamnesis from, "Recalling his death, resurrection, and ascension, we offer you these gifts," to read, "Recalling his death, resurrection, and ascension; His life of love, model of acceptance, and invitation to interdependence, we offer you our selves, our love, our time, our lives and these gifts." Lastly, the participants added their own petition for the sustaining purpose of Holy Eucharist and their own definition of what that purpose might be, saying, "Nourish us to go forth and do the work of Christ, seeking true relationship with all of our siblings, bringing justice and safety in our community, and building peace in every corner of your created world."

Hypotheses 3: participants will show an increased belief in the ability of a justice-centered community to do theology as a corrective to white supremacy.

This hypothesis was confirmed in a limited way by the survey data. Question six of the surveys asked participants to agree or disagree with the statement, "Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church." Throughout the sessions, the percentage of

overall participant agreement remained at 90% when combining “agree” and “strongly agree” responses. However, following the sessions, the participants showed a 20% increase in those who strongly agreed with the statement, moving from 50% to 70%.

Hypotheses 4: participants will show an increased willingness to participate in a justice-praxis centered community for undoing white supremacy beyond the end of the study.

This hypothesis was confirmed by both survey data and qualitative observations of the group. Question seven of the surveys asked participants to agree or disagree with the statement, “I am interested in being part of a justice-centered community working to undo white supremacy.” Throughout the sessions, the percentage of overall participant agreement remained at 100% when combining “agree” and “strongly agree” responses. This is not surprising given that all the participants were active members of the racial justice ministry of Potomac Episcopal Community. However, following the sessions, the participants showed an approximately 20% increase in those who strongly agreed with the statement, moving from 70% to 89%.

Additionally, in a question asked only on the post-session survey (Question 12), the participants were asked to agree or disagree with the statement, “I would like to continue gathering with this or a similar group as a justice-practice-centered community.” Seventy percent of respondents either agreed or strongly agreed, while thirty percent of respondents were neutral, neither agreeing nor disagreeing. No participant expressed any level of disagreement with the statement. In another post-session-only question, participants were asked about their willingness to invite others to join the group.

Participants answered similarly to Question 12, with 40% strongly agreeing, 40% agreeing, 20% neutral, and none disagreeing.

Other confirming data for this hypothesis comes from direct observation of participant behavior. One participant offered to host an in-person meeting of the group when COVID-related health restrictions permitted. While the group responded approvingly to the offer, months later, no member initiated such a meeting when restrictions had lifted for a brief period.

Challenges and Unexpected Events with Model Implementation

Numerous challenges arose throughout this project. Enforcing boundaries on group discussion, the limitations of videoconferencing, COVID restrictions, and survey wording detracted from the participants' experience of the project.

One participant left the group meeting in the middle of the sixth and final session. During a discussion of group members' personal experiences with and theological reflections on celebrating Holy Eucharist with the group's rewritten Eucharistic prayer, this person asked an African-American member to share more deeply about their experience from a context outside of the group and its current work. I interpreted this question as "flight" behavior, designed to take the group away from the work at hand and back to safer emotional footing. When I intervened and refocused the conversation on exploring the group's experiences in the here-and-now and invited members to share from their insights rather than ask others to share, the participant said quickly, "I'm leaving," and logged off the Zoom meeting. While I noted the departure and reiterated that participation in every aspect of the project was strictly voluntary, their abrupt exit temporarily shifted the group's energy away from a productive and powerful exploration.

Public health restrictions related to preventing the spread of the COVID-19 virus impacted the group in two critical ways. First, the precautions required the project sessions to be held via Zoom videoconferencing. While using Zoom might have enabled the participation of people who otherwise would not have driven at night and made scheduling simpler, I believe that the lack of in-person interaction among the members limited the group from building a stronger sense of community and inhibited deeper personal connections. Second, concerns about COVID transmission kept the group from participating in justice practices with the broader community. The group could not experience direct actions, rallies, protests, community education, or other events outside of the Church that, I believe, would have provided an even more powerful context for the project.

Self-Discovery

Based on the research and experience of this project, I have voluntarily refrained from either receiving Holy Communion or celebrating any service of Holy Eucharist since the celebration the project group and I made using their rewritten Eucharistic prayer on June 22, 2021. Leading the project sessions and engaging further with parishioners and with our diocesan history, I believe that voluntary excommunication is an appropriate next step in the movement for repentance of our participation in the events of the transatlantic slave trade and in the ongoing systems of white supremacy that are our legacy in the white Church. A voluntary fast will draw us closer to the source and reality of the love, justice, and grace we need to make the changes required for right relationship in ourselves, our church, and our world. I believe this is Good News. God has not abandoned us but offers us a path of redemption for that which seems broken beyond

repair. We must continue being, worshiping, and ministering together while we work out with fear and trembling the path ahead. So that compelled by our desire to participate in the sacramental life of Christ in Holy Eucharist, we will be able to transform our theology from an affirmation of white superiority into a ritual of submission and humility that leads us to repentance, reconciliation, and remade communion with our neighbors and with God.

CHAPTER 6: SUMMARY, REFLECTIONS, AND CONCLUSION

Goals

The goals of this project were to explore how the Episcopal Diocese of Virginia's participation in the events of the transatlantic slave trade should influence our Eucharistic theology and to explore the feasibility of developing a justice-centered community capable of undoing white supremacy theology. These six sessions provided an encounter with Black experience, authority, and theology rarely, if ever, offered to white Episcopalians. Participants engaged numerous intersections of Episcopal slavery-history and Eucharistic theology, which continue to influence their faith today. They were confronted with the realities of how the practice of our Episcopal faith is actively harming both us and our neighbors and examined inconsistencies in what they and we say we believe about Holy Eucharist, how they and we practice what we believe, and the words and teaching of Jesus. The participants voluntarily and intentionally built a justice-focused community. Through engagement with non-traditional Episcopal theological resources, the group experimented with making Black experience, theology, and scholarship authoritative in the life of the white Church. Ultimately, participants took up their individual and collective authority to question, consider, and challenge the theology of the Diocese of Virginia and rewrote a central expression of that theology, a Eucharistic prayer. I was also able to begin addressing one of the driving forces behind my interest in this project – visiting the site of the first Anglican worship in Ghana at Cape Coast Castle in a chapel built directly on top of the male slave dungeon and asking, “Where was Jesus in the Eucharistic moment?”

For the second project goal, exploring the development of a community capable of undoing white supremacy theology, we can demonstrate the success of the group by using the tools of Systems Centered Group Theory. With these tools, we can quantify and describe the changes within the group from the "Flight" phase to the transition phase between "Fight" and "Flight" of group development. In session one, participants consistently spoke to issues, asked questions, and shared stories about topics outside the scope of the work the group, attempting to “flee” to the past (sharing stories outside of the group) or to other more comfortable subjects of conversation (raising tangential points and asking questions apart from the goal of the session). Session two saw similar behavior with participants sharing stories of friends and relatives not present in the group and making jokes out of context. However, session two also contained early indications of energy for growth through expressions of anger or “fight” energy late in the session. By session three, the group began transitioning from “flight” to “fight.” Participants targeted the leader with challenging statements and questions, “I don't know why we're having this discussion!” They also began openly disagreeing with each other for the first time, “I want to pushback on that.” This session, the group expressed more anger, targeting the Church and their parishes, “How is it that we as Christians aren't in the streets?” However, when “fight” energy did arise, it was often followed immediately by “flight” behavior, taking the focus away from potential conflict and keeping the group in transition between the phases. For example, participants would share stories from outside the group and reference extraneous Bible passages right after a member said they wanted to “pushback on that.”

Similarly, when “fight” energy resulted in a member expressing a tangible next step (or “work”) for the group, in this case creating an alternative community for the work of racial justice, another member immediately shared a story from their past, pulling the group away from the present moment and the proposed work, another clear example of “flight” behavior. Session four saw a similar pattern of alternating “flight” behaviors (for example, sharing opinions of people outside the group or about their past) and “fight” behaviors (for example, describing what the Church should be doing, calling-out racist behavior in the group, “It's not our responsibility to forgive you, to educate you,” or attempting to go one-up on another member, “I have four lifelong Black friends,”). By session five, the group was firmly transitioning from the “Flight” phase to the “Fight” phase of group development, containing more extended periods of each energy and allowing the group to explore “fight” for longer stretches before returning to “flight.” Session six repeated the patterns of session five, though with “fight” energy holding more of the time. Group members continued to share stories and to introduce tangential topics but even more, they challenged one another (“enlighten me”), the leader (“I don’t understand how white supremacy relates to Holy Eucharist!”), and the Church (“I don't even like to call myself a Christian,”). One member embodied the transition, using their “fight” energy in service of “flight” when, in response to an intervention by the leader to vector the group’s energy to the question in the moment, the member stated, “I’m leaving,” and immediately logged out of the Zoom meeting.

The movement of the group from the “Flight” phase of group development toward the “Fight” phase demonstrates that the participants were, in fact, able to form a group

capable of growth. The group developed enough to authorize itself to begin undoing and redoing Eucharistic theology as expressed in the rewritten Eucharistic prayer.

The group's successes cannot be attributed entirely to the controllable decisions and structures of the project. Several contextual factors also contributed to the success of this project. While the global pandemic of COVID-19 brought incalculable loss and grief, health concerns over the spread of the virus had already upended the Church's practice of Holy Eucharist and challenged prevailing theologies. By the time of this project, the pandemic also disrupted individuals' habits and, I believe, made them both more aware of and more willing to question their actions and beliefs regarding Holy Eucharist. The pandemic was also the final impetus that brought together four of the parishes into a regular worshipping community. From this new community, Potomac Episcopal Community, the PEC Racial Justice Ministry grew, providing an initial connection for the project participants, each other, and me. The racial uprisings of 2020 also provided contextual contributions to the success of this project. Following protests over events like the murders of George Floyd, Breonna Taylor, and others, the Episcopal Church was more willing to participate in projects like this, whose central claims might have previously been dismissed with little or no consideration.

Project Improvements & Next Steps

The success of this project as a discussion and reading-based exploration is encouraging. Justice experienced through historical examples and modern writing can impact individuals' beliefs and a community's practice. However, such success invites future iterations of the project to expand the experiential component of the sessions to provide more fulsome opportunities for impact and exploration and to deepen

participant's transformation further. If hearing Dr. King's words read aloud over Zoom had an impact, imagine the force of a pilgrimage to the Loraine Motel or of hearing such words quoted in-person at a Black Lives Matter protest on the steps of the Lincoln Memorial?

Lived experiences could also provide opportunities to engage theological resources and authority outside of traditional white Western modes of knowing. In this form of the project, all historical and theological resources conformed to white Western-European frameworks. Future iterations of this work could employ, for example, oral wisdom traditions, experts outside of academia, local community leaders, artists, music, and more.

Considering the participants themselves, I would like to experiment with how different preparation by participants could impact the work. This iteration of the project included no assignments prior to the first session. Requiring engagement with particular people, resources, or self-reflection ahead of the project, I hypothesize, could greatly deepen the impacts but could also be experienced as a barrier to entry for future participants. How might this trade-off between smaller, more impactful groups and larger, easier-to-access communities affect change?

Similarly, the timing, spacing, and number of sessions could be varied in future attempts. Incorporating additional research in community building to guide initial changes, this project could be attempted as part of a weekend intensive retreat or, conversely, extended to cover six or more months. Adding additional personal or small group work between large-group sessions could drive increased impact. Given the number of participants who referenced the power of rewriting the Eucharistic prayer,

extending the project to allow more space for both the engagement with the prayer as well as for reflection following the exercise could prove fruitful.

I believe, however, that the potential for the greatest impact within the group and the Church would be to use this work as the beginning of a long-term, intentional worshipping community centered on justice practice as the foundation for working together to undo and redo theology. Connected with and grounded in Anglican worship and keeping Eucharistic longing at the center of its life, such a community could free itself from the tyranny of Sunday mornings where justice is a second or third order effect of the Gospel (rather than the heart of the Gospel) and where there is little time, energy, or money left after all of the “required” tasks of buildings and ceremony are completed to engage the deep theological work necessary. Such a community could also begin to free itself from the ingrained behaviors that are harmful to Black people especially and to all participants, i.e., centering white patterns of speech and behavior, white-supremacist imagery in art and architecture, and more. How could the Eucharistic theology of the Diocese of Virginia and the Episcopal Church be changed when the experiences of Black trans women are treated as authoritative sources for that theology? How might our Eucharistic theology change when we invest a similar amount of time and energy as we spent theologically promoting, defending, and justifying slavery in undoing that same theology? What liturgy could a community develop to capture and even redeem the realities of church buildings and altars, like the ones at which I serve, built atop plantation land with plantation money? What would happen to our Eucharistic theology if we encountered Christ in the non-violent exercise of community power as part of our liturgy, putting white bodies on the line as a part of our worship or perhaps even just

training to do so? Systems Centered Group Theory hypothesizes that the most effective way to introduce change into a community is through a small group within that community. Such a long-term intentional community could be an effective conduit to introduce change to the diocese. The diocese could become an effective conduit to introduce change to the national Episcopal Church. The Episcopal Church could become an effective conduit to introduce change to white Western Christianity.

Conclusion

We, the white Church, have tried to do better as we know better. We have tried to make corrections in our liturgy and our leadership, our vestments and our investments, our processes and our polity, yet we remain beholden to our beliefs, practices, and, most dangerously, our theologies mired in white supremacy – most obviously and violently present in our unrepentant, unrestored, unreconciled participation in and support for the systems of chattel slavery. My church continues to cling to theology that affirms and suggests rather than challenges and convicts. We must no longer call the church-sanctioned mutation of chattel slavery into peonage into Jim Crow into a prison-industrial system “justice” and believe that Jesus is pleased with our “progress.” It is past time to try another way.

Jesus shows us a way of humility and submission that actively acknowledges in our life together the authority of Christ and the authority of our siblings, sisters, and brothers in defining right relationship with God. Christ challenges us to tear down our idols of white supremacy, White Jesus, white theology and to submit to Christ who is incarnate love-as-justice, rejoicing for the grace bestowed on us through this process.

Such submission in humility will lead us to recognize our need to leave our gifts at the altar and first go and be reconciled.

Publicly recognizing the broken state of our communion and voluntarily refraining from Holy Eucharist will not only require focus and energy but also will fundamentally challenge our definition of ourselves. I was asked recently by another Episcopal clergy person how my decision for voluntary excommunication fits with the vows I took at my ordination, particularly how it fits with the description of priesthood in the BCP “to preach, to declare God’s forgiveness to penitent sinners, to pronounce God’s blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ’s Body and Blood, and to perform the other ministrations entrusted to you.”¹⁸⁷ I now believe it was living into those very vows that brought me to the Samuel DeWitt Proctor School of Theology at Virginia Union University and to the work “my soul must have.”¹⁸⁸ Standing in the chapel at Cape Coast Castle, Ghana, as an Episcopal priest, I carried with me the joy, exhilaration, profound gratitude, and deep love I had experienced in celebrating Holy Eucharist. Yet standing as a priest where my fellow priests once stood atop the male slave dungeon, I was confronted by Christ who knows the lash and the chains, who wept in the bowels of that castle with his beloved children, and I had to admit that I did not know, I could not answer, “where was Jesus in that Eucharistic moment?”

I was ordained into a part of God's church built on the wealth, power, and privilege gained from the enslavement and ongoing oppression and exploitation of Black

¹⁸⁷ Episcopal Church, 531

¹⁸⁸ A phrase often mentioned at STVU and attributed by many to The Rev. Dr. Katie Cannon in describing the work that is God's calling not just for a DMin but for the rest of one's life.

people. At ordination, I promised before God, my bishop, my parish, and the Church to “endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received.” How then can I administer the sacraments at the whites-only lunch-counter-altar built on top of the bodies and blood of people our theology enslaved?

I promised at ordination to, “undertake to be a faithful pastor to all whom [I am] called to serve, laboring together with them and with [my] fellow ministers to build up the family of God.” How then can I as a faithful pastor to all continue to perpetuate a theology and liturgy that is actively harming the people I am called to serve?

I promised at my ordination to, “do [my] best to pattern [my] life and that of [my] family... in accordance with the teachings of Christ, so that [I] may be a wholesome example to [my] people?”¹⁸⁹ How then can I stand idle while White Jesus diminishes the imago Dei and authorizes the complacency and reassurance that forestalls the “fierce urgency of now” that Christ’s justice demands and threatens the very salvation of us all?

Rather than contradict my vows, this project has finally shown me a way to fulfill them. Having encountered the Holy Spirit, having been convicted of and by the truth of Black joy, suffering, pain, experience, and love, having stood in the dungeons of Cape Coast Castle on top of 18 inches of compacted trash, excrement, and human remains, looking up to the where the altar of the Lord stood with a priest celebrating, having journeyed with a justice-centered community to redo theology, having experienced the gifts and grace that brought me this far by the faith of so many others when my faith, and the faith of my church failed, I must now pattern my life, in submission and humility,

¹⁸⁹ Episcopal Church, 532

with the teachings of Christ. I must, and we must leave our gift at the altar and first go
and be reconciled.

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APPENDIX A: TRAINING AGENDA OR CLASS SCHEDULE

Unit	Pre-Reading & Journal Prompt	Session 1: Introduction & Goals	Time	Pre-Reading & Journal Prompt	Session 2: Bless	Time	Pre-Reading & Journal Prompt	Session 3: Receive & Celebrate	Time
Unit 1: Pre-Reading & Journal Prompt	<p>Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being"</p> <p>Listen to Dr. CWB's specific critique of white Christianity.</p> <p>Write: How have you been a part of or witness to white supremacy and oppression in our community's experience of whiteness?</p>	<p>Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being"</p> <p>Listen to Dr. CWB's specific critique of white Christianity.</p> <p>Write: How have you been a part of or witness to white supremacy and oppression in our community's experience of whiteness?</p>	120	<p>Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being"</p> <p>Listen to Dr. CWB's specific critique of white Christianity.</p> <p>Write: How have our churches benefited from "access to the bonfire"? How have we, the people of Virginia, helped reinforce the current systems of oppression and inequality?</p>	<p>Read: Dr. CWB, Chapter 3</p> <p>Listen to Dr. CWB's experience of white Christianity and what feelings, experiences, reactions, and stories arise in you during and after reading her testimony about her experience.</p> <p>Write: How do you feel about Dr. CWB's discussion of "Selective Ignorance"? How have you experienced the effects of selective ignorance? How has selective ignorance affected your life in the church, your faith?</p>	120	<p>Read: Dr. CWB, Chapter 3</p> <p>Listen to Dr. CWB's experience of white Christianity and what feelings, experiences, reactions, and stories arise in you during and after reading her testimony about her experience.</p> <p>Write: How do you feel about Dr. CWB's discussion of "Selective Ignorance"? How have you experienced the effects of selective ignorance? How has selective ignorance affected your life in the church, your faith?</p>	<p>Read: Dr. CWB, Chapter 3</p> <p>Listen to Dr. CWB's experience of white Christianity and what feelings, experiences, reactions, and stories arise in you during and after reading her testimony about her experience.</p> <p>Write: How do you feel about Dr. CWB's discussion of "Selective Ignorance"? How have you experienced the effects of selective ignorance? How has selective ignorance affected your life in the church, your faith?</p>	120
Unit 2: Pre-Reading & Journal Prompt	<p>Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being"</p> <p>Listen to Dr. CWB's specific critique of white Christianity.</p> <p>Write: How have you been a part of or witness to white supremacy and oppression in our community's experience of whiteness?</p>	<p>Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being"</p> <p>Listen to Dr. CWB's specific critique of white Christianity.</p> <p>Write: How have you been a part of or witness to white supremacy and oppression in our community's experience of whiteness?</p>	120	<p>Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being"</p> <p>Listen to Dr. CWB's specific critique of white Christianity.</p> <p>Write: How have our churches benefited from "access to the bonfire"? How have we, the people of Virginia, helped reinforce the current systems of oppression and inequality?</p>	<p>Read: Dr. CWB, Chapter 3</p> <p>Listen to Dr. CWB's experience of white Christianity and what feelings, experiences, reactions, and stories arise in you during and after reading her testimony about her experience.</p> <p>Write: How do you feel about Dr. CWB's discussion of "Selective Ignorance"? How have you experienced the effects of selective ignorance? How has selective ignorance affected your life in the church, your faith?</p>	120	<p>Read: Dr. CWB, Chapter 3</p> <p>Listen to Dr. CWB's experience of white Christianity and what feelings, experiences, reactions, and stories arise in you during and after reading her testimony about her experience.</p> <p>Write: How do you feel about Dr. CWB's discussion of "Selective Ignorance"? How have you experienced the effects of selective ignorance? How has selective ignorance affected your life in the church, your faith?</p>	<p>Read: Dr. CWB, Chapter 3</p> <p>Listen to Dr. CWB's experience of white Christianity and what feelings, experiences, reactions, and stories arise in you during and after reading her testimony about her experience.</p> <p>Write: How do you feel about Dr. CWB's discussion of "Selective Ignorance"? How have you experienced the effects of selective ignorance? How has selective ignorance affected your life in the church, your faith?</p>	120

Figure 1: Session Schedule & Goal Matrix

APPENDIX B: PRE, MID, AND POST-TEST INSTRUMENTS



Holy Eucharist - Transatlantic Slavery - Justice: Pre-Session Survey

1. Please enter your three-digit RNI (random number identifier)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

2. It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. White supremacy has influenced what I believe about Holy Eucharist.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 2: Pre-Session Survey Page (1)

7. I am interested in being part of a justice-centered community working to undo white supremacy.

- Strongly Disagree Disagree Neutral Agree Strongly Agree N/A
-

Please choose (1) statement that most closely aligns with your beliefs.

8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is:

- white supremacy does not influence or affect our church engaging in justice ministry or actions
- hearing preaching about justice Choose not to answer
- teaching and learning about systemic racism, inclusive history, and white supremacy culture

9. Current Eucharistic Theology:

- is a necessary part of addressing racism within the Episcopal Church
- must change in order for the Episcopal Church to move forward with racial reconciliation
- contains within it everything the church needs to aid with racial justice
- if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.
- if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.
- is a force for unity within our church
- Choose not to answer

10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

- are sufficient
- need to include more theological revision
- need to keep doing what we are doing, just with more energy and resources
- Choose not to answer

Short answer.

11. Describe what things in your life (people, writings, experiences, etc.) have taught you about Holy Eucharist or affected what you believe or how you practice Holy Eucharist.

Figure 3: Pre-Session Survey Page (2)



Holy Eucharist - Transatlantic Slavery - Justice: Mid-Session Survey

1. Please enter your three-digit RNI (random number identifier)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

2. It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

3. White supremacy has influenced what I believe about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

Figure 4: Mid-Session Survey: Page (1)

7. I am interested in being part of a justice-centered community working to undo white supremacy.

- Strongly Disagree Disagree Neutral Agree Strongly Agree N/A
-

Please choose (1) statement that most closely aligns with your beliefs.

8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is to:

- white supremacy does not influence or affect our church engaging in justice ministry or actions
- hearing preaching about justice Choose not to answer
- teaching and learning about systemic racism, inclusive history, and white supremacy culture

9. Current Eucharistic Theology:

- is a necessary part of addressing racism within the Episcopal Church
- must change in order for the Episcopal Church to move forward with racial reconciliation
- contains within it everything the church needs to aid with racial justice
- if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.
- if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.
- is a force for unity within our church
- Choose not to answer

10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

- are sufficient
- need to include more theological revision
- need to keep doing what we are doing, just with more energy and resources
- Choose not to answer

Short answer.

11. Describe what things in your life (people, writings, experiences, etc.) have taught you about Holy Eucharist or affected what you believe or how you practice Holy Eucharist.

Figure 5: Mid-Session Survey Page (2)



Holy Eucharist - Transatlantic Slavery - Justice: Post-Session Survey

1. Please enter your three-digit RNI (random number identifier)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

2. It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

3. White supremacy has influenced what I believe about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

Figure 6: Post-Session Survey Page (1)

7. I am interested in being part of a justice-centered community working to undo white supremacy.

- Strongly Disagree Disagree Neutral Agree Strongly Agree N/A
-

Please choose (1) statement that most closely aligns with your beliefs.

8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is to:

- white supremacy does not influence or affect our church engaging in justice ministry or actions
- hearing preaching about justice Choose not to answer
- teaching and learning about systemic racism, inclusive history, and white supremacy culture

9. Current Eucharistic Theology:

- is a necessary part of addressing racism within the Episcopal Church
- must change in order for the Episcopal Church to move forward with racial reconciliation
- contains within it everything the church needs to aid with racial justice
- if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.
- if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.
- is a force for unity within our church
- Choose not to answer

10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

- are sufficient
- need to include more theological revision
- need to keep doing what we are doing, just with more energy and resources
- Choose not to answer

Short answer.

11. Describe what things in your life (people, writings, experiences, etc.) have taught you about Holy Eucharist or affected what you believe or how you practice Holy Eucharist.

Figure 7: Post-Session Survey Page (2)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

12. I would like to continue gathering with this or a similar group as a justice-practice-centered community.

Strongly disagree Disagree Neutral Agree Strongly agree N/A

13. I would be willing to invite others to become part of this or a similar justice-practice-centered community.

Strongly disagree Disagree Neutral Agree Strongly agree N/A

Short answer.

14. In what way(s), if any, did your own beliefs about Holy Eucharistic change based on your participation in these sessions?

15. In what ways could the Eucharistic theology of the Potomac Episcopal Community change based on the events of the transatlantic slave trade and our own participation in chattel slavery in the United States?

16. In what ways could the Eucharistic theology of the Diocese of Virginia change based on the events of the transatlantic slave trade and our own participation in chattel slavery in the United States?

17. What parts of the sessions contributed most to any change in knowledge or belief you experienced over the course of this project with regards to Eucharistic Theology?

Figure 8: Post-Session Survey Page (3)

18. What part(s) of the sessions contributed most to the development of the group?

19. What part(s) of the sessions contributed most to the development of the group's Eucharistic Theology as expressed in the Eucharistic prayer?

20. What parts of the sessions most hindered any change in knowledge or belief you experienced over the course of this project with regards to Eucharistic Theology?

21. What part(s) of the sessions most hindered the development of the group?

22. What part(s) of the sessions most hindered the development of the group's Eucharistic Theology as expressed in the Eucharistic prayer?

Thank you very much for your participation.

Figure 9: Post-Session Survey Page (4)

APPENDIX C: QUANTITATIVE SURVEY RESULTS

Question 2: It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

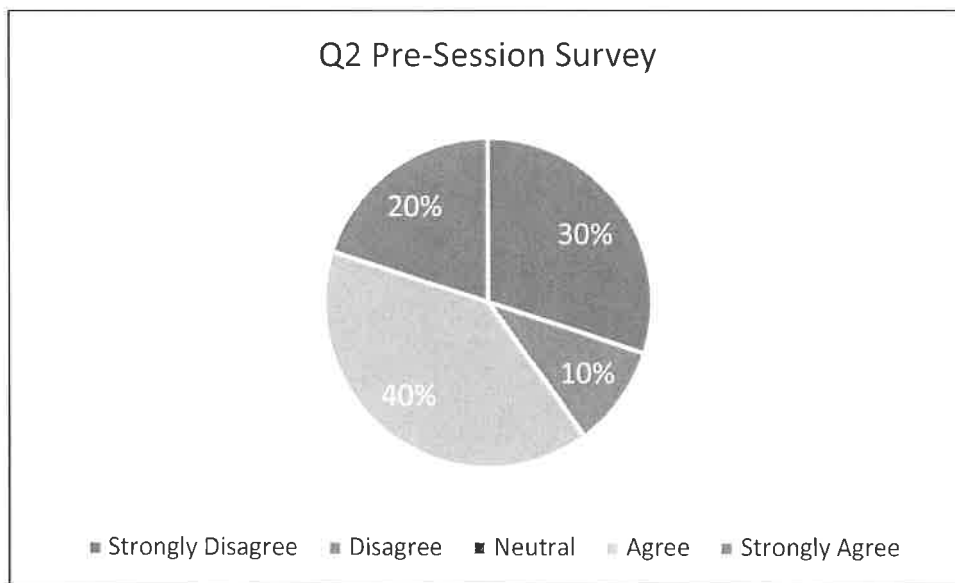


Figure 10: Question 2 Pre-Session Survey Results

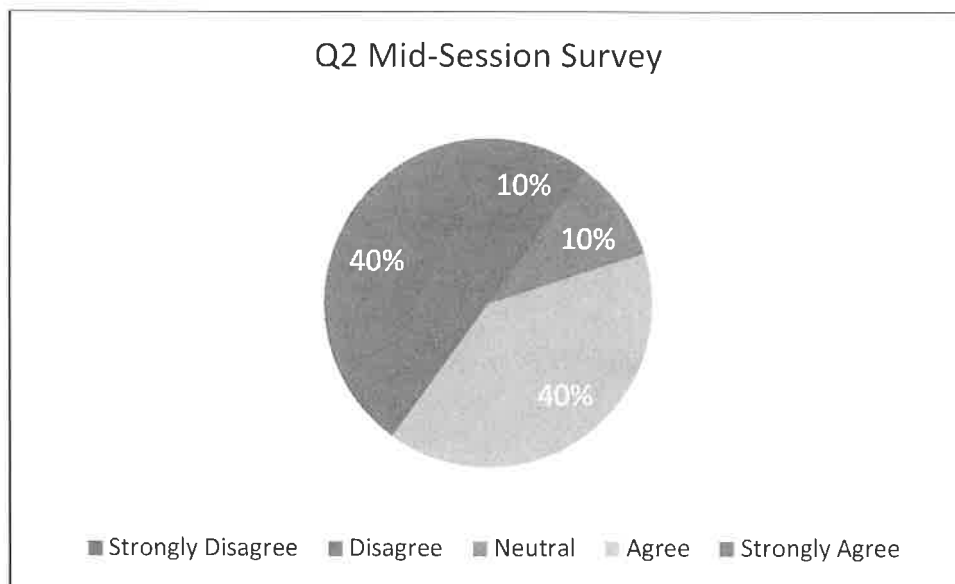


Figure 11: Question 2 Mid-Session Survey Results

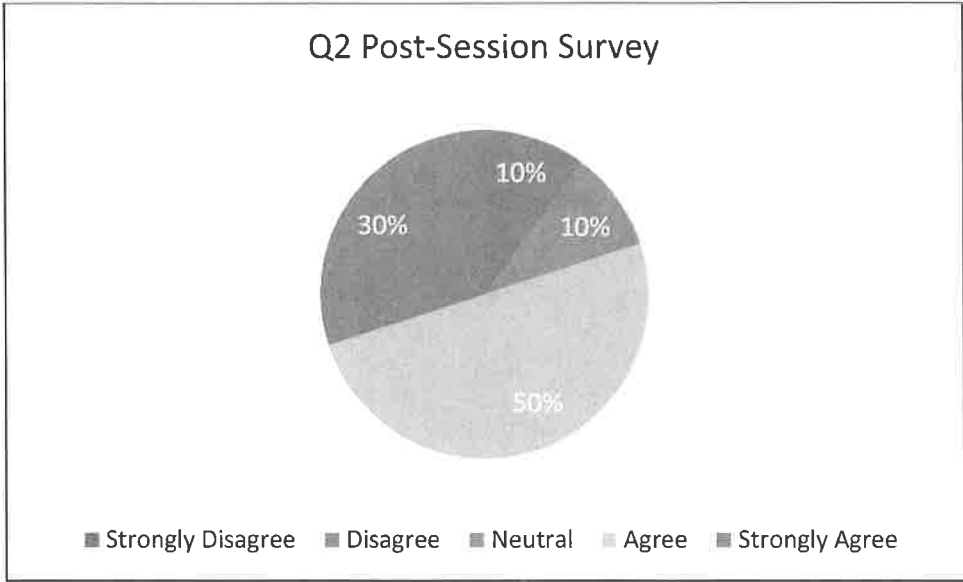


Figure 12: Question 2 Post-Session Survey Results

Question 3. White supremacy has influenced what I believe about Holy Eucharist.

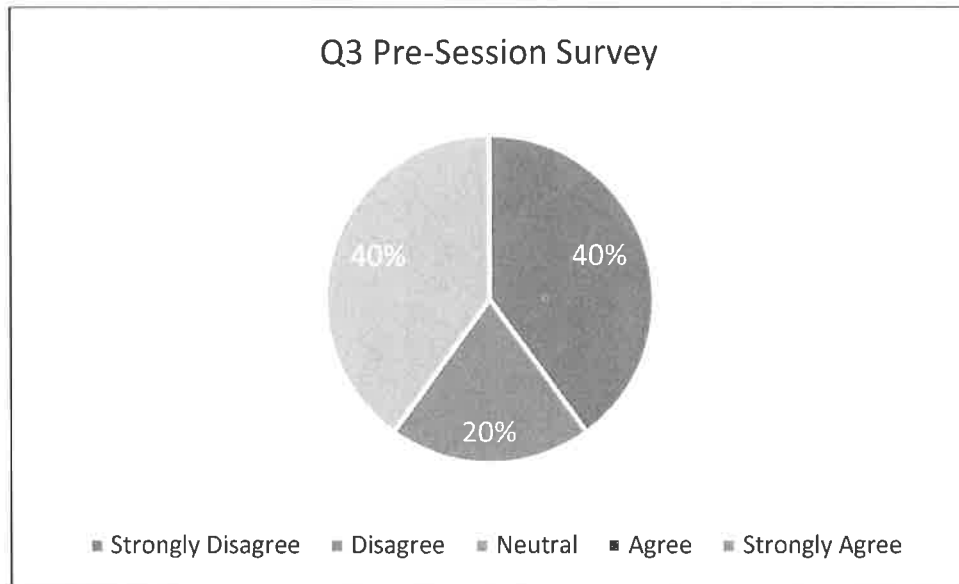


Figure 13: Question 3 Pre-Session Survey Results

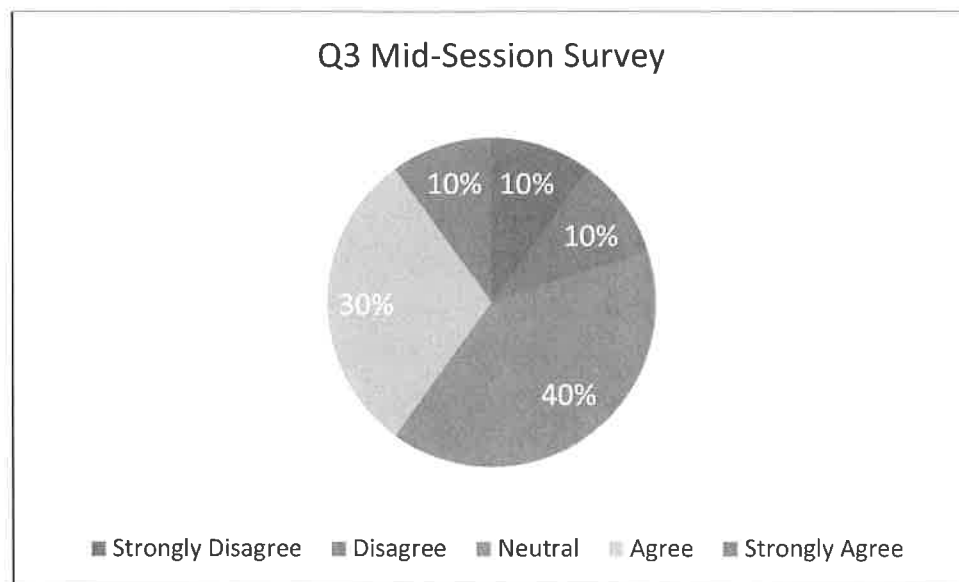


Figure 14: Question 3 Mid-Session Survey Results

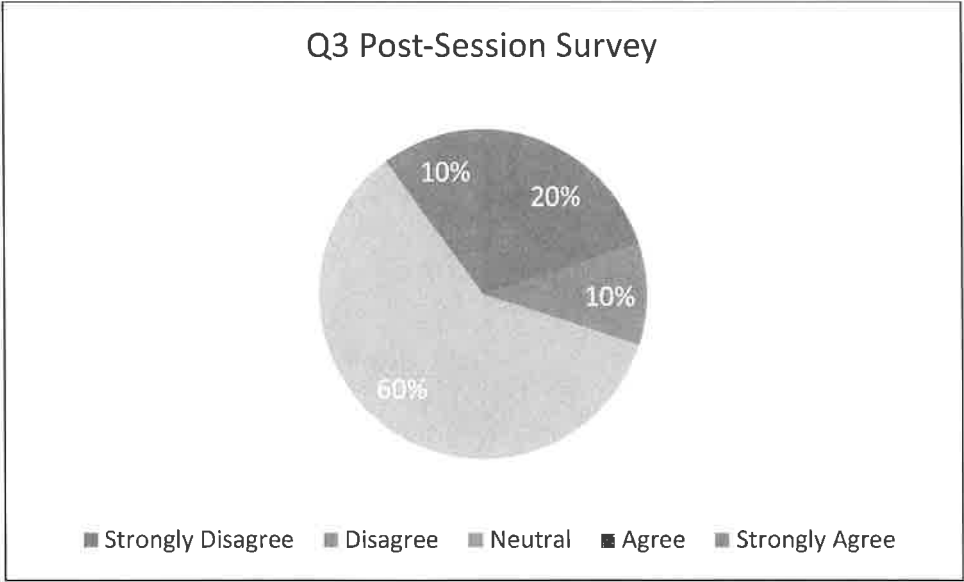


Figure 15: Question 3 Post-Session Survey Results

Question 4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

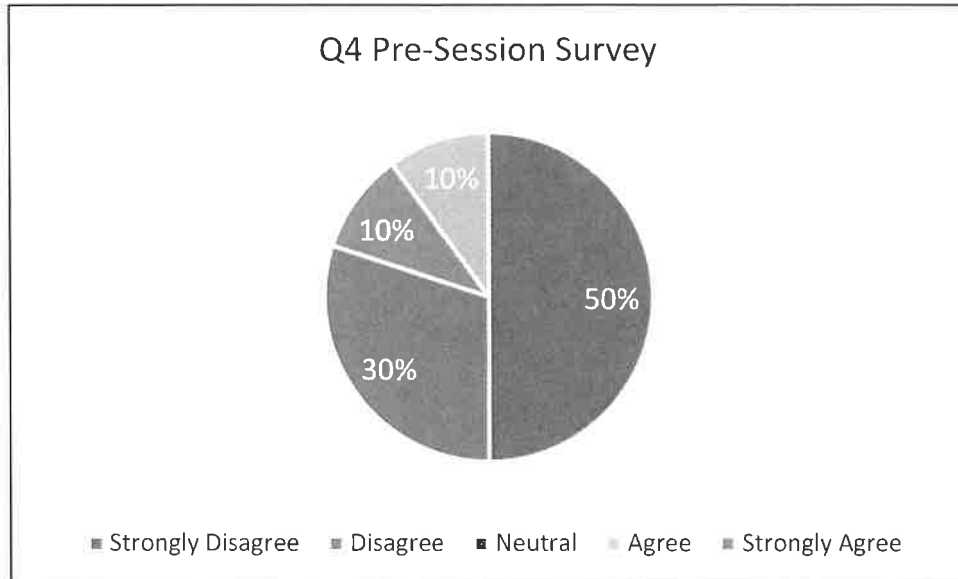


Figure 16: Question 4 Pre-Session Survey Results

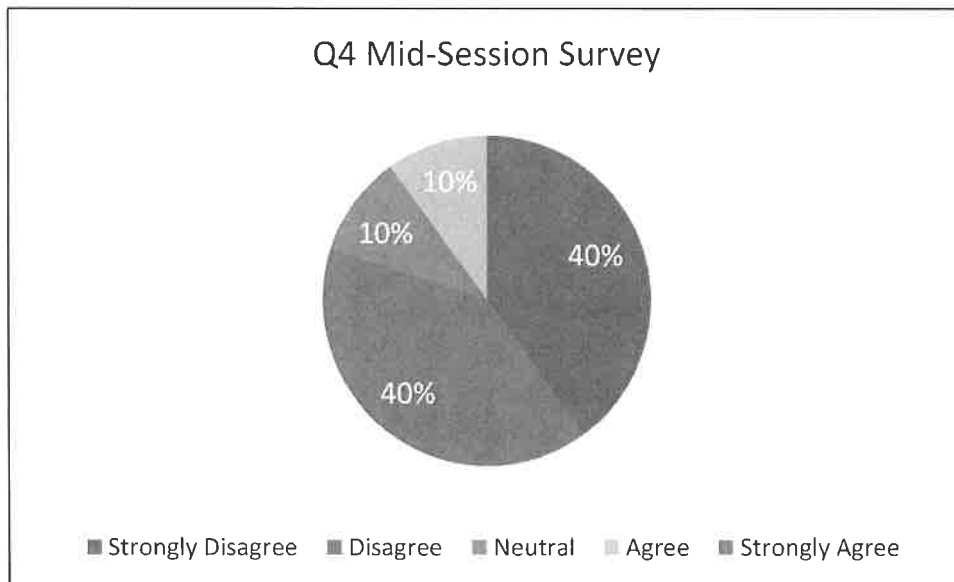


Figure 17: Question 4 Mid-Session Survey Results

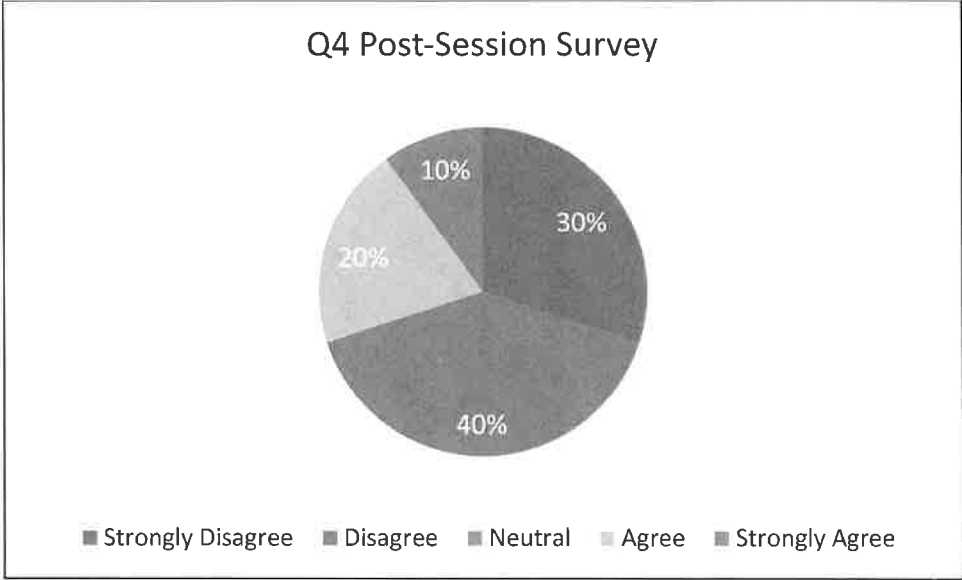


Figure 18: Question 4 Post-Session Survey Results

Question 5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

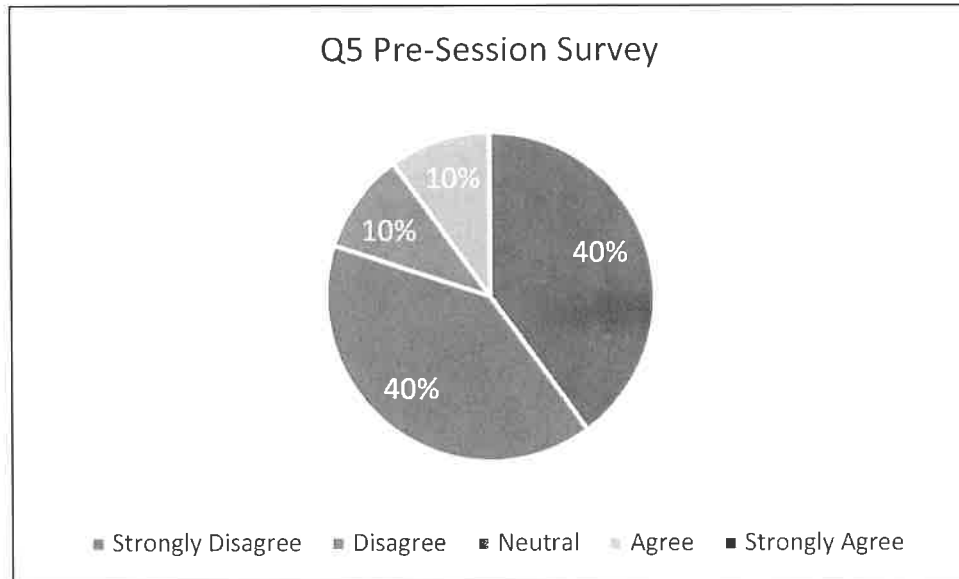


Figure 19: Question 5 Pre-Session Survey Results

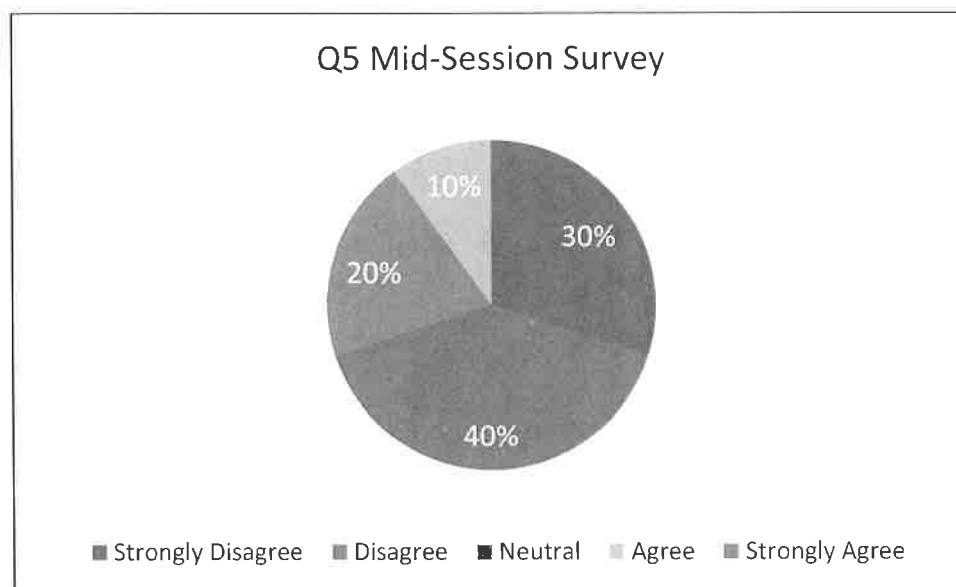


Figure 20: Mid-Session Survey Results

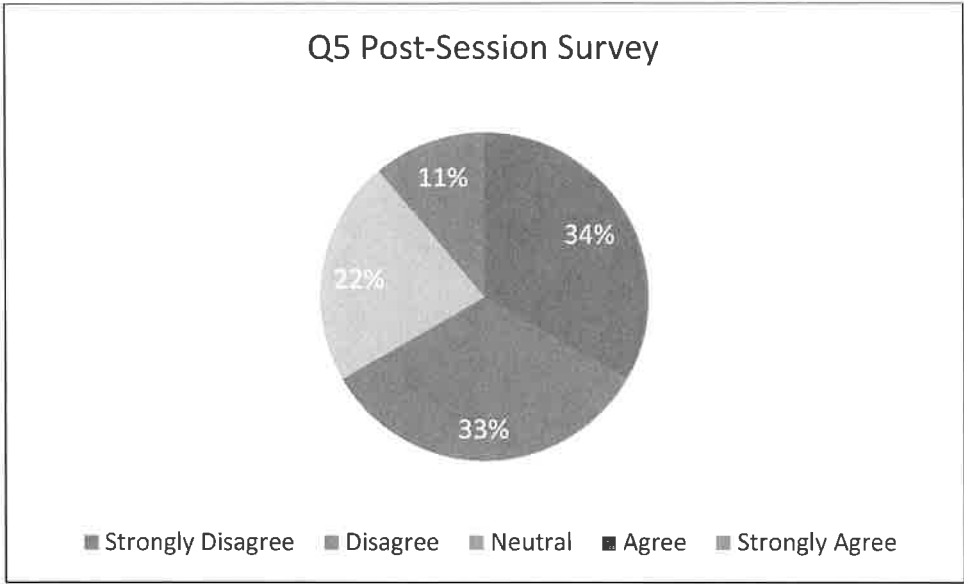


Figure 21: Question 5 Post-Session Survey Results

Question 6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

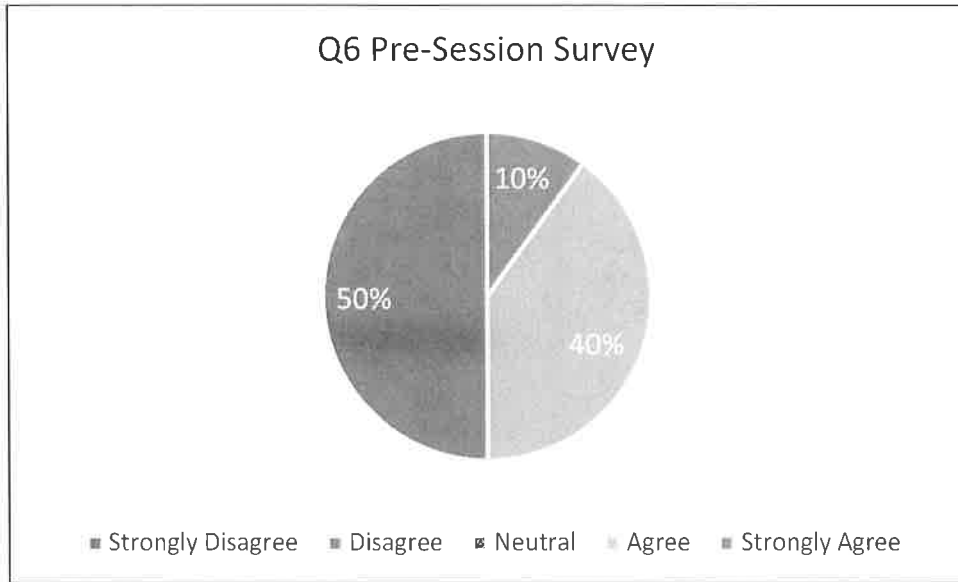


Figure 22: Question 6 Pre-Session Survey Results

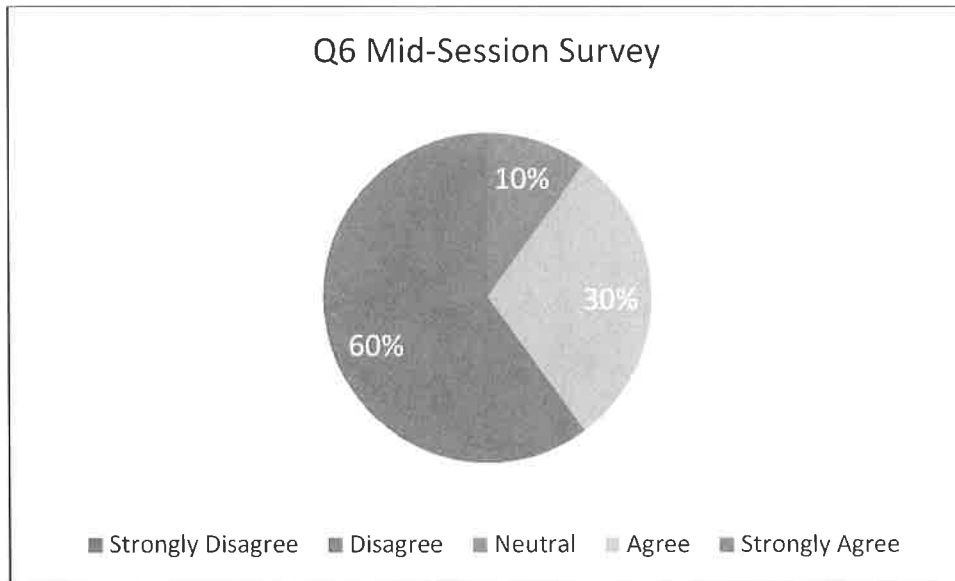


Figure 23: Question 6 Mid-Session Survey Results

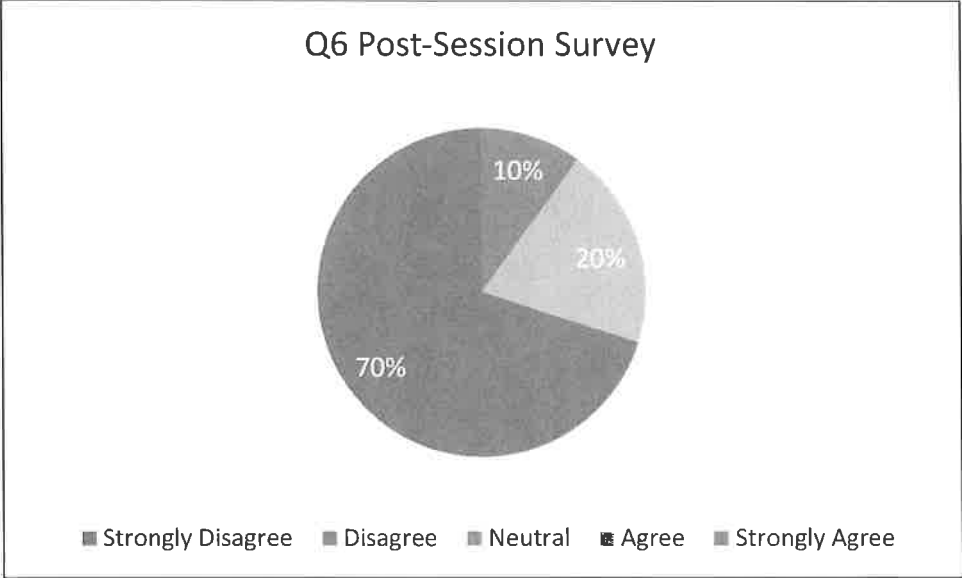


Figure 24: Question 6 Post-Session Survey Results

Question 7. I am interested in being part of a justice-centered community working to undo white supremacy.

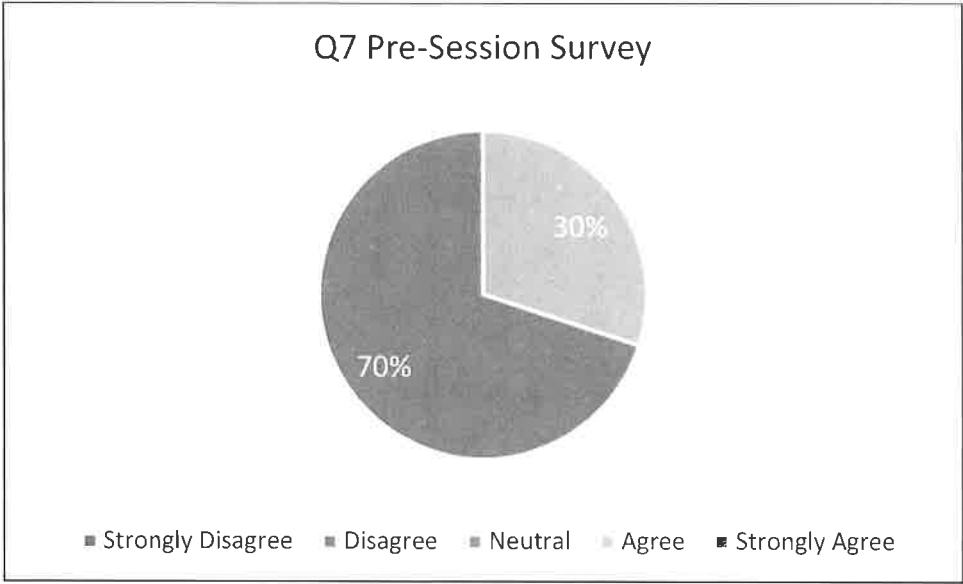


Figure 25: Pre-Session Survey Results

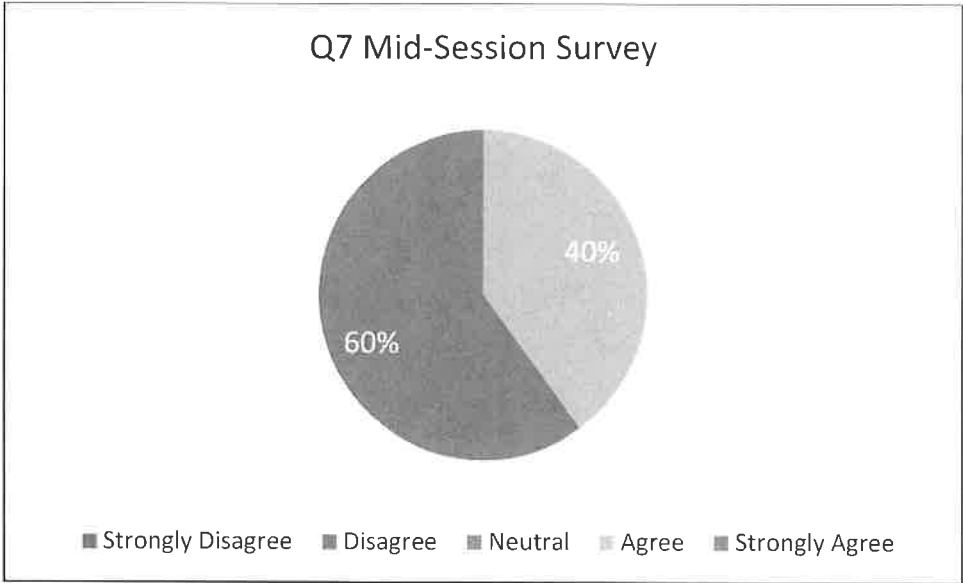


Figure 26: Mid-Session Survey Results

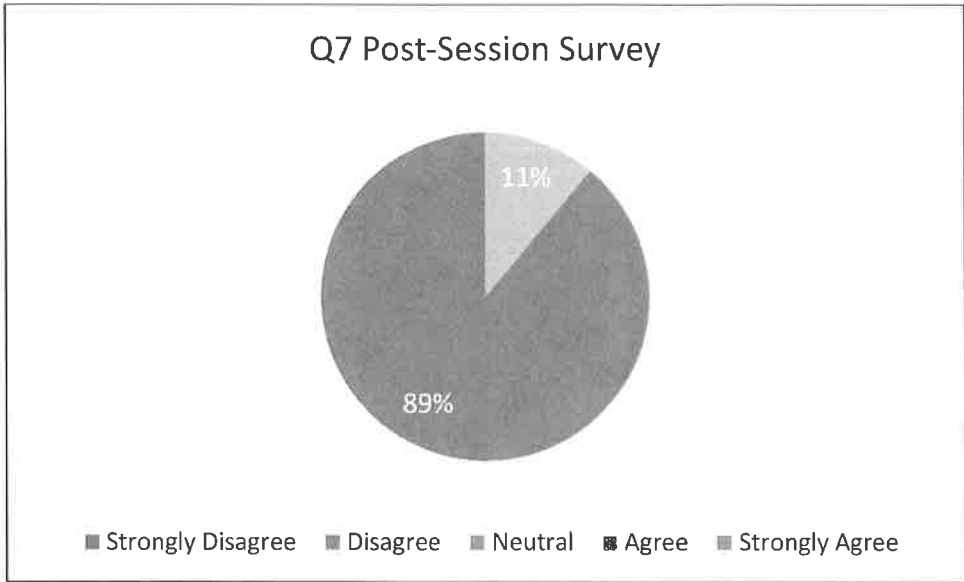


Figure 27: Question 7 Post-Session Survey Results

Question 8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is:

	Pre-Session	Mid-Session	Post-Session
...white supremacy does not influence or affect our church.	0%	0%	0%
...hearing preaching about justice.	0%	10%	20%
...teaching and learning about systemic racism, inclusive history, and white supremacy culture.	40%	40%	50%
...engaging in justice ministry or actions.	50%	50%	20%
Choose not to answer	10%	0%	10%

Table 1: Question 8 Complete Survey Results

Question 9. Current Eucharistic Theology:

	Pre-Session	Mid-Session	Post-Session
...is a necessary part of addressing racism within the Episcopal Church	10%	10%	0%
...must change in order for the Episcopal Church to move forward with racial reconciliation	10%	10%	50%
...is a force for unity within our church	20%	0%	10%
...if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.	20%	20%	10%
...if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.	20%	20%	20%
...contains within it everything the church needs to aid with racial justice	0%	10%	0%
Choose not to answer	20%	30%	10%

Table 2: Question 9 Complete Survey Results

Question 10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

	Pre-Session	Mid-Session	Post-Session
...need to include more theological revision	30%	60%	60%
...need to keep doing what we are doing, just with more energy and resources	20%	20%	20%
...are sufficient	0%	0%	0%
Choose not to answer	50%	20%	20%

Table 3: Question 10 Complete Survey Results

Question 12. I would like to continue gathering with this or a similar group as a justice-practice-centered community.

I would like to continue gathering with this or a similar group as a justice-practice-centered community.

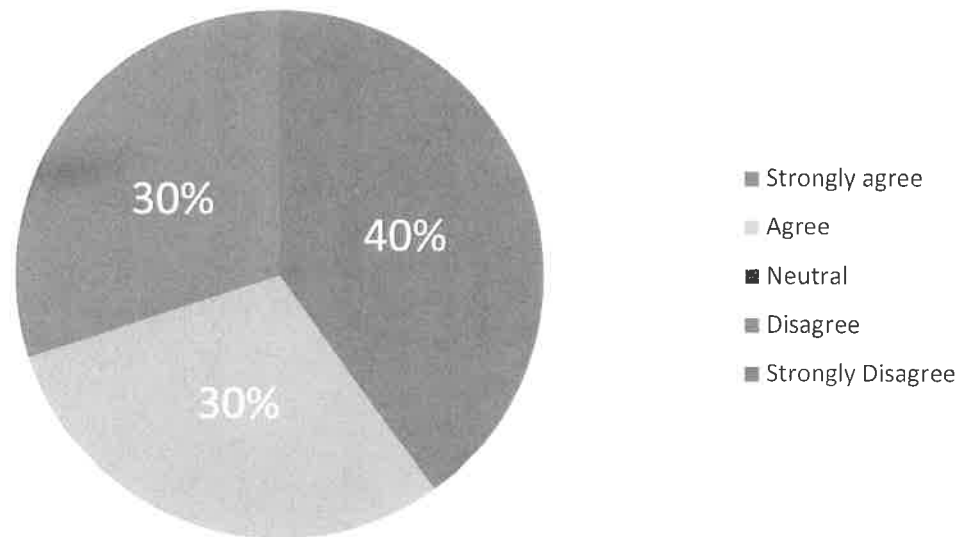


Figure 28: Question 12 Post-Session Survey Results

Question 13. I would be willing to invite others to become part of this or a similar justice-practice-centered community.

I would be willing to invite others to become part of this or a similar justice-practice-centered community.

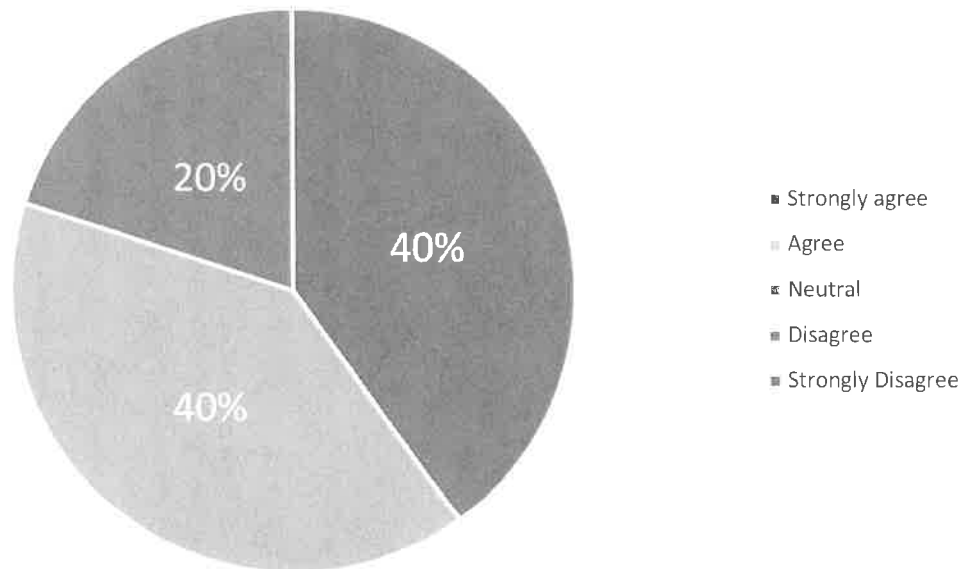


Figure 29: Question 13 Post-Session Survey Results

APPENDIX D: SAMPLE RECRUITING MATERIAL

Sunday Morning Announcement:

As part of my Doctor of Ministry program, I am leading a study on Holy Eucharist and justice-practicing communities. You are invited to be a part of a group journeying together through our shared history, our common present, and our Eucharistic practice to explore:

- Holy Eucharist as a lens for transformation
- our response to white supremacy in our church and our world
- how our experience of justice ministry and the experiences of BIPOC can be transformative sources of our Eucharistic theology
- building a justice-practicing community for theological reflection and development

We will meet over Zoom and, where possible, in-person for a (2) hour session every-other week for twelve weeks.

Please contact me, Cayce Ramey, for more information or to sign up.

Written Invitation:

How can our Potomac Episcopal Community engage and change the ongoing effects of our church's participation in the transatlantic slave trade and chattel slavery in the Diocese of Virginia?

Come be a part of a group journeying together through our shared history, our common present, and our Eucharistic practice to explore:

- Holy Eucharist as a lens for transformation
- our response to white supremacy in our church and our world
- how our experience of justice ministry and the experiences of BIPOC can be transformative sources of our Eucharistic theology
- building a praxis-centered community for theological reflection and development

We will meet over Zoom and, where possible, in-person for a (2) hour session every-other week for twelve weeks.

Please contact the Rev. Cayce Ramey for more information or to sign up.

cayce@sharonchapel.org

571-271-7775

Personal Invitation Conversation Starter:

As part of my Doctor of Ministry program, I am leading a study on Holy Eucharist and practicing communities of racial justice. I've noticed your interest in racial justice and your desire to do something in a new and different way. I'd like to invite you to be part of a group that will journey together through our shared history, our common present, and our Eucharistic practice to explore:

- Holy Eucharist as a lens for transformation
- our response to white supremacy in our church and our world
- how our experience of justice ministry and the experiences of BIPOC can be transformative sources of our Eucharistic theology
- building a praxis-centered community for theological reflection and development

We will meet over Zoom and, where possible, in-person for a (2) hour session every-other week for twelve weeks.

You don't have to answer right away and your participation or not in this project will not in any way affect your place in the Potomac Episcopal Community.

APPENDIX E: CONSENT FORM



Institutional Review Board
Informed Consent Form rev. 9/8/09

For IRB USE: Date Received: IRB #

A. RESEARCH INVESTIGATOR INFORMATION

Study Title: Leave Your Gift at the Altar: (Re)Doing Eucharistic Theology in Light of Slavery through a Justice-centered Community
Principal Investigator: The Rev. Dr. John Kinney
Co-Investigators: The Rev. B. Cayce Ramey
Funding Agency: N/A

B. INFORMED CONSENT DOCUMENT

Introduction:

You are being asked to participate in a research study. Research studies are planned to collect new information and gain new knowledge that may potentially help people in the future.

Taking part in this research study is voluntary. You will not be penalized in any way if you choose not to participate. If you decide to participate you can stop at any time and will not be penalized in any way.

Review this form and ask the researchers all the questions you have so that you can make an informed choice as to whether you will take part in this research study.

Details about the study:**What is the purpose of the study?**

The purpose of my project is to explore building and using a justice-centered community of church members to redo the Episcopal theology of Holy Communion by undoing the white supremacy which undergirds our current theology.

How long will I be involved in this study?

We will meet over Zoom for a series of (6) two-hour sessions, every other week over twelve weeks.

What will happen if I decide to take part in this research?

All participants will complete an anonymous pre-session questionnaire and commit to attending all (6) sessions. Any participants who miss more than one session will be excluded from the research, though they may continue in the sessions.

Each of the sessions will be recorded. At each of the sessions we will explore what we believe about Holy Eucharist as well as engage some aspects of our church's history. We'll have discussions; watch speeches, movie clips, and documentaries; read passages of scripture and other books; pray together; do art; and more.

What risks are involved in taking part in this study?

You may become uncomfortable and experience some emotional distress during the sessions.

To manage this risk, everyone:

- will have access to other clergy from the Potomac Episcopal Community for pastoral support.
- may leave a session temporarily or completely at will without any repercussions to their membership in the church.
- may remove themselves from the research pool at will while continuing to participate in any remaining sessions.
- will be provided a list of counselors should they wish further professional support.

What benefits are involved in the study?

Your benefits from this study might include:

- deepening your understanding of Holy Communion as a lens for racial justice ministry.
- increased connections to a community of people similarly dedicated to racial justice ministry.

The Potomac Episcopal Community's benefits from this study might include:

- deepening the community's understanding of Holy Communion as a lens for racial justice ministry.
- increased connections to neighbors and neighboring communities dedicated to racial justice.
- building a group with the church which could be the seed for a missional community.

The Diocese of Virginia's benefits from this study might include:

- a repeatable model for beginning communities that can work to undo the effects of white supremacy in our church.

- one or more new theological insights into Holy Communion.

The surrounding communities' benefits from this study might include:

- a community of people to act as a bridge between the church and the neighborhood.
- a group of people able to provide support, energy, and effort for racial justice in our local society and governmental structures.

The larger society's benefits from this study might include:

- a model of institutional change for undoing the effects of white supremacy.
- resources for and leadership of reparations.

Are there any other alternate treatments or procedures that may benefit me?

No.

How will my privacy be protected? How will my records be maintained to protect confidentiality?

- All participants will be assigned a random number identifier (RNI) which will be used to record all written responses regardless of format.
- The document matching participants to RNI will be a password protected file on an encrypted drive accessible only to the PI and Study Coordinator.
- All participants in group sessions will be required to sign a confidentiality agreement detailing that all information shared in the group settings is strictly confidential and not to be shared in any either general or specific way with people outside of the group.
- All survey and questionnaire responses will be kept either within a password protected account with the online survey company or, when downloaded, in an encrypted cloud-storage drive accessible only by a password protected account.
- All audio and video recordings of group and individual sessions with participants will be kept on the person of the Study Coordinator (if using an external unencrypted recording device) and stored as soon as possible in an encrypted cloud-storage drive accessible only by a password protected account.
- All online surveys will use IP blocking to prevent survey responses being tracked to a particular respondent via IP address.
- Participants will be given information on use of the TOR browser (<https://www.torproject.org/>), a web browser specifically designed to maximize online privacy through the use of a network of world-wide proxy servers which:
 - Block Trackers
 - Defend Against Surveillance
 - Resists Fingerprinting
 - Employs Multi-layered encryption

Will I receive anything for being in this study?

No.

Who do I contact if I have any questions about this study?

Questions about your rights as a research volunteer can be directed to the Virginia Union University Institutional Review Board (IRB). The IRB reviews all research involving

humans to ensure that all of your rights are protected. The office telephone number is 804-257-5770. You may contact us without giving your name, if you prefer.

If you have questions about this project, please contact:

Study Coordinator: The Rev. B. Cayce Ramey

E-mail: bcramey@vuu.edu Phone: 571-271-7775

CONSENT:

I have read the above information and have asked all the questions that I have at this time. I understand what I am being asked to do and I agree to take part in the study described above. I understand that I may refuse to take part or stop at any time and that I will not be penalized in any way for my decision.

Printed Name of Research Participant: _____

Signature of Research Participant: _____

Date: _____

Printed name of Researcher/ PI: _____

Signature of Researcher/ PI: _____

Date: _____

APPENDIX F: PHOTOGRAPHS & IMAGES



Figure 30: The Coat of Arms of the Diocese of Virginia from - www.thediocese.net



Figure 31: Cape Coast Castle. Cape Coast, Ghana (photo by author)



Figure 32: Male Slave Dungeon, Cape Coast Castle (photo by author)

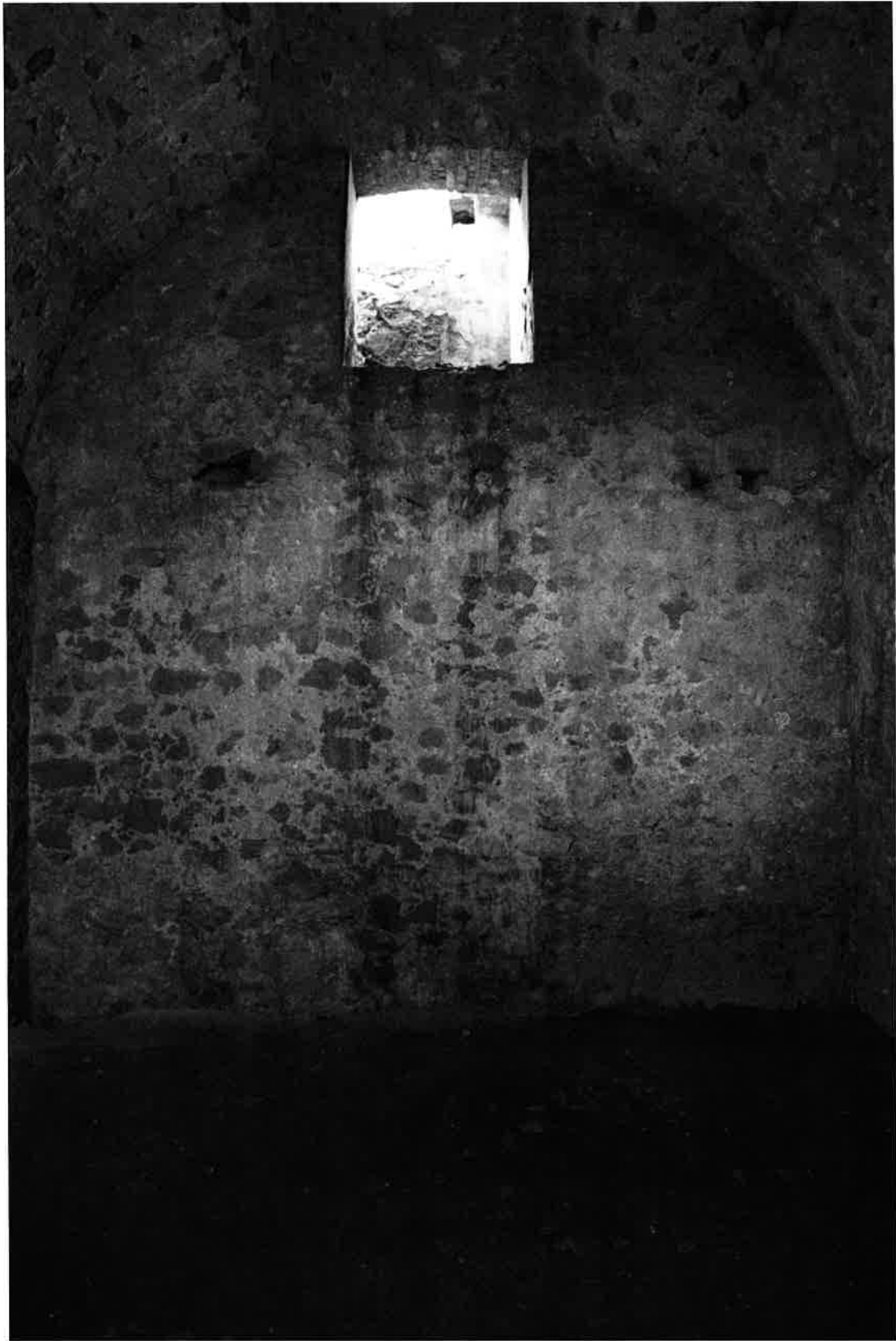


Figure 33: Shaft to Chapel Door from Male Slave Dungeon, Cape Coast Castle (photo by author)



Figure 34: Wooden Grate Covering Shaft outside Chapel Door to Male Slave Dungeon, Cape Coast Castle

(photo by author)

APPENDIX G: REWRITTEN EUCHARISTIC PRAYER

We celebrate the life and work of Jesus Christ, O Father. In humility, we thank you for loving and forgiving us. Recalling His death, resurrection, and ascension; His life of love, model of acceptance, and invitation to interdependence, we offer you our selves, our love, our time, our lives and these gifts.

Bless them by your Holy Spirit to be for all people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Bless us that we may faithfully receive this holy Gift, and serve you through each other in unity, constancy, and peace.

Nourish us to go forth and do the work of Christ, seeking true relationship with all of our siblings, bringing justice and safety in our community, and building peace in every corner of your created world; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever.
AMEN.

APPENDIX H: THE 7 STAGES OF THE DANCE OF REDEMPTION

1. Conscientization
2. Emancipatory Histography
3. Theological Resources
4. Norm Clarification
5. Strategic Options
6. Annunciation & Celebration
7. Re-reflection & Strategic Action

APPENDIX I: THE FOUR-FOLD SHAPE OF THE HOLY EUCHARIST

Based on the actions of Jesus from the Last Supper theologians have described the shape of the Holy Eucharist in four sections:

1. Take / Gather
2. Bless
3. Break
4. Receive / Share

VITA

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Sacramentality Can Save the Body of Christ, edited by Ian S. Markham and Jeremy Means-Koss. Eugene, Oregon. Wipf and Stock Publishers, 2022 (expected).

- Ramey, B. Cayce. “You’re Talking About Something that Carries Overs: How the Memories of Slavery Shape Contemporary Christian Faith.” MDiv Honors Thesis, Virginia Theological Seminary, Alexandria, VA, 2012.
- Parker, Margaret Adams, and Ramey, B. Cayce. *Creativity & the Prophetic Voice: Sculpting Mary – Sculpture by Margaret Adams Parker, Photographic Essay by B. Cayce Ramey*, 2017, sculpture and photographs, Convergence, Alexandria, VA.
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**Leave Your Gift at the Altar:
Redoing Eucharistic Theology in Light of Slavery
through a Justice-Centered Community**

A Doctor of Ministry Project
Submitted to the Faculty of the
School of Theology

of

VIRGINIA UNION UNIVERSITY

in partial fulfillment of
the requirements for the degree of

DOCTOR OF MINISTRY

by

B. Cayce Ramey

Richmond, Virginia
February 2022

Samuel DeWitt Proctor School of Theology
Virginia Union University




This is to certify that the Project Document prepared by B. Cayce Ramey entitled *Leave Your Gift at the Altar: Redoing Eucharistic Theology in Light of Slavery through a Justice-Centered Community* has been approved by his or her committee as satisfactory completion of the Program requirement for the degree of Doctor of Ministry.

Program Director and School Name

Advisor/Committee Member

Dean of School

Date



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ABSTRACT

Leave Your Gift at the Altar:
Redoing Eucharistic Theology in Light of Slavery
through a Justice-Centered Community

By B. Cayce Ramey, MDiv, Virginia Theological Seminary

A Project Document submitted in partial fulfillment of the requirements for the degree of Doctor
of Ministry, at Virginia Union University

Virginia Union University, 2022

Advisor: John W. Kinney, Ph.D., Professor of Theology
Director, Center for African American Pentecostalism and Leadership Development

The celebration of Holy Eucharist is the central act of worship in the Episcopal Church and is the heart of how we Episcopalians understand ourselves as Christians. Yet the Diocese of Virginia's Eucharistic theology remains grounded in the plantation perspectives of white supremacy in which we were founded. We are living in a state of broken communion with our Black siblings, sisters, and brothers, which hinders our relationship with God, perhaps even threatens our salvation, and invites condemnation as we approach the altar of the Lord.

Using an action research methodology, this project gathered participants from the Potomac Episcopal Community for six sessions to explore the development of a justice-centered community capable of redoing Eucharistic theology in light of the participation of the Diocese of Virginia in the transatlantic slave trade and ongoing systems of white supremacy. Structured by the four-fold shape of the Holy Eucharist and employing Womanist pedagogy, these sessions guided a group of twelve people to engage Episcopal history and Black experience and theology, interrogating contemporary Eucharistic theology to discover they could form a justice-centered group capable of challenging and transforming their beliefs.

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My sincere appreciation and heartfelt thanks go to so many who made this project possible.

To Elinor, Carson, and Daylon, who endured countless late nights, early mornings, and more mood swings than I care to remember, your support and encouragement and patience have stored for you, no doubt, great treasures in heaven. I pray that you will remember the sacrifices you made for this work one day and understand.

To the Rev. Jabriel Ballentine whose friendship, love, support, and challenge brought me to and from the brink of divine joy and abject despair too many times to count. God has poured out immeasurable hope and grace to me through you. The ruts my heels dig in the road to glory are deep because your pull is strong. I may get there yet.

To my parents and sister, and sister-in-law who didn't always understand or agree with what I was saying, studying, or doing but who always supported me anyway.

To DMin Cohort 2022 who welcomed this outsider to a family of celebration and devotion. You have been for me a master class in faithful discipleship.

To STVU and my professors whose generosity of spirit has given me a gift I could not find at any other seminary and whose insistence on liberation and experience freed me to find the work my soul must have.

To my advisor the Rev. Dr. John W. Kinney, whose deep wisdom, insight, and pastoral care encouraged, directed, and guided me on this journey, and whose question, "What about your people?" prevented me from becoming the very thing I am working to undo.

To Andrew and Tiffany Terry, whose many conversations, quiet support, joyous laughter, and dining room table were critical for my journey to STVU possible and enriched my experience along the way.

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To the Rev. Dr. Kate Sonderegger, who was my priest amid doubt and tribulation and a patient listener through it all;

To the people of The Triangle of Hope, whose partnership, hospitality, and invitation to Ghana was God's instrument to begin this work in me;

To the Rev. Dr. Joyce Mercer for her patience and gentle guidance from MDiv to DMin and whatever might be next;

To Holy Comforter Episcopal Church, Washington DC, the Rev. Dr. Kelly Brown Douglas, and the Rev. Dr. Canon Kortwright Davis – you shared your world and let me glimpse the Kingdom of God. I am forever a transformed person and priest because of your investment in me;

Thank you.

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INTRODUCTION

The white Church is as mired in the sins of white supremacy as any other institution, country, community, or person. From Papal Bulls to “A City on a Hill”; from Manifest Destiny to sermons of “Slaves obey your masters,” to enslaving people, to opposing Civil Rights, to hoarding wealth from stolen land and stolen people, to deafening silence on the continued systematic violation of the human rights of Black, Indigenous, and People of Color, the white Church continues to live in a state broken communion with our siblings, sisters, and brothers. The Episcopal Diocese of Virginia, where I serve, is built on participation in and wealth from the betrayal and murder of indigenous tribes and the enslavement of millions of African people. Standing on the battlements of the Cape Coast slave-trading castle on the shores of Ghana in 2017, I could feel the direct, bitter, violent connection between my Christian forebearers who ran that fort, my vocation as an Episcopal priest, and our fractured communion.

The violence and brokenness of our diocese are anathema to the life of Christ, as witnessed in scripture. Jesus’ living, preaching, teaching, and healing testify to his demand for communion among his children. In his life, Jesus transgresses law after law that would deny the sanctity of God’s created order of human kinship. Healing on the sabbath, teaching people to love their neighbors as themselves, Jesus even goes so far as to tell the people that reconciliation must precede worship at the very altar of the Lord.

In a divisive and divided world, such Gospel truths challenge the independent existence of members of the Episcopal Church. We prefer to live as benevolent benefactors or ardent anti-establishmentarians, anything to keep a safe distance between

ourselves and our neighbors. Relationship in community complicates our practice of faith and with our mental, emotional, physical, and spiritual resources feeling like so much unrenowable energy in this age of COVID-19, Jesus' demand for interdependence seems nearly unbearable. Yet we must bear it. Jesus requires communion with neighbor to be in communion with him. Our longing to participate in the life of our Savior, particularly through Holy Eucharist, challenges us to ask how we should understand our current sacramental life amid our unrepentant, unrestored, unreconciled sin of white supremacy embodied in chattel slavery. Yet we are not without hope. Even in the depths of our darkest history and most violent present, Christ's redeeming love assures us we can be saved from our sin. To find communion with Jesus, we must leave our gifts at the altar and first go and be reconciled to our siblings, sisters, and brothers.

This project explores how the participation of the Episcopal Diocese of Virginia in the transatlantic slave trade – justifying, profiting from, and perpetuating white supremacy – should influence our Eucharistic theology.

Problem Statement

The celebration of Holy Eucharist is the central act of worship of the Episcopal Church. It is at the core of our communities, at the heart of how we understand ourselves as Christians, and central to how we understand and interpret almost every aspect of our faith. Yet the Diocese of Virginia's Eucharistic theology remains grounded in the plantation perspectives of white supremacy in which we were founded. We claim to continue to love God (whom we cannot see) while hating our Black and Brown siblings, sisters, and brothers (whom we can see). We have refused to repent of our sin in chattel slavery, continuing to profit from stolen wealth, supporting an ecclesial status-quo we

know to be systemically racist, and partnering with empire in the ongoing silence, violence, and oppression which sustains white supremacy in all its forms. We are living in a state of broken communion, which hinders our relationship with God, perhaps even threatens our salvation, and invites condemnation upon ourselves as we approach the altar of the Lord to partake of Holy Communion.

Model for Ministry

The very nature of Jesus requires this project to be grounded in justice, while my context in the Episcopal Diocese of Virginia recommends a Eucharistic focus. Similarly, the Christological center and relational necessity of this work immediately point to Womanist Theology's resources.

This project explores the redevelopment of Eucharistic theology using an action research methodology employing the four-fold shape of the Holy Eucharist¹ as a framework for a series of group sessions. These sessions use the seven steps of Womanist Pedagogy to build a justice-centered community capable of addressing the Episcopal Church's involvement in the transatlantic slave trade. Through engaging the history and theology of the white Church in humility and submission to Jesus Christ and to Black experiential and theological authority, I believe that participants in these sessions will come both to increase their belief that our diocese's participation in chattel slavery should influence our theology, that they will be able to identify ways that our Eucharistic theology could change, that they will increase their belief that a justice-centered

¹ "Eucharist," *The Episcopal Church* (blog), accessed February 16, 2022, <https://www.episcopalchurch.org/glossary/eucharist/>.

community can act as a corrective to white supremacy as incarnate in the transatlantic slave trade, and that they will become more willing to participate in such a community.

Project Document Overview

Chapter 1 – Ministry Focus: this chapter details my call to ministry and the events which lead me to Cape Coast Castle, Ghana, and this doctoral work. Chapter 1 highlights how the Holy Spirit has been working in my life since childhood, forming and freeing me for moments such as this. This chapter also describes my ministry context as part of the Potomac Episcopal Community and details the participants of this project.

Chapter 2 – The State of the Art for the Model of Ministry: this chapter examines the literature surrounding Eucharistic theology as it relates to and is informed by the participation of the white Church in the transatlantic slave trade, chattel slavery, and subsequent systems of white supremacy violence. Beginning with a brief overview of Anglican Eucharistic theology, the chapter explores those few resources which engage Eucharistic theology in light of the white Church's participation in the transatlantic slave trade, reviews insights from other theological traditions, and concludes with an examination of the impacts of our current Eucharistic theology in the Diocese of Virginia.

Chapter 3 – Theoretical Foundations for the Model: this chapter introduces a theology of humility and submission as a necessary antecedent to a new Christology. Drawing on the resources of psychology, particularly the area of moral injury, the chapter connects the authority of Jesus and the authority of Black experience to undo white supremacy foundations of Eucharistic theology within the Episcopal Diocese of Virginia.

Chapter 4 – Methodology: this chapter details the research and analysis methods for the project, the curriculum development, and the outlines of each session. The chapter discusses the participants and their recruitment as well as the use of the four-fold shape of the Holy Eucharist and the seven steps of Womanist Pedagogy as foundational aspects of the project. It concludes with a statement of my hypotheses.

Chapter 5 – Field Experience: this chapter presents the data from the twelve-week project. After giving a characterization of the participants, the chapter reviews the data in relation to each of the four hypotheses and discusses the challenges encountered over the course of the study. This chapter concludes with reflections on my personal experiences of the project.

Chapter 6 – Summary, Reflections, and Conclusion: this chapter examines the goals of the study and the relative successes and shortcomings of the work. It also covers my proposals for changes and improvements to the project. Finally, the chapter explores various possibilities for the continuation and expansion of this work.

CHAPTER 1: MINISTRY FOCUS

Call Story

On the first day of school, my second-grade teacher pulled down a map of the United States and asked each student to come to the front of the class and point to where she or he was born. I remember walking to the front of the room and pointing instead to a dot on the blackboard about six feet to the left of the map. I was born in Kanagawa-Ken, Japan. My existence that morning upended the teacher's geography lesson. My story didn't fit. This day was the first of many times that I and my experiences would disrupt my community.

Between the ages of one and twenty-nine, I moved every three to four years. One year I even moved twice within eleven months. I lived in Japan, California, Arizona, Hawaii, Virginia, California (again), and then went to college in Massachusetts, moved back to Virginia, got stationed in Japan, and finally landed, for the third time, back in Virginia.

While my early moves were because of my father's career in the Marine Corps, my moves to Massachusetts and beyond were my own. After graduating high school, since I was planning to become a fighter pilot, I applied for and received a Marine-option Navy Reserve Officer Training Corps scholarship.² Then at the beginning of my sophomore year in college, trying faithfully submit my future to God's will, I prayed for career guidance, asking if God wanted me to become a fighter pilot or not. That

² Navy (Army and Air Force) Reserve Officer Training Corps (ROTC) scholarships provide full-tuition scholarships in exchange for 4 or more years of active and reserve duty in their respective branches. Marine-option scholarship recipients train with the Navy ROTC students at their schools, then are commissioned as Marine Officers upon graduation and serve with the Marine Corps.

Christmas, I got glasses, and my dreams flying ended. Instead, after graduation and my commissioning, I became a Marine Corps Communications Officer.

Five years later, in September of 2003, as part of Operation Iraqi Freedom, I was deployed to Baghdad, Iraq, to serve on a coalition military staff where the chaplain assigned to my unit happened to be an Episcopal priest. One Sunday, as I stood in the front row during service, the priest, a “full-bird” colonel,³ caught my attention. He had just finished the Eucharist prayer and was motioning for me to come forward. I had no idea what he was doing, but I stepped forward as ordered since he was my priest *and* a senior officer. He handed me the chalice filled with consecrated wine and gave me a “battlefield promotion” to the position of Lay Eucharistic Minister. He and I then distributed the body and blood of Christ to people I knew would risk their lives that very morning on convoys down IED Alley⁴ and across central Iraq. I had heard often about life, death, and resurrection in the Church. Yet the gift and grace of Jesus' incarnate life, death, and resurrection embodied in Holy Eucharist were never more real to me than in that moment.

Less than a year later, having returned to the United States and civilian life, I began the process of discernment that would lead me to accept God's call to ordination as an Episcopal priest. One day, while driving together, I argued with my wife that every Christian was called to be in ministry. She pressed me to explain exactly what I meant by “in ministry,” so I shared with her what I thought was a perfectly normal description of a

³ For comparison of rank, I was a 1st Lieutenant, O-2, while a Colonel is an O-6, approximately four levels and 15-20 years of service my senior.

⁴ Improvised Explosive Device Alley – the stretch of road between the Green Zone, which housed the headquarters of Ambassador Bremer and the US State Department, and the Baghdad airport. As the “insurgency” in Iraq grew, IED Alley was one of the deadly stretches of roadway in the world.

person leading one or more groups and setting vision and direction for the church. She told me I was weird, that nobody else thought like that, and that I needed to figure out what was going on for me before trying to foist my absurd definitions on her. Five years later, through many more discussions, multiple conversations with clergy and lay leaders, and various interviews with ecclesial authorities, I realized that my faith, gifts, and passions intersected and integrated in the vocation of priest.

Carrying my military training with me to Virginia Theological Seminary (VTS) in Alexandria, Virginia, I created a detailed plan of attack to organize my three-year course of study. VTS required all students to take at least one class from a different member institution of the Washington Theological Consortium. For no reason I could articulate, *The History of the Black Church* (being taught the following term at the Howard University School of Divinity) sounded incredibly interesting to me, so I registered. Only when I compared notes with my classmates did I realize how far from normal my plan was at VTS. Only when I attended my first class did I realize how far from normal my plan was at Howard. The only white student in the class, I was introduced to faith, peoples, and worlds that my church and seminary education had ignored. The experience shattered my concept of church and shaped a nascent understanding of life outside of my privileged white male heterosexual cisgender existence.

Having been sent to seminary from an affluent white congregation, I continued at VTS with a growing sense that my formation for ministry needed to go beyond the confines of my home parish. I believed that God was calling me, for no reason that I understood, to serve as a seminarian-intern at a parish different than my own. Holy Comforter Episcopal Church, Washington, DC, welcomed me warmly. A historically

Black Episcopal Church led by the Rev. Dr. Canon Kortwright Davis and the Rev. Dr. Kelly Brown Douglas, Holly Comforter helped me fill the next two years with love, lessons, mistakes, corrections, learnings, and the amazing movement of the Holy Spirit. More aware than I had ever been yet still woefully ignorant of so much of white supremacy's history and ongoing effects, I marveled at the grace Holy Comforter poured out on me week after week. They allowed me to assist at the altar and to serve as a chalice bearer, every Sunday sharing in some of the most intimate moments of worship – the celebration and reception of Holy Eucharist.⁵ What's more, five different people from Holy Comforter allowed me to interview them for my Master's thesis, exploring how their family's memories of slavery affected their contemporary Christian faith. At the end of the internship, as I questioned how and with whom to apply what I had experienced, the Rev. Dr. Kelly Brown Douglas admonished me, "Go to your people."

A few years after seminary, I began serving as the rector⁶ of All Saints Episcopal Church Sharon Chapel in Alexandria, Virginia. A few months after I arrived, I was sent as a substitute to a meeting with my bishop at which he mentioned the Triangle of Hope (ToH), an initiative between the Episcopal Church in Virginia⁷ and the Anglican dioceses

⁵ Many parishioners at Holy Comforter practiced receiving the elements without touching either the bread or the chalice, asking the priest or lay Eucharistic minister to place the bread directly in their mouths and tip chalice for them. This required me to be the hands of Christ, literally feeding his people his most precious body and blood.

⁶ From the Glossary of the Episcopal Church, "a rector is the priest in charge of a parish. Typically, a rector is the priest in charge of a self-supporting parish, ... The rector is the ecclesiastical authority of the parish. The term is derived from the Latin for "rule." The rector has authority and responsibility for worship and the spiritual jurisdiction of the parish, subject to the rubrics of the BCP, the constitution and canons of the church, and the pastoral direction of the bishop. The rector is responsible for selection of all assistant clergy, and they serve at the discretion of the rector. The church and parish buildings and furnishings are under the rector's control." <https://www.episcopalchurch.org/glossary/rector/>

⁷ The Episcopal Church is a member of the worldwide Anglican Communion and the recognized branch of the Anglican Church in the United States. In 1785, The Anglican Church in the US changed its name to "the Protestant Episcopal Church in the United States of America" to reflect its independence from Britain. Later it would change its name again to The Episcopal Church. <https://www.episcopalchurch.org/who-we-are/history-episcopal-church/timeline/>

of Kumasi, Ghana, and Liverpool, United Kingdom, working to recognize, repent of, and address the historic and ongoing effects of the transatlantic slave trade. Eighteen months after that meeting, I was in Ghana, for a ToH planning meeting and a tour of our partner diocese. A few days after we landed in Accra, we drove along the coast of Ghana to Cape Coast where we toured Cape Coast Castle. We started in the male slave dungeon, proceeded through the female slave dungeon, walked through the Door of No Return, saw the living apartments, and ended at the former chapel. The chapel at Cape Coast Castle is the site of the first Anglican celebration of Holy Eucharist in Ghana.

The chapel is built on top of the male slave dungeon.

The site of the first Anglican celebration of Holy Eucharist in Ghana, was directly above hell on earth. Men stood in the dungeon, surrounded by and on top of bodies and blood, while an Anglican priest and a congregation of worshipers received the body and blood of Jesus Christ. The chapel was even constructed with a large shaft in the floor outside the doors so that guards could attend service while monitoring the people captive below.⁸ Standing in that chapel, all the claims of my Anglican sacramental theology seemed utterly insufficient. Nothing I was taught in church or in seminary could answer the question-cries I heard arising from the dungeon below. Where was Christ in that moment of Eucharistic celebration?

Returning to the Diocese of Virginia and my parish, the questions surrounding Holy Eucharist never left me. I continued to reflect and wonder, my doubt and frustration

⁸ According to a docent at the site.

growing. How would our Episcopal theology be different if we had to answer the questions posed by our treatment of the people we enslaved at Cape Coast Castle? Amidst these questions, I rediscovered the history of my own parish. Our property was donated by a wealthy Virginia plantation owner. We had known for decades the names, ages, and genders of nineteen people held enslaved by the family who donated our land, and had done nothing in response.⁹ The altar at which I consecrated bread and wine as the body and blood of Christ sits atop land saturated with the bodies, blood, sweat, and toil of people enslaved, just like at Cape Coast Castle.

On August 12, 2017, responding to a diocesan-wide call from my bishops, I travelled with other clergy from the Diocese of Virginia to attend a counter-protest to white supremacist rallies in Charlottesville, VA. As we gathered in the basement of a church adjacent to the park containing the statue that was the ostensible cause of the protests that day, a woman announced hurriedly that they needed all the clergy to go to the church parking lot. We were to form a human barrier against neo-Nazis that were marching past. As I proceeded to the stairway, I asked the woman if she had any specific instructions. She looked directly at me, replying clearly and firmly, “You, stand in front.”

My experiences in Ghana, my questions about Holy Eucharist, and the admonition of Charlottesville continue to fuel my questions and pursuit of graduate studies. God continues to use my disruptive experiences and God’s disruptive Spirit in and through my life to affirm my call to ministry as an Episcopal priest in the Diocese of Virginia, interrupting normative white supremacy in the church.

⁹ Historic Records Division, Will Book W, No. 1, Fairfax County Circuit Court, Fairfax County, Virginia, 211-212.

Ministry Context

Headquartered in the historic downtown district of Richmond, Virginia, in an antebellum mansion donated by a wealthy 19th-century tobacco merchant, The Episcopal Diocese of Virginia traces its origins to the Anglican Church in the British colonies in North America and the first celebration of Holy Communion at the first Anglican parish in Jamestown, Virginia, in 1607. Organized formally in May of 1785, the Diocese of Virginia was one of the founding members of the Protestant Episcopal Church in the United States of America. In 1790, The Rev. James Madison¹⁰ was consecrated in England as the first Bishop of the Diocese of Virginia. Then, between 1790 to 1812, the diocese first grew to 108 parishes and then declined steadily to only 40 as it struggled with post-Revolutionary War governments and the increasing influence of other denominations across the United States.¹¹

Fully integrated with the systems and economics of chattel slavery since Jamestown, the Diocese of Virginia entered the Civil War years with 82% of its clergy as enslavers.¹² By 1861, the diocese had rebounded in numbers and re-established its prominent place in the Commonwealth of Virginia when it decided to affiliate with Episcopal dioceses in other secessionist states to form the Protestant Episcopal Church in the Confederate States of America.¹³ During the Civil War, St. Paul's Episcopal Church,

¹⁰ Second cousin to the US President of the same name.

¹¹ "History," The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <https://www.thediocese.net/who-we-are/history/>

¹² Edward Bond and Joan R. Gundersen, *The Episcopal Church in Virginia, 1607-2007* (Richmond, VA: Episcopal Diocese of Virginia, 2007), 264.

¹³ Bond and Gundersen, 289.

Richmond, served as the “Cathedral of the Confederacy” and was the spiritual home and worshiping congregation of Robert E. Lee and Jefferson Davis.¹⁴

Following the Civil War, the diocese divided and created the Diocese of West Virginia in 1877 and the Diocese of Southern Virginia in 1892. The creation of the latter left only 3 of the original 13 Black ministers and only 148 of the original 1,314 Black parishioners within the new borders of the Diocese of Virginia.¹⁵ Throughout the 20th and early 21st centuries, the Diocese of Virginia was lead by a series of white male bishops,¹⁶ until April of 2012 when a special Council elected the Rev. Susan Goff as suffragan bishop.¹⁷ In 2019 after the sudden retirement of the thirteenth Bishop of Virginia and after a short-term replacement couldn’t be found, the Rt. Rev. Susan Goff was asked to assume the role of ecclesial authority in the diocese.

Today, the Diocese of Virginia is one of the largest diocese in the Episcopal Church, with 179 congregations, 6 church schools, 6 diocesan homes,¹⁸ 425 active and retired clergy, and more than 68,000 people.¹⁹ Its total membership fell by approximately 10,000 people from 2008 to 2018 and its average Sunday attendance fell by approximately 3,600 people over the same period. The Diocese collects an annual combined plate and pledge total of over \$60,000,000 across its congregations, down \$4.3

¹⁴ Heather Beasley Doyle, “‘Cathedral of the Confederacy’ reckons with its history and charts future.” The Episcopal Church, June 18, 2017, <https://episcopalchurch.org/library/article/cathedral-confederacy-reckons-its-history-and-charts-future>.

¹⁵ Bond and Gundersen, 289

¹⁶ “History,” The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/history/>. One African-American man, Rev. Canon Antoine Lamont Campbell, was elected in 1993 but was asked to withdraw prior to his consecration due to allegations of sexual misconduct by two women.

¹⁷ From the Glossary of the Episcopal Church - A suffragan bishop is an assisting bishop who does not automatically succeed a diocesan bishop. A suffragan bishop may be elected bishop or bishop coadjutor. <https://www.episcopalchurch.org/glossary/suffragan-bishop/>

¹⁸ “Organizations,” The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/resources/organizations/>

¹⁹ “Homepage,” The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/>

million since 2008 adjusted for inflation.²⁰ While a statistical breakdown by race and gender of the Diocese of Virginia is not available, a Pew Research Center 2014 study estimated the Episcopal Church as “90% white, 4% Black, 1% Asian, 3% Mix/Other, and 2% Latino.”²¹

While the character of any such large organization or community can vary by time and location, a few values within the Diocese continue to dominate. The Diocese of Virginia treasures its claim to historical significance. The diocesan website address is "thediocese.net," claiming and highlighting Virginia's unique place in the history of the Episcopal Church. The diocesan coat of arms²² contains the image of three ships, invoking the three ships which carried the original Jamestown settlers. The diocesan headquarters continues to occupy Mayo House, a pre-Civil War mansion in the heart of Richmond, despite the racist history of the money which originally financed it and the violence the building and its décor inflicts on visitors. Large oil-painting portraits, only recently moved to less prominent places, still adorn the walls, including the first bishop of Virginia, enslaver The Rt. Rev. James Madison.²³

The Diocese of Virginia values its longstanding relationships with other members of the Anglican Communion around the world, including in Ghana, the United Kingdom, Haiti, Brazil, South Africa, the Philippines, Myanmar, South Korea, Puerto Rico,

²⁰ “Research and Statistics,” The Episcopal Church, accessed Feb 16, 2020, <https://episcopalchurch.maps.arcgis.com/apps/opsdashboard/index.html#/76003689d9944d1cb82851513b0be2b3>

²¹ "How Racially Diverse are US Religious Groups?" The Pew Research Center, accessed June 6, 2020, https://www.pewresearch.org/fact-tank/2015/07/27/the-most-and-least-racially-diverse-u-s-religious-groups/ft_15-07-23_religiondiversityindex-1/

²² See Appendix F: Photographs & Images

²³ “Randle’s Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation.” Accessed June 8, 2020. <https://sites.google.com/site/dovracerelations/the-economic-benefit-of-slavery-to-the-episcopal-church-in-virginia>.

Guatemala, and more.²⁴ The Diocese also values its role of raising-up priests not just for its parishes but for the entire Episcopal Church. The Diocese of Virginia values its self-image as a model of decency and as a proper, polite, progressive community, despite recent legislative actions which indicate its continued entrenchment in a culture of white supremacy.^{25, 26} The Diocese of Virginia values lay leadership and local control which its member parishes have used throughout its history to oppose reform and limit accountability to ecclesial authority.^{27, 28, 29}

²⁴ "Mission Areas & Ministry Teams." Accessed June 10, 2020.

<https://www.thediocese.net/resources/ministries/office-of-mission-and-outreach/mission-areas-and-ministry-teams/>

²⁵ Robert W. Prichard. *A History of the Episcopal Church* (Harrisburg, PA: Morehouse, 1999), 145. In the 1860s, the Diocese changed the name of its legislative body to Annual Council, matching the 1861 language of the General *Council* of the Confederate States of America and setting itself apart from the General *Convention* of the Protestant Episcopal Church in the United States of America. Following the post-war reunification of the Diocese of Virginia and the Episcopal Church, the Diocese retained the name for 150 years. In 2015, the Annual Council of the Diocese voted to change the name of its legislative body back to the pre-Civil War "Annual Convention," doing so in a one-sentence resolution and with a "spirit of reconciliation" without addressing the legacy of slavery or the cause for the original name change. Virginia was the last secessionist diocese to officially return to the Episcopal Church.

²⁶ "224th Annual Convention Recap", R-2 Diocese of Virginia Response to Pittsburgh Synagogue Massacre, The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/governance/annual-convention/224th-annual-convention-2018-/224th-annual-convention-recap/>. In 2018, the Annual Convention of the Diocese passed a resolution in response to the shooting at the Tree of Life Synagogue in Pittsburgh, PA. That resolution referenced the "strong support expressed for the Jewish community by "Virginia Episcopalian, President George Washington," and asked all clergy and people of the diocese to "carefully study" his 1790 letter to the Hebrew congregation at Newport. Washington's letter reads in part, "our Government shall give to bigotry no sanction and to persecution no assistance...and that all possess alike liberty of conscience and immunities of citizenship..." yet the resolution commending this letter to the Diocese omitted any repudiation or mention of the deadly policies and the systems of slavery of President Washington or the United States government.

²⁷ "History," The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/history/>. From the founding of the first Anglican parish in Virginia in 1607, the Diocese spent 183 years without a bishop and adopted canons early in its history which strictly limited the role and powers of any such diocesan bishop.

²⁸ "The Virginia Plan for Proportionate Giving," Ministry Tools, Stewardship & Gratitude, http://www.thediocese.net/CustomerContent/www/CMS/files/Finance_and_Management/Church_Pledge/The_Virginia_Plan_for_Proportionate_Giving_2017_1.pdf. Since at least 1958, local congregations have maintained the power of the purse by voting down or tabling resolutions that would have established mandatory giving by parishes to diocesan operating funds controlled by the bishop. The Diocese has opted instead for a voluntary giving plan with no consequences for member parishes that provide reduced or no payment of the suggested amounts. This system is called "The Virginia Plan."

²⁹ "Way of Love" Rule of Life in the Diocese of Virginia, The Episcopal Diocese of Virginia, accessed Feb 16, 2020, <http://www.thediocese.net/who-we-are/governance/annual-convention/224th-annual-convention-2018-/224th-annual-convention-recap/>; "Resolutions", Resolutions R-1 Adoption of the "Way of Love" Rule of Life in the Diocese of Virginia, The Episcopal Diocese of Virginia, accessed Feb 16, 2020,

Currently, I serve in the Diocese of Virginia as the rector of All Saints Episcopal Church Sharon Chapel in Alexandria, Virginia, one of only a few integrated, multi-racial parishes. As the senior staff member and the only clergy with my parish, I have been able to address issues of racial justice and white supremacy in our church through liturgical planning, preaching, and adult formation. These efforts were met with dissent and apathy from some of our white members and with welcoming encouragement and support from many of our Black members.³⁰ Over the past five years, the parish has slowly begun to shift to a posture of deeper understanding and engagement.

All Saints Sharon Chapel is one of four Episcopal parishes which form the Potomac Episcopal Community. This group of churches is exploring merging to form one new parish to be church in a new way and to provide a progressive sacramental presence in Alexandria. I am one of two clergy leaders of this community.³¹

In addition to my parish responsibilities, I serve at the diocesan level as the co-chair of the Triangle of Hope planning team, a member of the Standing Committee,³² and as a member of the Committee on Priesthood. I have served as a member of the

<http://www.thediocese.net/who-we-are/governance/annual-convention/224th-annual-convention-2018-/resolutions/>. In 2018, the Annual Convention of the Diocese of Virginia refused to pass a resolution that would have required parishes and the diocese to report their activities under “The Way of Love”, a national ministry framework promulgated by the Presiding Bishop of the Episcopal Church, The Most Rev. Michael B. Curry, the first Black presiding bishop in its history, amending the resolution to remove any mention of reporting or reports. Compare R-1 as adopted to R-1 as submitted.

³⁰ Negative feedback included such stereotypical comments as, “We aren’t responsible for slavery,” and “Politics does not belong in the pulpit.” Some parishioners walked out in the middle of adult formation programs or stopped attending and transferred membership.

³¹ There have been as many as four clergy serving this community, but at the time of writing in January 2022, only two active clergy are employed by the four member-parishes.

³² The Standing Committee is an elected body of lay and ordained leaders who provide a "counsel of advice" to the Diocesan Bishop or Ecclesial Authority and approve and oversee clergy formation and disciple, property matters, and parish indebtedness.

Executive Board³³ and as chair of the diocesan Pay Equity Task Force. As part of my duties as a priest canonically resident in the Diocese, I actively participate in the legislative processes at Annual Convention,³⁴ speaking frequently at open hearings and during floor debates. These various roles have allowed me to initiate conversation and some action toward undoing structural and systemic problems in our governance and enabled me to influence reform in our ordination process. My legislative amendments and inputs have been challenged directly at the Annual Convention and defeated on the floor when I've offered them. Many of my suggestions on Executive Board were met with a mix of opposition and support, encouragement to continue raising issues, and little measurable change.

Outside of formal channels and still within the Diocese, I serve as one of the leaders of a grassroots organization advocating for racial justice through reparations in the Diocese. In the Fall of 2021, this organization, "Good Trouble, Diocese of Virginia," introduced and successfully passed a diocesan resolution establishing a \$10 million fund for reparations and a BIPOC-lead task force to administer that fund.

Ministry Approach

My approach to ministry centers on identity, the sacraments, and racial justice. Identity defines who I am in relationship and in community – relationship to and with God the Father, Son, and Holy Spirit, and community between and among ever-widening circles of people around me. As we and I understand and experience more fully who we

³³ The Executive Board is the diocesan leadership committee made up of elected representatives from the sixteen Regions of the diocese, which has canonical responsibility for acting for the Annual Convention when the Convention is not in session, overseeing programs and budget.

³⁴ The diocese's legislative body.

are as beloved children of God, we can become more fully who God created us to be in relationship. Identity in Jesus Christ encourages me to find more and more of myself in relationship with Jesus instead of in the values of white supremacy culture. As I continue to encounter more of the sinful foundational experiences and theologies of the white Church, even my Christian identity, my identity found in word and sacrament, must be surrendered to the work of the Holy Spirit and subsumed in relationship to God's justice.

The sacraments, primarily Holy Eucharist and Baptism, are the core of my priestly identity, vocation, and joy. I experience intimacy and holiness participating in the celebration of Holy Eucharist, whether celebrating or receiving. Communion encapsulates and enacts the ground of my being and the anamnesis of my salvation. It is the foundation of what it means to be loved and so to love, at once drawing me closer to the Source of Love and driving me into the world in obedience to that love. In Holy Eucharist and Baptism, I encounter God's movement toward all humanity, God's action in our lives, God's powerful initiative toward us who cannot comprehend and who do not reciprocate.

Driven by Jesus' incarnate example to grace and forgiveness through a sense of my sin and participation in sinful systems, I see racial justice as central to the Gospel and the only means of addressing the original sin of white supremacy in the United States and the Episcopal Church. Racial justice is inseparable from Gospel. There is no Gospel without justice – incarnate in our history and in this age as racial justice particularly. American's sins of white supremacy are existential – foundational to its own identity, mythology, history, and self-understanding – and so can only be addressed with a fundamentally existential reality, with the ultimate reality, with Gospel. Sin separates us

from God, individually, as a church, and as a nation. Sin distorts our relationships and traumatizes our identity. The Gospel as racial justice is necessary if we and I are ever to eliminate the idols of white supremacy, (re)claim our identity in Christ, and participate fully in the holy relationship sacraments incarnate.

I value truth, authenticity, honesty, duty, and responsibility. I believe that the Episcopal Church has a duty to end the trauma and violence we are visiting upon our siblings, sisters, and brothers and ourselves. We must be honest with ourselves about our sin, our relationship with God, and so about our theology, particularly about our sacraments. We cannot be still and silent in the face of white supremacy and be faithful children of God.

Though raised as a leader, shaped as a Marine, and given power and privilege, it is through identity with Christ that I am called as a witness. I am a near-perfect product of the system which seeks to recreate me in its image. Reluctant as I am and though intended by country and church for another purpose, I am working to claim my role as a disruptor of systems in an ever-deepening effort to rid the Episcopal Church and this country of white supremacy and its ongoing effects.

CHAPTER 2: THE STATE OF THE ART FOR THE MODEL OF MINISTRY

The Episcopal Diocese of Virginia has built its wealth and its social, cultural, and political power on the foundations of its participation in the transatlantic slave trade.³⁵ This deep and ongoing connection with systemic white supremacy is displayed throughout the Episcopal Church: in our parish buildings and the myriad images of white Jesus in art, stained glass, bulletin covers, and elsewhere;³⁶ in the racial makeup of our congregations;³⁷ in the historical structures and documents explicitly defending the institution of chattel slavery;³⁸ in the Church's silence in the era of lynching in America,³⁹ in its late support of the Civil Rights movement;⁴⁰ and the list goes on. Yet, despite the election of the first African-American Presiding Bishop of the Episcopal Church in 2015, as well as recent isolated efforts by individual dioceses and intuitions toward formal reparations,⁴¹ the persistent and repeated critiques by Black Liberation Theology, Womanist Theology, Feminist Theology, Postcolonial Theology, and others, continue

³⁵ "Randle's Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation," accessed June 8, 2020, <https://sites.google.com/site/dovracerelations/the-economic-benefit-of-slavery-to-the-episcopal-church-in-virginia>.

³⁶ Loth, 16. For just one of examples see the "Lee Memorial Window" of St. Paul's Richmond, in which two different depictions of Moses resemble General Robert E. Lee, commander of the Southern forces during the US Civil War, inverting the Exodus narrative and casting the man who was leading the military fight to keep people enslaved instead in the role of liberator of white life.

³⁷ Pew Research, "The Most and Least Racially Diverse US Religious Groups."

³⁸ Gardiner H. Jr. Shattuck, *Episcopalians and Race: Civil War to Civil Rights* (Lexington, Ky: Univ Pr of Kentucky, 2000), 9. Particularly, see the creation of the Protestant Episcopal Church in the Confederate States of America

³⁹ Ibid, 25. The Episcopal Church was silent from the revival of the KKK in 1915 until the 1919 General Convention when it passed the first "churchwide" antilynching resolution, born mostly out of racial paternalism rather than justice.

⁴⁰ Ibid, 127-128. The Episcopal Bishops diocesan and co-adjutor of the Diocese of Alabama, The Rt. Rev. Charles Carpenter and The Rt. Rev. George Murray signed the statement by five white Birmingham clergymen which prompted the Rev. Dr. Martin Luther King's now-famous response, "Letter from Birmingham Jail."

⁴¹ Virginia Theological Seminary, the Episcopal Dioceses of New York and Maryland, or even our own recent reparations fund and task force in the Diocese of Virginia

unheeded while the foundation of white supremacy within the Episcopal Church remains largely unexamined and unchanged. For example, only in March of 2019, did the Episcopal House of Bishops ask their Committee on Theology to begin to develop “a fuller theological and historical account of white supremacy and its impact on The Episcopal Church.”⁴² Only in 2006, did the Annual Convention of the Episcopal Church adopt a resolution supporting even *asking* the US Congress to support the *study* of reparations for chattel slavery.⁴³ Further legislative exploration reveals that “white supremacy” is mentioned only once in the complete acts of Convention.⁴⁴ A similar search through the legislative actions of the Diocese of Virginia reveals even less engagement. Reparations is entirely absent from the resolutions of Annual Convention from 1999 to 2019 and ‘white supremacy’ is mentioned only once in a 2017 resolution in support of the Triangle of Hope.⁴⁵

White supremacy goes unaddressed not only in our governance but also in our theology and worship. Even the Episcopal Church’s most sacred aspect of worship, the sacrament of Holy Eucharist, is built on, influenced by, and subject to the forces of white supremacy. From separate seating during Eucharistic services,⁴⁶ to attempts to found

⁴² Episcopal Church, “House of Bishops Theology Committee Examining ‘Infection’ of White Supremacy.

⁴³ https://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2006-C011, That resolution, 2006-C011, does not mention “white supremacy” or “repentance” but instead urges the Church to *ask* “Congress and the American People” to support “*initiating study of and dialogue about* the history and legacy of slavery in the United States and of proposals for monetary and non-monetary reparations to the descendants of the victims of slavery,” (emphasis added). The legislative history of the resolution reveals that the proposal was amended in the House of Bishops to remove the mention of direct support of legislation of a commission on reparations, to remove a request to “specifically research and report on the historical role of the Episcopal Church in these systems of slavery and racism so that we as a people of God can come to make a full, faithful and informed accounting of the legacy we inherit and better understand how we can work, both individually and collectively, to ‘repair the breach’,” and to remove a reporting requirement.

⁴⁴ https://www.episcopalarchives.org/cgi-bin/acts/acts_search.pl, 2018-D016, “Create a Task Force for Women, Truth, and Reconciliation.”

⁴⁵ From a search of www.thediocese.net; resolution submitted by the author.

⁴⁶ Shattuck, 8.

entirely separate racially-segregated dioceses,⁴⁷ both the enacted and doctrinal Eucharistic theologies of the Episcopal Church have ignored the events of the transatlantic slave trade in their development. How might the Eucharistic life of the Episcopal Church be different if the events of the transatlantic slave trade were as evident and alive in our theology as they are in the lives of African Americans today? I am working on Episcopal Eucharistic theology in relationship to the events of the transatlantic slave trade because I want to uncover how these events should reshape our Eucharistic theology so that I can help the Episcopal Church, in the context of Triangle of Hope,⁴⁸ and the Diocese of Virginia understand how white supremacy separates the white Church from a free, authentic, deep, and intimate relationship with God.

Through this literature review, I intend to show that the events of the transatlantic slave trade and Episcopal participation therein are absent or ignored in our Eucharistic theology. From those theologians who have taken seriously the events of the transatlantic slave trade, I intend to review how they have advocated for theological change in their context, particularly Black Liberation and Womanist theologians, whose insights and wisdom can help shape an Anglican response to white supremacy.

This literature review will not cover in any depth the traditional sources of Anglican or Episcopal Eucharistic Theology.⁴⁹ Nor will I review the literature arguing

⁴⁷ Prichard, 179.

⁴⁸ Working to expose and address "the ongoing effects and continuing presence of slavery in our world through repentance, reconciliation, and mission," the Anglican dioceses of Kumasi, Ghana; Liverpool, UK; and Virginia, United States, have formed a "covenantal community" called the Triangle of Hope. This relationship seeks to redeem the "Golden Triangle" of the slave trade amongst the three dioceses and find redemption and reconciliation.

⁴⁹ Scripture, tradition, and reason constitute the "three-legged stool" of Anglican faith, drawing also from Church Mothers and Fathers, early Western theologians and philosophers, as well as cultural history. These are well documented and far too broad to cover in this effort. More importantly, they have created the broken systems we have today. Others have focused on their critique. I am attempting to focus where others have not.

about human experience as an authoritative source for theology; such authority will be assumed throughout. Finally, this document will not attempt to survey the work of exposing the vast history of the events of the transatlantic slave trade. Instead, I will focus on demonstrating the gaps in Episcopal Eucharistic theology in relation to the events of and our participation in the transatlantic slave trade and in critiquing the few attempts that have been made to influence Eucharistic theology based on those events.

Throughout this document I will be using ‘white supremacy’ in much the same way Grimes defines a “white supremacy approach,” as one which focuses on “the power and dominance white people amass,” to which I will add the explicit context of systems as well as ‘people.’ For the terms ‘Anglican’ and ‘Episcopal Eucharistic theology,’ I intend to specifically address the foundational theology and understanding of the sacrament of Holy Eucharist itself as distinct from the liturgical acts which constitute the celebration of Holy Eucharist, also known as Holy Communion, Communion, and The Lord's Supper. However, there is not a clear dividing line, nor should there be, between theology and liturgy, so my discussion will at times and by necessity blend the two. Finally, I will keep any source author’s original language intact when discussing or quoting terms with contested usage like 'Black', 'black,' 'African American,' 'slave,' 'enslaved people,' and ‘people enslaved.’ Finally, I will use the term ‘Anglican’ as including the Episcopal Church and the term ‘Episcopal’ when referring specifically to the Episcopal Church as the single recognized member in the United States of the Worldwide Anglican Communion.

This review begins with a brief overview of current Anglican Eucharistic Theology and by demonstrating the absence of theological influence from the events of

the transatlantic slave trade within Anglican Eucharistic Theology. The review continues with an attempt to scope the events of the transatlantic slave trade within the context of the three Anglican dioceses which comprise the Triangle of Hope covenantal community,⁵⁰ then moves to engage those few sources which have seriously addressed the events of the transatlantic slave trade and Eucharistic theology in their own contexts within the white Church. I will then review the insights and wisdom that Black Liberation, Womanist, and Postcolonial Theology offer, before concluding with an assessment of how the current state of Anglican Eucharistic Theology affects the Anglican Church.

Common prayer is a central tenant of Anglican identity around the globe. Prayer books from the dioceses of Kumasi, Liverpool, and Virginia both embody the theology present within their institutional churches and teach that theology to the people who are the Church. These same common prayer books testify to the absence of the events of the transatlantic slave trade in their respective Eucharistic theologies. For example, in the Episcopal Book of Common Prayer (BCP), the term "slave" appears seven times. Four of those references are in collects, (or prayers), with the term occurring in the exact repeated phrase, "Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule." By casting not just all worshipers but "all the peoples of the earth" in the role of 'slave' or 'enslaved' the Church spiritualizes slavery, diminishes its ongoing effects, and further obscures the physical enslavement of people by the omission of any historical context elsewhere in the book.⁵¹ The fifth reference in the BCP comes in the liturgical climax of the year at the Easter

⁵⁰ Episcopal Diocese of Virginia, "Africa, Virginia & England"

⁵¹ Episcopal Church, *The Book of Common Prayer*, 185, 203, 236, 254.

Vigil, during the lighting of the Paschal candle. In an optional pronouncement, the deacon states, “How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a *slave*, you gave a Son.”⁵² Once again, all believers are portrayed as slaves without context, erasing the physical enslavement of millions of people. The final two references in the BCP appear in a Psalm and in a reference to the Exodus narrative during a prayer.⁵³

The Diocese of Liverpool of the Church of England has authorized for worship its 1662 Book of Common Prayer and a collection of modern and evolving resources called simply "Common Worship." The 1662 Book of Common Prayer contains no reference to 'slave' in any form. The Common Worship resources available online mention 'slave' five times in the Eucharistic Prayers section – all of which mirror the use of the Episcopal Church, referencing either people enslaved by sin or particular scripture verses. Similarly, the Diocese of Kumasi, Ghana, uses a modified version of the Church of England 1662 prayer book, “THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION (COMMONLY CALLED THE MASS),”⁵⁴ also containing no references to ‘slave’ or ‘slavery’ in any form.

Moving from the lived theology of the people to the theology of the Academy, we see a similar dearth of material on the events of the transatlantic slave trade as a central theme or organizing frame for reflection. Episcopal priest, professor, and theologian, Lauren F. Winner focuses her examination of Eucharistic practice on arguing that honest evaluation of the sacraments requires acknowledging both the “goods” of the Eucharist

⁵² Ibid, 287. Emphasis added

⁵³ Ibid, 289, 739.

⁵⁴ <http://justus.anglican.org/resources/bcp/Ghana/hc.html>

and the ways in which those goods might be perverted. While Winner cites examples to support her thesis, she does not address the particularities of white supremacy or engage the events of the transatlantic slave trade as anything more than one example among many histories which challenge sacramental praxis.⁵⁵ James Perkinson's work in white theology offers powerful critiques of the ongoing effects of the slave trade through modern white supremacy, yet his work stops short of addressing specific doctrinal aspects, like sacramental or Eucharistic theology.⁵⁶ Andrew Wymer and Christopher John Baker, address sacramental theology and white supremacy in their work on Baptism, but do not touch on the Eucharist. Jennifer Harvey has written about white supremacy, identity, the white Church, and calls to action for white Christians, but without a sacramental focus. Both Kristopher Norris and Katy Walker Grimes approach anti-racism and anti-white supremacy studies from the perspective of Christian ethics. Norris cites Hauerwas as emblematic of the failure of white theologians to address white supremacy⁵⁷ and provides a specific example of Grimes' charge that Christian ethicists have yet to engage or codify what they believe about whiteness.⁵⁸ Only Grimes has directly engaged Eucharistic theology and the ongoing effects of the events of the transatlantic slave trade through modern white supremacy, though from the Catholic perspective.⁵⁹ Overall, white

⁵⁵ Winner, Lauren F. *The Dangers of Christian Practice: On Wayward Gifts, Characteristic Damage, and Sin*. New Haven ; London: Yale University Press, 2018.

⁵⁶ Perkinson, James W. *White Theology: Outing Supremacy in Modernity*. Black Religion, Womanist Thought, Social Justice. New York: Palgrave Macmillan, 2004.

⁵⁷ Norris, Kristopher. "Witnessing Whiteness in the Ethics of Hauerwas." *Journal of Religious Ethics* 47, no. 1 (March 2019): 95.

⁵⁸ Grimes, Katie. "Breaking the Body of Christ: The Sacraments of Initiation in a Habitat of White Supremacy." *Political Theology* 18, no. 1 (February 2017): 22–43.

<https://doi.org/10.1179/1743171915Y.0000000005>. xxiv.

⁵⁹ Grimes, Katie Walker. *Christ Divided: Antiracism as Corporate Vice*. Minneapolis, MN: Fortress Press, 2017.

theologians who have raised their voices to examine white supremacy's theological implications, Eucharistic or otherwise, are still the exception.⁶⁰

Driving much of the development of the small portion of white theology working with and around the events of the transatlantic slave trade, Black Liberation, Womanist, Liberation, and Postcolonial Theology offer a powerful critique of the current white theological landscape. However, even these authors approach the topic more often through liturgical practice rather than explicit Eucharistic or sacramental theology.

This focus on other-than-sacramental theology, particularly the Holy Eucharist, can be seen in Cannon's editorial work on *The Oxford Handbook of African American Theology* which, citing the work of Townes, Cannon, and Mitchem,⁶¹ definitively describes the events of the transatlantic slave trade as an "entry point" for Womanist theology, but which includes no references to communion, (Holy) e/Eucharist, The Lord's Supper, or sacrament(s) in either the table of contents or index. Similarly, Reddie's book, *Black Theology, Slavery and Contemporary Christianity*, addresses slavery, biblical hermeneutics, capitalism, race, and many other topics without mentioning the Eucharist or its synonyms.⁶²

When theologians mention Eucharist, communion as unity is often a primary reflection framework. Gutierrez's work is frequently cited and is still representative of and influential in the view of the liturgical celebration of Holy Eucharist as a driving

⁶⁰ Van Wyngaard, Cobus. "White Theology in Dialogue with Black Theology: Exploring the Contribution of Klippies Kritzinger." *Hervormde Teologiese Studies* 72, no. 1 (2016): 1–9. <https://doi.org/10.4102/hts.v72i1.3033>, 1.

⁶¹ Cannon, Katie G., ed. *Oxford Handbook of African American Theology*. Oxford Handbooks. Oxford ; New York: Oxford University Press, 2014, 18.

⁶² Reddie, Anthony, ed. *Black Theology, Slavery, and Contemporary Christianity*. Farnham, Surrey, England ; Burlington, Vt: Ashgate, 2010, Table of Contents.

force for unity among peoples to transform society.⁶³ Unity-focused critiques of Holy Eucharist speak of the power of a shared meal and the joining of participants into the Body of Christ,⁶⁴ while highlighting the belief that the act of sharing in the liturgical celebration does, in fact, have the power to transform white-supremacist structures.

While the inherent power of the Eucharist is largely unchallenged by theologians, the structure of these celebrations, enacted in both white and Black church contexts, is being critiqued by some as inherently ineffective in propelling meaningful change.⁶⁵ Smith reflects multiple aspects of both hopeful and doubtful engagement with Eucharistic practice, stating explicitly that the Eucharist “can actualize the destruction of oppressive superstructures”⁶⁶ while at the same time expressing the possibility that the Eucharist might not be necessary for worship. Holding to the primacy and importance of Black experience and benefit as the arbiter of liturgical planning, Smith wonders, “*IF* the eucharist is to be used in Womanist and Black theology, what shape would it take?”⁶⁷ While calling-out white theology as “haunted by the ghosts of slavery”⁶⁸, unity-focused critiques often argue that only by dealing with the honest realities of slavery, in their violent and traumatic fullness, will the Church be able to engage the depths of human freedom and unity encountered in Eucharist.⁶⁹ Centering the oppressed, generally, or a particular group, as Womanist theologians argue,⁷⁰ shifts the focus and foundation of

⁶³ Albertine, Richard P. “The Eucharist in a Liberation Context.” *AFER* 31, no. 6 (December 1989): 352–61, 356.

⁶⁴ *Ibid*, 356-357.

⁶⁵ Albertine, Richard P. “The Eucharist: Key to Liberation.” *AFER* 42, no. 5–6 (October 2000): 186–93, 35.

⁶⁶ Smith, Beverly P. “The Eucharist as a Liberation Praxis.” *Black Theology in Britain: A Journal of Contextual Praxis*, no. 2 (April 1999): 57, 57.

⁶⁷ *Ibid*, 58. Emphasis added.

⁶⁸ Copeland, M. Shawn. *Enfleshing Freedom: Body, Race, and Being*. Innovations. Minneapolis: Fortress Press, 2010, 3.

⁶⁹ *Ibid*, 12,

⁷⁰ *Ibid*, 1-3.

theological inquiry, taking one from a focus on the theology of “the precise manner of the Eucharistic presence” toward Eucharistic theology of empathy, connection, and reconciliation.⁷¹

Far more than other critiques, Postcolonial Theology has and is addressing liturgical and Eucharistic praxis and theology.⁷² For example, in his 2015 collection, Carvalhaes engages sacramental theology, including the Eucharist, around the world with the pointed echo of Audre Lord’s words reverberating throughout, “The master’s tools will never dismantle the master’s house.”⁷³ Similarly, Suna-koro argues for the necessary centrality of sacramental theology while advocating for “confronting and working through history to free sacraments.” Suna-koro even challenges the sacramentality of the sacraments when justice is not present.⁷⁴

Despite white theologians’ general lack of engagement with their whiteness, like white people in all walks of life, they have been writing and talking about race all along.⁷⁵ Few are willing or able to explicitly center white theology, white supremacy, or the events of the transatlantic slave trade in their work. Two important exceptions are James W. Perkinson’s “White Theology: Outing Supremacy in Modernity” and Katie Walker Grimes’ Eucharistically-centered, “Christ Divided: Antiracism as Corporate Vice.” Perkinson takes an interdisciplinary approach to examining white culture in the

⁷¹ Smith, 66. Williams, Khalia Jelks. “Liturgical Undoing: Christ, Communion, and Commodified Bodies.” *Review & Expositor* 115, no. 3 (2018): 351–61, 358.

⁷² Though Jagessar and Burns, writing in 2007, do note that Christian worship has not yet been critiqued to the same degree as systematic, biblical, and other theological disciplines. “Liturgical Studies and Christian Worship,” 39.

⁷³ Carvalhaes, Cláudio, ed. *Liturgy in Postcolonial Perspectives: Only One Is Holy*. First edition. Postcolonialism and Religions. New York, NY: Palgrave Macmillan, 2015, 1.

⁷⁴ Suna-Koro, Kristine. *In Counterpoint: Diaspora, Postcoloniality, and Sacramental Theology*. Eugene, Oregon: Pickwick Publications, 2017, 187.

⁷⁵ Perkinson, *White Theology*, 190.

United States and the foundations of white supremacy as an inherently theological framework for living.⁷⁶ Grimes focuses tightly on a Catholic Christian Ethics approach to critiquing white privilege and white supremacy on her way to advocating for “antiblackness supremacy” and recognition that “Catholic theology has yet to recognize chattel slavery’s fundamental theological significance”⁷⁷ through a shift in Eucharistic practice in the Catholic Church.⁷⁸

These few white theologians advocate for the centrality of truthful grappling with white supremacy flowing from the events of the transatlantic slave trade in theological work, though without calling for the death (and presumably, the resurrection) of white Eucharistic practice or the white Church more broadly. Citing the deep need for white theologians and theology to come face-to-face with the death, violence, trauma, and suffering caused by white supremacy throughout history and the present, Perkinson, for example, advocates forcefully for the end of white supremacy as white culture has constructed it and the radical reorientation of white life overall.⁷⁹ By contrast, Grimes narrowly focuses on critiquing Eucharist by declaring “antiblackness supremacy” a “vice” and advocating for a “sacramental realism” whereby the Church eschews the “cultic eucharist” in favor of a “real meal” as a praxis-grounded antidote for the current state of Catholic Eucharistic practice.⁸⁰

These few theologians are calling for radical transformation and re-imagination that requires recognizing and admitting different understandings of history, different

⁷⁶ Ibid, 2.

⁷⁷ Grimes, *Christ Divided*, xvii.

⁷⁸ Later in this work, I will discuss the space Grimes tries to occupy between liturgical praxis and theological foundations.

⁷⁹ Perkinson, *White Theology*, 214.

⁸⁰ Grimes, *Christ Divided*, xvii, 205-206, 221-222, 230.

understandings of the threats facing the Church,⁸¹ and a new understanding of vocation for white Christians.⁸² Instead of consuming Black life, the white Church and its theologians must be formed under Black authority and shaped by Black culture and spirituality through the work of white people themselves,⁸³ without requiring Black heroes to teach or to save because, as it stands now, the white Church is limiting or even preventing the celebration of Eucharist.⁸⁴ Ultimately, however, like Suna-Koro and most theologians, white and Black, even Perkinson's and Grimes' rare white theological stances, echo Balasuriya's contention that the violent and vile history of Christianity "does not exhaust [the Eucharist's] redemptive thrust and healing potential,"⁸⁵ leaving the fundamental nature of Eucharistic theology unchanged.

The Episcopal Diocese of Virginia is directly connected to the earliest settlements of colonial Britain in what is now the United States of America. Its wealth, land, power, position, and prestige are inexorably linked with the foundations of its country in the economy of stolen land and stolen bodies.⁸⁶ Numerous diocesan parish buildings and altars on which we celebrate Holy Eucharist sit atop the body and blood-soaked lands of former plantations. The altar at which I, an Episcopal priest in the Diocese of Virginia, celebrated Holy Eucharist every Sunday is built on top of land donated from a plantation owner in whose will are recorded twenty people enslaved.⁸⁷ The Diocese of Liverpool in the Church of England is directly connected to the ships of the Middle Passage. Its

⁸¹ Ibid, 210.

⁸² Perkinson, *White Theology*, 236-237.

⁸³ Ibid, 241-243.

⁸⁴ Grimes, *Christ Divided*, 201, 227.

⁸⁵ Suna-Koro, 173.

⁸⁶ Kendi, Ibram X. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*. New York: Nation Books, 2016, 1-158.

⁸⁷ Fairfax County *Will Book W-1*, 161, 211-212. Fairfax County, *Deed Book L-2*, 414. Fairfax County, *Deed Book O-3*, 161.

buildings bear the architectural imprint of slavery in their motifs, decorations, and grandeur.⁸⁸ The Diocese of Kumasi, Ghana, is home to the Asante Empire, central participant in Ghana's "descent from Gold Coast to Slave Coast."⁸⁹ These are just three of the dioceses in the worldwide Anglican Communion, which, through shared history and common theology, are perpetuating oppression through the continued practice of unexamined white Eucharistic theology and who may be celebrating the Eucharist "unworthily"⁹⁰ to their condemnation. The language and praxis of Anglican theology continues to diverge from the experiences of its members, especially its Black members, further isolating human life from the Source of Life. If, as Perkinson and others contend, white supremacy and racism are at their root existential and theological issues, then the only hope for an increasingly violent and divided world rests with God and should flow from God's church.

White theology and white Eucharistic theology, bound by white supremacy and unexamined racism, continue today as idolatry⁹¹ that is killing Black bodies. Efforts toward racial reconciliation without repentance, toward justice without truth, toward ineffective Eucharistic practices which do not take seriously the existential and eternal nature of sacramental reality are beyond ineffective; they are actively perpetuating and supporting the evil and violence they claim to counter. Current efforts in the white Church and the Anglican Communion are insufficient to the task.

⁸⁸ Pey, 74.

⁸⁹ Cannon, "An Ethical Mapping", 33. Sparks, Randy J. *Where the Negroes Are Masters: An African Port in the Era of the Slave Trade*. Cambridge, Mass: Harvard University Press, 2014, 123.

⁹⁰ 1 Cor 11:27, NRSV.

⁹¹ Perkinson, *White Theology*, 192.

A few Black Liberation, Womanist, and Postcolonial theologians are actively engaged in reflecting on Eucharistic theology in light of the events of the transatlantic slave trade. Yet, despite continued challenges from the same, white theologians continue ignoring the events of the transatlantic slave trade and its aftermath. Few white theologians are addressing white supremacy, fewer still the events of the transatlantic slave trade specifically — even fewer approach theological work from the perspective of sacramental or Eucharistic theology. Most theologians focus on unity, expanding action, or altering existing practice to get closer to the “true” expression of a Eucharistic theology that is already embedded in their faith without engaging the historical realities of the events of the transatlantic slave trade. I have found no white theologians writing from the Anglican tradition about the events of the transatlantic slave trade and Eucharistic theology. Grounded in the context of covenantal relationship within the Anglican Communion through partner dioceses in Liverpool, England; Kumasi, Ghana; and Virginia, USA, my research will begin to fill the gap within the Episcopal Church and, perhaps, within the Anglican Communion, providing analysis framed within the particularities of the historic realities of the events of the transatlantic slave trade to address the central organizing principle of Anglican worship and the single most prominent and prolific way by which individual parishioners encounter and enact Anglican theology, the Eucharist. Finally, to enact the change I hope to help drive, my research will be done subject to the authority, supervision, and oversight of Black power in the institution and faculty of the Samuel Dewitt Proctor School of Theology at Virginia Union University.

CHAPTER 3: THEORETICAL FOUNDATION FOR THE MODEL

Theological Vision

We, the people of the Episcopal Diocese of Virginia, worship White Jesus. We have used this idol for over 400 years to support our life of power and privilege under white supremacy. White Jesus blesses our efforts to move slowly and cautiously, in the vague direction of equality, while we avoid fundamental shifts in systemic power. White Jesus teaches us that All Lives Matter while we maintain the entrenched theologies, symbols, language, architectures, and images that devalue the lives of anyone outside of normative white culture. White Jesus graces us with the authority to exercise dominion over Black, Brown, female, trans, and bodies we label “other” while we give the appearance of equality. White Jesus enabled our ancestors in the faith to celebrate Holy Eucharist on top of the male slave dungeon, just yards from the female slave dungeon, at Cape Coast Castle, Ghana,⁹² claiming the light of Christ’s presence in Body and Blood while bodies stood bloody in the darkness below. Today, White Jesus enables us, enables me, a priest of God’s Church, to celebrate Holy Eucharist at altars atop plantation land worked by people enslaved. Today, White Jesus is keeping the Episcopal Church of the Diocese of Virginia from right relationship with God, that is, from salvation.

The theological shift needed in the Episcopal Diocese of Virginia, and in the white Church as a body, is the humility to (a) take seriously the historical and contemporary experiences of Black people as necessary sources of Eucharistic theology,

⁹² *Door of Return: The Most. Rev Michael Curry - Door of Return: Racial Truth and Reconciliation Pilgrimage to Ghana*, 2014, <https://episcopalchurch.org/reconciliation-pilgrimage?wchannelid=5qemg0evv4&wvideoid=bxpdbhftt5>.

(b) heal the moral injury of whiteness in the lives of white people and the white Church, and (c) enable Episcopal Eucharistic theology to become a driving force for God's love as justice in our world. I propose a theology of Eucharistic humility as a starting point for the Diocese of Virginia and the white Church toward dethroning White Jesus and undoing white supremacy in our midst.

Theology of Eucharistic Humility

Psychological descriptions of humility explored by Practical Theologians from Boston University provide a solid starting point for examining humility as it is generally understood in the pews. Their descriptions broadly include four categories: "willingness to perceive the self accurately", "other-orientedness and avoidance of excessive self-enhancement", "openness", and "the ability to acknowledge one's limitations and mistakes." Such psychological descriptions may also allow for the addition of such themes as "appreciation of value in others" and "avoidance of grandiose behaviors."⁹³ However, these secular definitions tend to focus on the individual and are largely silent regarding humility in community and in relationship to the divine.

When secular philosophers do explore Christian humility, they often define it as "low-estimate" or "low-self-estimate." Secular philosophy points to three key Christian narratives to support this view: "the divine perspective story, the sin story, and the grace story."⁹⁴ These three stories can, in turn, be summarized as "No matter what we are or have accomplished, our being and doing pales in comparison to God's," (for divine

⁹³ Claire E Wolfteich et al., "Humility: Empirical Psychological Research in Dialogue with Practical Theology 1," *International Journal of Practical Theology* 20, no. 1 (2016): 143–55, <https://doi.org/10.1515/ijpt-2015-0055>; 147

⁹⁴ Kent Dunnington, "Humility: An Augustinian Perspective," *Pro Ecclesia* 25, no. 1 (2016): 18–43; 19.

perspective); “Low self-estimate is appropriate because we are quite bad,” (for sin story); and “When you do something good, it is only because God helped you do it,” (for grace story).⁹⁵

Anglican lay theologian and writer C.S. Lewis bolsters these secular definitions when he writes in *Mere Christianity*, “The real test of being in the presence of God is that you either forget about yourself altogether or see yourself as a small, dirty object.”⁹⁶ Similarly, the Westminster Dictionary of Theological Terms defines humility as, “The proper valuing of oneself and proper love of oneself, in contrast to ‘pride.’”⁹⁷ References to humility in the Episcopal *Book of Common Prayer*, the source of practice and statement of theology for the Episcopal Church, provide no real alternative to these secular or Christian definitions. In the BCP, the term ‘humility’ appears almost exclusively in reference to Jesus’ life on earth as an example believers are to follow, without ever defining what such a life of humility might look like for a contemporary Christian. Similarly, the term ‘humble’ is used in petition-related phrases, e.g., “humble thanks,” in describing people's spirit or heart or in the context of sin, confession, and repentance. The BCP describes worshipers in both prayers for the daily offices and in one service of Holy Eucharist as “unworthy servants” and “unworthy, through our manifold sins, to offer unto thee any sacrifice,”⁹⁸ further reinforcing the view that a “low self-estimate” is both important and appropriate.

⁹⁵ Ibid., 20.

⁹⁶ C. S. Lewis, *Mere Christianity*, 1st Touchstone Ed edition (New York: Touchstone Books, 1996), 112.

⁹⁷ Donald K. McKim, *The Westminster Dictionary of Theological Terms*, electronic resource, Second edition, revised and expanded (Louisville, Kentucky: Westminster John Knox Press, 2014), <http://0-search.ebscohost.com.librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&db=nlabk&AN=780304>; 179.

⁹⁸ Episcopal Church et al., eds., *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church* (New York : [Greenwich, Conn.]: Church Hymnal Corp. ; Seabury Press,

While proper understanding of one's relationship to the divine is a critical component of faithful living, the historical record of both the white Church and white society demonstrates that the "low self-estimate" understanding of humility has been insufficient to the task of countering white supremacy. It may be that holding to such a narrow understanding of humility is actually part of the white Church's ongoing participation in and support of white supremacy culture. The "low self-estimate" definition is easy to rationalize away while convincing people that proper intellectual understanding of one's status, rather than embodiment of that understanding, is all that's required.

Rather than accept the general secular definition or the operable definition within the Church of a cognitive-based theology of humility, we must press deeper to the fuller account of humility found in the earliest foundations of Western Christian thought, St. Augustine. Augustine's journey of faith, chronicled in his *Confessions*, demonstrates that while he understood himself as both sinful and much less than God, his conversion to Christ was complete only once he submitted his will to God's.⁹⁹ Submission, moving beyond intellectual assent to altering one's actions and living according to the will of God, adds the necessary element of embodiment to the humility needed for the white Church today.

However, humility and submission in Western Christian thought, often in the form of a sacrificial or servanthood ethos, has brought violence and oppression to the

1979); 71, 125, 336, 159, 168, 211, 219, 272 – with one exception on page 876 in historical documents which references the Episcopal Church in "humility to forego all preferences of her own" in human matters, choices, and disciplines related to worship in the context of ecumenical relationships. Of 89 uses of some form of the word humble (humbled, humbly, etc.), 35 relate to petition, 17 to people's spirit, 14 to sin, confession, etc.

⁹⁹ St Augustine, *The Confessions*, trans. Maria Boulding (Brooklyn, NY: New City Press, 2002), 7.7.1, 9.1.1, 7.9.14. Dunnington, 29.

perceived enemies of straight white cisgender manhood for hundreds of years, i.e., calls for submission of wives to husbands even unto violence and death, justification of chattel slavery, theologies of sacrifice or servanthood unequally applied, and more. Black Liberation, Feminist, and Womanist theologians rightly declare that “servanthood, in this country, in effect, has been servitude.”¹⁰⁰ Speaking particularly from the lives of Black women, Townes asserts that the, “sin of women of color...is too much humility.”¹⁰¹ She and others challenge any broad application of a theology of humility, questioning, how one could “justify teaching a people that they are called to a life of service when they have been imprisoned by the most exploitative forms of service?” Townes writes that “to speak of service as empowerment, without concrete means or plans for economic, social, and political revolution that in fact leads to empowerment, is simply another form of 'overspiritualization'.”¹⁰² These critiques help to set the limits of any proposed theology of Eucharistic humility, particularly one which includes submission, and demand that humility moving forward be redefined not as the weapon of violence it has been, but as submission of power, privilege, and all of who we are – including submission of our identity within white supremacy culture and even our Christian identity – to God’s justice. Further, these critiques highlight the necessity of applying such a theology of Eucharistic humility firmly within the bounds of the white Church. As such, for this project, the development and application of this theology begins solely with the white members and parishes of the Episcopal Diocese of Virginia.

¹⁰⁰ Emilie Maureen Townes, ed., *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering*, Bishop Henry McNeal Turner Studies in North American Black Religion, vol. 8 (Mayknoll, N.Y: Orbis Books, 1993); 200.

¹⁰¹ *Ibid.*, 215.

¹⁰² *Ibid.*, 209.

Focusing on the white church and the Episcopal Diocese of Virginia, then, humility, submission, and transformation can become mutually supporting, rather than mutually destructive. Humility forms the foundation. It shapes the posture of our approach to God and provides a container or boundary for the necessary work. Without authentic humility the remaining work of submission and transformation are impossible. Humble submission, then, can and does retain the focus of surrender on us, the members of the white church, on our structures, and on our systems. Humble submission is the work of acknowledging the log in our own eye before trying to look, blind and dangerous as we are, for the spec in our sibling's eye. Humble before God and our neighbors, submitting our power, privilege, and identity to God, we can then accept, enact, and sustain the transformation we so desperately need, rather than continuing to be conformed to the world we and white supremacy have made.

I propose a theology of Eucharistic humility for the white Church as the practice of acknowledgment, submission, and transformation that enables us to abandon our worship of White Jesus and to live in right relationship with God.

Acknowledgment: The foundation for a theology of Eucharistic humility is the acknowledgment of three fundamental truths underlying Eucharistic theology in the Diocese of Virginia: (a) acknowledgment of the particular historical, economic, and theological realities of both the theory and embodiment of Holy Eucharist; (b) acknowledgment that both the historical and present status and embodiment of Eucharistic theology is perpetuating white supremacy violence and trauma against our Black and Brown siblings, sisters, and brothers; and (c) acknowledgment that

contemporary Eucharistic theology is the result of and perpetuates the moral injury of our white siblings, sisters, and brothers.

The historical foundations of the Episcopal Church and the Diocese of Virginia in systemized white supremacy are well documented - from Jamestown as the site of both the first Anglican worshipping community in the British colonies and the first sale of enslaved Africans,¹⁰³ through the “Cathedral of the Confederacy” at St. Paul’s Episcopal Church in Richmond, Virginia, to opposition of integration and racial justice reforms into the modern era.¹⁰⁴ What remains largely unacknowledged in the Diocese, however, is the inextricable bond of this history and Holy Eucharist. Throughout the violence and oppression of our diocese's and our country's history, we continued to celebrate Holy Eucharist. Through our ongoing celebration, we demonstrated for over 400 years that it is “meet and right,”¹⁰⁵ to make Eucharist while ignoring the trauma of the day and while denying the ongoing realities of our history. We demonstrated that the ongoing history of segregation, of severing one part of the Body of Christ from another part of the Body of Christ, did not and does not impede the presence of (White) Jesus in our celebration of Holy Eucharist. We have spoken words of anamnesis, of remembering as making present, the lynching of Jesus while supporting “in thought, word, and deed”¹⁰⁶ the lynching of

¹⁰³ “Randle’s Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation,” accessed June 8, 2020, <https://sites.google.com/site/dovracerelations/the-economic-benefit-of-slavery-to-the-episcopal-church-in-virginia>.

¹⁰⁴ Edward L. Bond and Joan R. Gundersen, *The Episcopal Church in Virginia, 1607-2007* (Richmond, VA: Episcopal Diocese of Virginia, 2007), 168; *Bending Toward Truth: History and Reflections*, accessed June 8, 2020, <https://www.youtube.com/watch?v=RyQjj9ivtde>; Gardiner H. Jr. Shattuck, *Episcopalians and Race: Civil War to Civil Rights* (Lexington, Ky: Univ Pr of Kentucky, 2000); Heather Beasley Doyle, “‘Cathedral of the Confederacy’ reckons with its history and charts future.” The Episcopal Church, June 18, 2017, <https://episcopalchurch.org/library/article/cathedral-confederacy-reckons-its-history-and-charts-future>.

¹⁰⁵ Episcopal Church et al., *The Book of Common Prayer*, 340.

¹⁰⁶ *Ibid.*, 79 – from the statement of confession used in the daily service of Morning Prayer.

African Americans in Virginia and across the country. Our practice and our theology have always been about race and the racial history of our land.¹⁰⁷ We must now acknowledge that our history continues to affect our practice and theology of Holy Eucharist.

The economic foundations of the Episcopal Church and the Diocese of Virginia in systematized monetized white supremacy are well documented – from colonial glebes that were worked by people enslaved, clergy paid in slave-produced tobacco, and parish lands now worth millions of tax-free dollars carved out of plantations that were themselves stolen from indigenous peoples, to centuries of savings multiplied in compound interest inheritance and tithed from a growing wealth gap between Black and white in the Commonwealth of Virginia and across the country.¹⁰⁸ What remains largely unacknowledged in the Episcopal Church is the inextricable bond of these economics and the Holy Eucharist. Throughout the violence and oppression of our diocese’s and our country’s economic policies and practices, we continued to celebrate Holy Eucharist. Through our ongoing celebration, we demonstrated that grand edifices built by slave labor and adorned with silver and gold from the blood and sweat of stolen bodies could house the Lord’s table and host the Lord’s Supper.¹⁰⁹ We demonstrated that it was acceptable in God’s eyes to offer ourselves at the altar of the Lord in our tithes and

¹⁰⁷ Perkinson, *White Theology*, 190.

¹⁰⁸ *Bending Toward Truth*; “40 Years Later: The Unrealized American Dream,” *Traces of the Trade* (blog), June 20, 2008, <http://www.tracesofthetrade.org/guides-and-materials/racial-wealth-divide/40-years-later-the-unrealized-american-dream/>. See also the history of my own parish, All Saints Episcopal Church Sharon Chapel, Alexandria, Virginia whose land was donated from a plantation as documented in Fairfax County Circuit Court, Fairfax County, Virginia, Historic Records Division, Deed Book O3, 161. Fairfax County Circuit Court, Fairfax County, Virginia, Historic Records Division, Will Book W, No. 1, 211-212. Unfortunately, The Diocese of Virginia does not have comprehensive data on parishes built on plantation land or from donations of wealth from the slave economy.

¹⁰⁹ *Ibid*

offerings from whites-only jobs, homes, schools, swimming pools, lunch-counters, golf-courses, and board rooms, and for our gifts to reverently share space with (White) Jesus' body and blood without protest, reflection or remorse. We demonstrated that in Eucharistic blessing through White Jesus, we “become what [we] consume,”¹¹⁰ becoming ever more a system that consumes Black life through our systems of chattel slavery, peonage, convict leasing, and Jim Crow, a prison-industrial complex, and the school-to-prison pipeline. Our practice and our theology have always been about race and the racial economics of our land. We must now acknowledge that the economics of our church and our country continues to affect our practice and theology of Holy Eucharist.

That the theological foundations of the Episcopal Church and the Diocese of Virginia rest in systematized and sanctified white supremacy is not well documented – from the Anglican chapel atop the male slave dungeon at Cape Coast Castle, Cape Coast, Ghana, and sermons preaching “slaves obey your masters,” to segregated seminaries, and more¹¹¹ – the inextricable bond of our Eucharistic theology with our participation in transatlantic slavery, white supremacy, and White Jesus remains largely unspoken and unacknowledged. Throughout the violence and oppression of our diocese’s and our country’s incarnation of white supremacy, we have continued to celebrate Holy Eucharist while claiming the former does not affect the latter and showing that the latter hardly affects the former. We demonstrated that proper formation-preparation for ordination to a sacred order's sacerdotal duties need never utter “white supremacy.”¹¹² We demonstrated that where two or three, or two hundred or three hundred, are gathered, they need only be

¹¹⁰ Quote attributed to St. Augustine Easter Sermon, 227, “Receive the Body of Christ. Become what you consume.”

¹¹¹ Shattuck, 46-48.

¹¹² From my own experience as a student at Virginia Theological Seminary 2009-2012.

white for Christ to be present.¹¹³ We demonstrated that receiving Holy Eucharist, we can remain unaffected by the historical, economic, cultural, psychological, fundamentally deadly racism of people, priests, deacons, and bishops within our church. Our practice and our theology have always been about race and the racial theologies of our faith.¹¹⁴ We must now acknowledge that the theology of our church and our country continues to affect the Holy Eucharist.

The white supremacy incarnate in our history, economics, and theological foundations have done and continue to do damage to our Black and Brown siblings, sisters, and brothers throughout the Diocese of Virginia and the white Church. White priests continue to dominate the leadership of Eucharistic celebration in the Diocese of Virginia. The Commonwealth of Virginia is approximately 20% Black.¹¹⁵ Only in 2019 did we initiate an audit of our ordination processes to determine where and how racial bias has impacted and continues to impact our priestly leadership. Yet even with such a clear demonstration of the ongoing effects of racial discrimination, we continue to claim the theological authority to celebrate Holy Eucharist in the same ways we have always done, thereby embodying our acceptance of and support for this reality and demonstrating that such racial realities, while troubling, are ultimately inconsequential to our theology. We do not need equality to embody our current Eucharistic theology.

¹¹³ Pew Research statistics place the Episcopal Church at 5% Black, 89% White. NW, Washington, and Inquiries, "Episcopalians/Anglicans in the Mainline Tradition - Religion in America." <https://www.pewforum.org/religious-landscape-study/religious-family/episcopaliananglican-family-mainline-trad/>

¹¹⁴ Perkinson, *White Theology*, 190.

¹¹⁵ US Census data projections for July 2019 indicate 19.9% of the population identifies as "Black or African-American alone" while 3.1% of the population identifies as "Two or More races," www.census.gov.

Like our damaging failure to represent the body of Christ in our leadership, we claim that (White) Jesus is present in our violent spaces. Not only are our priests white, so are our naves and sanctuaries. While we have no comprehensive audit of the numbers or locations of white supremacist art and images in our parish buildings,¹¹⁶ they are legion. From the Civil-War-glorifying windows of Jefferson Davis in St. Paul's, Richmond, to the white-skinned red-headed Jesus of my own parish's nave, the stained-glass imagery alone is testimony to what Perkinson observes, that, "Space cooperates with whiteness; white people have 'place.'"¹¹⁷ Add to the stained glass the numbers of buildings (also currently undocumented) built on former plantation land or by the labor of people enslaved; the number of looming portraits of old white male historic clergy – many themselves enslavers;¹¹⁸ and the antebellum mansion which houses our diocesan offices which was built with money from Richmond's slavery-based economy and our theology crystalizes. Holy Eucharist can cohabit with whiteness in spaces that deny the humanity of our Black siblings in Christ. The Eucharistic Feast can be served at the whites only lunch counter.

Not only are our priests white and our spaces white, but our words are white. In both our speech and our silences, our modes of verbal communication are imbued with culturally controlled values. "It [white speech] is periodized in well-regulated time and

¹¹⁶ Which, in and of itself, is an indication of the priority or lack thereof given to minimizing or removing damaging images from our worship spaces and the privilege given to white comfort, white history, and the status quo.

¹¹⁷ Perkinson, *White Theology*, 177.

¹¹⁸ "Randle's Economic Benefit of Slavery Article - The Diocese of Virginia Committee on Race and Reconciliation." – from the article, "These census records document the slave ownership of the first four Bishops of Virginia, James Madison, Richard Channing Moore, William Meade, and John Johns, and early VTS professors Edward R. Lippitt, Joseph Packard, and Williams Sparrow. The Episcopal clergy of the Diocese of Virginia were enslavers as well. Of the 112 Episcopal clergy canonically and physically resident in the Diocese of Virginia in 1860, 103 could be located in the US Census of that year. Eighty-four of the brethren, or 82 percent, possessed at least one slave, while some owned dozens."

timing, wedded to segregations of meaning, and turn-taking in argument, and clarity of intentionality rooted in a thing called an 'individual.'”¹¹⁹ This emphasis on proper, regulated speech is evident in our *Book of Common Prayer*, where clear rubrics delineate speaking roles and turns and where approved language is populated with only a few short optional bursts of controlled improvisation. Large portions of our authorized hymnody, Eucharistic and daily prayers, (including The Lord’s Prayer), as well as Psalms and Canticles, are used in versions with 'thee' and 'thou' Old English language. The *Book of Common Prayer* was written and developed in the late 1960s and early 1970s and formally adopted in 1979, yet the Episcopal Church hardly speaks of the influence race and the liberation movements of that era had on our theology captured and reflected in the liturgies therein. A search of the ATLA Religion Database for “race AND ‘book of common prayer’” returned zero results. What we choose to say reinforces whiteness. The whiteness of our language, in turn, reinforces the value of culturally normative white modes of speech, associating only those approved linguistic patterns with the divine rites of soteriological grace bound in Holy Eucharist, damaging and excluding people that deviate.

At the same time, our silences incarnate “whiteness [as] a conspiracy of silence about history.”¹²⁰ We do not talk about race in our liturgy. We deny it any place in our Eucharistic language and in our incarnate Eucharistic theology. We refuse to acknowledge whiteness and, in so doing, pick and choose which portions of our past and our present may speak, excluding vast swaths Black experiences and history and

¹¹⁹ Perkinson, *White Theology*, 182.

¹²⁰ *Ibid.*, 182.

damaging Black lives in the process.¹²¹ What's more, such a "silence about history" is antithetical to anamnesis – the remembering so deep, so holy, that it makes present what was past – the very power we claim in our Eucharistic prayers and one of the foundations of our enacted Eucharistic theology.

White speech and white silence not only damage Black people but also perpetuate the moral injury of white parishioners. The concept of moral injury grew out of work with combat veterans in the 1990s, following the Persian Gulf War when PTSD-like symptoms were reported by people who did not have an accompanying triggering-event that met the formal definition for trauma.¹²² Pastoral Theologian Larry Kent Graham defines moral injury as "the burden of harm and the diminishment of vitality that arises in individual and communities when we (or others) violate our moral compasses...Moral injury comes about when our lives and the lives of our social groups diverge from what we believe to be the best in ourselves, or when our moral actions lead to a diminishment of value for self and others."¹²³ The Rev. Dr. Chanequa Walker-Barnes applies the term moral injury to, "the psychospiritual impact of participating in the subjugation, abuse, and murder of other human beings," recognizing that these acts "violate our core beliefs about what it means to be human, to be moral, and to be Christian."¹²⁴ Focusing on the

¹²¹ While much of our Eucharistic language in particular and our prayer book language as a whole is biblically-based, there is still more than sufficient room within our liturgies to incorporate modern concepts. For example, Eucharistic Prayer C (page 370) reads in part, "At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home." If we can find room for advances in scientific understanding like "interstellar space" then there is room enough for racial justice.

¹²² Chanequa Walker-Barnes, *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation*, electronic resource, Prophetic Christianity (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2019), <http://0-search.ebscohost.com/librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&AN=2260636>; 72-73.

¹²³ Larry Kent Graham, *Moral Injury: Restoring Wounded Souls* (Nashville: Abingdon Press, 2017), 13.

¹²⁴ Walker-Barnes, 72.

Episcopal Church's role in and profit from the transatlantic slave trade, Tom DeWolf asks in *Traces of the Trade*, "What does it mean to know that a system is evil and to participate in anyway?"¹²⁵

Moral injury, though far less injurious than the past and continued trauma and violence visited on Black, Indigenous, and People of Color,¹²⁶ gives a name to the damage being done to white Christians by the failure of white Christianity, namely its "failure to grapple with white supremacy, including its past and contemporary expressions."¹²⁷ The ongoing result of this damage is what Walker-Barnes describes as "splitting":

One of the legacies of slavery in White racial ideology is the widespread use of splitting... Essentially, White Christians learned to separate their personal ethics from their social ethics. In order to preserve their self-images as good people, they had to minimize, repress, and deny their sinfulness—their active participation in racial oppression or silent complicity with it. Further, they had to create theologies and ecclesiologies that supported this minimization, repression, and denial. Thus, Christian identity became a matter of orthodoxy rather than orthopraxy... Meanwhile, denominational doctrine redefined slavery so that it no longer constituted a sin. Confession in Protestant worship was watered down to liturgies that included general statements of failing to be obedient with little reflection upon and no spoken acknowledgment of one's specific sinfulness. The cessation of US chattel slavery did not put an end to this.¹²⁸

¹²⁵ Walker-Barnes, 72. While there is a critique of the term "moral injury" in application to the Church given its rise from the experiences of war, Walker-Barnes and Guth seem to argue in support of sufficient similarities in the presence of existential questions as well as high moral standards in both settings to make the use of the term appropriate in the Christian context.

¹²⁶ Walker-Barnes, quoting Shannon Sullivan notes that "understanding racism's harm upon White people is not a reason to feel sorry for white people or to view them as 'victims' of white domination, as if white domination harmed and/or benefitted everyone equally. To recognize the spiritual damage done to white people by white racism is instead to acknowledge that one of the messes of white racism for which white people need to take responsibility is white people themselves."

¹²⁷ James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011); 159.

¹²⁸ Walker-Barnes, 81.

Evidence of such splitting in the White Church abounds, calls to keep politics out of the pulpit, repeated attempts to jump to racial reconciliation without first addressing repentance, failure to ask whether reconciliation (as a return to what has been lost) is even possible since we have never had equality and justice in the Diocese of Virginia or the white Church. Splitting can be seen in the ongoing debates about Confederate flags, statues, and stained-glass imagery in our cities and sanctuaries and in the difficulty of even naming whiteness as a force in our church, our theology, our practice, and our faith.¹²⁹ Given the prevalence, depth, and power of moral injury, not even our most central theological tenants, our Eucharistic theology, can escape its damaging reach.

Throughout our Diocesan history, we have practiced a Eucharistic theology that allowed communing congregants separately by race, (when Black parishioners were admitted to a church at all), and which continues in the form of largely segregated Sunday morning parish demographics.¹³⁰ We continue to practice a Eucharistic theology that countenances inviting the presence of Christ to inhabit elements sitting under the watchful eyes of Confederate “saints” who killed, fought, and died to keep people enslaved.¹³¹ We continue to practice a Eucharistic theology that in its liturgical language never mentions “justice” in any Eucharistic prayer from the 1928 or the 1979 *Book of Common Prayer*. Our Eucharistic theology is locked in a “fiction of independence” that it and we can somehow persist in a state of grace entirely separate from the presence and full humanity of our Black and Brown sisters, siblings, and brothers and separate from our whiteness. We and our Eucharistic theology require humility.

¹²⁹ Walker-Barnes, 76.

¹³⁰ While demographic details by parish are not kept, Pew Research lists the Episcopal Church at between 4-5% Black, and 90% White.

¹³¹ *Bending Toward Truth*.

Eucharistic humility requires that the Diocese of Virginia acknowledge the historical, economic, and theological foundations of Holy Eucharist; acknowledge our perpetuation of white supremacy violence and trauma in our Eucharistic theology; and acknowledge the ongoing moral injury to our white parishioners. Once we have acknowledged these realities, we will be able to begin repair by submitting to God's justice.

Submission: While the foundation of Eucharistic humility is the acknowledgment by the Episcopal Diocese of Virginia and the white Church of the historical, economic, and theological realities of our Eucharistic life and theology, the incarnation of Eucharistic humility is submission.

St. Augustine states in his *Confessions* that “humility is a disposition of the will” and that “submission to God is the characteristic expression of humility.”¹³² Submission of our will to God's justice compels us to act.¹³³ Submission propels us to shift our primary mode of racial justice efforts from reconciliation to repentance and restoration. As Walker-Barnes highlights, reconciliation as currently defined and practiced by white people, “does nothing to repair the harm of systemic racism or to dismantle the system of white supremacy. It is a therapeutic approach designed to make white people feel better about the unjust system in which they live and with which they are complicit.”¹³⁴ Submission to God's justice, instead of reconciliation, requires acknowledging, before God and our siblings, the sinful ongoing excuses and false identities we use to keep us in our comfort zones. Submission to God's justice demands restorative actions, like those of

¹³² Dunnington, Kent. “Humility: An Augustinian Perspective.” *Pro Ecclesia* 25, no. 1 (2016): 18–43, 29. St. Augustine, 9.1.1.

¹³³ Dunnington, 278.

¹³⁴ Walker-Barnes, 86.

Zacheus, who paid back four-fold what he stole,¹³⁵ by the Diocese of Virginia in relation to land, wealth, and the buildings and altars with which we enact our Eucharistic theology.

Submission to God's justice invites the white Church to recognize our excommunication. We have already affected our separation, the exclusion of ourselves from full communion with God through our ongoing self-exclusion from full communion with our Black siblings, sisters, and brothers. In *Torture and Eucharist*, Catholic theologian William Cavanaugh explores Eucharistic practice and theology in relationship to the violent regime of Chilean dictator Augusto Pinochet. Cavanaugh concludes that excommunication is appropriate for sins “which impugn the identity of the body of Christ”¹³⁶ and that excommunication was the proper response to torturers, to those who incite, solicit, or order torture, or to those in a position to stop it who fail to act.¹³⁷ The white Church and the Diocese of Virginia have been and continue to be in all of those roles with respect the people we enslaved and the systems of violence which we sanction.¹³⁸

The *Disciplinary Rubrics* of the Episcopal *Book of Common Prayer* state that anyone “living a notoriously evil life” should be told that they may not receive communion until they “have given clear proof of repentance and amendment of life.”¹³⁹ These rubrics only intensify when used as a lens by which to view the institutional life of the Diocese. The Diocese of Virginia helped build the systems of white supremacy that

¹³⁵ Luke 19:8.

¹³⁶ William T. Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ*, Challenges in Contemporary Theology (Oxford ; Malden, Mass: Blackwell Publishers, 1998), 247.

¹³⁷ *Ibid.*, 254, 256.

¹³⁸ *Door of Return*.

¹³⁹ Episcopal Church, *The Book of Common Prayer*, 409.

continue to operate in our country today. Until those systems are dismantled repentance and amendment of life might not be possible.

Yet even if we allow for the healthy difference as to the depth of sin and responsibility that this generation of the white Church bears for chattel slavery; and even if we allow for reasonable differences as to the degree of notoriousness of the evil in which white Christians actively participate and which the white Church perpetuates today; and even if we allow for faithful differences as to the levels of repentance and amendment of life already demonstrated by the white Church through its various services, litanies, scholarships, ministries, programs, and conferences; we are still left with excommunication. The disciplinary rubrics continue with the further admonition that the same procedure, i.e., telling someone they “may not come to the Holy Table,” shall be followed with both those who have “wronged their neighbors” and have not yet “made restitution” or “promised to do so” as well as with those who have not overcome their hatred for another member of the congregation.¹⁴⁰ We, the Episcopal Diocese of Virginia, have wronged people and not yet made restitution. These admonitions clearly outline the path of voluntary excommunication as a necessary piece of Eucharistic humility in submission to God's justice for us so that our common life may be brought into right relationship with God and our neighbor.

Transformation: Whiteness and white people have been made deities by white supremacy. Whiteness carries the power of life and death over Black and Brown bodies in the United States, taking life with impunity by just a phone call to police,¹⁴¹ or by the

¹⁴⁰ Ibid., 409.

¹⁴¹ George Floyd, Sandra Bland, Trayvon Martin, Pamela Turner, Breonna Taylor, Tamir Rice, Stephon Clark, Natasha McKenna, Eric Garner, Michelle Shirley, Atatiana Jefferson, and more.

claim, “I was scared for my life,” or simply by the laws of stand-your-ground.¹⁴² White people have been shaped and conformed to the culture white supremacy has made, and we bear the marks.¹⁴³ Therefore, we must seek not to be conformed further to this world but to be transformed.¹⁴⁴

We white people believe we have a right to comfort.¹⁴⁵ We believe that we have a right to be comforted in our Eucharistic theology and practice. For us, White Jesus is always present, always giving grace, always loving us without challenge or conviction. We believe worship should feed us and bring us peace and that Holy Eucharist is never about judgment or correction. We believe these things, and we are comforted.

We white people believe we can trust the systems we have built¹⁴⁶ and so we trust uncritically and completely the Eucharistic theological system built mainly from the experiences of and by white Western European men. We believe that if there is a problem, then all we need to do is embrace more fully, more deeply, our Eucharistic theology as it stands, not fundamentally rethink how we believe. We believe we can trust the inherent goodness of our system and the inherent truth of the myths we and our system tell about ourselves:¹⁴⁷ that we are a progressive people with a Black Presiding Bishop who welcomes everybody so our Anglican Eucharistic theology can't be racist or affected by white supremacy.

¹⁴² These are just a few examples of how white people and structures exercise power over Black and Brown bodies.

¹⁴³ Walker-Barnes, 78.

¹⁴⁴ Romans 12:2

¹⁴⁵ Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism*, Reprint edition (Boston: Beacon Press, 2018), 100.

¹⁴⁶ Walker-Barnes, 78.

¹⁴⁷ *Ibid.*, 78, 80.

We white people must instead empty ourselves of our power, idolatry, rights, comfort, trust, and mythology. We must surrender the authority, privilege, and conformity we have created through chattel slavery and maintained under white supremacy. To do so, we need kenotic transformation.

Such transformation, as described previously, begins with the acknowledgment of our reality, confronting honestly the truth of our situation, or as Perkinson describes it, a “pedagogy of horror”¹⁴⁸ by which white people face “the midnight horror of [their] own racialized history.”¹⁴⁹ Transformation continues through humble submission to God’s justice, where we incarnate justice which is more than “mere equality.” Transformation means “that some will give-up, and some will gain; but all will become disciples; that is, simultaneously, oppressors must give up or lose oppressive power, as oppressed people are empowered for discipleship.”¹⁵⁰ Transformation ends with a kenotic self-emptying of our identity in deified whiteness by adopting a Eucharistic humility which redevelops Anglican Eucharistic theology so that it can answer the questions, “Where was Jesus at the Cape Coast Castle celebration of Holy Eucharist atop the male slave dungeon?” and, “Where is Jesus at our celebrations of Holy Eucharist atop altars in buildings built on plantation land by people enslaved?”

Christology

A theology of Eucharistic humility is built upon a Christology that is dependent upon the experiences of Black people and upon the historic and contemporary lives of the

¹⁴⁸ Perkinson, *White Theology*, 186.

¹⁴⁹ *Ibid.*, 187.

¹⁵⁰ Townes, Emilie Maureen, ed. *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering*. Bishop Henry McNeal Turner Studies in North American Blackreligion, vol. 8. Mayknoll, N.Y: Orbis Books, 1993, 216.

marginalized and oppressed of our world; a Christology that is so completely incompatible with blond-haired, blue-eyed White Jesus that it cannot even be in the presence of such theology and imagery; a Christology that embodies the tragic mystery of Holy Saturday and the pedagogical horror of Good Friday as much as the resurrection glory of Easter Sunday; a Christology that requires us not simply to live more fully into our current theology grounded in white supremacy but that demands we believe whom we have shown ourselves to be through more than 400 years of violence, oppression, larceny, and murder; and a Christology that recreates our very understanding of the nature of Jesus Christ.

For us, as for St. Augustine, it is impossible to live in deep submission to God's will, to live in Eucharistic humility, without the example of Jesus.¹⁵¹ Christology begins, then, in the revelatory relationship of God to all humanity in and through the particular relationship of a brown-skinned child born into an oppressed people in an occupied land who lived for decades rooted in his community before proclaiming an eternal-new reality in the Kingdom-of-God-come-near through his own body and then was executed as a religious-political criminal at the hands of the state and colluding religious authorities. Yet despite personal and scriptural witness to the excruciating and scandalous specifics of Jesus' life, the Christology of the early Church quickly became systematized at the direction of empire by male ecclesial authorities.¹⁵² The resulting creedal statements of Christology and similar subsequent works of standardization are still in use today by the Episcopal Church – The Nicene Creed, for Holy Eucharist; The Apostles' Creed, for

¹⁵¹ Dunnington, 29.

¹⁵² McKim, *The Westminster Dictionary of Theological Terms*. The Council of Nicea called by Emperor Constantine in 325.

daily prayers and at weddings and funerals; and, to a much lesser extent, The Creed of Saint Athanasius, referenced as a historical document and used for Trinitarian theology. The Nicene Creed moves directly from Jesus' incarnation to his crucifixion, resurrection, and return with no affirmation or mention of his earthly life, experience, or the particular human identity he took unto himself and sanctified through his actions.¹⁵³ The Apostles' Creed exclusively uses action verbs to describe Christ's human incarnation, saying nothing of his earthly *being* or *identity* that would affirm or contextualize his life.¹⁵⁴ The Creed of Saint Athanasius works exhaustively to explain and maintain the divinity and humanity of Jesus in trinity of unity while by its silence denying the particularity of Christ's Brown, poor, oppressed identity.¹⁵⁵

Moving forward sixteen centuries, the Christological landscape of our Eucharistic theology and prayer book continues these patterns. In addition to the omitted language and details in the formulation of our Eucharistic prayers, these same omissions are present for the Episcopal Church in the teaching documents of the 1979 Prayer Book section, *An Outline of the Faith commonly called the Catechism*. The Catechism states that the "nature of God revealed in Jesus" is "love," omitting any mention of justice, liberation, or freedom. The Catechism goes on to describe the divine act of incarnation simply as Jesus receiving "our human nature" from Mary, omitting the Jewishness or brown skin or poverty or oppression or occupation or anything else in all creation that helped make him who he was and is in the fullness of his salvific humanity.¹⁵⁶ Our

¹⁵³ Episcopal Church, *The Book of Common Prayer*, 358-359.

¹⁵⁴ *Ibid.*, 120.

¹⁵⁵ *Ibid.*, 864-865.

¹⁵⁶ *Ibid.*, 849.

Christology is vague and insufficient. We need a new Christology that recognizes and engages the theology of the cross as Rev. Dr. John Kinney describes, the cross as a

“...radical prophetic statement. It is not the activity of victim. It is the expression of the courageous, who refused to be defined by reality or to compromise with a reality that would allow people to have a religion without a relationship with a God that requires an embodied existence that transcends the characteristics of your present moment... When you really understand what Jesus did, even the statement "Father forgive them" is not a passive acquiescence and it's not sentimental love; it is courageous radical pronouncement that I will not allow your modality, your method, and your patterns dictate the character of my existence or my response.”¹⁵⁷

We also need a Christology as the Rev. Dr. Eboni Marshall Turman challenges, “What’s the use of talking about the cross while saying nothing of crucified bodies?” We need a Christology of Good Friday and Holy Saturday.

I abhor the Good Friday Episcopal liturgy. I hated it from the first time I worshiped in the Anglican tradition during Holy Week decades ago. The pit of my stomach dropped out, my mouth went dry, and I stumbled over the words that I was supposed to shout, “Crucify him! Crucify him!” Every year, every Good Friday, I must force myself to participate fully, shout with a loud voice, and face the trauma that I create and the injury in my soul. This is the pedagogy of horror,¹⁵⁸ the pedagogy of the oppressor, as I sit under the shadow of the cross and the lynching tree,¹⁵⁹ facing the truth of my life and faith laid bare. A Christology grounded in Good Friday exposes the white supremacy that is foundational for and operative in our theology, liturgy, spaces, speech, culture, and modes of being as a church. By seeing Christ's body in the fullness of its

¹⁵⁷ John Kinney and Greg Howard. “Theological Thinking Podcast | Virginia Union University.” Accessed June 6, 2020. <https://www.vuu.edu/theology/podcast>.

¹⁵⁸ Perkinson, *White Theology*, 186.

¹⁵⁹ Cone, xiii.

problematic nature as a “defiant body” to be feared and guarded against, as a problem for the Church “oppositionally situated” to heterosexual, cisgender, white men¹⁶⁰ and the world white supremacy has created for their benefit, we can rid ourselves of White Jesus. By seeing Jesus’ body as a poor, Black, queer, female body, we can begin to see Jesus as wholly/holy beyond our white selves, our white control, our white power, our white systems, and our white creation. By seeing Jesus Christ’s body, full of the contours of his life and death, hanging on the cross, we will then be ready for Holy Saturday.

I love the Holy Saturday Episcopal Liturgy. I loved it from the first time I worshiped in the Anglican tradition during Holy Week decades ago. I gazed with surprise at the mere half-page of text in *The Book of Common Prayer*¹⁶¹ as I wondered why there were only two or three other people present that morning when hundreds would be gathering the next day. Now, as rector of a parish, I marvel at how Holy Saturday disrupts everything. All the preparations for Easter Vigil and Easter Sunday, all the decorating, cleaning, fixing, washing, adjusting, polishing, ironing, arranging, everything that points to the first ‘Alleluia!’ of Easter¹⁶² is suspended while we try to face the reality that for three days, the co-eternal, great creator, holder-of-all-things, the one who in the beginning was, was dead. For ten minutes on a Saturday morning, our finite minds try to face the truth of infinite loss, Infinite lost, and ask, “What can it mean?” This too is the pedagogy of horror, the pedagogy of the oppressor, for as much as I would like to identify with the disciples that day and as much as I would like to marvel at the mystery

¹⁶⁰ Eboni Marshall Turman. *This Is My Body: Black Womanist Christology in Perspective*, accessed June 6, 2020, https://www.youtube.com/watch?v=Mf_A14XsoAU.

¹⁶¹ Page 283

¹⁶² In the Episcopal tradition, ‘alleluia’ is omitted from use in worship during the season of Lent, returning for the first time at the Easter Vigil service, the highest point of the liturgical year.

amidst certain knowledge of Christ's victory, when I realize that Jesus' lifeless suffocated body had been taken down, that souvenirs from the lynching had already been distributed, when we realize that it was and is our human sin which left the world bereft for three days of the one who holds the whole world in his hands, then we face the horror of self-inflicted emptiness-annihilation. A Christology grounded in Holy Saturday opens the eyes of our church to the holy crucifixion-magnitude of our and White Jesus' terrorizing ongoing life. A Christology of Holy Saturday opens our hearts to lynching's present violent spread in all its forms, to attempted genocide,¹⁶³ and makes us ask that if one lynching brought communion's end and severed once the sacramental presence between Christ and his created universe-humanity, then why do we assume that the millions since – amidst an unrepentant, unrestorable-unrestored genocide – could not do so again. In Holy Saturday Christology, we must ask if Jesus will be, can be, at the Eucharistic feast when Whiteness comes to the table-altar already satiated by Black bodies consumed in violence, hatred, fear, prejudice, and greed. A Christology of Holy Saturday holds out the only hope that if Jesus is and can be present in our Eucharistic feast, such presence is only ever despite our theology, practice, and belief.

Biblical Warrant

In the Gospel of Matthew, Jesus demonstrates that “the human being is worth more than any religious rule.”¹⁶⁴ Written at a time resonant with our own, Matthew's

¹⁶³ And though beyond the scope of this project as well as beyond the rights or hopes or dreams due to Whiteness especially today, Holy Saturday could also open our white eyes to surviving, thriving, flourishing, to something that carries over. It is that which we so desperately need and to which we have no right to ask from within Black Church traditions.

¹⁶⁴ Mercedes Navarro Puerto and Marinella Perroni, eds., *Gospels: Narrative and History*, electronic resource, Society of Biblical Literature. The Bible and Women, Number 2.1 (Atlanta: SBL Press, 2015), <https://0-search-ebSCOhost->

Gospel spoke to a community where division among the faithful was typical, where political and religious leaders had been “co-opted”, where masses of people held no formal power, and where insiders and outsiders were separated by stark delineation.¹⁶⁵ Matthew's writings are full of challenges to allegiances and empire,¹⁶⁶ to Jewish and Roman kinship understanding, to complacent religious leaders, and to comfortable congregants.¹⁶⁷ The Gospel redefines qualifying membership-in-community based not on geography or lineage but on baptism, faith, and obedience, i.e., doing the will of the Father.¹⁶⁸ Matthew declares that “loyalty to Jesus will disrupt households,”¹⁶⁹ and reiterates the Jewish tradition that “ethical integrity” takes precedence over the “obligations of the cult.”¹⁷⁰ Specifically, Matthew 5:21-24 outlines a Biblical warrant for the project of a theology of Eucharistic humility for the Diocese of Virginia.

Written, most likely, between 75 and 100 CE, the Gospel of Matthew spoke powerfully to its intended audience of Jewish Christians and Gentile converts.¹⁷¹ In it, the author develops a strong Christological vision of Jesus as a teacher greater than Moses, from whom we learn both faith and ethics grounded in obedience to God's will.¹⁷² In

[com.librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&AN=1067290](https://0-com.librarycatalog.vts.edu/login.aspx?profile=ebooks&direct=true&scope=site&db=nlebk&AN=1067290); 284.

¹⁶⁵ Anna Case-Winters, *Matthew : A Theological Commentary on the Bible*, vol. First edition, Belief: A Theological Commentary on the Bible (Louisville, Kentucky: Westminster John Knox Press, 2015), [https://0-](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=968039&site=ehost-live&scope=site)

[search.ebscohost.com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=968039&site=ehost-live&scope=site](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=968039&site=ehost-live&scope=site); 351.

¹⁶⁶ *Ibid.*, 1.

¹⁶⁷ Amy-Jill Levine and Marc Zvi Brettler, *The Jewish Annotated New Testament* (New York: Oxford University Press, 2011), [https://0-](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=477135&site=ehost-live&scope=site)

[search.ebscohost.com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=477135&site=ehost-live&scope=site](https://0-com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=nlebk&AN=477135&site=ehost-live&scope=site); 466.

¹⁶⁸ *Ibid.*, 465

¹⁶⁹ *Ibid.*, 465, Matthew 10:34-37.

¹⁷⁰ Donald Senior, *Matthew*, electronic resource, Abingdon New Testament Commentaries (Nashville: Abingdon Press, 1998), <https://0-ebookcentral-proquest-com.librarycatalog.vts.edu/lib/vtu/detail.action?docID=6122963>; 54.

¹⁷¹ *Ibid.*, 17.

¹⁷² *Ibid.*, 21.

Matthew's Sermon on the Mount, and specifically "the antitheses"¹⁷³ of verses 21-24, Jesus, echoing Moses on Mt. Sinai, engages what it means to be in right relationship with God. Jesus teaches the crowds to understand the law as a love-focused life driving for "radical obedience to God's commands" that reaches "not only to the level of action but to the intentions and dispositions that lead to action."¹⁷⁴

'You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgment." But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool," you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift."¹⁷⁵

Jewish tradition required reconciliation with neighbor before one could be reconciled with God.¹⁷⁶ In this teaching, Jesus expands our understanding of what actions required reconciliation, moving beyond just physical violence to encompass more prevalent verbal traumas and "microaggressions," the inner anger and outward speech that can lead to violence. Assuming his audience participates in or is familiar with Temple sacrifice,¹⁷⁷ Matthew shows Jesus prioritizing right relationship with "brother or sister"¹⁷⁸ even over that central act of Jewish worship.

¹⁷³ Many agree Jesus does not contradict the statements of the law but instead deepens and interprets them. See for example Senior, 52, Case-Winters, 80.

¹⁷⁴ Senior, Donald. *Matthew*. Electronic resource. Abingdon New Testament Commentaries. Nashville: Abingdon Press, 1998. <https://0-ebookcentral-proquest-com.librarycatalog.vts.edu/lib/vtu/detail.action?docID=6122963>, 53.

¹⁷⁵ Matthew 5:21-24, NRSV

¹⁷⁶ Levine, 11.

¹⁷⁷ *Ibid.*, 11

¹⁷⁸ While it is unclear exactly how to understand "brothers and sisters," i.e., either Jesus is speaking just to the community of believers or a broader community, either interpretation supports the point.

What I find particularly compelling in this passage is the power of the other-than-self. Even if one had traveled many miles at significant cost and risk to reach the Temple, Jesus commands his disciples to give power and authority to their aggrieved siblings. Jesus' disciples must consider not just how they understand their relationship with God and neighbor but how their neighbor views their relationship with them. The power to determine right relationship is held outside of oneself, outside of the privileged class that Matthew is, most likely, addressing. What's more, not only must we consider the views, opinions, understandings of another, but also we must *act* on them. We must leave our gift and "go" – turning around, repenting of our unreconciled approach to God's altar, surrendering our priority of place in the Temple worshipers, and seek out the one who believes she has been wronged.

The Diocese of Virginia and the white Church more broadly, have been told for over 400 years by so many different people in innumerable ways that our Black and Brown siblings, sisters, and brothers have "something against" us. Nevertheless, we have refused to leave our gifts of bread and wine at the altar. We continue at our great peril with a Eucharistic theology that denies Jesus' teaching and the primacy of relationship over worship. Matthew's Gospel continues in verses 5:25-26 to warn that if one does not "come to terms quickly" with one's accuser, we will be "thrown into prison" and will not find freedom until we have paid everything we owe.¹⁷⁹ Matthew 5:21-24 shows us that it is past time for our church and our diocese to adopt a theology of Eucharistic humility.

¹⁷⁹ Senior, 54.

CHAPTER 4: METHODOLOGY

Participants

Participants for this project will be drawn from the parishioners of the Potomac Episcopal Community (PEC) centered in the Alexandria region of Fairfax County, Virginia. PEC is an emerging community formed through the partnership of four Episcopal Churches: Olivet Episcopal Church, Church of the Spirit, St. Mark's Episcopal Church, and All Saints Episcopal Church Sharon Chapel. Through the Episcopal Diocese of Virginia, these four parishes share a common church history founded in the transatlantic slave trade and the systems of chattel slavery in the American Colonies. Each member parish has varying degrees of official and unofficial history which connect it to aspects, events, and wealth from the slave trade.

While the racial makeup of the PEC is predominantly white, participants will self-select for the project and may be of any gender, race, or sexual orientation. Participants must be at least eighteen years old. Participants will be recruited for the study through a series of announcements at Sunday morning and mid-week worship, through written invitations included in our weekly church-wide email, posted on the PEC website and social media pages, and through personal invitations to members who have previously expressed interest or participated in racial justice ministries. The full text of the announcements and invitations can be found in Appendix D: Sample Recruiting Material. The demographic goal for participant involvement is to have eight to ten people, though not more than twelve and not less than six, more than half of whom identify as white.

Ministry Program Design

Program Curriculum

This project intends to explore the redevelopment of Eucharistic theology to address both the Episcopal Church's involvement in the transatlantic slave trade and its historic and ongoing participation in systems of white supremacy through Womanist Pedagogy to begin building a justice-praxis centered community capable of doing theology to undo white supremacy. Using an action research methodology, a series of six sessions were designed centered on the four-fold shape of the Episcopal liturgy of Holy Eucharist and structured by Womanist Pedagogy first developed by the Rev. Dr. Katie Cannon.¹⁸⁰ These sessions were developed in consultation with the Rev. Dr. Paula Parker, Program Associate for the Katie Geneva Cannon Center for Womanist Leadership at Union Presbyterian Seminary and Principle of Roots Matter, LLC, and the Rev. Dr. John Kinney, Professor of Theology and Director, Center for African American Pentecostalism and Leadership Development at the Samuel Dewitt Proctor School of Theology at Virginia Union University. To ensure appropriate application of Womanist Pedagogy to the project, the detailed plan for each session will be reviewed with Dr. Parker prior to each session and the activities and results of each session will be reviewed with Dr. Parker following each session.

Action research methodology was chosen for this project because it enables the researcher to capitalize on the shared ministry context between him and the participants.

¹⁸⁰ Katie G. Cannon, "Wheels in the Middle of Wheels," *Journal of Feminist Studies in Religion* 8, no. 2 (1992): 125–32, <https://www.jstor.org/stable/25002188>.

Action research methodology also enables the researcher to leverage his questions and struggles within that shared context to connect to and build trust with participants, to raise awareness within the larger diocesan and church context, and to identify power structures that will need to be addressed within this context to bring change.

Eucharist theology was chosen as the focus for this first experiment with a justice-centered community doing theology because of the centrality of Holy Eucharist to the faith of Episcopal parishioners. The Service of Holy Eucharist is the principal Sunday service across the Diocese of Virginia and the service with which parishioners are most familiar. However, during the COVID-19 pandemic, the regularity of Holy Eucharist was interrupted, and the theology of Holy Eucharist was disrupted. Public health mandates resulted in the Diocese of Virginia ceasing the celebration of Holy Eucharist for more than five months,¹⁸¹ an unheard-of break in modern times. Compared to the speed of other theological developments in the white Church, the Diocese quickly adopted a new theology of spiritual communion, previously practiced only with the sick and dying, for widespread use. In spiritual communion, participants who cannot receive the elements are to understand the desire to receive communion as being as efficacious as receiving the physical elements. This period of Eucharistic famine¹⁸² has brought Eucharistic theology and practice to the attention of the Diocese of Virginia in a powerful and unique way, creating the potential for a broader and deeper engagement by parishioners with this Eucharistically-centered project.

¹⁸¹ The Episcopal Diocese of Virginia, "Summary of Bishops' Calls with Clergy August 25." Many parishes, my own included, celebrated Morning Prayer instead of Communion while grappling with the decisions around Spiritual Communion and celebrating Communion with only some of the Body able to be present.

¹⁸² Term first introduced to the author by the Rev. Dr. Kate Sonderegger as a time of involuntary absence from communion rather than 'fast', which suggests a voluntary withdrawal from the practice.

Womanist Pedagogy was chosen as the framework for the sessions of this project to ensure they were conducted with a proven process that itself was designed to undo white supremacy. Using Womanist Pedagogy enables both the content *and* structure to support the project's goals. Additionally, Womanist Pedagogy's foci of empowerment and authority provide three critical features to this work. First, they provide a pathway toward a theology of humility and submission that minimizes or avoids previous distortions and abuses of submission and humility.¹⁸³ Second, they provide the possibility of participation for BIPOC parishioners whose lives have been adversely affected by previous distortions and abuses of submission and humility and who might otherwise avoid such topics. Third, they invite participants to assume and employ their individual and collective power toward a common goal, in this case, building a justice-centered community.

Measurement of Curriculum Effectiveness

To measure the effectiveness of the curriculum, the study will use quantitative surveys as well as qualitative observations of individual participants and of the community developed by the participants both during and after the sessions. Participants in this study will be asked to complete an anonymous survey before the first session, after the third session, and following the sixth and final session. These surveys will measure shifts in participants' beliefs surrounding Eucharistic theology and Episcopal participation in the systems of chattel slavery, their assessment of the ability of a justice-centered community to do theology as a corrective to white supremacy, and their willingness to participate in a justice-centered community doing theology beyond the end

¹⁸³ See chapter 3 for discussion of submission and humility as the incarnation of empowerment and authority of white Christians in America.

of the project. Additionally, the post-session survey will include questions inviting the participants to rate the effectiveness of the different aspects of the sessions and the project. These results will later be cross-referenced with the quantitative portions of the survey to evaluate the effectiveness of activities within the project. See Appendix B: Pre, Mid, and Post-Test Instruments for the complete assessments.

Development of this community both during and following the sessions will be gauged using tools from Systems Centered Group Theory™, a set of hypotheses based on Bowen Theory and used by therapists, organizational consultants, and Clinical Pastoral Education supervisors in evaluating and aiding groups in growth, development, and transformation.¹⁸⁴

Procedure

To explore the development of Eucharistic theology to address both the Episcopal Church's involvement in the transatlantic slave trade and its historic and ongoing participation in systems of white supremacy through a justice-centered community, participants will be recruited through announcements during Sunday worship, emails invitations, personal invitations, and posts to church social media pages. Everyone who expresses an interest in the project will receive the informed consent document and be asked to return the document at or before the first session. Participants will be asked to commit to attending all six project sessions but will be allowed to continue attending despite any absences.

¹⁸⁴ I am certified to practice “Intermediate Skills” of Systems Centered Group Theory (SCT) and continue in my training under the supervision of a licensed practitioner of SCT.

Prior to the first session and following the conclusion of the last session, participants will be asked to complete an anonymous survey designed to baseline their beliefs surrounding Eucharistic theology and Episcopal participation in the systems of chattel slavery, the ability of a justice-centered community to do theology as a corrective to white supremacy, and their willingness to participate in a justice-praxis centered community doing theology beyond the end of the project.

The sessions will be structured according to the four-fold shape of the Service of Holy Eucharist in the Anglican tradition: Gather/Offertory, Bless/Prayer, Break/Fraction, Receive/Communion. This structure was chosen because of the central role this service plays in expressing Eucharistic theology in the Episcopal Diocese of Virginia and for its familiarity with the potential participants. Additionally, Eucharistic theology has taken on new significance and a much more public place in our church's discourse during the COVID-19 pandemic and our shared experience of Eucharistic famine during this time.

While exploring Eucharistic Theology through the four-fold shape of the Service of Holy Eucharist, each session will follow the overarching theory and the seven specific steps of Womanist Pedagogy: Conscientization, Emancipatory Histography, Theological Resources, Norm Clarification, Strategic Options, Annunciation & Celebration, and Reflection & Strategic Action.¹⁸⁵

The goal for each session is to reach at least step five, Strategic Options. Every session will include a time of prayer and worship. Each session will be recorded so that participants' observations, interactions, and insights can also be qualitatively evaluated.

¹⁸⁵ Cannon, *Wheels in the Middle of Wheels*, 131

See Training Agenda or Class Schedule for a detailed description of each session. A summary of individual sessions' structure and content follows.

All Sessions: open with an attention-grabbing piece of media, art, or writing that relates to the theme of the session. All sessions will include time for participants to pray extemporaneously with each other. Participants will be asked to read or review material prior to each session and be given questions to prompt reflection they may wish to record in a journal between sessions.

Session 1 – Introduction, Definitions, Session Outlines: participants will be introduced to each other. They will be shown the detailed plan of the entire six-session process. Participants will be introduced to key concepts of Womanist Pedagogy and the norms for the sessions, including confidentiality.

Session 2 – Gather / Offertory: participants will offer themselves, our traditions, history, mythology, our whiteness or other privilege, theology, and more as they listen to and experience those sources of theology that have been omitted and denied by white authority. They will work to identify and recognize community as a source of theology, both Black community and their own nascent community. They will gather with our Anglican and Episcopal Ancestors in their participation in the transatlantic slave trade, the institution of chattel slavery, and Holy Eucharist, exploring what this new community believes about Holy Eucharist. They will explore how Slave Religion, Womanist Theology, Sociology, and the Bible challenge our Eucharistic beliefs. They will share what they discover about what they did not know before the session of the Holy Eucharist and about what previously unseen impact white supremacy has had on our community. They will brainstorm about what they want to do to create Communion amongst people,

what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, and reflect together on the takeaways from this session.

Session 3 – Bless / Pray: participants will identify God’s movement outside of normative white spaces, doctrine, structures, ecclesiology, and more. They will share their experiences of previous reconciliation attempts and explore repentance as a prerequisite to reconciliation; experience the power, passion, life, and energy of Black saints and traditions through their own lives, words, and music; explore critiques of white theology by Dr. King and others, White Fragility in the Potomac Episcopal Community, and Biblical resources for Eucharistic theology and practice. They will share what they discover about what they did not know before the session of repentance, reconciliation, and the Holy Eucharist and about what previously unseen impact white supremacy has had on our community. They will brainstorm about what they want to do to bring repentance-as-justice to the Diocese of Virginia, what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, begin writing their own Eucharistic prayer, and reflect together on the takeaways from this session.

Session 4 – Break / Fraction: participants will identify what needs undoing first. They will undo theology, faith, and practice bound by white supremacy as they explore what is broken in themselves, our community, and our traditions. They will explore Black depictions of the Last Supper and Black Eucharistic Expression. They will experience justice and theology beyond the walls of the church by visiting a site like the National Museum of African-American History and Culture, a live show celebrating Black life, or

a protest for Black Lives. They will share what they discover about what they did not know before the session of our brokenness, what needs undoing, and what resources they have for that undoing. They will explore what previously unseen impact white supremacy has had on our community, brainstorm about what they would do with the theology, doctrine, canons, constitution, practice, and prayer of the Episcopal Church to undo white supremacy in the Holy Eucharist, what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, writing their own Eucharistic prayer, and reflecting together on the takeaways from this session.

Session 5 – Receive / Communion: participants will experience Black expressions of transformation in art and writing, explore the histories and contemporary examples of the impact of Black institutions, Black life, and Black individuals on the theology of the Episcopal Church. They will share what they discover about what they did not know before the session of receiving from Christ and transformation in Christ and about what previously unseen impact white supremacy has had on our community. They will brainstorm what they would do with the theology, doctrine, canons, constitution, practice, and prayer of the Episcopal Church to undo white supremacy in the Holy Eucharist, what acts of justice they want to actualize, and how they want to live as a person of communion-justice. They will engage artistically, creating a visual or written image of the work they have done, continuing to write their own Eucharistic prayer, reflecting together on the takeaways from this session.

Session 6 – Re-Reflection, Celebration, and Strategic Action: participants will reflect on all the previous experiences of the study and be invited to celebrate insight,

achievement, growth, and transformation they discover. Each participant will receive a compilation of the theology and art produced in sessions 1-5 as a memento. Participants will commit to what faithful next steps they are willing to be and do as individuals and as a community. We will all participate in a service of Holy Eucharist using the Eucharistic Prayer(s) rewritten during sessions 1-5.

Each session is planned to last two hours and will be conducted via Zoom, in person, or as a hybrid of the two as public health conditions and the participants' desires allow. After each session, the results of that session will be reviewed with Dr. Parker to make any necessary adjustments to the curriculum.

All participants will be assigned a random number identifier (RNI) which will be used to record all written responses. The document matching participants to RNI will be a password-protected file on an encrypted drive accessible only to the PI and Study Coordinator. The participants will be required to sign a confidentiality agreement detailing that all information shared in the group settings is strictly confidential and not to be shared in general or specific ways with people outside of the group. All survey responses will be kept either within a password-protected account with the online survey company or, when downloaded, in an encrypted cloud-storage drive accessible only by a password-protected account. All audio and video recordings of group sessions with participants will be kept on the person of the Study Coordinator (if using an external unencrypted recording device) and stored as soon as possible in an encrypted cloud-storage drive accessible only by a password-protected account. All online surveys will use IP blocking to prevent survey responses from being tracked to a particular respondent

via IP address. Participants will be given information on use of the TOR browser, a web browser specifically designed to maximize online privacy.¹⁸⁶

Analysis Plan

In order to evaluate the development of Eucharistic Theology to address both the Episcopal Church's involvement in the transatlantic slave trade and its historic and ongoing participation in systems of white supremacy through a justice-praxis centered community, the analysis plan for this project will focus on three key areas: Eucharistic theology developed in community, the development of the community itself, and individual participant experiences, as each relates to one or more of the four hypotheses of the project. Analysis of the depth of community development during and after this project will be gauged using Systems Centered Group Theory™ methods, tools, and theories.

The hypotheses for this project are:

Participants will...

1. show an increased belief that the events of the transatlantic slave trade and our participation in chattel slavery in the United States should influence the Eucharistic theology of the Episcopal Church.
2. articulate ways that our Eucharistic theology could change based on the events of the transatlantic slave trade and our participation in chattel slavery in the United States.

¹⁸⁶ <https://www.torproject.org/>, TOR uses a network of worldwide proxy servers and multi-layered encryption to block tracking, minimize surveillance, and resist fingerprinting.

3. show an increased belief in the ability of a justice-praxis-centered community to do theology as a corrective to white supremacy.
4. show an increased willingness to participate in a justice-praxis-centered community for undoing white supremacy beyond the end of the study.

To address hypothesis #1, the quantitative data from the pre- and post- session surveys regarding what should influence Eucharistic Theology will be compared. Additionally, observations from the recorded sessions will be assessed for indications of increased belief in the same.

To address hypothesis #2, the qualitative data from open-ended survey questions, observations of the recorded sessions, as well as researcher field notes and the Eucharistic prayer written by the participants as part of step six of the Womanist Pedagogy, (Annunciation and Celebration), will be used to determine what, if any, Eucharistic theology was developed by the group. This theology will then be compared to the normative Eucharistic theologies already present in the Diocese of Virginia to determine areas of difference and to determine what, if any, change in Eucharistic theology has occurred because of the community's engagement with and exploration of our participation in the systems of chattel slavery and the events of the transatlantic slave trade.

To address hypothesis #3, the quantitative data from the pre- and post- session surveys regarding belief in the ability of a justice-praxis-centered community to do theology as a corrective to white supremacy will be compared. Additionally, observations

from the recorded sessions will be assessed for indications of increased belief in the same.

To address hypothesis #4, the quantitative data from the pre- and post- session surveys regarding willingness to participate in a justice-praxis centered community for undoing white supremacy beyond the end of the study will be combined with observations of the recorded sessions and researcher field notes.

At the completion of the project data analysis, I anticipate participants will show a slight but measurable increase in their belief that the events of the transatlantic slave trade and our participation in chattel slavery in the United States should influence the Eucharistic theology of the Episcopal Church. I believe participants will, despite the inherent contradiction, also show that they believe that our contemporary Eucharistic theology could address these same events if implemented “properly” or understood more fully. I anticipate participants will, on average, be able to articulate at least one way that our Eucharistic theology could change based on the events of the transatlantic slave trade and our participation in chattel slavery in the United States. I anticipate participants will show an increased belief in the ability of a justice-centered community to do theology as a corrective to white supremacy and will be able to name at least one more authoritative source of theology than they were able to prior to the sessions. I anticipate participants will show a slight increase in willingness to participate in a justice-centered community for undoing white supremacy beyond the end of the study.

CHAPTER 5: FIELD EXPERIENCE

Participants

Participants for this project self-selected from the Racial Justice Ministry of Potomac Episcopal Community (PEC) in response to multiple parish-wide verbal, email, and website invitations. Thirteen people volunteered, with one dropping for personal reasons before the first meeting. Twelve people began the sessions. One additional person dropped without explanation after having attended the first session and then emailing that they would miss the second session. This participant has also since ceased participating in PEC generally. Seven participants attended all six sessions. Three participants missed one session and one participant missed two sessions. One participant left session four early and left session six early and upset. Follow-up with that participant did not yield any additional contact or discussion.

The original twelve volunteers comprised (9) white, (1) self-identified white Latina, and (2) African-American participants. Ten women and two men began the project. Participants were drawn from five different parishes from across the Potomac Episcopal Community. One participant had joined Potomac Episcopal without first belonging to a member parish.

Summary of Actions

To implement my methodology, the group of (12) participants met for six sessions over eleven weeks from April 13 through June 22, 2021. Each session was conducted via Zoom online meeting due to COVID-19 concerns and restrictions. Sessions were two hours each, with the week between used for prayer, reflection, and

writing. Each week participants were asked to read and reread the same chapter written by Dr. Chaniqua Walker-Barnes, "The Unbearable Whiteness of Being," to pray and respond to a prompt. No previous study or training was required to participate.

Following the methodology outlined in Chapter 4, each session followed the seven steps of Womanist pedagogy as developed by the Rev. Dr. Katie Cannon. Sessions began with a prayer from the facilitator and an invitation for participants to share or reflect on some portion of the inter-session reading (Step 1 – Conscientization). Sessions continued with the facilitator sharing some portion of the history of the Diocese of Virginia's participation in and response to the transatlantic slave trade (Step 2 – Emancipatory Histography). Session one included a discussion based on the Catechism and Disciplinary Rubrics from the Episcopal "Book of Common Prayer" in conversation with Matthew 5: 21-26. Sessions two through five included an experience and discussion of Matthew 5: 21-26 in conversation with various theological resources authored by African Americans. Session six included a celebration of Holy Eucharist using the Eucharistic prayer rewritten by the group in session five (Step 3 – Theological Resources). Next, at each session, participants were invited to share "what broke loose" for them in their heads, hearts, souls, and faith (Step 4 – Norm Clarification). They were then asked to explore how their experiences from the sessions had changed what they wanted to do and invited to respond to a prompt about how they would change the Episcopal Diocese of Virginia in a way related to the session's discussion, e.g., building community or reshaping theology (Step 5 – Strategic Options). Session one included time for participants to pray together for each other in small groups. Session two included a discussion of Eucharistic Prayer A from Rite II of the Holy Eucharist in the "Book of

Common Prayer." Session three included the participants writing and sharing a cinquain in response to that same Eucharistic prayer. Session four included the participants spending time in a free-write in response to Eucharistic Prayer A. Session five had the participants rewrite Eucharistic Prayer A, and session six invited participants to reflect on their experience of participating in the celebration of Holy Eucharist using their rewritten Eucharistic prayer. All sessions concluded this portion of the evening with prayer (Step 6 – Annunciation & Celebration). Each session concluded with the facilitator summarizing what was covered and inviting participants to share any "takeaways" (Step 7 – Reflection & Strategic Action). Following each session, I met with Dr. Paula Parker, an expert in Womanist pedagogy and theology, to reflect on the last session's events and adjust the curriculum for the next session.

Results by Hypothesis

Participants completed a pre-session survey, a mid-session survey (after the third session), and a post-session survey. All questions from the pre-session survey appeared on the mid- and post-session survey, with a few additional questions added to the post-session survey (see Appendix B: Pre, Mid, and Post-Test Instruments). Additionally, data was collected through observation of participants during the sessions and during a later review of the session recordings, using Systems Centered Group Theory, to analyze the phase of development of the group.

Hypotheses 1: participants will show an increased belief that the events of the transatlantic slave trade and the Diocese of Virginia's participation in chattel slavery in the United States should influence the Eucharistic theology of the Episcopal Church.

This hypothesis was confirmed. When asked to characterize Eucharistic theology within the Episcopal Church, participants showed a 40% increase in the number of people choosing, “[Eucharistic Theology] must change in order for the Episcopal Church to move forward with racial reconciliation,” moving from 10% on the pre-session survey to 50% on the post-session survey. When asked to characterize the “Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States,” participants showed a 50% increase in the number of people choosing “[Efforts by the Diocese...] need to include more theological revision.” When asked to describe the effects of white supremacy, seen as an underlying cause of slavery in the United States, on both their personal beliefs surrounding Holy Eucharist, participants showed an approximately 30% increase in the number of people who agreed or strongly agreed that “White supremacy has influenced what I believe about Holy Eucharist.”

This hypothesis was also confirmed through observations of individual participant’s interactions and comments. While their willingness to rewrite a Eucharistic prayer does not per se show an increase in their beliefs regarding the events of the transatlantic slave trade influencing Eucharistic theology, two participants reported during the final session that while they initially felt the rewriting was “pointless” and “like putting linoleum over hardwood” they ultimately found the result “meaningful” and “powerful.” Additionally, multiple participants shared similar feelings of the beauty and power of the exercise in their post-session survey responses regarding what aspects of the sessions contributed to any change in their or their group's Eucharistic theology.

Hypotheses 2: participants will articulate ways that Episcopal Eucharistic theology could change based on the events of the transatlantic slave trade and the Diocese of Virginia's participation in chattel slavery in the United States.

This hypothesis was confirmed in limited ways. Participants articulated numerous suggestions and desires for increased action in the community in response to what they encountered in these sessions. However, they did not or could not express how such changed actions connected to Holy Eucharist or/their Eucharistic theology. Similarly, participants suggested liturgical changes in response to what they encountered in these sessions, but these changes were ambiguous as to whether they represented a changed Eucharistic theology for the individual or the Diocese of Virginia.

More explicit confirmation of this hypothesis came in the short-answer post-session survey data. In response to questions fourteen through seventeen, how their own beliefs had changed and how the Eucharistic theology of the Potomac Episcopal Community or the Diocese of Virginia could change based on the events of the transatlantic slave trade, participants were able to begin to articulate some specific changes. For example, one participant shared, "I am starting to question why we are allowed to take communion... we don't take it seriously." Another participant wrote, "I really like the idea of holding out on the Holy Eucharist/communion until the church itself takes steps toward reconciliation."

Other supporting data came from comments participants made during the sessions. One participant stated, "We're not an authentic church if this [racial justice] isn't our priority." Another participant questioned, "What are the ramifications if everyone

involved with systems of racial oppression didn't take or decided not to take Holy Eucharist?"

Finally, some expression of possible theological change can be seen in the results of the group's rewriting the Eucharistic prayer (see Appendix G: Rewritten Eucharistic Prayer for the complete text). The participants added a more profound articulation of relationship and interdependence, changing "Bless us that we may... serve you in unity, constancy, and peace," to read, "Bless us that we may... serve you through each other in unity, constancy, and peace." Elsewhere, the participants expanded the explicit anamnesis from, "Recalling his death, resurrection, and ascension, we offer you these gifts," to read, "Recalling his death, resurrection, and ascension; His life of love, model of acceptance, and invitation to interdependence, we offer you our selves, our love, our time, our lives and these gifts." Lastly, the participants added their own petition for the sustaining purpose of Holy Eucharist and their own definition of what that purpose might be, saying, "Nourish us to go forth and do the work of Christ, seeking true relationship with all of our siblings, bringing justice and safety in our community, and building peace in every corner of your created world."

Hypotheses 3: participants will show an increased belief in the ability of a justice-centered community to do theology as a corrective to white supremacy.

This hypothesis was confirmed in a limited way by the survey data. Question six of the surveys asked participants to agree or disagree with the statement, "Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church." Throughout the sessions, the percentage of

overall participant agreement remained at 90% when combining “agree” and “strongly agree” responses. However, following the sessions, the participants showed a 20% increase in those who strongly agreed with the statement, moving from 50% to 70%.

Hypotheses 4: participants will show an increased willingness to participate in a justice-praxis centered community for undoing white supremacy beyond the end of the study.

This hypothesis was confirmed by both survey data and qualitative observations of the group. Question seven of the surveys asked participants to agree or disagree with the statement, “I am interested in being part of a justice-centered community working to undo white supremacy.” Throughout the sessions, the percentage of overall participant agreement remained at 100% when combining “agree” and “strongly agree” responses. This is not surprising given that all the participants were active members of the racial justice ministry of Potomac Episcopal Community. However, following the sessions, the participants showed an approximately 20% increase in those who strongly agreed with the statement, moving from 70% to 89%.

Additionally, in a question asked only on the post-session survey (Question 12), the participants were asked to agree or disagree with the statement, “I would like to continue gathering with this or a similar group as a justice-practice-centered community.” Seventy percent of respondents either agreed or strongly agreed, while thirty percent of respondents were neutral, neither agreeing nor disagreeing. No participant expressed any level of disagreement with the statement. In another post-session-only question, participants were asked about their willingness to invite others to join the group.

Participants answered similarly to Question 12, with 40% strongly agreeing, 40% agreeing, 20% neutral, and none disagreeing.

Other confirming data for this hypothesis comes from direct observation of participant behavior. One participant offered to host an in-person meeting of the group when COVID-related health restrictions permitted. While the group responded approvingly to the offer, months later, no member initiated such a meeting when restrictions had lifted for a brief period.

Challenges and Unexpected Events with Model Implementation

Numerous challenges arose throughout this project. Enforcing boundaries on group discussion, the limitations of videoconferencing, COVID restrictions, and survey wording detracted from the participants' experience of the project.

One participant left the group meeting in the middle of the sixth and final session. During a discussion of group members' personal experiences with and theological reflections on celebrating Holy Eucharist with the group's rewritten Eucharistic prayer, this person asked an African-American member to share more deeply about their experience from a context outside of the group and its current work. I interpreted this question as "flight" behavior, designed to take the group away from the work at hand and back to safer emotional footing. When I intervened and refocused the conversation on exploring the group's experiences in the here-and-now and invited members to share from their insights rather than ask others to share, the participant said quickly, "I'm leaving," and logged off the Zoom meeting. While I noted the departure and reiterated that participation in every aspect of the project was strictly voluntary, their abrupt exit temporarily shifted the group's energy away from a productive and powerful exploration.

Public health restrictions related to preventing the spread of the COVID-19 virus impacted the group in two critical ways. First, the precautions required the project sessions to be held via Zoom videoconferencing. While using Zoom might have enabled the participation of people who otherwise would not have driven at night and made scheduling simpler, I believe that the lack of in-person interaction among the members limited the group from building a stronger sense of community and inhibited deeper personal connections. Second, concerns about COVID transmission kept the group from participating in justice practices with the broader community. The group could not experience direct actions, rallies, protests, community education, or other events outside of the Church that, I believe, would have provided an even more powerful context for the project.

Self-Discovery

Based on the research and experience of this project, I have voluntarily refrained from either receiving Holy Communion or celebrating any service of Holy Eucharist since the celebration the project group and I made using their rewritten Eucharistic prayer on June 22, 2021. Leading the project sessions and engaging further with parishioners and with our diocesan history, I believe that voluntary excommunication is an appropriate next step in the movement for repentance of our participation in the events of the transatlantic slave trade and in the ongoing systems of white supremacy that are our legacy in the white Church. A voluntary fast will draw us closer to the source and reality of the love, justice, and grace we need to make the changes required for right relationship in ourselves, our church, and our world. I believe this is Good News. God has not abandoned us but offers us a path of redemption for that which seems broken beyond

repair. We must continue being, worshiping, and ministering together while we work out with fear and trembling the path ahead. So that compelled by our desire to participate in the sacramental life of Christ in Holy Eucharist, we will be able to transform our theology from an affirmation of white superiority into a ritual of submission and humility that leads us to repentance, reconciliation, and remade communion with our neighbors and with God.

CHAPTER 6: SUMMARY, REFLECTIONS, AND CONCLUSION

Goals

The goals of this project were to explore how the Episcopal Diocese of Virginia's participation in the events of the transatlantic slave trade should influence our Eucharistic theology and to explore the feasibility of developing a justice-centered community capable of undoing white supremacy theology. These six sessions provided an encounter with Black experience, authority, and theology rarely, if ever, offered to white Episcopalians. Participants engaged numerous intersections of Episcopal slavery-history and Eucharistic theology, which continue to influence their faith today. They were confronted with the realities of how the practice of our Episcopal faith is actively harming both us and our neighbors and examined inconsistencies in what they and we say we believe about Holy Eucharist, how they and we practice what we believe, and the words and teaching of Jesus. The participants voluntarily and intentionally built a justice-focused community. Through engagement with non-traditional Episcopal theological resources, the group experimented with making Black experience, theology, and scholarship authoritative in the life of the white Church. Ultimately, participants took up their individual and collective authority to question, consider, and challenge the theology of the Diocese of Virginia and rewrote a central expression of that theology, a Eucharistic prayer. I was also able to begin addressing one of the driving forces behind my interest in this project – visiting the site of the first Anglican worship in Ghana at Cape Coast Castle in a chapel built directly on top of the male slave dungeon and asking, “Where was Jesus in the Eucharistic moment?”

For the second project goal, exploring the development of a community capable of undoing white supremacy theology, we can demonstrate the success of the group by using the tools of Systems Centered Group Theory. With these tools, we can quantify and describe the changes within the group from the "Flight" phase to the transition phase between "Fight" and "Flight" of group development. In session one, participants consistently spoke to issues, asked questions, and shared stories about topics outside the scope of the work the group, attempting to “flee” to the past (sharing stories outside of the group) or to other more comfortable subjects of conversation (raising tangential points and asking questions apart from the goal of the session). Session two saw similar behavior with participants sharing stories of friends and relatives not present in the group and making jokes out of context. However, session two also contained early indications of energy for growth through expressions of anger or “fight” energy late in the session. By session three, the group began transitioning from “flight” to “fight.” Participants targeted the leader with challenging statements and questions, “I don't know why we're having this discussion!” They also began openly disagreeing with each other for the first time, “I want to pushback on that.” This session, the group expressed more anger, targeting the Church and their parishes, “How is it that we as Christians aren't in the streets?” However, when “fight” energy did arise, it was often followed immediately by “flight” behavior, taking the focus away from potential conflict and keeping the group in transition between the phases. For example, participants would share stories from outside the group and reference extraneous Bible passages right after a member said they wanted to “pushback on that.”

Similarly, when “fight” energy resulted in a member expressing a tangible next step (or “work”) for the group, in this case creating an alternative community for the work of racial justice, another member immediately shared a story from their past, pulling the group away from the present moment and the proposed work, another clear example of “flight” behavior. Session four saw a similar pattern of alternating “flight” behaviors (for example, sharing opinions of people outside the group or about their past) and “fight” behaviors (for example, describing what the Church should be doing, calling-out racist behavior in the group, “It's not our responsibility to forgive you, to educate you,” or attempting to go one-up on another member, “I have four lifelong Black friends,”). By session five, the group was firmly transitioning from the “Flight” phase to the “Fight” phase of group development, containing more extended periods of each energy and allowing the group to explore “fight” for longer stretches before returning to “flight.” Session six repeated the patterns of session five, though with “fight” energy holding more of the time. Group members continued to share stories and to introduce tangential topics but even more, they challenged one another (“enlighten me”), the leader (“I don’t understand how white supremacy relates to Holy Eucharist!”), and the Church (“I don't even like to call myself a Christian,”). One member embodied the transition, using their “fight” energy in service of “flight” when, in response to an intervention by the leader to vector the group’s energy to the question in the moment, the member stated, “I’m leaving,” and immediately logged out of the Zoom meeting.

The movement of the group from the “Flight” phase of group development toward the “Fight” phase demonstrates that the participants were, in fact, able to form a group

capable of growth. The group developed enough to authorize itself to begin undoing and redoing Eucharistic theology as expressed in the rewritten Eucharistic prayer.

The group's successes cannot be attributed entirely to the controllable decisions and structures of the project. Several contextual factors also contributed to the success of this project. While the global pandemic of COVID-19 brought incalculable loss and grief, health concerns over the spread of the virus had already upended the Church's practice of Holy Eucharist and challenged prevailing theologies. By the time of this project, the pandemic also disrupted individuals' habits and, I believe, made them both more aware of and more willing to question their actions and beliefs regarding Holy Eucharist. The pandemic was also the final impetus that brought together four of the parishes into a regular worshipping community. From this new community, Potomac Episcopal Community, the PEC Racial Justice Ministry grew, providing an initial connection for the project participants, each other, and me. The racial uprisings of 2020 also provided contextual contributions to the success of this project. Following protests over events like the murders of George Floyd, Breonna Taylor, and others, the Episcopal Church was more willing to participate in projects like this, whose central claims might have previously been dismissed with little or no consideration.

Project Improvements & Next Steps

The success of this project as a discussion and reading-based exploration is encouraging. Justice experienced through historical examples and modern writing can impact individuals' beliefs and a community's practice. However, such success invites future iterations of the project to expand the experiential component of the sessions to provide more fulsome opportunities for impact and exploration and to deepen

participant's transformation further. If hearing Dr. King's words read aloud over Zoom had an impact, imagine the force of a pilgrimage to the Loraine Motel or of hearing such words quoted in-person at a Black Lives Matter protest on the steps of the Lincoln Memorial?

Lived experiences could also provide opportunities to engage theological resources and authority outside of traditional white Western modes of knowing. In this form of the project, all historical and theological resources conformed to white Western-European frameworks. Future iterations of this work could employ, for example, oral wisdom traditions, experts outside of academia, local community leaders, artists, music, and more.

Considering the participants themselves, I would like to experiment with how different preparation by participants could impact the work. This iteration of the project included no assignments prior to the first session. Requiring engagement with particular people, resources, or self-reflection ahead of the project, I hypothesize, could greatly deepen the impacts but could also be experienced as a barrier to entry for future participants. How might this trade-off between smaller, more impactful groups and larger, easier-to-access communities affect change?

Similarly, the timing, spacing, and number of sessions could be varied in future attempts. Incorporating additional research in community building to guide initial changes, this project could be attempted as part of a weekend intensive retreat or, conversely, extended to cover six or more months. Adding additional personal or small group work between large-group sessions could drive increased impact. Given the number of participants who referenced the power of rewriting the Eucharistic prayer,

extending the project to allow more space for both the engagement with the prayer as well as for reflection following the exercise could prove fruitful.

I believe, however, that the potential for the greatest impact within the group and the Church would be to use this work as the beginning of a long-term, intentional worshipping community centered on justice practice as the foundation for working together to undo and redo theology. Connected with and grounded in Anglican worship and keeping Eucharistic longing at the center of its life, such a community could free itself from the tyranny of Sunday mornings where justice is a second or third order effect of the Gospel (rather than the heart of the Gospel) and where there is little time, energy, or money left after all of the “required” tasks of buildings and ceremony are completed to engage the deep theological work necessary. Such a community could also begin to free itself from the ingrained behaviors that are harmful to Black people especially and to all participants, i.e., centering white patterns of speech and behavior, white-supremacist imagery in art and architecture, and more. How could the Eucharistic theology of the Diocese of Virginia and the Episcopal Church be changed when the experiences of Black trans women are treated as authoritative sources for that theology? How might our Eucharistic theology change when we invest a similar amount of time and energy as we spent theologically promoting, defending, and justifying slavery in undoing that same theology? What liturgy could a community develop to capture and even redeem the realities of church buildings and altars, like the ones at which I serve, built atop plantation land with plantation money? What would happen to our Eucharistic theology if we encountered Christ in the non-violent exercise of community power as part of our liturgy, putting white bodies on the line as a part of our worship or perhaps even just

training to do so? Systems Centered Group Theory hypothesizes that the most effective way to introduce change into a community is through a small group within that community. Such a long-term intentional community could be an effective conduit to introduce change to the diocese. The diocese could become an effective conduit to introduce change to the national Episcopal Church. The Episcopal Church could become an effective conduit to introduce change to white Western Christianity.

Conclusion

We, the white Church, have tried to do better as we know better. We have tried to make corrections in our liturgy and our leadership, our vestments and our investments, our processes and our polity, yet we remain beholden to our beliefs, practices, and, most dangerously, our theologies mired in white supremacy – most obviously and violently present in our unrepentant, unrestored, unreconciled participation in and support for the systems of chattel slavery. My church continues to cling to theology that affirms and suggests rather than challenges and convicts. We must no longer call the church-sanctioned mutation of chattel slavery into peonage into Jim Crow into a prison-industrial system “justice” and believe that Jesus is pleased with our “progress.” It is past time to try another way.

Jesus shows us a way of humility and submission that actively acknowledges in our life together the authority of Christ and the authority of our siblings, sisters, and brothers in defining right relationship with God. Christ challenges us to tear down our idols of white supremacy, White Jesus, white theology and to submit to Christ who is incarnate love-as-justice, rejoicing for the grace bestowed on us through this process.

Such submission in humility will lead us to recognize our need to leave our gifts at the altar and first go and be reconciled.

Publicly recognizing the broken state of our communion and voluntarily refraining from Holy Eucharist will not only require focus and energy but also will fundamentally challenge our definition of ourselves. I was asked recently by another Episcopal clergy person how my decision for voluntary excommunication fits with the vows I took at my ordination, particularly how it fits with the description of priesthood in the BCP “to preach, to declare God’s forgiveness to penitent sinners, to pronounce God’s blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ’s Body and Blood, and to perform the other ministrations entrusted to you.”¹⁸⁷ I now believe it was living into those very vows that brought me to the Samuel DeWitt Proctor School of Theology at Virginia Union University and to the work “my soul must have.”¹⁸⁸ Standing in the chapel at Cape Coast Castle, Ghana, as an Episcopal priest, I carried with me the joy, exhilaration, profound gratitude, and deep love I had experienced in celebrating Holy Eucharist. Yet standing as a priest where my fellow priests once stood atop the male slave dungeon, I was confronted by Christ who knows the lash and the chains, who wept in the bowels of that castle with his beloved children, and I had to admit that I did not know, I could not answer, “where was Jesus in that Eucharistic moment?”

I was ordained into a part of God's church built on the wealth, power, and privilege gained from the enslavement and ongoing oppression and exploitation of Black

¹⁸⁷ Episcopal Church, 531

¹⁸⁸ A phrase often mentioned at STVU and attributed by many to The Rev. Dr. Katie Cannon in describing the work that is God's calling not just for a DMin but for the rest of one's life.

people. At ordination, I promised before God, my bishop, my parish, and the Church to “endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received.” How then can I administer the sacraments at the whites-only lunch-counter-altar built on top of the bodies and blood of people our theology enslaved?

I promised at ordination to, “undertake to be a faithful pastor to all whom [I am] called to serve, laboring together with them and with [my] fellow ministers to build up the family of God.” How then can I as a faithful pastor to all continue to perpetuate a theology and liturgy that is actively harming the people I am called to serve?

I promised at my ordination to, “do [my] best to pattern [my] life and that of [my] family... in accordance with the teachings of Christ, so that [I] may be a wholesome example to [my] people?”¹⁸⁹ How then can I stand idle while White Jesus diminishes the imago Dei and authorizes the complacency and reassurance that forestalls the “fierce urgency of now” that Christ’s justice demands and threatens the very salvation of us all?

Rather than contradict my vows, this project has finally shown me a way to fulfill them. Having encountered the Holy Spirit, having been convicted of and by the truth of Black joy, suffering, pain, experience, and love, having stood in the dungeons of Cape Coast Castle on top of 18 inches of compacted trash, excrement, and human remains, looking up to the where the altar of the Lord stood with a priest celebrating, having journeyed with a justice-centered community to redo theology, having experienced the gifts and grace that brought me this far by the faith of so many others when my faith, and the faith of my church failed, I must now pattern my life, in submission and humility,

¹⁸⁹ Episcopal Church, 532

with the teachings of Christ. I must, and we must leave our gift at the altar and first go
and be reconciled.

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APPENDIX A: TRAINING AGENDA OR CLASS SCHEDULE

Unit	Pre-Reading & Journal Prompts	Session 1: Introduction & Goals	Time	Pre-Reading & Journal Prompts	Session 2: Bless	Time	Pre-Reading & Journal Prompts	Session 3: Receive & Celebrate	Time
<p>Unit 1: Pre-Reading & Journal Prompts</p> <p>Take the pre-session survey This will take work You are doing God loves you We will go to together We will not "finish" this work, our time will always feel incomplete. Hopefully, this one more step on the work of the rest of your life.</p> <p>Journal on worries, fears, hopes Journal - earliest or favorite memory of Eucharist Journal - what you believe about Holy Eucharist Resources for Pre-Reading or watching:</p>	<p>Session 1: Introduction & Goals</p> <p>Gather to begin to form a community Introduce everyone to course material, direction, process, and definitions Offer ourselves, our traditions, history, and mythology, way of being and believing, our witnesses, privileges, theology, history.</p> <p>Recognize community as source of freedom, Black community, and our Anglican ancestors in their participation. Gather together with our Anglican ancestors in their participation. Agency & Humility in ourselves, our church, our history, to admit our connection to our history and our actions as present participation.</p>	<p>Time</p> <p>120</p>	<p>Pre-Reading & Journal Prompts</p> <p>Read: Listen - Write - Pray Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being" Listen to Dr. CWB's specific critique of white Christianity, critique of white Christianity, what we are willing to do to change how we come to believe, how we believe, how we are bound by white supremacy, Empowerment: Identify what Agency: identify what need longed in our theology, what is bound by white supremacy.</p>	<p>Session 2: Bless</p> <p>Listen to and experience those sources of theology which have been centered and defined by white authority, tradition, education, sacraments, etc. Agency: choose to listen to voices and experiences outside of the norms of power.</p>	<p>Time</p> <p>120</p>	<p>Pre-Reading & Journal Prompts</p> <p>Read: Listen - Write - Pray Read: Dr. CWB, Chapter 3 Listen to Dr. CWB's experience of white Christianity, and what feelings, experiential, reactions, and spaces arise in you during and after reading her testimony about her experience. Write: How do you feel about Dr. CWB's discussion of Selective SILENT? How have you experienced the effects of selective light? How has selective light affected your life in the church, your faith?</p>	<p>Session 3: Receive & Celebrate</p> <p>Listen to and experience those sources of theology which have been centered and defined by white authority, tradition, education, sacraments, etc. Agency: choose to listen to voices and experiences outside of the norms of power!</p>	<p>Time</p> <p>120</p>	
<p>Unit 2: Pre-Reading & Journal Prompts</p> <p>Read: Listen - Write - Pray Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being" Listen to Dr. CWB's specific critique of white Christianity, critique of white Christianity, what we are willing to do to change how we come to believe, how we believe, how we are bound by white supremacy, Empowerment: Identify what Agency: identify what need longed in our theology, what is bound by white supremacy.</p>	<p>Session 4: Break</p> <p>Humility & Submission to believe in and submit to Black sources of authority and to recognize power, wisdom, insight, value in others.</p>	<p>Time</p> <p>120</p>	<p>Pre-Reading & Journal Prompts</p> <p>Read: Listen - Write - Pray Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being" Listen to Dr. CWB's specific critique of white Christianity, critique of white Christianity, what we are willing to do to change how we come to believe, how we believe, based on what we have learned from our community's experience of oppression and inequality?</p>	<p>Session 5: Break</p> <p>Humility & Submission to believe in and submit to Black sources of authority and to recognize power, wisdom, insight, value in others.</p>	<p>Time</p> <p>120</p>	<p>Pre-Reading & Journal Prompts</p> <p>Read: Listen - Write - Pray Read: Dr. Chanequa Walker-Barnes, I Bring the Voices of My People, Chapter 3 - "The Unbearable Whiteness of Being" Listen to Dr. CWB's specific critique of white Christianity, critique of white Christianity, what we are willing to do to change how we come to believe, how we believe, based on what we have learned from our community's experience of oppression and inequality?</p>	<p>Session 6: Receive & Celebrate</p> <p>Humility & Submission to believe in and submit to Black sources of authority and to recognize power, wisdom, insight, value in others.</p>	<p>Time</p> <p>120</p>	

Figure 1: Session Schedule & Goal Matrix

APPENDIX B: PRE, MID, AND POST-TEST INSTRUMENTS



Holy Eucharist - Transatlantic Slavery - Justice: Pre-Session Survey

1. Please enter your three-digit RNI (random number identifier)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

2. It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. White supremacy has influenced what I believe about Holy Eucharist.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	N/A
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 2: Pre-Session Survey Page (1)

7. I am interested in being part of a justice-centered community working to undo white supremacy.

- Strongly Disagree Disagree Neutral Agree Strongly Agree N/A
-

Please choose (1) statement that most closely aligns with your beliefs.

8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is:

- white supremacy does not influence or affect our church engaging in justice ministry or actions
- hearing preaching about justice Choose not to answer
- teaching and learning about systemic racism, inclusive history, and white supremacy culture

9. Current Eucharistic Theology:

- is a necessary part of addressing racism within the Episcopal Church
- must change in order for the Episcopal Church to move forward with racial reconciliation
- contains within it everything the church needs to aid with racial justice
- if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.
- if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.
- is a force for unity within our church
- Choose not to answer

10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

- are sufficient
- need to include more theological revision
- need to keep doing what we are doing, just with more energy and resources
- Choose not to answer

Short answer.

11. Describe what things in your life (people, writings, experiences, etc.) have taught you about Holy Eucharist or affected what you believe or how you practice Holy Eucharist.

Figure 3: Pre-Session Survey Page (2)



Holy Eucharist - Transatlantic Slavery - Justice: Mid-Session Survey

1. Please enter your three-digit RNI (random number identifier)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

2. It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

3. White supremacy has influenced what I believe about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

Figure 4: Mid-Session Survey: Page (1)

7. I am interested in being part of a justice-centered community working to undo white supremacy.

- Strongly Disagree Disagree Neutral Agree Strongly Agree N/A
-

Please choose (1) statement that most closely aligns with your beliefs.

8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is to:

- white supremacy does not influence or affect our church engaging in justice ministry or actions
- hearing preaching about justice Choose not to answer
- teaching and learning about systemic racism, inclusive history, and white supremacy culture

9. Current Eucharistic Theology:

- is a necessary part of addressing racism within the Episcopal Church
- must change in order for the Episcopal Church to move forward with racial reconciliation
- contains within it everything the church needs to aid with racial justice
- if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.
- if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.
- is a force for unity within our church
- Choose not to answer

10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

- are sufficient
- need to include more theological revision
- need to keep doing what we are doing, just with more energy and resources
- Choose not to answer

Short answer.

11. Describe what things in your life (people, writings, experiences, etc.) have taught you about Holy Eucharist or affected what you believe or how you practice Holy Eucharist.

Figure 5: Mid-Session Survey Page (2)



Holy Eucharist - Transatlantic Slavery - Justice: Post-Session Survey

1. Please enter your three-digit RNI (random number identifier)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

2. It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

3. White supremacy has influenced what I believe about Holy Eucharist.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

Strongly Disagree Disagree Neutral Agree Strongly Agree N/A

Figure 6: Post-Session Survey Page (1)

7. I am interested in being part of a justice-centered community working to undo white supremacy.

- Strongly Disagree Disagree Neutral Agree Strongly Agree N/A
-

Please choose (1) statement that most closely aligns with your beliefs.

8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is to:

- white supremacy does not influence or affect our church engaging in justice ministry or actions
- hearing preaching about justice Choose not to answer
- teaching and learning about systemic racism, inclusive history, and white supremacy culture

9. Current Eucharistic Theology:

- is a necessary part of addressing racism within the Episcopal Church
- must change in order for the Episcopal Church to move forward with racial reconciliation
- contains within it everything the church needs to aid with racial justice
- if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.
- if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.
- is a force for unity within our church
- Choose not to answer

10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

- are sufficient
- need to include more theological revision
- need to keep doing what we are doing, just with more energy and resources
- Choose not to answer

Short answer.

11. Describe what things in your life (people, writings, experiences, etc.) have taught you about Holy Eucharist or affected what you believe or how you practice Holy Eucharist.

Figure 7: Post-Session Survey Page (2)

Please choose the (1) response that most closely represents your level of agreement or disagreement with the following statements.

12. I would like to continue gathering with this or a similar group as a justice-practice-centered community.

Strongly disagree Disagree Neutral Agree Strongly agree N/A

13. I would be willing to invite others to become part of this or a similar justice-practice-centered community.

Strongly disagree Disagree Neutral Agree Strongly agree N/A

Short answer.

14. In what way(s), if any, did your own beliefs about Holy Eucharistic change based on your participation in these sessions?

15. In what ways could the Eucharistic theology of the Potomac Episcopal Community change based on the events of the transatlantic slave trade and our own participation in chattel slavery in the United States?

16. In what ways could the Eucharistic theology of the Diocese of Virginia change based on the events of the transatlantic slave trade and our own participation in chattel slavery in the United States?

17. What parts of the sessions contributed most to any change in knowledge or belief you experienced over the course of this project with regards to Eucharistic Theology?

Figure 8: Post-Session Survey Page (3)

18. What part(s) of the sessions contributed most to the development of the group?

19. What part(s) of the sessions contributed most to the development of the group's Eucharistic Theology as expressed in the Eucharistic prayer?

20. What parts of the sessions most hindered any change in knowledge or belief you experienced over the course of this project with regards to Eucharistic Theology?

21. What part(s) of the sessions most hindered the development of the group?

22. What part(s) of the sessions most hindered the development of the group's Eucharistic Theology as expressed in the Eucharistic prayer?

Thank you very much for your participation.

Figure 9: Post-Session Survey Page (4)

APPENDIX C: QUANTITATIVE SURVEY RESULTS

Question 2: It is possible that white supremacy has influenced what the Diocese of Virginia teaches about Holy Eucharist.

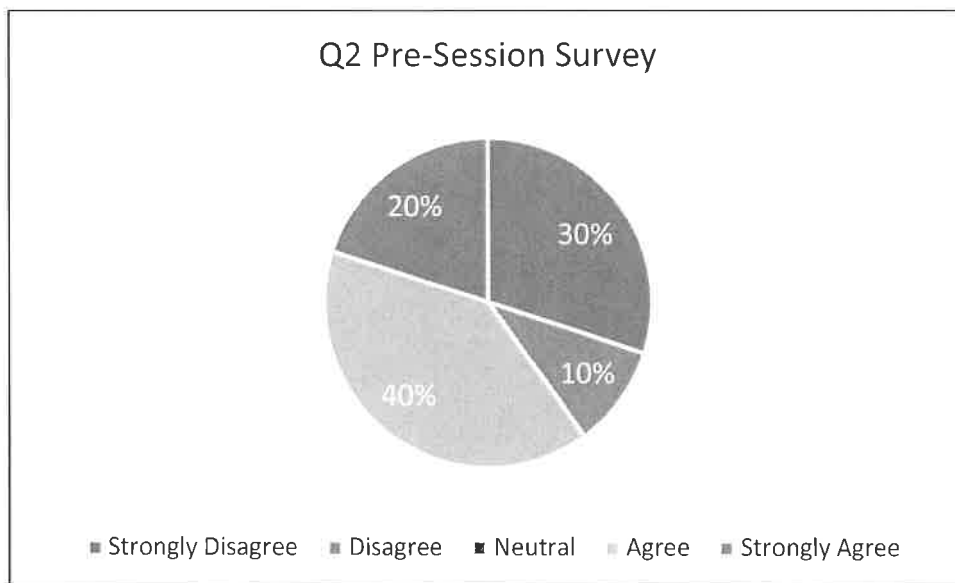


Figure 10: Question 2 Pre-Session Survey Results

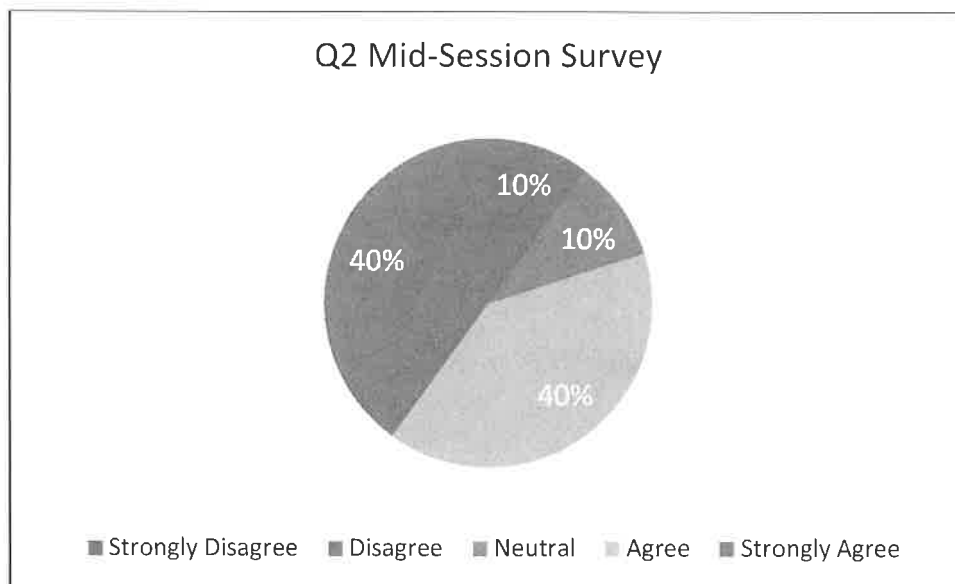


Figure 11: Question 2 Mid-Session Survey Results

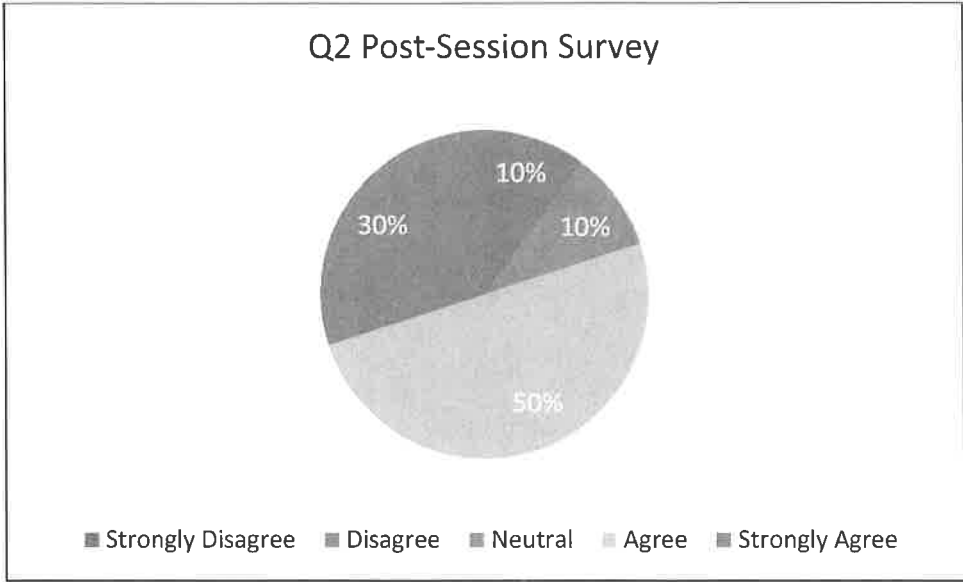


Figure 12: Question 2 Post-Session Survey Results

Question 3. White supremacy has influenced what I believe about Holy Eucharist.

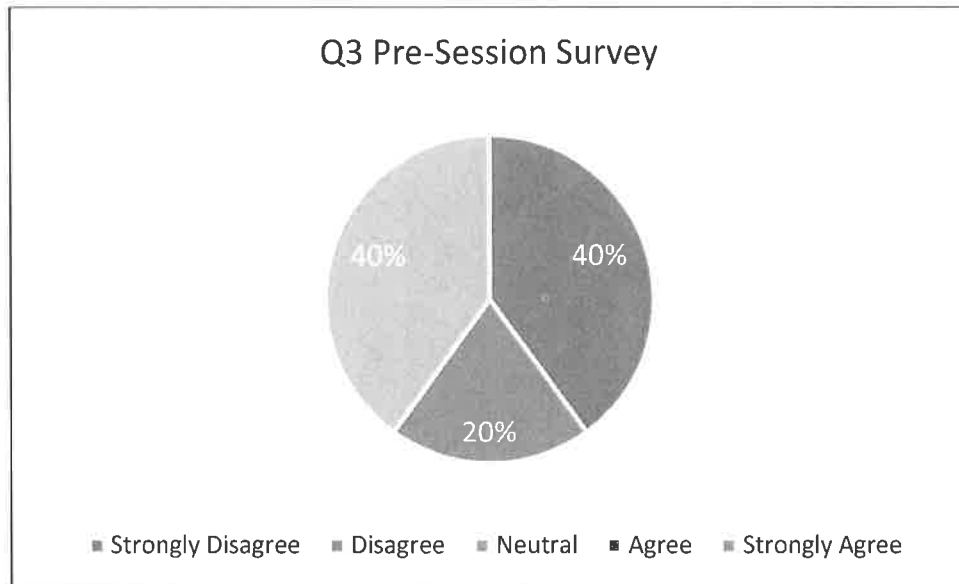


Figure 13: Question 3 Pre-Session Survey Results

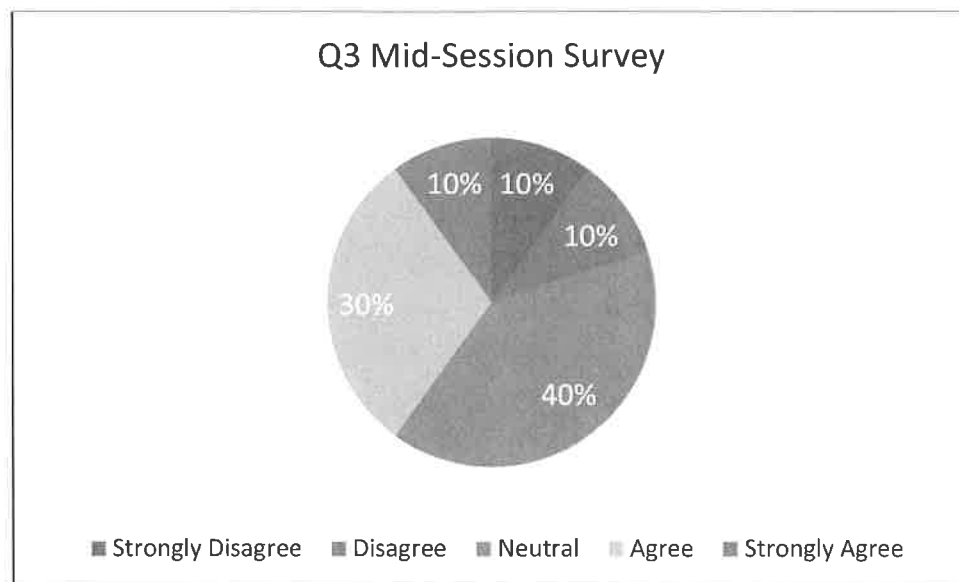


Figure 14: Question 3 Mid-Session Survey Results

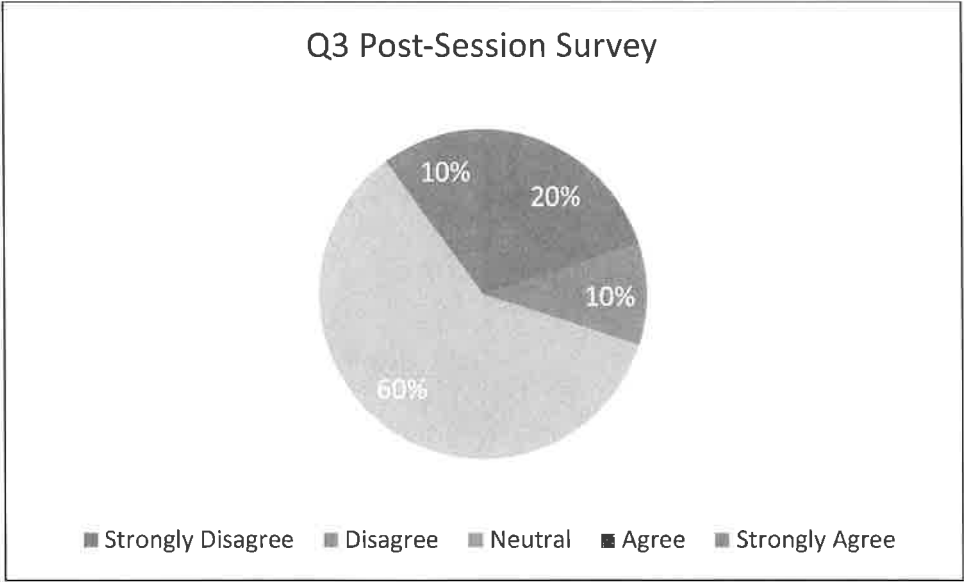


Figure 15: Question 3 Post-Session Survey Results

Question 4. The history of the Diocese of Virginia's involvement with slavery should not influence our theology.

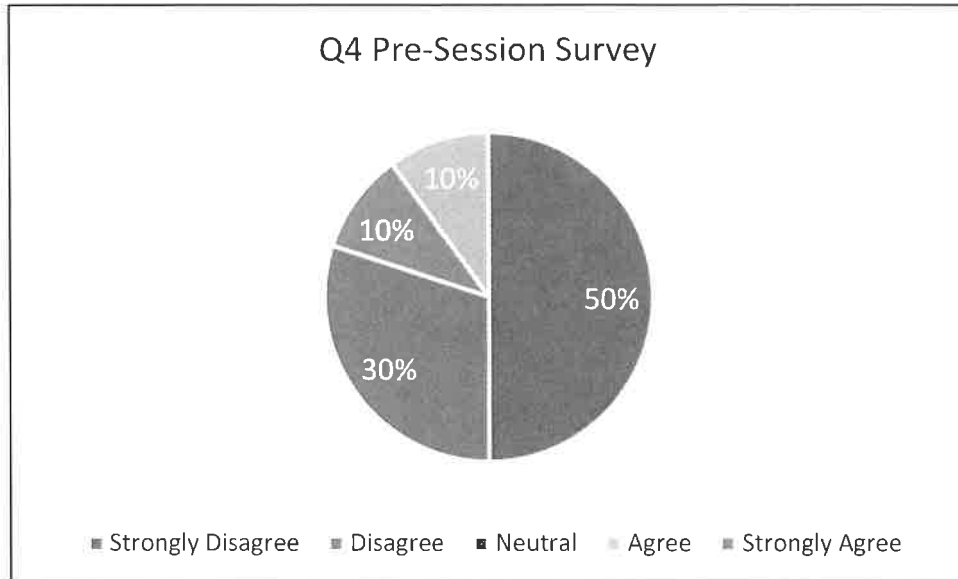


Figure 16: Question 4 Pre-Session Survey Results

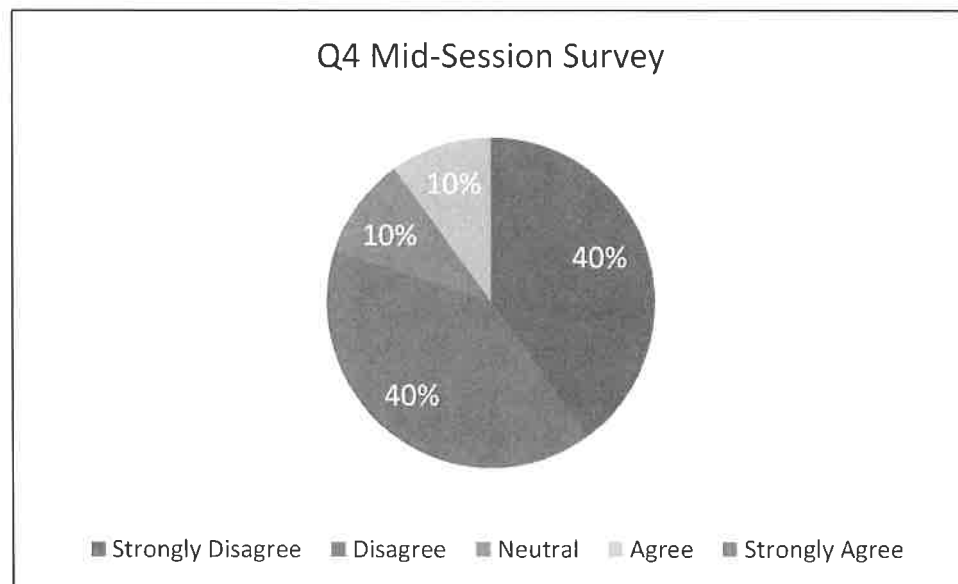


Figure 17: Question 4 Mid-Session Survey Results

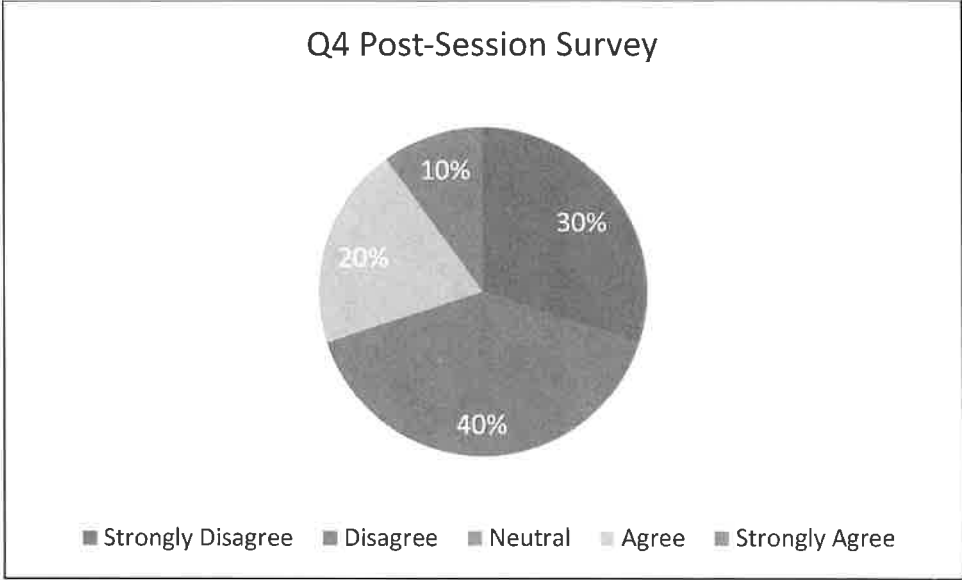


Figure 18: Question 4 Post-Session Survey Results

Question 5. The history of the Potomac Episcopal Community's parishes and their involvement with slavery should not influence our theology.

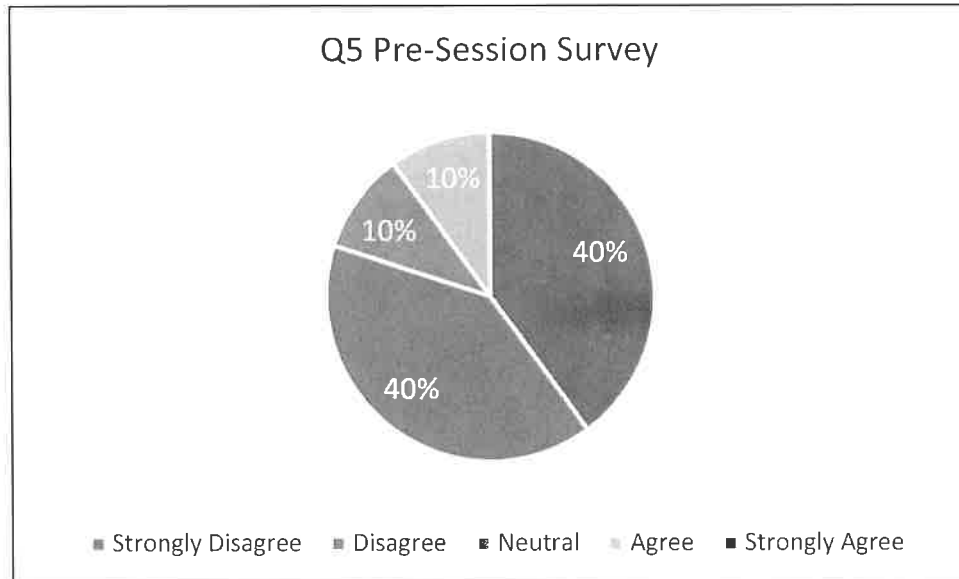


Figure 19: Question 5 Pre-Session Survey Results

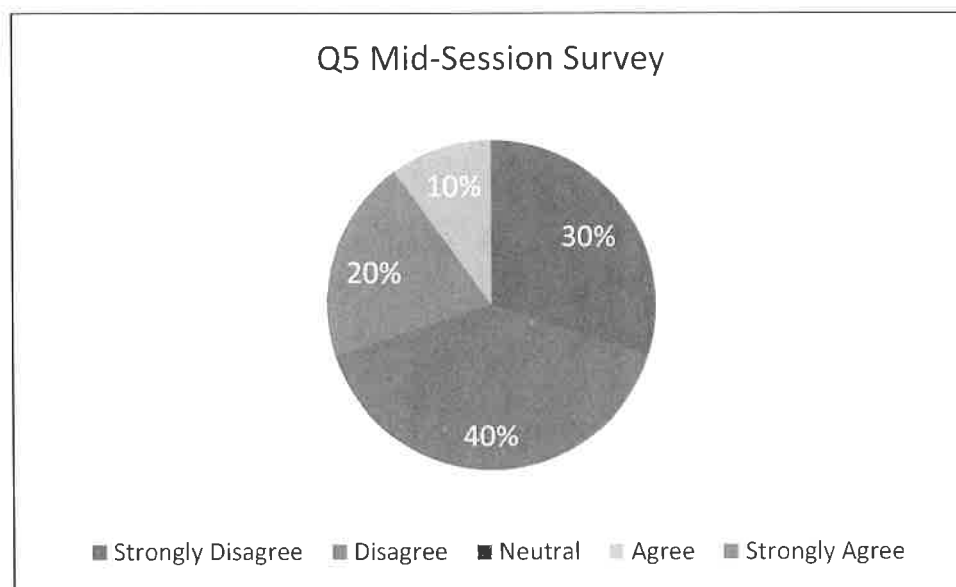


Figure 20: Mid-Session Survey Results

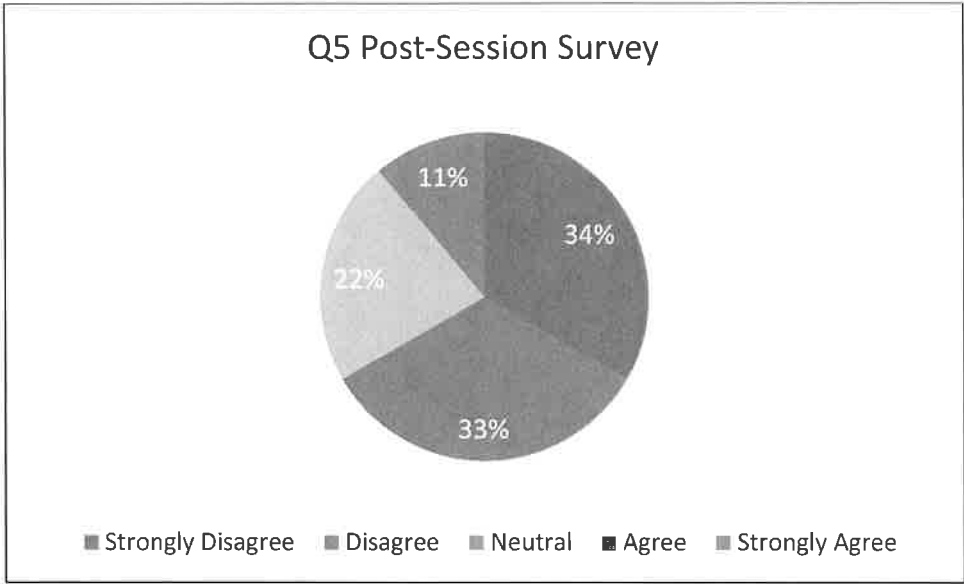


Figure 21: Question 5 Post-Session Survey Results

Question 6. Being part of a justice-centered community is an effective way to help me understand and undo the influence of white supremacy on the church.

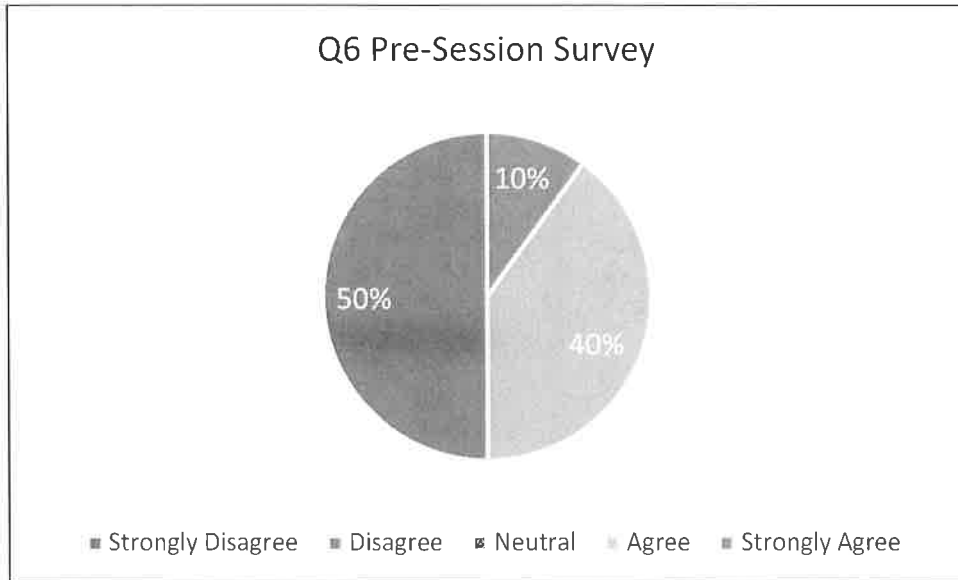


Figure 22: Question 6 Pre-Session Survey Results

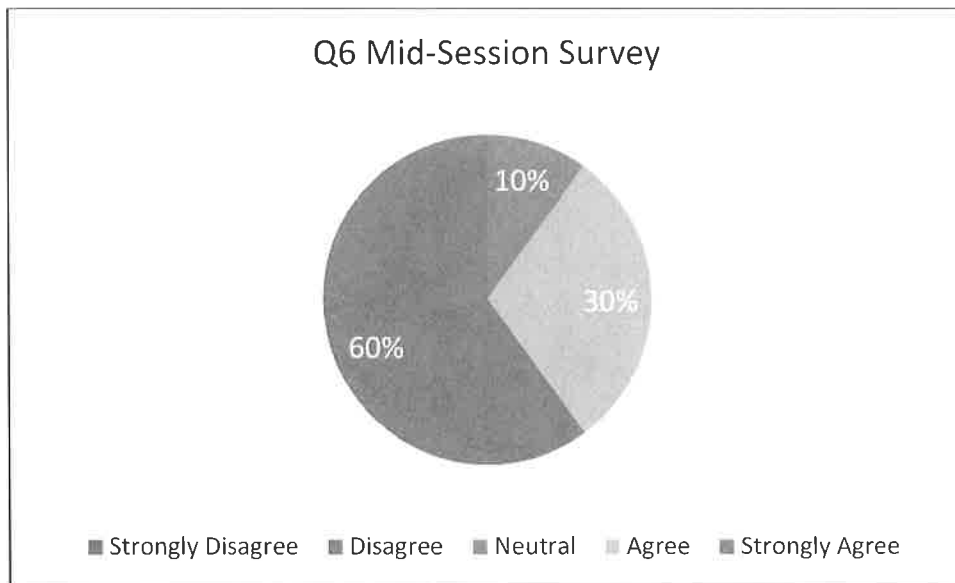


Figure 23: Question 6 Mid-Session Survey Results

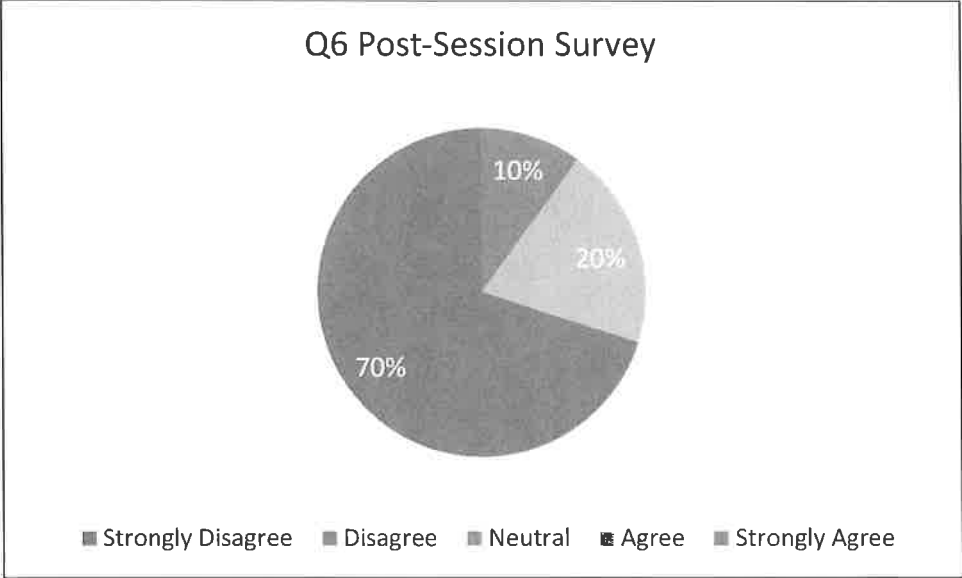


Figure 24: Question 6 Post-Session Survey Results

Question 7. I am interested in being part of a justice-centered community working to undo white supremacy.

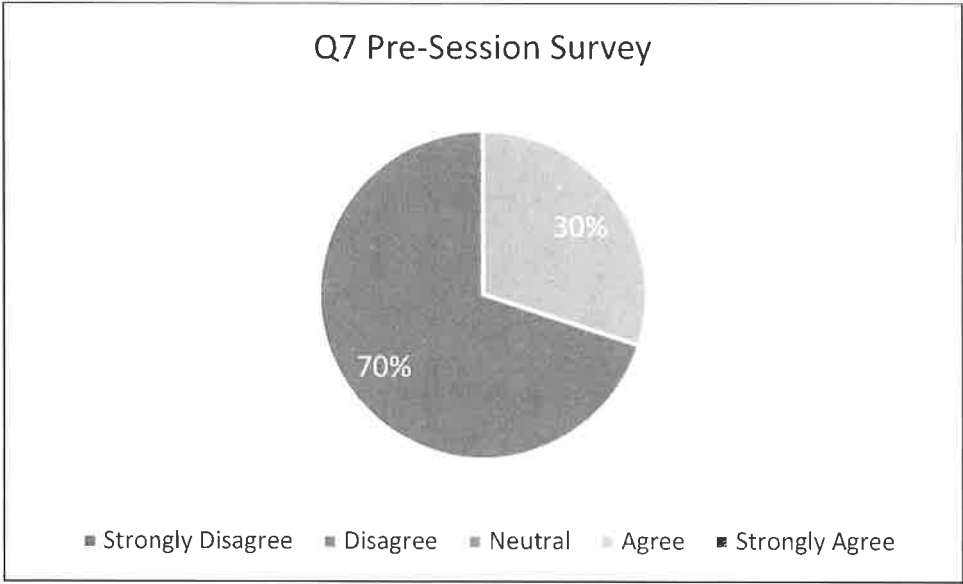


Figure 25: Pre-Session Survey Results

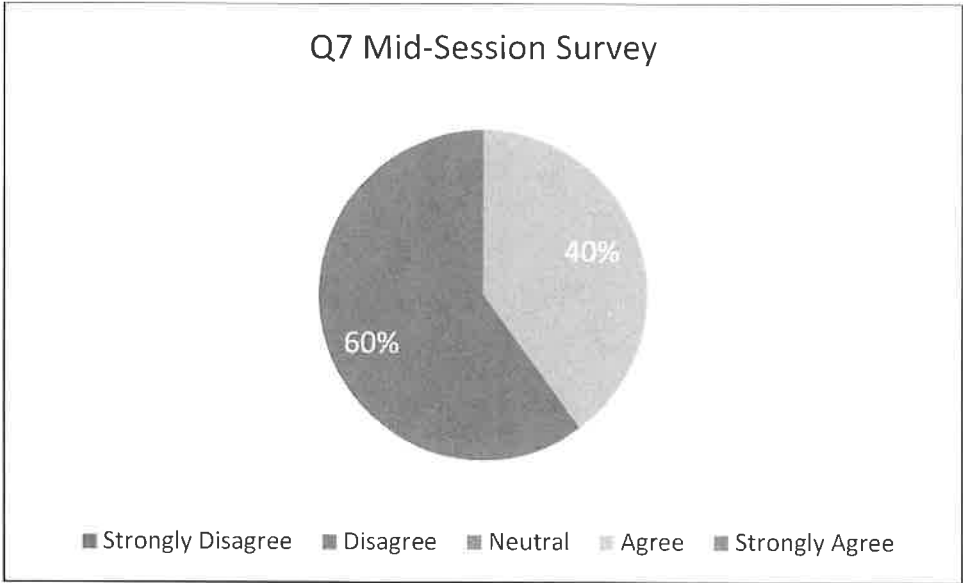


Figure 26: Mid-Session Survey Results

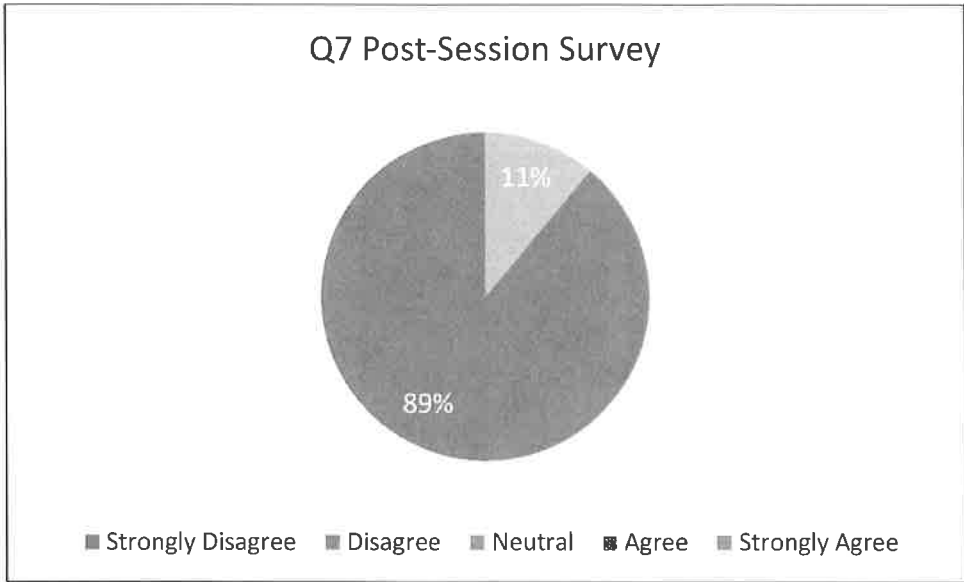


Figure 27: Question 7 Post-Session Survey Results

Question 8. The most effective way for the Potomac Episcopal Community to understand and undo the effects of white supremacy on our church is:

	Pre-Session	Mid-Session	Post-Session
...white supremacy does not influence or affect our church.	0%	0%	0%
...hearing preaching about justice.	0%	10%	20%
...teaching and learning about systemic racism, inclusive history, and white supremacy culture.	40%	40%	50%
...engaging in justice ministry or actions.	50%	50%	20%
Choose not to answer	10%	0%	10%

Table 1: Question 8 Complete Survey Results

Question 9. Current Eucharistic Theology:

	Pre-Session	Mid-Session	Post-Session
...is a necessary part of addressing racism within the Episcopal Church	10%	10%	0%
...must change in order for the Episcopal Church to move forward with racial reconciliation	10%	10%	50%
...is a force for unity within our church	20%	0%	10%
...if we just understood our current Eucharistic theology more deeply, we would be able to address racial reconciliation more fully in the church.	20%	20%	10%
...if we just implemented our current Eucharistic theology more fully, we would be able to address racial reconciliation more fully in the church.	20%	20%	20%
...contains within it everything the church needs to aid with racial justice	0%	10%	0%
Choose not to answer	20%	30%	10%

Table 2: Question 9 Complete Survey Results

Question 10. Efforts by the Diocese of Virginia to address our historic participation in the transatlantic slave trade and the institution of chattel slavery in the United States:

	Pre-Session	Mid-Session	Post-Session
...need to include more theological revision	30%	60%	60%
...need to keep doing what we are doing, just with more energy and resources	20%	20%	20%
...are sufficient	0%	0%	0%
Choose not to answer	50%	20%	20%

Table 3: Question 10 Complete Survey Results

Question 12. I would like to continue gathering with this or a similar group as a justice-practice-centered community.

I would like to continue gathering with this or a similar group as a justice-practice-centered community.

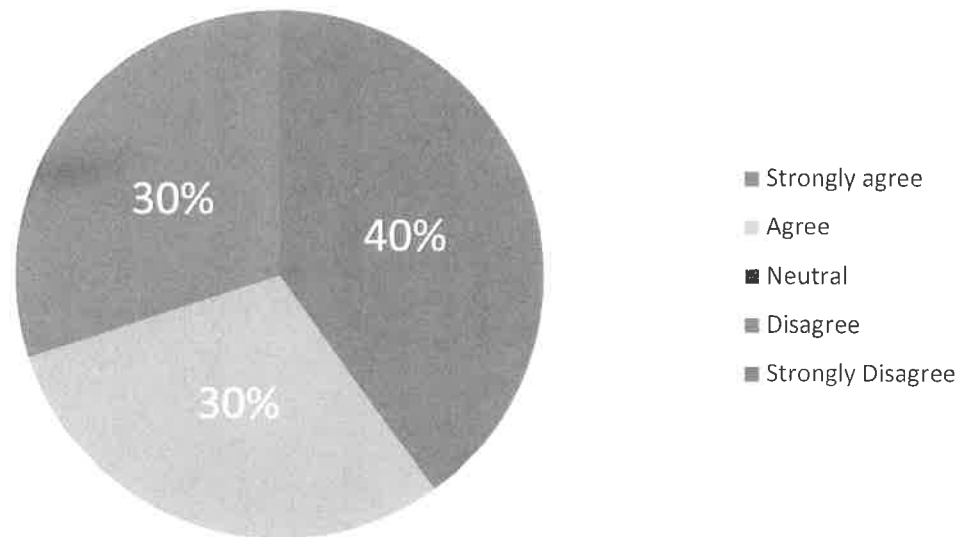


Figure 28: Question 12 Post-Session Survey Results

Question 13. I would be willing to invite others to become part of this or a similar justice-practice-centered community.

I would be willing to invite others to become part of this or a similar justice-practice-centered community.

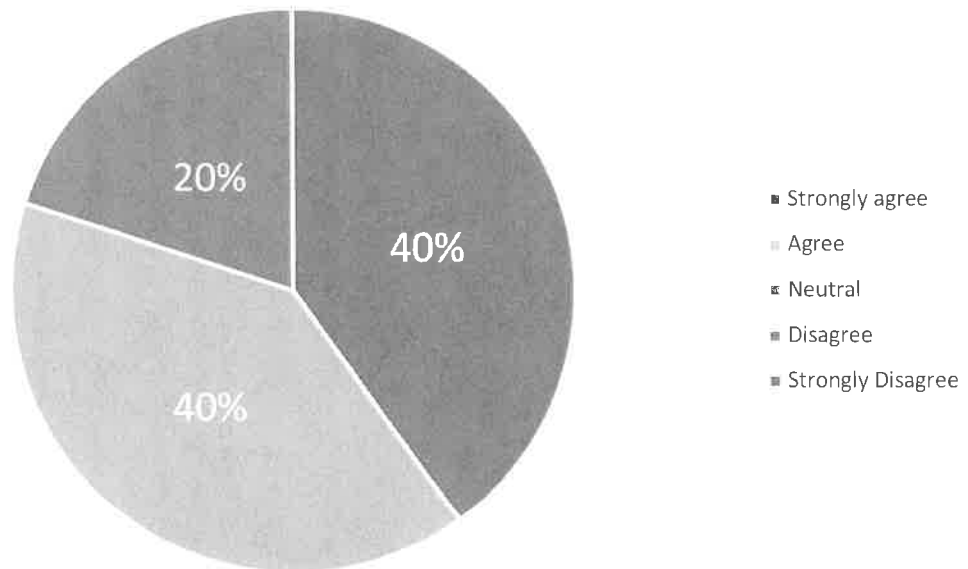


Figure 29: Question 13 Post-Session Survey Results

APPENDIX D: SAMPLE RECRUITING MATERIAL

Sunday Morning Announcement:

As part of my Doctor of Ministry program, I am leading a study on Holy Eucharist and justice-practicing communities. You are invited to be a part of a group journeying together through our shared history, our common present, and our Eucharistic practice to explore:

- Holy Eucharist as a lens for transformation
- our response to white supremacy in our church and our world
- how our experience of justice ministry and the experiences of BIPOC can be transformative sources of our Eucharistic theology
- building a justice-practicing community for theological reflection and development

We will meet over Zoom and, where possible, in-person for a (2) hour session every-other week for twelve weeks.

Please contact me, Cayce Ramey, for more information or to sign up.

Written Invitation:

How can our Potomac Episcopal Community engage and change the ongoing effects of our church's participation in the transatlantic slave trade and chattel slavery in the Diocese of Virginia?

Come be a part of a group journeying together through our shared history, our common present, and our Eucharistic practice to explore:

- Holy Eucharist as a lens for transformation
- our response to white supremacy in our church and our world
- how our experience of justice ministry and the experiences of BIPOC can be transformative sources of our Eucharistic theology
- building a praxis-centered community for theological reflection and development

We will meet over Zoom and, where possible, in-person for a (2) hour session every-other week for twelve weeks.

Please contact the Rev. Cayce Ramey for more information or to sign up.

cayce@sharonchapel.org

571-271-7775

Personal Invitation Conversation Starter:

As part of my Doctor of Ministry program, I am leading a study on Holy Eucharist and practicing communities of racial justice. I've noticed your interest in racial justice and your desire to do something in a new and different way. I'd like to invite you to be part of a group that will journey together through our shared history, our common present, and our Eucharistic practice to explore:

- Holy Eucharist as a lens for transformation
- our response to white supremacy in our church and our world
- how our experience of justice ministry and the experiences of BIPOC can be transformative sources of our Eucharistic theology
- building a praxis-centered community for theological reflection and development

We will meet over Zoom and, where possible, in-person for a (2) hour session every-other week for twelve weeks.

You don't have to answer right away and your participation or not in this project will not in any way affect your place in the Potomac Episcopal Community.

APPENDIX E: CONSENT FORM



Institutional Review Board
Informed Consent Form rev. 9/8/09

For IRB USE: Date Received: IRB #

A. RESEARCH INVESTIGATOR INFORMATION

Study Title: Leave Your Gift at the Altar: (Re)Doing Eucharistic Theology in Light of Slavery through a Justice-centered Community
Principal Investigator: The Rev. Dr. John Kinney
Co-Investigators: The Rev. B. Cayce Ramey
Funding Agency: N/A

B. INFORMED CONSENT DOCUMENT

Introduction:

You are being asked to participate in a research study. Research studies are planned to collect new information and gain new knowledge that may potentially help people in the future.

Taking part in this research study is voluntary. You will not be penalized in any way if you choose not to participate. If you decide to participate you can stop at any time and will not be penalized in any way.

Review this form and ask the researchers all the questions you have so that you can make an informed choice as to whether you will take part in this research study.

Details about the study:**What is the purpose of the study?**

The purpose of my project is to explore building and using a justice-centered community of church members to redo the Episcopal theology of Holy Communion by undoing the white supremacy which undergirds our current theology.

How long will I be involved in this study?

We will meet over Zoom for a series of (6) two-hour sessions, every other week over twelve weeks.

What will happen if I decide to take part in this research?

All participants will complete an anonymous pre-session questionnaire and commit to attending all (6) sessions. Any participants who miss more than one session will be excluded from the research, though they may continue in the sessions.

Each of the sessions will be recorded. At each of the sessions we will explore what we believe about Holy Eucharist as well as engage some aspects of our church's history. We'll have discussions; watch speeches, movie clips, and documentaries; read passages of scripture and other books; pray together; do art; and more.

What risks are involved in taking part in this study?

You may become uncomfortable and experience some emotional distress during the sessions.

To manage this risk, everyone:

- will have access to other clergy from the Potomac Episcopal Community for pastoral support.
- may leave a session temporarily or completely at will without any repercussions to their membership in the church.
- may remove themselves from the research pool at will while continuing to participate in any remaining sessions.
- will be provided a list of counselors should they wish further professional support.

What benefits are involved in the study?

Your benefits from this study might include:

- deepening your understanding of Holy Communion as a lens for racial justice ministry.
- increased connections to a community of people similarly dedicated to racial justice ministry.

The Potomac Episcopal Community's benefits from this study might include:

- deepening the community's understanding of Holy Communion as a lens for racial justice ministry.
- increased connections to neighbors and neighboring communities dedicated to racial justice.
- building a group with the church which could be the seed for a missional community.

The Diocese of Virginia's benefits from this study might include:

- a repeatable model for beginning communities that can work to undo the effects of white supremacy in our church.

- one or more new theological insights into Holy Communion.

The surrounding communities' benefits from this study might include:

- a community of people to act as a bridge between the church and the neighborhood.
- a group of people able to provide support, energy, and effort for racial justice in our local society and governmental structures.

The larger society's benefits from this study might include:

- a model of institutional change for undoing the effects of white supremacy.
- resources for and leadership of reparations.

Are there any other alternate treatments or procedures that may benefit me?

No.

How will my privacy be protected? How will my records be maintained to protect confidentiality?

- All participants will be assigned a random number identifier (RNI) which will be used to record all written responses regardless of format.
- The document matching participants to RNI will be a password protected file on an encrypted drive accessible only to the PI and Study Coordinator.
- All participants in group sessions will be required to sign a confidentiality agreement detailing that all information shared in the group settings is strictly confidential and not to be shared in any either general or specific way with people outside of the group.
- All survey and questionnaire responses will be kept either within a password protected account with the online survey company or, when downloaded, in an encrypted cloud-storage drive accessible only by a password protected account.
- All audio and video recordings of group and individual sessions with participants will be kept on the person of the Study Coordinator (if using an external unencrypted recording device) and stored as soon as possible in an encrypted cloud-storage drive accessible only by a password protected account.
- All online surveys will use IP blocking to prevent survey responses being tracked to a particular respondent via IP address.
- Participants will be given information on use of the TOR browser (<https://www.torproject.org/>), a web browser specifically designed to maximize online privacy through the use of a network of world-wide proxy servers which:
 - Block Trackers
 - Defend Against Surveillance
 - Resists Fingerprinting
 - Employs Multi-layered encryption

Will I receive anything for being in this study?

No.

Who do I contact if I have any questions about this study?

Questions about your rights as a research volunteer can be directed to the Virginia Union University Institutional Review Board (IRB). The IRB reviews all research involving

humans to ensure that all of your rights are protected. The office telephone number is 804-257-5770. You may contact us without giving your name, if you prefer.

If you have questions about this project, please contact:

Study Coordinator: The Rev. B. Cayce Ramey

E-mail: bcramey@vuu.edu Phone: 571-271-7775

CONSENT:

I have read the above information and have asked all the questions that I have at this time. I understand what I am being asked to do and I agree to take part in the study described above. I understand that I may refuse to take part or stop at any time and that I will not be penalized in any way for my decision.

Printed Name of Research Participant: _____

Signature of Research Participant: _____

Date: _____

Printed name of Researcher/ PI: _____

Signature of Researcher/ PI: _____

Date: _____

APPENDIX F: PHOTOGRAPHS & IMAGES



Figure 30: The Coat of Arms of the Diocese of Virginia from - www.thediocese.net



Figure 31: Cape Coast Castle. Cape Coast, Ghana (photo by author)



Figure 32: Male Slave Dungeon, Cape Coast Castle (photo by author)

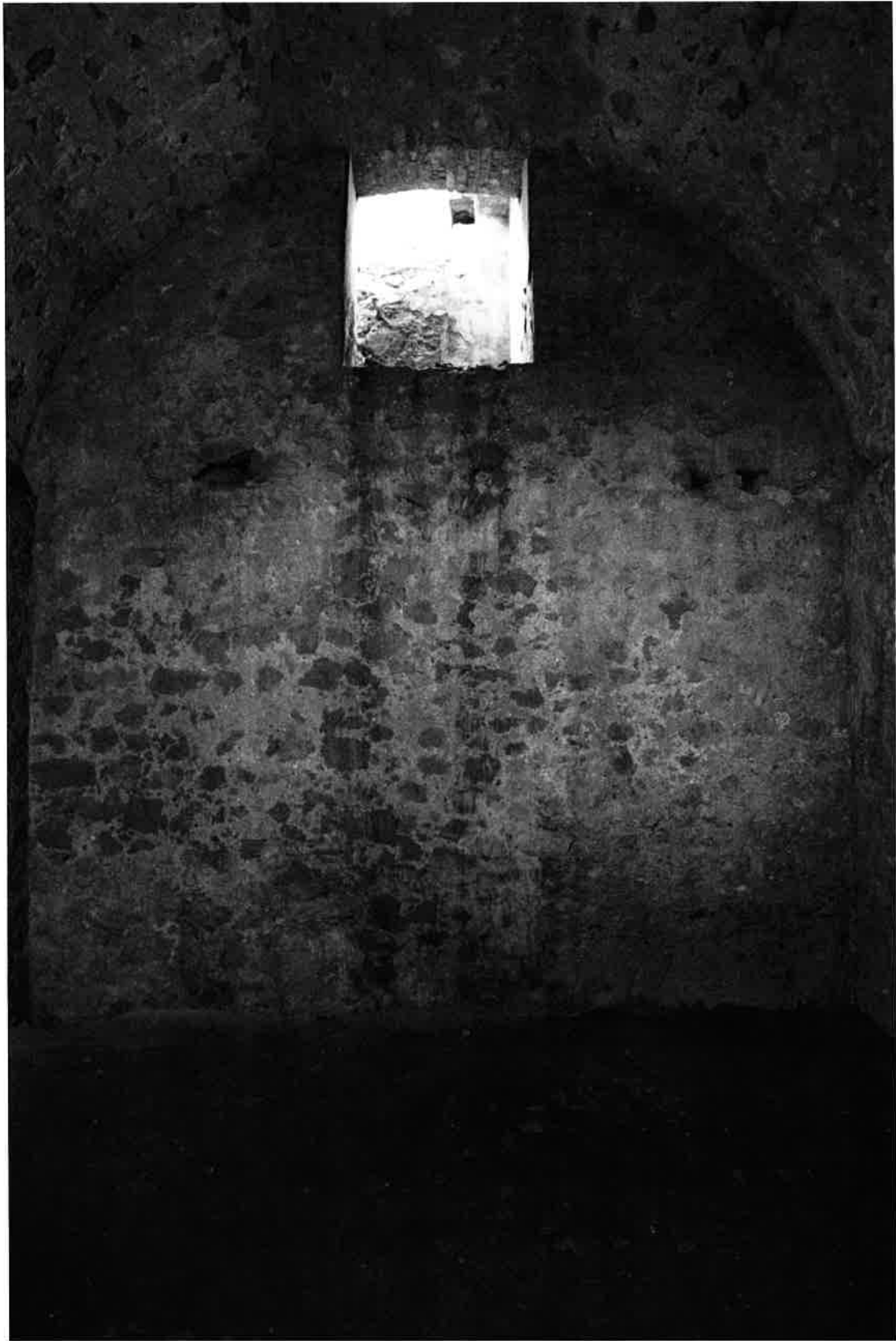


Figure 33: Shaft to Chapel Door from Male Slave Dungeon, Cape Coast Castle (photo by author)



Figure 34: Wooden Grate Covering Shaft outside Chapel Door to Male Slave Dungeon, Cape Coast Castle

(photo by author)

APPENDIX G: REWRITTEN EUCHARISTIC PRAYER

We celebrate the life and work of Jesus Christ, O Father. In humility, we thank you for loving and forgiving us. Recalling His death, resurrection, and ascension; His life of love, model of acceptance, and invitation to interdependence, we offer you our selves, our love, our time, our lives and these gifts.

Bless them by your Holy Spirit to be for all people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Bless us that we may faithfully receive this holy Gift, and serve you through each other in unity, constancy, and peace.

Nourish us to go forth and do the work of Christ, seeking true relationship with all of our siblings, bringing justice and safety in our community, and building peace in every corner of your created world; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever.
AMEN.

APPENDIX H: THE 7 STAGES OF THE DANCE OF REDEMPTION

1. Conscientization
2. Emancipatory Histography
3. Theological Resources
4. Norm Clarification
5. Strategic Options
6. Annunciation & Celebration
7. Re-reflection & Strategic Action

APPENDIX I: THE FOUR-FOLD SHAPE OF THE HOLY EUCHARIST

Based on the actions of Jesus from the Last Supper theologians have described the shape of the Holy Eucharist in four sections:

1. Take / Gather
2. Bless
3. Break
4. Receive / Share

VITA

B. Cayce Ramey, MDiv.

bcramey@verizo.net

571.271.7775 (Cell)

RESEARCH INTERESTS

White Supremacy in Christianity, Sacramental Theology

EDUCATION

- DMin, Global Leadership and Institutional Reform, Virginia Union University, Samuel DeWitt Proctor School of Theology, June 2022
- MDiv, Virginia Theological Seminary, May 2012
- BS, Electrical Engineering & Computer Science, Massachusetts Institute of Technology, June 1998

PROFESSIONAL EXPERIENCE

Clergy Leadership Team, Potomac Episcopal Community, March 2020 – Present

- Leading four churches through creative merger and restructuring
- Developing a Missional Community for Racial Justice
- Designing and integrating IT and audio-visual technology for fully hybrid worship

Rector, All Saints Episcopal Church Sharon Chapel, September 2014 – Present

- Leading a 150 member intercultural parish
- Leading diocesan group for the Triangle of Hope partnership for racial justice and reconciliation with Episcopal Dioceses of Virginia, US, Kumasi, Ghana, and Liverpool, UK
- Implemented collaborative systems-centered approach to leadership, increasing vestry engagement, developing new leaders, and fostering new expressions of ministry

Associate Rector, St. Alban's Episcopal Church, Annandale, VA, June 2012 – September 2014

Communications Officer, Captain, United States Marine Corps, June 1998 – July 2004

PUBLICATIONS & PRESENTATIONS

- Ramey, B. Cayce. "Leaving Our Gift at the Altar: White Supremacy and the Moral Imperative of Holy Eucharist." In *Mysterion Seeking Understanding: How*

Sacramentality Can Save the Body of Christ, edited by Ian S. Markham and Jeremy Means-Koss. Eugene, Oregon. Wipf and Stock Publishers, 2022 (expected).

- Ramey, B. Cayce. “You’re Talking About Something that Carries Overs: How the Memories of Slavery Shape Contemporary Christian Faith.” MDiv Honors Thesis, Virginia Theological Seminary, Alexandria, VA, 2012.
- Parker, Margaret Adams, and Ramey, B. Cayce. *Creativity & the Prophetic Voice: Sculpting Mary – Sculpture by Margaret Adams Parker, Photographic Essay by B. Cayce Ramey*, 2017, sculpture and photographs, Convergence, Alexandria, VA.
- Parker, Margaret Adams, and Ramey, B. Cayce. “Creativity & the Prophetic Vision Discussion Series.” Panel discussion at Convergence, Alexandria, VA, Oct 2017 – Jan 2018
- Ramey, B. Cayce. “Prophetic Creation: Photography, Theology, and Sculpture.” *The Arts in Religious and Theological Studies* 27, no. 3 (2016): 23-31.
- Ballentine, Jabriel, and Ramey, B. Cayce. Keynote address at Virginia Theological Seminary’s Introduction to Intercultural Competency, Alexandria, VA, September 1st, 2016.
- Ramey, B. Cayce. “Art as an Exercise in Power.” Seminar delivered at Virginia Theological Seminary’s Introduction to Intercultural Competency, Alexandria, VA, September 1st, 2016.
- Ballentine, Jabriel, and Ramey, B. Cayce. “Racial Heresy.” Recording 2012 – present, <http://www.racialheresy.com>

HONORS / AWARDS

Joint Service Commendation Medal
Navy Marine Corps Achievement Medal
National Defense Medal
Iraq Campaign Medal
Sea Service Deployment Ribbon

MEMBERSHIPS / AFFILIATIONS

Systems-Centered® Training & Research Institute, 2010 – present
Canonically Resident Priest of the Episcopal Diocese of Virginia, 2012 – Present

Respondent's Exhibit

10

My faith looks up to thee

1 message

Your PE Clergy Team <PotomacEpiscopal@gmail.com>
Reply-To: PotomacEpiscopal@gmail.com
To: fightingfriar@gmail.com

Thu, May 5, 2022 at 10:05 AM

PEC Sunday Services

8:00 am

Olivet | **In-person service**

10:00 am

Music and Message

St. Mark's | In Person & Online Hybrid Service

Meeting ID: 329 965 479

Dial In: 301-715-8592

Passcode: 594694

For our in-person services, please remember masks still encouraged within the Potomac Episcopal Community.

We Need **Lay Readers**:

If you would like to **read Scripture** during our *Sunday 10am hybrid services*, please sign up in advance using the following Signup Genius link:

[Signup Genius for Lay Readers at 10am Sundays](#)

Services and Events!

- **May 10, "My Journey to Voluntary Excommunication"**
7:00pm via Hybrid Worship Zoom. Rev. Cayce's engagement with our diocese's participation in transatlantic slavery and Holy Eucharist.

Beginning six years ago in Cape Coast Castle, Ghana, I have struggled with our theology of Communion. What do we really believe, what do I really believe about Jesus' presence in the bread and wine and how is that reflected in our worship in the

face of the ongoing violence of white supremacy.

In this presentation, he'll share some of my journey from Cape Coast Castle, to graduate work at a Historically Black University, to my decision to refrain from celebrating or receiving Holy Communion since June 2021.

- **May 21, Women of Faith** services on each 3rd Saturday from 10:00-12:00pm in St. Mark's Nursery
- **July 8-10, Shrine Mont** registration is now open! The Potomac Episcopal Retreat Weekend is scheduled for 8-10 July an open to all PEC members (all church parishes as part of PEC are welcome!) [Link to information](#) and the physical registration form can be picked up at all live services. You can also register by filling out the form manually and provide with cash or a check written to 'St. Mark's Episcopal Church'.

Bishop Nominees Meet and Greets and the Electing Convention

The [Meet and Greets](#) for the Bishop nominees will be held May 20 through May 24 at various times and locations throughout the Diocese. Most of these events will be livestreamed, and links will be posted [here](#) as they become available.

Please encourage members of your congregation, especially lay and clergy delegates to the Electing Convention, to attend any one of the upcoming Meet and Greet events with the nominees for 14th Bishop of Virginia.

Each event will begin with the nominees making a brief introductory statement. Then attendees will be assigned to breakout rooms, and the nominees will move from room to room. These smaller groupings will enable attendees to get to know the nominees better. Attendees in each room will hear from each of the nominees, who will be answering questions which have been supplied in advance. The introductory session and one breakout room will be livestreamed for those who cannot attend in-person. There is no registration requirement, and you may sign in to as many of the livestreams as you choose.

The Electing Convention will be held on June 4, 2022, beginning at 10 a.m. at St. Stephen's and St. Agnes School (1000 St. Stephen's Lane, Alexandria, VA). Details, including registration information and a draft agenda, can be found [online](#).

Meet and Greet Schedule

Friday, May 20	All Saints Church* 8787 River Road, Richmond, Va.	6:00 - 8:00 p.m.
Saturday, May 21	St. Margaret's School 444 Water Lane, Tappahannock, Va.	9:30 - 11:30 a.m.
Saturday, May 21	St. John's Church* 6715 Georgetown Pike, McLean, Va.	5:00 - 7:00 p.m.
Sunday, May 22	Christ Church* 140 W. Boscawen Street, Winchester, Va.	4:00 - 6:00 p.m.
Monday, May 23	St. Paul's Memorial Church* 1701 University Avenue, Charlottesville, Va.	7:00 - 9:00 p.m.
Tuesday, May 24	Trinity Church* 825 College Avenue, Fredericksburg, Va.	7:00 - 9:00 p.m.

*Events at these sites will be livestreamed.

Group Meetings on Virginia Plan for Covenantal Giving

Saturday, June 18, 9:30 am. – 12:30 p.m.

The Falls Church, Falls Church; St. James, Warrenton; Christ Church, Glen Allen; and Grace Church, Kilmarnock



The Executive Board of the Diocese will host four group meetings around the Diocese for clergy and vestry to discuss the Virginia Plan for Covenantal Giving. Read the [Executive Board's letter](#) for full details.

All churches are encouraged to participate in these meetings, even if they currently meet or exceed the pledge guidelines of Resolution R-1. In preparation, every church in the Diocese is asked to fill out pages 1 and 2 of the [accompanying form](#) (so that both the churches submitting the information and the conveners receiving them are better prepared for our time together), and to submit this information by June 1. The Board asks that every church do this, regardless whether or not your church plans to attend the June 18 gathering in person.

The Board is also providing a [planning worksheet](#) that will help churches prepare for the full implementation of the pledge guidelines of R-1. This planning worksheet is simply for your information and guidance.

This journey is one for the whole body of the Diocese of Virginia and we encourage you to enter it with us as journeyers who are looking to build God's kingdom.

Where & Who:

Group A: The Falls Church, 115 E. Fairfax St., Falls Church

The Rev. David Lucey, Executive Board Representative, rector@stfrancisgreatfalls.org, phone:

703-759-2082, ext. 102; The Rev. Chris Miller, RGM Task Force Member

Connecting at PEC:

Reparations Team

The Reparations team of All Saints has been working faithfully for nearly a year to restore to our history the slaves who worked on the land owned by the Frobel family. Some of this land was donated to the Episcopal Church. We have met one of the descendants and want to share our journey of discovery with you at some time. Please contact one of the team members if you'd like to have more information before our community forum. Dates TBD.

Point of Contact : Juanita Illera

Bring **donations for United Community** to either in person service: The Fill the Basket Food Drive NOW through *May 31st* bring in your donations to *Olivet & St. Mark's* . You can also donate directly to this mission effort. Here's what is most needed:

Canned Tuna or Pink Salmon
(Pull-top Cans are preferred)

Canned Vegetables
(Pull-top Cans are preferred)

Canned Soup
(Pull-top Cans are preferred)

Dry Pasta
(1-Pound bags or boxes)

Boxes of Mac & Cheese

Point of Contact : Jen Fisher

Coffee Hour is ON!

How about some coffee and snacks after the 10am in-person worship? We now have a **sign-up sheet on a clipboard in the Parish Hall. Sign up** to bring goodies, and Sidoux or Steve Mitchell can show you how to make the coffee. Trust me, it'll be fun!

Point of Contact: Susan Press

Art:

Photo by DL Duncan. Jesus Praying, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

*This Newsletter will be released on **Wednesdays or Thursdays** moving forward!*

All other images for this newsletter come from Creative Commons or [Unsplash.com](https://unsplash.com).

Virtual Services and Groups

To join the Zoom for the services and groups, simply click the buttons below and they will connect you!

Sunday Worship Service

Meeting ID: 329 965 479 | Password: 594694
Sundays @ 10am

All-Parish Online Coffee Hour

Meeting ID: 329 965 479 | Password: 594694
Directly following Sunday Morning Worship Service

Wednesday Prayer & Bible Study

Meeting ID: 865 4407 6004 | Password: 298440
Wednesdays @ 12pm

Morning Prayer

Meeting ID: 897 2048 2723 | Password: 235996
Monday - Friday & Sundays @ 8am

Compline

Meeting ID: 861 8335 3229 | Password: 281146
Monday - Friday @ 8pm

Giving

If you are able, please give to support Potomac Episcopal in our missions and ministry!

These contributions will increase the ability for the churches to support the operation of the PE ministry.

- **REALM Online donations can now be given to Potomac Episcopal (PE) Collaboration Fund through St. Mark's!**
 - Please use this link (or follow the instructions below): [St. Mark's Website](#)
 - *Click on the "Online Giving" link at the bottom of the page.*
- For check donations to PE, **write the check to St. Mark's and put PE in the memo line.**
- For cash donations to PE that are to be included in contribution/giving statements, please put the cash in a separate envelope with your name and giving # for PE.
- The PE contributions will be applied to member's contribution statements.
- **All loose cash given at St. Mark's on Sunday collection will go to the PE Collaboration Fund.** Any checks written to a specific parish and left at St. Mark's will be given to the appropriate church.

All Saints Sharon Chapel:

Email pledge, name, and address to pledge@sharonchapel.org

Church of the Spirit:

See the E-Giving button on our website, thechurchofthespirit.org

Olivet:

Click on "Donate to Olivet" on the website home page, olivetepiscopalchurch.org

Need to get in touch with Potomac Episcopal? Click the button below to find our clergy's contact information.

Contact Information

Like us on Facebook:



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Potomac Region Churches · 6744 S Kings Hwy · Potomac Region Churches · Alexandria, VA 22306-1318 · USA



Respondent's Exhibit

11

From: Ron Field
To: cayce@sharonchapel.org
Subject: Re: My Journey to Voluntary Excommunication - May 10th, 7pm, Forum
Date: Sunday, May 8, 2022 5:02:16 PM

Dear. Cayce,

Thank you for sharing this, what I know, was a difficult decision. Now I know how to define my decision to step away from the church. I believe I described my growing disenchantment with organized religion when we met to talk about my journey.

Now we know more about how the churches histories corresponded with the social and political movement of their region. It was about self-preservation. The Episcopal Church was fairly divided and now is more progressive, for which I'm pleased. But there still is a lot to clean up. And the far-right and those who espouse white supremacy try to use the Bible and Christianity to justify their acts.

With my young experiences growing up in California, I have never felt bigotry or discrimination. That was not because of religion. It was more because of the mixed culture in my family and the community in which I lived. That's where we find ourselves today. Some things never change.

Good luck on your journey. I'd be happy to talk, if you wish.

Ron

[Sent from the all new AOL app for iOS](#)

On Sunday, May 8, 2022, 1:00 PM, The Rev. Dr. Cayce Ramey <office@sharonchapel.org> wrote:

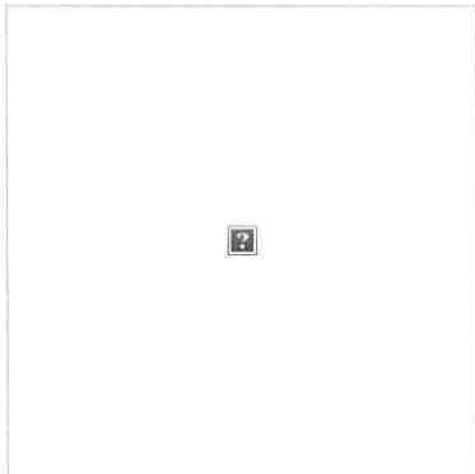


My Journey to Voluntary Excommunication

May 10, 7:00pm
on the PEC Worship Zoom link: [HERE](#)

I invite you to come to listen, share, and be together as we engage our diocese's participation in transatlantic slavery, the Holy Eucharist, and my decision to stop receiving or celebrating.

Since my visit six years ago to Cape Coast Castle, Ghana, I have struggled with our theology of Holy Communion. What do we really believe, what do I really believe about Jesus' presence in the bread and wine and how is that reflected in our worship in the face of the ongoing violence of white supremacy. In this presentation, I'll share some of my journey from Cape Coast Castle, to graduate work at a Historically Black University, to my decision to refrain from celebrating or receiving Holy Communion since June 2021.



All Saints Episcopal Church Sharon Chapel
www.potomacepiscopal.org
www.sharonchapel.org



All Saints Episcopal Church Sharon Chapel | PO Box 30745, Alexandria, VA 22310 3421 Franconia Rd, Alexandria

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Respondent's Exhibit

12

From: Baasil Wilder
To: cayce@sharonchapel.org
Subject: Re: My Journey to Voluntary Excommunication - May 10th, 7pm, Forum
Date: Sunday, May 8, 2022 2:49:03 PM

So proud of you Dr. Ramey keep fighting for what you believe in!!!

Baasil Wilder

“Freely you have received, freely give.” **Matt 10:8b**

On May 8, 2022, at 1:00 PM, The Rev. Dr. Cayce Ramey <office@sharonchapel.org> wrote:

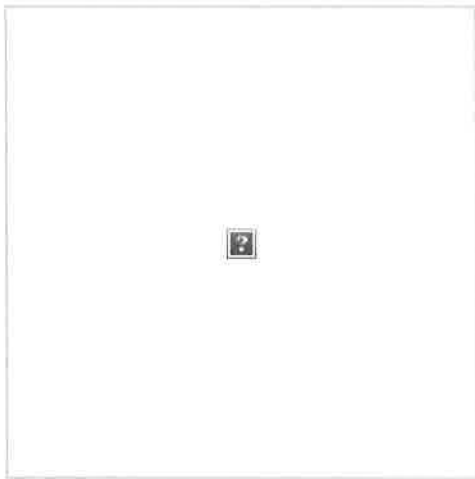


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Respondent's Exhibit

13

From: mae linda james
To: [Rector](#)
Subject: "My Journey"
Date: Wednesday, May 11, 2022 11:59:59 AM

Good morning Reverend Cayce,

This is Linda from COTS. I had a very strong urge after listening to you last night to contact you.

I was very enlighten by your talk, not hearing it from the beginning but as you continue to speak and the questions asked, I realized the depth of the conversation.

I can truly understand how you felt visiting the site in Ghana , I have heard about it from others. As I was

was discussing with Shuan and Cathy Rose, Jesus as you know suffered and asked where was God while HE was being nailed to the cross. We all are in pain and go through suffering, and asked where is God when we need him. But, we know that "HE" is always working things out. Maybe those african people had to make that hard long journey to America, it had to be in God's plans.

I am a black woman of African decent and personally would not have welcomed the opportunity of being born in Africa. I say this because I feel I would have not been able to endure the pain and harshness that women have to go through. Their culture is so different from ours, of course we are adapted to the European culture because of the British influence. Getting back to you and your feelings. I have no idea what hardships life has dealt you. I do know that as a person gets older and life put them through so much turmoil....God gives you the strength and faith to pulled yourself out of a situation little by little. Sometimes before you realize it the problem is solved and it's behind you. That's what God has done for me numerous times.

We all have a purpose and calling in this world, I feel you know that already Rev Cayce. I don't know if you realize how much of an impact you have on this Potomac Episcopal congregation. You are a great asset to us all. Whether you chose to take eucharist or not your presence and participation means a great deal.

I wanted to let you know my deepest concerns. I am praying that God will continue to give you the faith hope and strength you need to move forward with your calling. Which I truly believe that calling is to move forward with leading us all (the church and beyond) out of the wilderness in reference to racial justice.

AMEN

p/s excuse the grammer, I am not a scholar, I was led by the Holy Spirit .

Linda James

Respondent's Exhibit

14

From: Dixie Ross
To: cayce@sharonchapel.org
Subject: Thank you
Date: Wednesday, May 11, 2022 9:50:35 AM

Hey Cayce,

I just want to say thank you for sharing last night. I am going through a bit of a crisis of faith right now, and your stance truly resonates with me. If I can support you in any way, please let me know. I have so much respect for those who stand up for what they believe, and you are a shining example of just that.

I'm sorry we won't share the eucharist together, but there are so many other ways that you are involved and celebrating Jesus' teachings with us. I think this is a wonderful, Christ-like way of practicing what you preach, literally.

I hope you are doing well, and I look forward to seeing you a bit more in the future! Just not this Sunday - I have surgery Friday (tonsils) and will probably still be a pain gremlin.

Take care,
dixie

Respondent's Exhibit

15

From: Rector
To: sullivanreg@gmail.com
Subject: Sharon Chapel Supply Clergy
Date: Tuesday, November 1, 2022 3:07:59 PM

Dear Rosemari,

Thanks again for the time on the phone today. Here are the dates:

Sundays:

Nov 27

Dec 4, 11, 18, 25

Jan 1, 8, 15, 22, 29

Long-term supply:

11/27 - 1/29

Please feel free also to reach out to Shirley Smith-Graham if you'd be interested in filling these dates (all/most/etc.) as a long-term supply, probably ½ time. Otherwise, I can pass along individual dates you are available to my vestry.

I will be leaving Sharon Chapel, most likely, early or mid December. What is unique about this situation is that I am in the midst of a Eucharistic fast from a conviction about the injustice of our Church in our relationship with our BIPOC siblings (we can talk more about that, most certainly). My hope would be, then, to be present with Sharon Chapel and to preach 11/27 and 12/4 with 12/4 or 12/11 as my last Sunday while the supply clergy would celebrate. My intent is that while my own conviction is to fast from HE, I have not imposed and would not impose that upon anyone else. My vestry and congregation (and the bishop) are all aware of the situation.

Looking forward to chatting more.

Peace,
Cayce

Respondent's Exhibit

16

Introduction: The violence and sin of white supremacy is anathema to the life of Christ to his demand for communion among his children. Our longing to participate in the life of our Savior through the sacrament of Holy Eucharist challenges us to ask how we should understand our current sacramental life in the midst of our continued racial brokenness?

In 2017, I visited Cape Coast Castle, Ghana, as part of the Triangle of Hope. Our tour began in the male slave dungeon and spiraled up through the female slave dungeon, the “Door of No Return,” and the castle garrison. The tour ended at the chapel, built directly above the male slave dungeon. The very Body and Blood of Christ, was offered, blessed, broken, and received on top of the bodies and blood of thousands of enslaved Africans. Where was Jesus in that Eucharistic moment? Christians were making Eucharist, *thanksgiving*, over the tortured, traumatized, enslaved children of God and claiming that Jesus - the Great Liberator - was fine with it. I kept asking myself, “Where was Jesus?” but the standard answer, that Jesus was present both in the dungeon and in the chapel, was now insufficient.

From Ghana to America and from 1766 to the present, then, is a small step. We, the Diocese of Virginia, are part of the earliest Jamestown settlements. Our wealth, land, power, and prestige are inexorably linked with our ecclesial foundations in stolen land and stolen bodies.

Biblical Warrant: Throughout the Gospels, we see Jesus choosing divine restoration over human regulation and prioritizing right relationship over required worship. In the Sermon on the Mount Jesus engages what it means to be in right relationship with God:

You have heard that it was said to those of ancient times, “You shall not murder”; and “whoever murders shall be liable to judgement.” But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool”, you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. – Matthew 5:21-24

Jesus commands people to think *before* approaching the altar of the Lord, not only about how they understand their relationship to God and neighbor but also to consider how the “other” views that same relationship. Jesus then demands we *act* on those views.

Historical Sin: The House of Bishops calls white supremacy “the most salient and pressing issue we face, and a deeply entrenched and pervasive obstacle in our common life.” We the Episcopal Church and the Diocese of Virginia built our wealth and power on the foundation of chattel slavery. Even the sacrament of Holy Eucharist is built on, influenced by, and subject to the forces of white supremacy and the ongoing effects of slavery – from de jur and de facto segregated congregations, to separate seating during Eucharistic services, to attempts to found entirely separate racially segregated dioceses.

Theological Omission: Few white theologians have centered white supremacy or our participation in transatlantic slavery in their work. When Eucharist is addressed in the context of white supremacy, communion-to-create-future-unity is usually the framework. We speak of the power of a shared meal and the joining of participants into the Body of Christ. We argue that the act of sharing in the liturgical celebration, regardless of our relationships within the community, can transform white-supremacist systems and structures. Ultimately, though, we leave the fundamental nature of contemporary Eucharistic theology unchanged, claiming we need only to

understand better what we've always done and to persist in the status quo. Yet studies over more than 60 years have shown that participation in Church actually increase racists views!

Sacramental Imperative: Holy Communion has at its core a drive toward unity with and identity in Jesus. We seek to "become what [we] receive." Yet we are challenged by Jesus' teachings, "Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen." To participate in communion with Christ we must be in communion with our siblings. Yet we are not, and never have been. We continue to perpetuate the beliefs and systems that enshrine white bodies, white comfort, and white values as being of ultimate worth.

Conclusion: The communion Jesus demands has been and continues to be broken by the unimaginable violence and systemic sin of white supremacy. There is a direct, bitter, violent connection in our sacramental worship between the chapel of Cape Coast Castle built atop a slave dungeon, a diocese built by the wealth of chattel slavery and its ongoing systems, and the chapel altars of our Lord sitting atop plantation land. Our desire for sacramental participation in that sacred life of Love demands we submit in humility, repent and be saved. Yet, our efforts toward reconciliation without repentance, toward justice without truth, toward Eucharist without communion are actively perpetuating the evil and violence they claim to counter.

In order to address the historical violence, theological failings, and the biblical mandate of our participation in the sacrament of Holy Eucharist, we must work to undo the white supremacy of our Church, our liturgy, and our theology. We must recognize that we have already affected our own separation, our own exclusion from full communion with Christ through our exclusion from full communion with our BIPOC siblings.

Our work begins with leaving our gifts at the altar – the moral imperative of our sacramental participation and the first step toward answering the challenge of white supremacy and our participation in chattel slavery. The work continues as we claim the authority and agency required to live in humility and submission to Jesus, recognizing the experiences of BIPOC as authoritative sources of theology, and recontextualizing sacramental participation outside the boundaries of Sunday morning church walls (physical or electronic) and into the movements around the globe for justice and liberation.

Voluntary excommunication will draw us closer to the source of the love, justice, and grace we need to make the changes required for right relationship in ourselves, our church, and our world and to be restored. This is Good News. God has not abandoned us nor barred the way or our return. We can rejoice that there is a path of redemption offered us to redeem even that which feels broken beyond repair between the peoples of the world. We can know the love and peace of restoration and resurrection. We will and must, then, continue being, worshiping, and ministering together while we work out with fear and trembling the path ahead. So that compelled by our desire to participate in the sacramental life of Christ and by Jesus' sacramental participation in our lives, we will be able to transform our theology from an affirmation of our superiority into a ritual of submission and humility that leads us to repentance and reconciliation. Then, in remade communion with our neighbors, we will find communion with our God.

Respondent's Exhibit

17

From: Cayce Ramey
To: carolynjanier@hotmail.com; chrisinlaco@gmail.com; jayne01951@gmail.com; Juanita Illera; Cass Bailey; cindibartol@comcast.net; colleen@hokiegoat.net; deacon@calvaryepiscopalchurch.org; deccap@aol.com; dotdavis2@aol.com; fatherdavidop@outlook.com; Holly Hanback; James Carlock; judyrefo@gmail.com; pete.e.nunnally@gmail.com; queenie2581@gmail.com; Marlene Forrest; vhayescalvary@gmail.com; Wendell; brucelelacheur@gmail.com; dries@cox.net; Rector; jhill@thedioocese.net; joe.hensley@stgeorgesepiscopal.net; hbshococlergy@gmail.com
Subject: Info, Input, & Next Steps to Re-Engage: Good Trouble Diocese of Virginia
Date: Tuesday, February 14, 2023 11:06:55 AM
Attachments: [Intro to Actions 230106.docx](#)

Dear GTDV,

Thank you to everyone who attended our meeting in January. We were a small but effective group. At the meeting, the conversation centered on how to faithfully discern our next steps as a community. Here then is a questionnaire to help us understand how we feel as a group: is our work done? is our work just beginning? is there something else for us to focus on?

Please take (2) minutes to complete these questions about our direction and about when would be best to meet should we continue to meet:

<https://www.surveymonkey.com/r/FZK7C7X>

Finally, the January group believed that it was appropriate for me to share some events that have contributed to my lack of engagement over the past few months after returning from my sabbatical in October.

For nearly the past two years, I have voluntarily fasted from celebrating or receiving Holy Eucharist. God's call on my life to this public witness is rooted in Matthew 5, where Jesus teaches that if our siblings have something against us then we ought to first go and be reconciled before we present our gifts at the altar. I believe that the white church can find repentance and reconciliation through the justice and mercy of God if we prioritize our relationships with our BIPOC siblings even over the demands of the BCP. The purpose of a fast is always to bring change, healing, justice, humility, and hope. I continue to long for the day I can return to the altar to celebrate in reconciled love with my siblings.

I've attached a slightly more detailed explanation of my decision to this email and am happy to talk individually or as a group to any and all who would like to know more. (I've also written a book chapter and an 80-page doctoral thesis on the subject so however much detail you want, I'm happy to provide).

At no time in the past two years did I ever deny any of my parishioners communion. Through some supportive colleagues, there was always communion celebrated and received. I simply came to the front and received a blessing, having preached, or baptised, or otherwise participated in worship without celebrating.

As a result of my actions, a complaint was lodged against me under the disciplinary canons of our church, "Title IV." The process of resolving a Title IV complaint is long and complicated. My process has been proceeding for about 4 months now and, at this stage, has resulted in Bishop Stevenson officially inhibiting portions of my ministry as a priest in the diocese. Because of Bishop Stevenson is concerned about what he sees as my "failure to abide by [my] ordination vows," and has inhibited me from participating in the councils of the church. I have

been removed from the Triangle of Hope team and from the Committee on Priesthood and while I cannot be removed from the Standing Committee (it is an elected position), he has inhibited me from taking part in those meetings.

If Bishop Stevenson and I cannot reconcile this issue (with the help of the Title IV structures and committees) then the next step is for a hearing, something akin to a civil trial. The outcome of this hearing, if I'm found by the hearing panel to have violated my ordination vows and the rubrics of the BCP, could include my removal from ordained ministry in the Episcopal Church, i.e. being defrocked. I don't have a timeline of next steps right now but I expect this to continue for the next few months.

Throughout this process, however, I have been continually blessed. God has showered grace upon grace into my life. Every week since the very beginning in November 2022, someone has called out of the blue, someone has emailed, or invited me to chat, or shared an insight or offered assistance or otherwise confirmed the love of God and the work of the Holy Spirit in my life. More importantly, this process is being used to glorify God and to further God's kingdom, as more and more of the brokenness of our church is brought into the light.

I have resigned from my position as rector with All Saints Sharon Chapel, effective Dec 4th. This was a planned departure and not a result of any diocesan action or punishment. I have started an independent anti-white supremacy anti-racism ministry in the church. My goal is to teach, preach, write, speak, train, protest, and do whatever I can to help undo the white supremacy that undergirds our theology.

Please do not hesitate to call, email, or otherwise contact me. Thank you all for your encouragement, partnership, and support through these past years. Our work together has made an impact. God has used this community for Good. I am honored to be a part.

However we, GTDV, decide to proceed with our work, I and the January group, felt it was important for everyone to be aware of this interaction with the diocese so that we could make informed decisions about our next steps.

Peace,
Cayce

On Fri, Jan 20, 2023 at 1:26 PM Cayce Ramey <fightingfriar@gmail.com> wrote:

Dear Good Trouble,

Blessed Epiphany Season, Happy New Year, Merry Christmas, and Advent Blessings.

We have been separated for a long time. I am sorry for my part in that and I am ready to re-engage.

Anyone else?

I propose we gather online next Friday, Jan 27th, 2-2:40pm, to regroup, catch up, and schedule a more fulsome time of reflection on where GTDV may (or may not) be called in the coming months.

Here is a link for our meeting: <https://us04web.zoom.us/j/7220939310?pwd=EFrQs9q07KWXJBUVDgnEjGbsuAB2O3.1>

(I resigned as rector of All Saints Sharon Chapel in December so the old link, as well as my @sharonchapel.org email addresses, are no longer accessible).

I believe there is an important role for our group to play in the future of the Diocese of Virginia and the Episcopal Church.

Looking forward to hearing from you all and to reconnecting.

Peace,
Cayce+

Respondent's Exhibit

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HOOVER PENROD PLC

ATTORNEYS AT LAW

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LAWRENCE H. HOOVER, JR.
(1934-2018)

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RETIRED

DALE A. DAVENPORT
OF COUNSEL

DAVID A. PENROD
JOHN N. CRIST
RICHARD A. BAUGH
LAURA S. EVICK
GRANT D. PENROD
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C. ANDREW BOLT

February 21, 2023

The Rt. Rev. E. Mark Stevenson – mstevenson@thediocese.net
Julian M. Bivins – julian.bivins@gmail.com
The Very Rev. Fran Gardner-Smith – fran.gardnersmith@stthomasmcleanva.org

Re: Rev. Dr. Cayce Ramey

Dear Reference Panel Members:

By letter dated December 22, 2022, I was asked to serve as the Investigator for this Title IV Complaint. In preparing this report I have reviewed the Complaint, the Intake Officer's Report and the Notice to Rev. Ramey.^{1 2}

The Complaint charges three interrelated violations: failure to abide by ordination vows, neglect of public worship and holy communion, and failure to conform to the rubrics of the Book of Common Prayer. All three of the charges arise out of Rev. Ramey's decision to fast from celebrating communion and his choice not to provide it to others during 2022.

BACKGROUND

To understand this Complaint, it is helpful to appreciate that at least three different simultaneous events were in confluence: Rev. Ramey's and All Saints, Sharon Chapel's commitment to racial justice, the 2021-2022 coronavirus pandemic, and All Saints, Sharon Chapel's joint worship, ministry, and discussions about merging with three other congregations.

While he was serving as the Rector for All Saints, Sharon Chapel, Rev. Ramey and his parish invested significant prayer, energy, money and effort into issues related to racial justice and reparations. Rev. Ramey was personally affected by his participation in the Triangle of Hope. His visit to the dungeon and an Anglican chapel in Cape Coast Castle, Ghana where people were collected and prepared for shipment as slaves to North America had a profound impact on him.

¹ I also spoke at some length with the Intake Officer, Very Rev. Fran Gardner-Smith and the Complainant, the Rt. Rev. Susan Goff. I met in person for a considerable time with Rev. Ramey, his advisor Rev. Ed Miller, and Rev. Ramey's attorney, Jack W. Burch, Jr., Esquire, and have had subsequent telephone conferences with them. I also interviewed Rev. Ramey's former Junior and Senior Wardens. I found Rev. Ramey to be fully cooperative and forthcoming.

² My wife, Helen L. Penrod, now serves as a member of the Standing Committee on which Rev. Ramey served until he was recently restricted from those duties by Bishop Stephenson on December 7, 2022. This potential conflict was explained to Rev. Ramey, his advisors, and a representative from the Reference Panel, and all agreed to waive the conflict.

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The discussions to merge four congregations into what was known as The Potomac Episcopal Community (PEC) consumed substantial time and energy, especially since the four congregations had begun worshipping together. The PEC clergy shared joint worship responsibilities with the expectation that if their merger was completed, none of the then existing rectors would serve the new combined congregation.

The corona virus pandemic changed assumptions about and necessitated restrictions on public worship. This presented unique challenges to the Potomac Episcopal Community which had to inform and coordinate the expectations of four different congregations.

PUBLIC WORSHIP AND COMMUNION

Because all of this was evolving at the same time, Rev. Ramey's attitude about communion was not a front burner issue for most people in Rev. Ramey's congregation or in the PEC.

In conjunction with his congregation's commitment to racial justice, Rev. Ramey developed personally a sincere, theologically based, and zealous conviction that because of the church's involvement in systemic racism, he could not in good conscience celebrate or receive communion. Therefore, as a fast, he abstained from taking communion for himself or serving as a celebrant. This is not to say that his congregation was denied communion. It was not.

Rev. Ramey's personal fast was not a secret. He discussed it with his Wardens and explained it in a meeting with his congregation. Together they made arrangements so that his personal fast would cause as little disruption as possible. Plans were made for other clergy to provide communion and, except for a single instance in which there was a communication glitch, communion was available at every service for Rev. Ramey's parishioners.

Rev. Ramey also discussed his fast with Bishop Goff, Canon Bailey and his clergy colleagues in the Potomac Episcopal Community.

The report of the Intake Officer, Bishop Goff's Complaint, and Bishop Stephenson's recent imposition of restrictions, could create the inaccurate impression that Rev. Ramey's decisions denied communion to others, and therefore that he was "weaponizing" communion. This does not appear to be correct. Rather, it seems to be a mischaracterization of his actions and their effect on others. While it is true that Rev. Ramey abstained from personally taking or celebrating communion, the celebration of communion by other priests was routinely planned and provided. My investigation did not reveal any instances where others were intentionally denied access to communion.

Except for the provision of communion, Rev. Ramey actively and faithfully attended to his other duties as Rector and the ongoing efforts to merge the four congregations. He continued to baptize, preach, lead prayers, read the Gospel, and serve in other capacities.

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Beginning June 6, 2022 Rev. Ramey was on a planned sabbatical until October 6, 2022. Following his sabbatical, his vestry and wardens understood that unless he discerned a significant change in his call, he would resign as the Rector of All Saints, Sharon Chapel. On December 12, 2022 he resigned.

Before his resignation it had become apparent to the vestry of All Saints, Sharon Chapel that for their congregation the proposed merger with the other three congregations was not a good fit. In October All Saints, Sharon Chapel withdrew from joint worship with PFC and their discussions about the merger. Its withdrawal was unrelated to Rev. Ramey's fast from communion.

SUMMARY

Rev. Ramey acknowledges that because of his personal views toward racism and the church's complicity, and as a matter of personal conscience, he abstained from taking communion or providing communion to others. This personal decision was of course problematic because others could believe he was canonically and contractually expected to celebrate communion with his congregation. However, because his congregation was worshipping with others, communion was available.³ One of his Wardens explained that because of everything else that was going on with the merger discussions and the pandemic, Rev. Ramey's positions about the Eucharist were a "non-issue", which had little practical effect on most members of his congregation.⁴

Rev. Ramey very much wants to retain his status as active ordained priest. He recognizes that given his current feelings about communion, he does not envision himself as a parish priest in the foreseeable future.

I am available to conduct such further investigation or answer questions as you may request.

Respectfully Submitted,



David A. Penrod, Investigator

cc: The Rev. Canon d'Rue Hazel - dhazel@thediocese.net

³ Because of a communication glitch, there was a single early morning service when communion was not offered.

⁴ For instance, I am informed that Rev. Ramey's abstention from communion is not mentioned in the parish's vestry minutes in 2022.

Respondent's Exhibit

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Sharing April 5

Cayce Ramey <fightingfriar@gmail.com>
To: Andrew Terry <aterry@epicenter.org>
Cc: John Lewis <john.lewis@ssw.edu>

Mon, Apr 3, 2023 at 10:44 AM

Andrew, Dr. Lewis,

Thank you for your consideration and willingness to share this precious time with me. Here is some background information I've shared with others in my dioceses on where I am in the process:

For nearly the past two years, I have voluntarily fasted from celebrating or receiving Holy Eucharist. God's call on my life to this public witness is rooted in Matthew 5, where Jesus teaches that if our siblings have something against us then we ought to first go and be reconciled before we present our gifts at the altar. I believe that the white church can find repentance and reconciliation through the justice and mercy of God if we prioritize our relationships with our BIPOC siblings even over the demands of the BCP. The purpose of a fast is always to bring change, healing, justice, humility, and hope. I continue to long for the day I can return to the altar to celebrate in reconciled love with my siblings.

I've attached a slightly more detailed explanation of my decision to this email and am happy to talk individually or as a group to any and all who would like to know more. (I've also written a book chapter and an 80-page doctoral thesis on the subject so however much detail you want, I'm happy to provide).

At no time in the past two years did I ever deny any of my parishioners communion. Through some supportive colleagues, there was always communion celebrated and received. I simply came to the front and received a blessing, having preached, or baptised, or otherwise participated in worship without celebrating.

As a result of my actions, a complaint was lodged against me under the disciplinary canons of our church, "Title IV." The process of resolving a Title IV complaint is long and complicated. My process has been proceeding for about 4 months now and, at this stage, has resulted in Bishop Stevenson officially inhibiting portions of my ministry as a priest in the diocese. Because of Bishop Stevenson is concerned about what he sees as my "failure to abide by [my] ordination vows," and has inhibited me from participating in the councils of the church. I have been removed from the Triangle of Hope team and from the Committee on Priesthood and while I cannot be removed from the Standing Committee (it is an elected position), he has inhibited me from taking part in those meetings.

If Bishop Stevenson and I cannot reconcile this issue (with the help of the Title IV structures and committees) then the next step is for a hearing, something akin to a civil trial. The outcome of this hearing, if I'm found by the hearing panel to have violated my ordination vows and the rubrics of the BCP, could include my removal from ordained ministry in the Episcopal Church, i.e. being defrocked. I don't have a timeline of next steps right now but I expect this to continue for the next few months.

Throughout this process, however, I have been continually blessed. God has showered grace upon grace into my life. Every week since the very beginning in November 2022, someone has called out of the blue, someone has emailed, or invited me to chat, or shared an insight or offered assistance or otherwise confirmed the love of God and the work of the Holy Spirit in my life. More importantly, this process is being used to glorify God and to further God's kingdom, as more and more of the brokenness of our church is brought into the light.

I have resigned from my position as rector with All Saints Sharon Chapel, effective Dec 4th. This was a planned departure and not a result of any diocesan action or punishment. I have started an independent anti-white supremacy anti-racism ministry in the church. My goal is to teach, preach, write, speak, train, protest, and do whatever I can to help undo the white supremacy that undergirds our theology.

The leading edges for my work, research, and reflections today include the soteriological implications of broken communion. I've been mulling-over Corinthians and St. Paul's admonition around receiving Eucharist to our condemnation in 1 Cor. 11.

As I mentioned to Andrew, recently two different steps I had hoped to take were delayed by the Church: the first, I approached a colleague who had offered me office space for my new ministry and was told that the decision on such space would need to wait for the outcome of the Title IV case in order to keep the congregation and clergy in good stead with the bishop and avoid possible "pariah" status in the diocese; the second, I had been hired (no signed contract, so I'll learn that lesson for next time) by Virginia Theological Seminary (where I also work part-time) to teach a course based on my DMin work - "Holy Eucharist & Slavery". That course was canceled/delayed so as to avoid "adding fuel to the fire" of confusion and concern among bishops with VTS during the tumult of acquiring General Theological Seminary and to keep as much energy as possible going instead toward the mission of VTS/the department rather than toward conflict. What then is my/a next faithful step for me? writing, preaching, community building, secular employment? Fighting the title IV is it, for now?

I'll conclude with some recent reflections... my faith and theology were overturned by the work of the DMin and my experiences of the past six or seven years and with it (through Title IV and otherwise) my bishops, in quick succession, rejected me. My church and its systems/structures have similarly attacked rather than cared for me. This comes after I suffered moral injury through my service in Iraq as an officer in the USMC, experiencing the fundamental disconnect between what I had grown up believing about the USMC (honor, courage, commitment) since my father served 20 years in the Marine Corps, and what I was living and actively participating-in in Baghdad. This all comes in the context of experiencing the United States as a fraud of democracy and freedom as I learned and experienced and witnessed its foundations in chattel slavery (at which my church, the Anglican Church, was a vital participant), and its ongoing unrepentant perpetuation of white supremacy in all its violence against people here and around the world.

Peace,
Cayce

[Quoted text hidden]

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Respondent's Exhibit

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Section One: Contact Information

Main Contact:

Name, Address – Rev. B. Cayce Ramey

Phone – 571-271-7775

Email – rector@sharonchapel.org

Episcopal institution requesting grant (mailing address):

All Saints Sharon Chapel, PO Box 30745, Alexandria, VA

Please provide names and contact information of other partnering individuals, organizations, parishes, etc.

St. Mark's Episcopal Church, Alexandria, VA

Rev. Elizabeth Bonforte Gardner, Rector

elizabeth@bonforte.com

Olivet Episcopal Church, Alexandria, VA

Rev. Michael Cadarett, Rector

michaelcadaret2003@gmail.com

Church of the Spirit, Alexandria, VA

Rev. Corry Weierbach, Interim Rector

corryweierbach@gmail.com

St. Jame's Episcopal Church, Mount Vernon, VA

Rev. Charles Brock, Rector

rector@stjamesmv.org

Church of the Resurrection, Alexandria, VA

Rev. Jo Belser, Rector

priest@welcometoresurrection.org

Please list the names and titles of people who will serve as primary staff or volunteers on the project.

Rev. Cayce Ramey, Rector, All Saints Sharon Chapel; Clergy for Potomac Episcopal Community; Study Coordinator for DMin project currently in place.

Rev. Elizabeth Gardner, Rector, St. Mark's Episcopal Church; Clergy for Potomac Episcopal Community.

Ms. Mary Bramley, Lay Leader of Racial Justice Ministry, Potomac Episcopal Community.

Please attach:

- Letter of support (i.e. Diocesan Bishop, Standing Committee, Board of Trustees, Officer, etc.)
- Statements of partnership, etc., related to this proposal

(Episcopal Endorsement Letter) (Statement of Partnership)

Section Two: Grant Proposal

Type of grant:

[...] SEED grant [...] IMPACT grant

Please provide a single paragraph, brief narrative abstract of this proposed project (200 words or less):

We seek to establish a justice-centered missional community to undo the effects of white supremacy in our Church. Using the work of DMin project on Eucharistic Theology and the transatlantic slave trade, this community will build on the six-parish cooperative Racial Justice Ministry (RJM) in place since May 31st, 2020, as part of the Potomac Episcopal Community, in order to grow a worshipping community grounded in the Episcopal tradition, connected to the surrounding neighborhoods, and engaged in justice work as an integrated part of its worship, vision, theology, and common life. Imagine a multi-racial and inter-generational community free of walls and the constraints of 10am on Sunday morning, meeting 2-3 times each month who gathers at the Fairfax County Jail or on the steps of the Supreme Court; who centers justice in its theology and liturgy, is guided by Black Liberation and Womanist theology, is accountable to Black authority, and is responsive to the workings of the Holy Spirit in the uprisings for racial

justice; and who brings all that it becomes into relationship with the traditional Sunday morning parish to which it belongs.

How will this project embody the Episcopal Church's commitment to Becoming Beloved Community? Which of the four quadrants of the Becoming Beloved Community labyrinth will you most deeply engage and why?

This project embodies the Episcopal Church's commitment to Becoming Beloved Community by working to build a new community of people encouraged, equipped, enabled to undo the effects of white supremacy in our history, community, liturgy, and theology as referenced in the "Report for the House of Bishops from its Theology Committee: White Supremacy, the Beloved Community, and Learning to Listen." This community, at its best, will be a living experiment in bringing together a purposefully multi-racial, intergenerational group of faithful Christians to go beyond our usual stand-alone attempts at "reconciliation" and to build an intentional sustainable community committed to the long-term work of undoing that which the privileges and powers of whiteness have built.

This community will most deeply engage two quadrants of the Becoming Beloved Community labyrinth, "Telling the Truth about the Church and Race" and "Practicing the Way of Love." Our community will be structured with the demands of Jesus' love-as-justice at its center. Such love-as-justice continually challenges us to ask and ask again the Core Questions, "Who are we?" and "What have we done and left undone, regarding racial justice and healing?" so that we may use our answers to further shape the development and actions. This community will seek to explore and excavate the current culturally-acceptable answers of "who are we?" to go deeper in the hopes of discovering where the lies and idolatry of racism have perverted our self-image. This community will seek to bring regular self-reflection and re-grounding in our shared identity in the Imago Dei so that our identity in Christ can never again be supplanted with an identity in white superiority or Black inferiority. This community will seek to persevere in resisting evil in partnership with our surrounding communities throughout our neighborhoods, schools, government, and church, working towards repentance, restitution and redress for wrongs, and returning to the Lord by developing practical responses to questions of reparations, specifically, how to deal with the wealth from plantation lands and chattel slavery of the partner parishes and the Dioceses of Virginia.

This community will also engage most deeply the "Practicing the Way of Love" quadrant of the Becoming Beloved Community labyrinth. We will work to develop in community new liturgical expressions and resources for justice, repentance, healing, and reconciliation. Imagine how nonviolent resistance training could become part of the work of worship, as we reclaim worship as preparation for civil disobedience as the marchers of the Civil Rights movement did. Imagine how the work of racial justice could become part of our liturgical rhythms and expression instead of just something that happened after Sunday morning worship – feeding the hungry, advocating for the prisoner, protesting unjust systems. This community will seek to develop just such a rhythm of life and will work to share the resources we develop as part of our common life.

What other groups will be involved with this project? In what ways?

The Potomac Episcopal Community is an ongoing collaboration of, currently, six different Episcopal parishes in the Diocese of Virginia. These six parishes, Olivet, Church of the Spirit, St. Mark's, St. James, All Saints Sharon Chapel, and Church of the Resurrection, have been part of a growing group of churches partnering for Racial Justice Ministry and working on issues like countering voter suppression and abolishing the death penalty. Four of these parishes, Olive, Church of the Spirit, St. Mark's, and All Saints Sharon Chapel, currently worship together and are discerning a joint future. All of us are working for ways to reach out to other parishes in our communities in order to share resources, act collectively for racial justice, and develop and influence our individual parishes for centering the work of justice in our common life.

This Missional Community for Racial Justice will also seek to work with the soon-to-be-hired Minister for Racial Justice of the Diocese of Virginia on diocesan-wide projects and to build relationships across dioceses and around the Anglican Communion through partnerships with the Episcopal Diocese of Washington and the Triangle of Hope partnership with Liverpool, UK, Kumasi, Ghana, and the Diocese of Virginia.

The community will also work to build relationships with Black-led community organizations in the metro DC area. These relationships will provide accountability to our community to the needs, interests, strategies, and leadership of BIPOC groups, so that our community can align priorities, spending, and actions with those needs.

Finally, the community will work to build relationships with organizations like Showing Up for Racial Justice and other groups organizing white people for racial justice, particularly those, like SURJ, who already have an active faith-communities component. Through these relationships we will seek to multiply our effectiveness through coordination and shared resources with other local faith communities.

Describe this project's intended impacts and outcomes for your faith community, local community, other communities, groups and organizations and how you plan to evaluate those impacts and outcomes:

This project's intended impacts and outcomes for All Saints Episcopal Church, the Potomac Episcopal Community, the Diocese of Virginia are:

(Re)developing liturgical and theological resources undoing white supremacy. We will evaluate this outcome by analyzing the quality and quantity of resources we develop and share as well as the feedback we receive on those resources from other people and parishes.

Helping bring racial justice to a more central place in our church. We will evaluate this outcome by monitoring the number of people at the parish level who participate in community activities and ministries who are not regular members of the community itself.

Building sustained relationships with neighborhood organizations, particularly BIPOC-lead groups. We will evaluate this outcome by analyzing the number of new relationships and the activities associated with those partnerships, i.e. joint-actions, member participation at other group events, frequency of communications, etc.

Creating a model for developing similar communities across the Diocese and the Church. We will evaluate this outcome by analyzing the number of inquiries we field and the assistance we provide working with other groups across the Church engaged in similar efforts.

Describe how you plan to communicate and engage with your community and other organizations (community forums, visits/tours, press, social media, etc.):

We plan to communicate with our community and other organizations by:

- Establishing a social media presence
- Producing one or more episodes of the Racial Heresy podcast on the new community and its story
- Regular updates in the Potomac Episcopal Community email newsletter and website
- Articles in the Diocese of Virginia email newsletter and website
- Offering our story as a “story of the Diocese,” presenting at Diocesan Annual Convention
- Communicating, coordinating, and sharing with other Diocese engaged in similar work via staff and clergy networking connections throughout the Episcopal Church, e.g. with the Diocese of Texas who are working on missional communities.

Please attach a narrative description of the project (maximum 1,000 words) and any supporting documentation for this project (detailed plans, schedules, etc.)

Narrative, schedule

Background – PEC, DMin, Missional Communities Seminar, Church Planting (Elizabeth)

The Potomac Episcopal Community (PEC) is a collaboration of churches in Northern Virginia who came together at the outbreak of COVID-19 to share worship for a few weeks. God has, instead, done a new thing! Following months of coordinated worship and a growing sense of shared life, the murder of George Floyd catalyzed a group of PEC members to organize a new ministry for racial justice. Since May of 2020, fifteen to thirty people have met each week to plan for and participate in racial justice work when, previously, none of the six parishes now involved had previously had a dedicated sustained justice ministry.

At the same time, four member parishes of the PEC have been exploring a new call to come together and discover a new way of being church. These four parishes have had joint worship for over a year, twice weekly joint clergy meetings, regular joint wardens meetings, and more. We believe that God is calling us to something more than a simple merger that recreates the same old church structures and dynamics. Instead, we are working to form missional communities that engage our world and our faith in new and different ways, seeking to take the best of Episcopal spirituality and tradition out in the world, free from the tyranny of our buildings, and be the

hands and feet of Jesus in our neighborhoods as we work to undo the effects of white supremacy within our church.

This project seeks to capitalize on a DMin project from the Samuel DeWitt Proctor School of Theology at Virginia Union University, currently underway within our church, using that work as a seed for the Potomac Episcopal Community to raise up a new missional community. This new community will have Jesus' love-as-justice at the center of an intentionally multi-ethnic, multi-generational group of people whose worship and justice work are one integrated life. Such a life, engaged with the wider community and accountable to Black authority through relationship and theological foundation, will provide experiences of working for racial justice in the world as and awareness of the experiences of BIPOC activists and neighbors as sources of theological insight in working against white supremacy in our church.

For example, this community could partner with local Black Lives Matter activists to better and more deeply understand the needs of BIPOC who are disproportionately affected by COVID-19, leading to work helping underserved communities register for and gain access to vaccines. This work would also inform our biblical formation as we read through the healing miracles of Jesus, studying with BIPOC theologians, and seeing the socio-political and revolutionary act of Jesus touching and healing lepers. This work would also inform our liturgical and theological understanding of the place of prayer as a political act, seeking to reshape unjust systems, not simply to bring healing to an individual, perhaps even resulting in worship services to be held in conjunction with organizing a vaccination site in an underserved community.

Bringing together the anti-racism, church-planting, organizational development and systems-thinking, theological expertise, and more already present in the community's leadership both lay and ordained, this project seeks to bring authority and agency to a group of Episcopalians so that they can build Beloved Community in humility and submission to the Love of Jesus.

Once we have identified and developed the foundational leadership and key relationship partners we will work to grow the community, expand our partnerships, and see where the Holy Spirit leads us in becoming Beloved Community!

Section Three: Budget

What grant amount are you requesting? (Do not include commas)

\$10000

Briefly describe how the grant funds will be used to support this project:

The funds will be used to pay for coaching and consultation from anti-racist missional community building experts and to pay a portion of the salary for a part-time clergy person with dedicated hours for developing this group. (The majority of the salary is provided by the PEC).

What other sources of funding, supplies, resources, and expertise will you utilize on this project?

Funding will be provided by the member parishes of the Potomac Episcopal Community to cover costs for dedicated clergy support. Additionally, various clergy people associated with the PEC will provide additional occasional liturgical, formation, and ministerial leadership.

Supplies and resources will also be provided by the Potomac Episcopal Community, meeting space; liturgical resources, copies, administrative and communications support; outdoor speakers, microphones, Zoom account, internet, etc.

Expertise will be provided by the clergy and staff of the PEC as well as other partner parishes and organizations. PEC has a Music Minister and Children's Formation Director who both support the central work of justice in the life of PEC and bring vast amounts of practical, theological, and experiential knowledge in their respective areas to planning and growing intergenerational multi-ethnic communities. We will also work closely with the Diocesan Minister for Racial Justice (to be hired June 2021) and the Diocesan Committee for Racial Healing and Justice. Additionally, the Rev. Elizabeth Gardner is an Episcopal Church trained church planter with years of organizational leadership beyond her ordained experience. She will provide additional clergy support. The Rev. Jo Belser, rector of the Episcopal Church of the Resurrection, has recently lead her congregation in a complete revisioning and rebirth through which they discerned tearing down their building and redeveloping their property into affordable housing in the city of Alexandria as part of their own work of justice. Rev Belser has consulted with PEC and will continue to offer her wisdom, insight, experience, and support in leading change for justice in a congregation.

We will also be working in consultation with the Rev. Andrew Terry, Area Missioner, for the Diocese of Texas and will seek to hire Jason Evans, Missioner for Missional Communities, Diocese of Texas (<https://www.epicenter.org/bios-photos/member/1362181/>) and the Rev. Brandon Wrencher, of the Good Neighbor Movement in North Carolina (<https://www.goodneighbormovement.org/leadership>)

Please attach:

- A *detailed budget* for this project - It should describe how these grant funds are included and would be used.
 - A *project timeline*
 - Any additional supporting financial information

Respondent's Exhibit

21

Untitled

By Cayce Ramey

[A] Introduction

From the Armenian genocide to the pogroms of Stalinist Russian; from the slaughter of indigenous people across North and South America to the Rwandan genocide; from South African Apartheid to the dehumanization of women throughout the ages, there is no shortage of heart-breaking examples of fratricide within the human family, including what is arguably the most present sin in Western culture today, white supremacy. The Church is as mired in these sins as anyone else. From Papal Bulls to A City on a Hill; from Manifest Destiny to sermons of “Slaves obey your masters” to owning slaves, to opposing Civil Rights, to hoarding wealth from stolen land and stolen people, the Church continues with the world around it, to live in broken communion. Standing on the battlements of the Cape Coast slave-trading castle on the shores of Ghana in 2017, I could feel the direct, bitter, violent connection between my Christian forebearers who ran that fort and my own life as a priest in the Episcopal Church in Virginia, a diocese and denomination built on our participation in and the wealth of colonization, the betrayal and murder of indigenous people, and the enslavement of millions of African people.

Such violence and brokenness is anathema to the life of Christ witnessed in scripture. Jesus’ living, preaching, teaching, and healing testify to his demand for communion among his children as he transgresses law after law that would deny the sanctity of God’s created order of human kinship. Healing on the sabbath and teaching people to love their neighbors as much as they love themselves, Jesus even goes so far as to tell the people that reconciliation must precede worship at God’s altar.

In a divisive and divided world, such Gospel truths challenge our preferred independent existence. It’s much easier inside and outside of the church to live as a benevolent benefactor or an ardent anti-establishmentarian, anything to keep a safe distance between ourselves and our neighbors. Relationship in community complicates our practice of faith and with our mental, emotional, physical, and spiritual resources feeling like so much unrenewable energy in this age, Jesus’ demand for interdependence that impacts our existence is nearly unbearable. Yet we must bear it. We must be in communion with each other if we ever hope to be in communion with our Lord. Our longing to participate in the life of our Savior, particularly through the sacrament of Holy Eucharist, challenges us to ask how we should understand our current sacramental life in the midst of brokenness? What can we make of our embodied theology whereby we continue a sacramental practice in discord with Christ’s Gospel? Particularly in light of the Church’s participation in the white supremacy of the transatlantic slave trade and the ongoing effects of the systems of chattel slavery which built the West, Jesus’ demand and our desire for communion create a new moral imperative. Jesus requires communion with neighbor to be in communion with him. Yet we are not without hope. Even in the depths of our darkest history and most violent present, Christ’s redeeming love assures us we can be saved from our sin. To find communion with Jesus, we must leave our gifts at the altar and first go and be reconciled to our siblings, sisters, and brothers.

[A] Biblical

Throughout the Gospels, Jesus demonstrates that, “the human being is worth more than any religious rule.”¹ While Puerto and Perroni make that claim based on Jesus’ interactions with women in the book of Matthew, we can see in all four Gospels Jesus choosing divine restoration over human regulation and prioritizing right relationship over required worship. Jesus heals on the sabbath – a woman with a spirit in Luke 13, a blind man in John 9, and a man with a withered hand in Mark 3 and Matthew 12. Later, in summarizing the Law and declaring what is most necessary to the life of faith, Jesus says plainly in all three Synoptics that people are to love God with all they are and love their neighbors as they love themselves. Holding these two maxims, Loving others as ourselves and choosing people before piety, we begin to see that we must be in communion before one can receive communion.

Particularly resonant with our own day and powerful in its portrayal of these principles, the Gospel of Matthew shows Jesus engaging a community where division among the faithful was common, where political and religious leaders had been “coopted”, where “the great majority” of people held no formal power, and where inside and outside status was separated by stark delineation.² In Matthew, Jesus challenges allegiances and empire,³ Jewish and Roman kinship understanding, complacent religious leaders, and “well-off” congregants.⁴ Jesus (re)defines qualifying membership in community based not on geography or family lineage but on baptism, faith, and obedience, i.e. doing the will of the Father.⁵ The Gospel of Matthew warns the believers that “loyalty to Jesus will disrupt households,”⁶ and reiterates that “ethical integrity” takes precedence over the “obligations of the cult.”⁷

In the Sermon on the Mount of chapter 5, particularly in verses 21–24, Jesus, echoing Moses on Mt. Sinai, engages what it means to be in right relationship with God. Jesus deepens the crowds’ understanding of the law as a love-focused life driving for “radical obedience to God’s commands” that reaches “not only to the level of action but to the intensions and dispositions that lead to action.”⁸

“You have heard that it was said to those of ancient times, “You shall not murder”; and “whoever murders shall be liable to judgement.” But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool”, you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.”⁹

While Jewish tradition required reconciliation with neighbor before one could be reconciled with God,¹⁰ Jesus expands the understanding of what actions required reconciliation, moving well beyond physical violence to encompass the more prevalent verbal traumas and “microaggressions,” the inner anger and outward speech that can lead to violence. Here again,

¹ Mercedes Navarro Puerto and Marinella Perroni, eds., *Gospels: Narrative and History*, 284.

² Anna Case-Winters, *Matthew: A Theological Commentary on the Bible*, 351.

³ Anna Case-Winters, *Matthew: A Theological Commentary on the Bible*, 1.

⁴ Amy-Jill Levine and Marc Zvi Brettler, *The Jewish Annotated New Testament*, 466.

⁵ Amy-Jill Levine and Marc Zvi Brettler, *The Jewish Annotated New Testament*, 465

⁶ Amy-Jill Levine and Marc Zvi Brettler, *The Jewish Annotated New Testament*, 465, Matthew 10:34–37.

⁷ Donald Senior, *Matthew*, 54.

⁸ Senior, 53.

⁹ Matthew 5:21–24 NRSV

¹⁰ Levine, 11.

Jesus prioritizes right relationship with brother or sister even over such central acts of Jewish worship as Temple sacrifice.

What's more, Matthew 5 speaks forcefully to the power of the "other" in the life of the faithful. Even if one had travelled miles at great cost and risk to reach the Temple, Jesus commands people to think *before* approaching the altar of the Lord, not only about how they understand their relationship to God and neighbor but also to consider how the "other" views that same relationship. In doing so, Jesus locates the power to determine right relationship outside of oneself. Jesus demands believers consider the views, opinions, and understandings of another, and that they *act* on them. We all must leave our gift and "go" – turning, repenting of an unreconciled approach to God's altar, surrendering priority of place in the Temple worshipers, and seeking the one who believes they have been wronged. Truly, one must be in communion before one can partake of communion.

[A] Sacramental Imperative

Holy Communion has at its core a drive toward unity and identity. Unity with and identity in Jesus. With Holy Eucharist particularly, among the Christian sacraments shared across denominations, the intimacy of sharing and receiving the body and blood of Christ is unequalled. Regardless of what one believes about *how* Christ is present, Christians unite themselves with Jesus and seek to "become what [they] receive."¹¹

Yet from the first human longings for such intimacy, we are drawn into and challenged in our sacramental participation by Jesus' teachings. Not only does Jesus place right relationship before even sacramental piety, but also he goes further, indicating in the parable of the sheep and the goats,¹² that the righteous and the unrighteous will be separated and selected by the way they treat the other. While readings and reflections on this passage usually stop with verse 45, ("Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'"), it is verse 46 that shifts our imperative understanding from the need for right action to the realm of our salvation, "And these will go away into eternal punishment, but the righteous into eternal life."¹³ Our relationship with Jesus, our salvation, is defined by our actions with and toward the other. 1 John puts it another way, "Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also."¹⁴

Sacramentally, then, to participate in communion with Christ we must be in communion with our siblings, sisters, and brothers. Yet today, as we face the realities of the global pandemics of racial injustice and COVID-19, we are not, in fact, in communion with our siblings. Nowhere is that clearer than in the ongoing sin of white supremacy; not (just) the white-robed cross-burning instantiations, though certainly those still exists, but the beliefs and systems that enshrine white bodies, white comfort, and white history, knowledge, and values as being of ultimate worth. The Church incarnates this through the continued effects of our participation in the stolen land and stolen people of the colonial endeavor and chattel slavery.¹⁵

¹¹ St Augustine, *Sermon 272*

¹² Matthew 25

¹³ Matthew 25:45, 46 NRSV

¹⁴ 1 John 4: 20-21

¹⁵ The two are inseparable and intertwined in so many ways, both rooted firmly in white supremacy.

[A] Historical Sin

From humanity's first steps out of Eden, God warns the children of Eve and Adam that "sin is lurking at the door"¹⁶ and from the first family of human creation one sibling seeks to deal with his own insecurities by visiting murderous violence upon the other. Humanity then carries this fratricidal inheritance through centuries of atrocities, the colonial genocide of indigenous peoples of the Americas, the Holocaust, the Cambodian genocide, and others.¹⁷ Each of these vile periods requires exploration and reflection in the context of sacramentally driven moral imperatives, yet, it is white supremacy, most evident in the ongoing effects of our systems of chattel slavery in the United States and the colonialism of the church in western Europe, that is currently present and powerful in a unique way in American culture - what one mainline ecclesial body called, "the most salient and pressing issue we face, and a deeply entrenched and pervasive obstacle in our common life."¹⁸ Witnessed through inequalities in healthcare, education, housing, employment, policing, and more, White supremacy is *the* example of broken communion with God and our neighbor, traceable as the defining strand through so much of the violence of our past and the driving force of our present. White supremacy denies the imago dei of all but a small minority of the people of this earth and seeks to supplant the authority of our Savior with the lordship of white men, largely, and white people more generally. Such insidious dehumanization of "other" people based on their race and the idolatrous deification of white men denies the very nature of Love incarnate and becomes the root from which we can trace all manner of dis-oriented relationship. White supremacy distorts the order of creation, making white, cis-gendered, straight, men as gods to fashion a world which they declare "good" for the perpetuation of their power.¹⁹ So we need not create a false opposition among the claims of indigenous, LGBTQ+, disabled, Latinx, women or other peoples and groups to focus here on the particular way that our Black sisters, siblings, and brothers have "something against" us in the ongoing effects of the transatlantic slave trade and to claim that the Church is compelled by our sacramental participation in the life of Christ to address it.

The white churches of the Global North built significant wealth as well as social, cultural, and political power on the foundations of the transatlantic slave trade.²⁰ This deep historical connection with systemic white supremacy is displayed in our church buildings and the myriad images of white Jesus in art, stained glass, bulletin covers and elsewhere;²¹ in the racial makeup of congregations;²² in our governance structures and documents explicitly defending the institution

¹⁶ Genesis 4:7, NRSV

¹⁷ It is a particularly twisted perversion of the faith, then, that white people would apply the mark of Cain not to the people doing the killing but to those being killed.

¹⁸ Report for the House of Bishops from its Theology Committee: White Supremacy, the Beloved Community, and Learning to Listen, pg. 1

¹⁹ From a conversation with the Reverend Jabriel Ballentine.

²⁰ Consider influential church members who enslaved hundreds or even thousands of people while serving as lay and ordained leaders; churches as institutions who owned, invested in, and employed slaves; donations from people at every level of economies enmeshed with chattel slavery; Bishops and clergy who published widely in support of slavery; and similar examples across the centuries.

²¹ Loth, 16. For just one of a myriad of examples see the "Lee Memorial Window" of St. Paul's Richmond, in which two different depictions of Moses resemble General Robert E. Lee, commander of the Southern forces during the US Civil War, inverting the Exodus narrative and casting the man who was leading the military fight to keep people enslaved instead in the role of liberator of white life.

²² Pew Research, "The Most and Least Racially Diverse U.S. Religious Groups."

of chattel slavery;²³ in the church's silence in the era of lynching in America;²⁴ and the list goes on. Persistent and repeated critiques by Black Liberation Theology, Womanist Theology, Feminist Theology, Postcolonial Theology, and others, go unheeded while white supremacy remains to beloved community. Even the Church's most sacred aspect of worship, the sacrament of Holy Eucharist, is today built on, influenced by, and subject to the forces of white supremacy and the ongoing effects of chattel slavery. From de jure and de facto segregated congregations, to separate seating during Eucharistic services,²⁵ to attempts to found entirely separate racially segregated dioceses,²⁶ the current enacted and doctrinal Eucharistic theology of the Church continues unaffected by the events of the transatlantic slave trade. Yet the impacts of our participation in those events remains.

[A] Cape Coast

Cape Coast Castle was established as a trading outpost by the Swedish and later captured by the British and built into a castle in the 1600s. At its most profitable, approximately 70,000 people annually were sold through the castle as slaves.²⁷ I was visiting the castle as part of a renewed ministry partnership between churches in Ghana, the UK, and the United States. Our tour began in the male slave dungeon and spiraled through the female slave dungeon, the "Door of No Return," and the offices and residences of the castle garrison. The tour ended at the chapel.

The chapel at Cape Coast Castle was the site of the first Anglican celebration of Holy Eucharist in Ghana²⁸ and was built directly above the male slave dungeon. There is even a large shaft outside the door to the chapel so that the guards could attend services while they monitored the captives below. Standing in that chapel, I realized that Holy Communion, the very Body and Blood of Christ, was offered, blessed, broken, and received on top of the bodies and blood of thousands of enslaved Africans being captured, bound, broken, and sold. I had, just minutes before, heard our guide detail the eighteen-inches of compacted detritus, excrement, and human remains excavated from the dungeon below and so I stood in that chapel, my reality forever transformed, and was compelled to ask myself, "where was Jesus in this Eucharistic moment?"

My faith, my heart, and my vocation were broken open in that moment. There before me was the foundation of my church laid bare. There below me was the truth of the poverty of the theology and traditions in which I had been trained. Those things which I had been taught were universal truths were instead exposed as the warped perversion of God's Love. Christians were making Eucharist, *thanksgiving*, over the tortured traumatized captive children of God and claiming that Jesus - the Great Liberator, the Good Shepherd, and the Bringer of Justice - was fine with it. I was no longer fine with it, the very sacraments by which I was supposed to know my Lord most intimately were now suspect.

For the remainder of the ten-day trip to Ghana and the throughout the years that followed, I kept asking myself, "Where was Jesus?" I didn't have an answer. The standard answer - that Jesus was present both in the dungeon and in the chapel - was insufficient even to my own experience as a cis-gendered, straight, white American man. Tragically, the answers arising from

²³ Shattuck, 9. Particularly, see the creation of the Protestant Episcopal Church in the Confederate States of America

²⁴ Shattuck, 25. The Episcopal Church was silent from revival of the KKK in 1915 until the 1919 General Convention when it passed the first "churchwide" antilynching resolution, born mostly out of racial paternalism rather than justice.

²⁵ Shattuck, 8.

²⁶ Prichard, 179.

²⁷ "Ghana Museums & Monuments Board"

²⁸ Tourguide, photos, guards stand outside can hear services

the experiences of the men and women held at Cape Coast Castle have been lost. However, the chaplain of the fort captured a revealing and convicting reality, none the less, in a report to his superiors in September, 1766. The Rev. Philip Quaque, the second Anglican chaplain of the fort, wrote that though he was performing his duties as chaplain to the best of his abilities, he “still found none, of what sect or Denomination soever that was willing or disposed to commence Communicants, or embrace the Rapture of the Lord’s Supper, and the only plea they offer is that while they are here acting against Light & Conscience, they dare not come to that holy Table...”²⁹ The men tasked with guarding the enslaved refused to attend services because they knew too well that if they should stand before God and receive Holy Communion while participating in the violence and evil of the transatlantic slave trade, they would be condemned. The soldiers understood that the moral imperative of the Eucharistic moment required their own voluntary excommunication.

From Ghana to America and from 1766 to the present, then, is a small step. My own Anglican tradition is directly connected to the earliest Jamestown settlements. Alexandria and Richmond, Virginia, the sites of two of the largest slave trading operations in the US for decades, remain parts of the Episcopal Diocese of Virginia. Our wealth, land, power, and prestige are inexorably linked with our national and ecclesial foundations in the economy of stolen land and stolen bodies.³⁰ A number of chapels and altars across the state, including the altar at which I, as an Episcopal³¹ priest, serve, sit atop the body and blood-soaked lands of former plantations.³² Yet unlike the garrison of Cape Coast Castle, we persist in celebrating and receiving Holy Communion.

[A] Theological

Just as the Church’s history is enmeshed in its participation with chattel slavery, so too our current Eucharistic theology is steeped in white supremacy. Despite white theologians’ general lack of engagement with their own whiteness, they have, in fact, been writing and talking about race all along,³³ though few are willing or able to explicitly center “white theology”, “white supremacy”, or the events of the transatlantic slave trade in their work.

Two important exceptions are James W. Perkinson’s seminal work, “White Theology: Outing Supremacy in Modernity” and Katie Walker Grimes’ powerful Eucharistically-centered, “Christ Divided: Antiracism as Corporate Vice.” Perkinson takes an interdisciplinary approach to examining white culture in the United States and the foundations of white supremacy as an inherently theological framework for living.³⁴ Grimes focuses tightly on a Catholic Christian Ethics approach to critiquing “white privilege” and “white supremacy” on her way to advocating for the alternative term “antiracism supremacy” and a recognition that “Catholic theology has yet to recognize chattel slavery’s fundamental theological significance”³⁵ through a shift in Eucharistic practice in the Catholic Church.³⁶ These few white theologians advocate for the

²⁹ Quaque, p. 41

³⁰ Kendi, 1–158.

³¹ Episcopal Church the recognized Anglican branch of WWAC in United States.

³² Massey, Don W., and Sue Massey. *Colonial Churches of Virginia*, as well as an inquiry of diocesan clergy returned at least eight parishes known to have transitioned directly from plantation land to church property. The original boundaries of the Diocese of Virginia included all of the Commonwealth.

³³ Perkinson, 190.

³⁴ Perkinson, 2.

³⁵ Grimes, xvii.

³⁶ I will discuss the space Grimes tries to occupy between liturgical praxis and theological foundations later in this work.

centrality of truthful grappling with white supremacy flowing from the events of the transatlantic slave trade in theological work. Citing the deep need for white theologians and theology to face the death, violence, trauma, and suffering caused by white supremacy throughout history and the present, Perkinson, for example, advocates broadly for the end of white supremacy as white culture has constructed it and the radical reorientation of white life overall.³⁷ By contrast, Grimes narrowly focuses on critiquing Holy Eucharist by declaring “antiblackness supremacy” a “vice” and advocating for a “sacramental realism” whereby the church eschews the “cultic eucharist” in favor of a “real meal” as a praxis-grounded antidote for the current state of Catholic Eucharistic practice.³⁸ Perkinson and Grimes call for radical transformation and re-imagination, which requires recognizing and admitting different understandings of history, different understandings of the threats facing the Church,³⁹ and a new understanding of vocation for white Christians.⁴⁰ Instead of “consuming” Black life, the white church and its theologians must be formed under Black authority and shaped by Black culture and spirituality through the work of white people themselves,⁴¹ without requiring Black heroes to teach or to save, because, as it stands now, the white Church is limiting or even preventing the celebration of Eucharist.⁴²

Yet overall, white theologians exploring whiteness, white supremacy, or slavery and Holy Eucharist are few.⁴³ When Eucharist is addressed in the context of white supremacy, communion-hoping-to-create-future-unity is usually the primary framework for reflection. Gutierrez’ work is often cited and is still both representative of and influential in understanding the liturgical celebration of the Eucharist as a driving force for future unity among people to transform society at some point.⁴⁴ Future-unity focused critiques speak of the power of a shared meal and the joining of participants into the Body of Christ⁴⁵ and argue that the very act of sharing in the liturgical celebration, regardless of the reality or relationships within the community, can transform white-supremacist structures.

Far more than these and other critiques, Postcolonial Theology does address Eucharistic praxis and theology.⁴⁶ For example, in his 2015 collection, Carvalhaes engages sacramental theology, including the Eucharist, around the world with the pointed echo of Audre Lord’s words reverberating throughout, “The master’s tools will never dismantle the master’s house.”⁴⁷ Similarly, Suna-Koro argues for the necessary centrality of sacramental theology while advocating for “confronting and working through history to free sacraments.” Suna-Koro even challenges the sacramentality of the sacraments when justice is not present.⁴⁸

Ultimately, however, like Suna-Koro and most theologians, white and Black, even Perkinson and Grimes leave the fundamental nature of contemporary Eucharistic theology unchanged, and echo the contention that the violent history of Christianity “does not exhaust [the

³⁷ Perkinson, 214.

³⁸ Grimes, xvii, 205–206, 221–222, 230.

³⁹ Grimes, 210.

⁴⁰ Perkinson, 236–237.

⁴¹ Perkinson, 241–243.

⁴² Grimes 201, 227.

⁴³ Van Wyngaard, 1.

⁴⁴ Albertine, 356.

⁴⁵ Albertine, 356–357.

⁴⁶ Though Jagessar and Burns writing in 2007 do note that Christian worship has not yet been critiqued to the same degree as systematic, biblical, and other theological disciplines. “Liturgical Studies and Christian Worship,” 39.

⁴⁷ Carvalhaes, 1.

⁴⁸ Suna-Koro, 187.

Eucharist's] redemptive thrust and healing potential."⁴⁹ These critiques present only a mild rebuke to the congregation at Cape Coast Castle four-hundred years ago and make a similarly mild adjustment to modern church-goers, claiming we only need to understand better what we've always done. Together, these critiques offer an insufficient answer to those held in the dungeons of Cape Coast and on the plantations of Virginia and throughout the West.

[A] New Imperative

By approaching the altar of the Lord before we are reconciled with our siblings, we are celebrating the Eucharist "unworthily"⁵⁰ to our condemnation. Our Eucharistic participation in the life of Christ requires a new imperative. Jesus teaches the humility of right relationship before worship, yet the Church continues to practice a depraved sacramental theology that affirms, rather than challenges, the status quo of shattered communion among God's children. Instead, we need new Eucharistic theology with the humility to: (a) take seriously the experiences of oppressed and marginalized people as necessary sources of Eucharistic theology, (b) heal the moral injury of those perpetrating oppression, and (c) enable Eucharistic theology to become a driving force for God's love as justice in our world. Yet, humility in Western Christianity⁵¹ has brought violence and oppression to the perceived enemies of straight white cisgender male leadership of the Church for hundreds of years;^{52,53} and in the context of the sin and violence of white supremacy, both inside and outside of the church, our current understanding of humility is insufficient to the task. Required instead, is a theology of Eucharistic humility as the practice of acknowledgement, submission, and transformation that enables us to live in right relationship with God and our neighbor. Eucharistic Humility applied to the reality of white supremacy demands that the white church, like the soldiers at Cape Coast Castle, recognize we have and continue to act "against Light & Conscience," living in and perpetuating broken relationship with our siblings, and that we: (a) take seriously the experience of BIPOC, (Black, Indigenous, People of Color) as necessary sources of a new Eucharistic theology, (b) heal the moral injury of white people whose own relationship with God has been perverted by the idolatry of whiteness, and (c) enable and allow our new Eucharistic theology to drive the white church into the world for love as justice, working to undo white supremacy in the systems we've created and perpetuated all these centuries. This work for unity in right relationship with God and our siblings demands the white church leave our gifts at the altar, voluntarily excommunicating ourselves, and go first to be reconciled through acknowledgement, submission, and transformation.

Acknowledgement: Eucharistic humility requires acknowledging three fundamental truths underlying current theology in the church: (a) the interrelatedness of historical, economic, and theological realities with Holy Eucharist; (b) our current Eucharistic theology perpetuates violence

⁴⁹ Suna-Koro, 173.

⁵⁰ 1 Corinthians 11:27, NRSV.

⁵¹ often in the form of a sacrificial or servanthood ethos

⁵² i.e. calls for submission of wives to husbands even unto violence and death, justification of chattel slavery, theologies of sacrifice or servanthood unequally applied, and more

⁵³ Black Liberation, Feminist, and Womanist theologians rightly declare that, "servanthood, in this country, in effect, has been servitude."⁵³ These critiques help to set the limits of any proposed theology of Eucharistic humility, particularly one which includes submission, and demand that humility moving forward be (re)defined not as the weapon of violence it has been but as submission of power, privilege, and all of who we are – including submission of our identity within white supremacy culture, even our Christian identity – to God's justice rather than our wills. Further, these critiques highlight the necessity of applying such a theology of Eucharistic humility firmly within the bounds of the white church.

against our siblings; (c) and acknowledging that contemporary Eucharistic theology perpetuates moral injury. Specifically, this work in undoing our white supremacy Eucharistic theology means acknowledging the inequality of our embodiment.

Throughout the violence and oppression of Western colonial conquest and economic exploitation, we have continued to celebrate Holy Eucharist. Yet the inextricable bond of our Eucharistic theology with transatlantic slavery and white supremacy remains largely unacknowledged, demonstrating that such realities are inconsequential. We do not require equality to embody our Eucharistic theology. Similarly, despite the distorting and damaging nature of white-centered spaces, we claim that (white) Jesus is present in our worship. White supremacist art and images across the church are legion. The stained-glass imagery alone is testimony enough that Holy Eucharist can cohabit with whiteness in spaces which perpetually deny the humanity of Black people.^{54,55} We are serving the Eucharistic Feast at the ‘whites only’ lunch counter. Additionally, our Eucharistic language is full of white-dominated values.⁵⁶ This, in turn, reinforces the value of white modes of speech and associates white linguistic patterns with the divine rites of soteriological grace bound in Holy Eucharist, excluding people that deviate. Our silence incarnates “whiteness [as] a conspiracy of silence about history.”⁵⁷ We neither talk about race nor acknowledge whiteness in our liturgy. We exclude vast swaths of Black experiences and history, damaging Black lives in the process.⁵⁸ Such a “silence about history” is antithetical to anamnesis, the foundation of our enacted Eucharistic theology.

White speech and silence are not only damaging to Black people but also perpetuate the moral injury of our white parishioners.⁵⁹ Moral injury as, “the psychospiritual impact of participating in the subjugation, abuse, and murder of other human beings,” recognizes that these acts “violate our core beliefs about what it means to be human, to be moral, and to be Christian.”⁶⁰

⁶¹ Our current Eucharistic theology is locked in a “fiction of independence” that it and we can

⁵⁴ what Perkinson observes, that, “Space cooperates with whiteness; white people have ‘place.’”

⁵⁵ Add to the stained glass the numbers of buildings built on former plantation land or by the labor of people enslaved; the number of looming portraits of old white male historic clergy – some slave-holders themselves;⁵⁵ and the edifices built with money from slavery-based economy

⁵⁶ “It [white speech] is periodized in well-regulated time and timing, wedded to segregations of meaning, and turn-taking in argument, and clarity of intentionality rooted in a thing called an ‘individual.’” Perkinson, 182.

⁵⁷ Perkinson, 182.

⁵⁸ While much of our Eucharistic language in particular and our *Prayer Book* language as a whole is biblically-based, there is still more than sufficient room within our liturgies to incorporate modern concepts. For example, Eucharistic Prayer C (page 370) reads in part, “At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.” Surely if we can find room for the advances in scientific understanding like “interstellar space” then there is room enough for racial justice.

⁵⁹ The concept of moral injury grew out of work with combat veterans in the 1990s, following the Persian Gulf War when PTSD-like symptoms were reported by soldiers, sailors, airmen, and Marines who did not have an accompanying triggering-event that met the formal definition for trauma.⁵⁹ Pastoral Theologian Larry Kent Graham defines moral injury as “the burden of harm and the diminishment of vitality that arises in individual and communities when we (or others) violate our moral compasses...Moral injury comes about when our lives and the lives of our social groups diverge from what we believe to be the best in ourselves, or when our moral actions lead to a diminishment of value for self and others.”⁵⁹

⁶⁰ Walker-Barnes, 72.

⁶¹ The white church has practiced a Eucharistic theology that allowed communing congregants separately by race, when Black parishioners were admitted to a church at all. We continue to practice a Eucharistic theology that countenances inviting the presence of Christ to inhabit elements sitting under the watchful eyes of Confederate “saints” who killed, fought, and died to keep people enslaved, see *Bending Toward Truth*.

somehow persist in a state of grace entirely separate from both the full humanity of our Black and Brown siblings and our own whiteness.

Acknowledgment in Eucharistic humility for the ongoing sins of white supremacy demands we leave our gift at the altar and cease receiving Holy Eucharist unworthily. Voluntary excommunication acknowledges publicly, through action not just more empty words, the status of our broken communion and the beginning of our understanding of the depths of our responsibility and the severity of our sin. We cannot repair that which we never admit. Our own excommunication serves not as punishment but as the ultimate and necessary acknowledgement of the broken reality which already exists - our broken relationship with God, (which is our very salvation), and our broken relationship with our siblings, sisters, and brothers (which is one and the same). Then we will be able to begin our repair by submitting to God's justice.

Submission: The foundation of Eucharistic humility is acknowledgement. The incarnation of Eucharistic humility is submission.⁶² Not submission as it's been used to subjugate and control but submission which shifts the Church from too-quick reconciliation toward the deep repentance required for restoration. Submission to God's justice requires public exposure of the sinful excuses and false identities used to keep supremacist leadership and evil systems in control. Submission to God's justice requires restorative actions, like those of Zacchaeus, paying back four-fold,⁶³ with the wealth, buildings, and altars with which we enact our Eucharistic theology. Specifically, this work in undoing our white supremacy Eucharistic theology means the white church must submit by accepting the consequences of our actions and beginning to make repair and restitution.

Reconciliation as currently defined and practiced, "does nothing to repair the harm of systemic racism or to dismantle the system of white supremacy. It is a therapeutic approach designed to make white people feel better about the unjust system in which they live and with which they are complicit."⁶⁴ The white church must abandon our ego-centric ineffective efforts at reconciliation.

Instead, submission to God's justice in the context of undoing white supremacy Eucharistic theology invites the white church to accept our own excommunication. We have broken communion with God, accepting broken communion with our BIPOC siblings. Exploring Eucharistic theology in relationship to the violent regime of Chilean dictator Augusto Pinochet, Cavanaugh concludes that excommunication be reserved for sins "which impugn the identity of the body of Christ"⁶⁵ and that excommunication was the proper response to torturers or to those in a position to stop it who fail to do so.⁶⁶ The Church has been both the torturer and the one failing to act.⁶⁷ We must accept the need for our sacramental separation without controlling the outcome. We must go to the land (of justice) that God will show us, surrendering control of the timeline and milestones, accepting that we will not define the terms or conditions of our parole and trusting in God that when we submit and surrender to God, God will be faithful and just.

Voluntary excommunication is a necessary piece of Eucharistic humility in submission to God's justice for us, so that our common life may be transformed into right relationship with God and our neighbor.

⁶²St Augustine demonstrated that "submission to God is the characteristic expression of humility." Submission of our will to God's justice compels us to act. Dunnington, 29. St. Augustine, 9.1.1.,

⁶³ Luke 19:8.

⁶⁴ Walker-Barnes, 86.

⁶⁵ Cavanaugh, *Torture and Eucharist*, 247.

⁶⁶ Cavanaugh, 254, 256.

⁶⁷ *Door of Return*.

Transformation: Christians believe we have a right to comfort that extends to our Eucharistic theology. We believe the sacraments should bring us peace. We believe Jesus is always present, giving grace alone, and act as if Christ loves us without challenge or conviction. We come as consumers and leave when we're satisfied. We seek amazing grace and omit the demands of discipleship, trusting uncritically in a Eucharistic theological system built to reinforce the status quo. We must instead empty ourselves of the unequal distribution of power and privilege we have created in the West and offer our selves, our souls and bodies, to be transformed. Specifically, this work in undoing our white supremacy Eucharistic theology means we must be transformed by the redirected application and surrender of the unjust power we have amassed and inherited through the ongoing effects of the transatlantic slave trade enshrined in our cultural, governance, and economic structures, and in our theology.

White people have been made gods by white supremacy. We daily exercise the power of life and death over Black bodies in the United States, with our system of policing,⁶⁸ the law of stand-your-ground,⁶⁹ or unjust education, healthcare, voting, and housing policies; and when we daily exercise that power, we are, once again, being conformed to the culture white supremacy has made.⁷⁰ White people believe we have a right to comfort⁷¹ that extends to our Eucharistic theology. We believe white Jesus is always present, giving grace alone to the saints assembled in congregations which through purpose and apathy remain white spaces for white people. We make no repentance for the wealth we've amassed, the privileges we enjoy, or the power we exercise. We claim we are loved without any challenge or conviction that requires us to alter our altars or our traditions. We believe worship should bring white people peace and that Holy Eucharist is never about judgement or correction. We believe we can trust the [holy] system, just like we trust all the systems made for our benefit;⁷² so we trust uncritically the Eucharistic theological system built largely from the experiences of and by white Western European men. We must instead empty ourselves of the power and privilege we have seized through the transatlantic slave trade and white supremacy. We need transformation.

Transformation requires white people to face "the midnight horror of [our] own racialized history."⁷³ We must immerse ourselves in the historical and ongoing realities of our sin. We cannot be set free by a truth which we deny. Transformation continues through humble submission to God's justice, whereby "oppressors must give up or lose oppressive power, as oppressed people are empowered for discipleship."⁷⁴ We must both use and share the power we have to transform the way we do theology, the way we disciple believers, the way we form our clergy, the way we believe, so that the lives and experiences of our BIPOC siblings are not just present but central to how and what we believe. Transformation requires a kenotic self-emptying of our identity in deified whiteness by adopting a Eucharistic humility in a redeveloped Eucharistic theology. We must transform our selves and our theology as part of our voluntarily excommunicating so that and

⁶⁸ George Floyd, Sandra Bland, Trayvon Martin, Pamela Turner, Breonna Taylor, Tamir Rice, Stephon Clark, Natasha McKenna, Eric Garner, Michelle Shirley, Atatiana Jefferson, and more.

⁶⁹ These are just a few examples of the way in which white people and structures exercise power over Black and Brown bodies.

⁷⁰ Walker-Barnes, 78.

⁷¹ Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism*, Reprint edition (Boston: Beacon Press, 2018), 100.

⁷² Walker-Barnes, 78.

⁷³ Walker-Barnes, 187.

⁷⁴ Townes, 216.

until we are able to answer, "Where was Jesus at the Cape Coast Castle celebration of Holy Eucharist atop the male slave dungeon?"

Acknowledgement, submission, and transformation must all take place in community, in the Church. Through it all, we cannot give up meeting and worshiping together. Just as God does not desire the death of the sinner so too must we not destroy ourselves and our community. Our sin must die. Our sinful systems must die. We must die to our sin and be resurrected. All of which requires us to stay in relationship, broken as it is, with one another and with Jesus. We cannot hope to be transformed without Christ. Our deep longing for the substance of holy bread and wine, for the intimacy of most holy body and blood, can and will continue to keep us returning to Jesus. Like any fast, voluntary excommunication will draw us closer and help us experience the love, justice, and grace we need to make the changes required for right relationship in ourselves, our church, and our world. And like any fast, having pushed us to repentance, voluntary excommunication will end. Exactly what and how an end is not for the white church to decide even though such uncertainty and lack of control is new and frightening to us. We must hold to the promise that God is faithful and just, that having confessed our sin, we can and will be restored. Until then, I do not know exactly what our liturgies might look like or how a rhythm of life for a community could operate, and a full exploration and development of such questions is beyond the scope of this work, I believe that we can and must find a worshipful embodiment of a theology of humility that encourages our Eucharistic longing; supports our acknowledgment, submission, and transformation; works to rebuild trust with our BIPOC siblings; and leads us as a church-resurrected back to the altar of God.

[A] Conclusion

The communion Jesus demands has been and continues to be broken by unimaginable violence and systemic sin, including the most present sin in Western culture today, white supremacy. Genocide, conquest and colonization, the murder and enslavement of millions - the inseparable history of the Church and empire has littered our past with the blood of the slaughtered while twisting theology to insulate us from the consequences of our actions. There is a direct, bitter, violent connection in our sacramental worship between the chapel of Cape Coast Castle built atop a slave dungeon and the altars of our Lord sitting atop plantation land, in chapels built by the wealth of chattel slavery.

The Gospel both compels us to right relationship with God and our neighbor and shows us the Way. Jesus' life on earth shows us radical, challenging, revolutionary love and all the ways that such Love will reorient our lives, topple empire, and defeat death itself so that we might live in communion with Christ and one another. "Do this in remembrance of me." Our desire for sacramental participation in that sacred life of Love demands we submit in humility, repent and be saved. Yet, our current Eucharistic theology continues mired in white supremacy. Our Efforts toward reconciliation without repentance, toward justice without truth, toward Eucharist without communion are beyond ineffective, they are actively perpetuating the evil and violence they claim to counter.

In order to address the historical violence, theological failings, and the biblical mandate of our participation in the sacrament of Holy Eucharist, we must work to undo the white supremacy of our Church, our liturgy, and our theology in order to undo the white supremacy of our governments, schools, and societies. We must recognize that we have already affected our own separation, our own exclusion from full communion with Christ through our exclusion from full communion with our BIPOC siblings, sisters, and brothers.

The work begins with voluntary excommunication – the moral imperative of our sacramental participation and the first step toward answering the challenge of white supremacy and our participation in chattel slavery. The work continues as we claim the authority and agency required to live in humility and submission to Jesus, recognizing the experiences of BIPOC as authoritative sources of theology, and recontextualizing sacramental participation outside the boundaries of Sunday morning church walls (physical or electronic) and into the movements around the globe for justice and liberation.

Voluntary excommunication will draw us closer to the source of the love, justice, and grace we need to make the changes required for right relationship in ourselves, our church, and our world and to be restored. This is Good News. God has not abandoned us nor barred the way or our return. We can rejoice that there is a path of redemption offered us to redeem even that which feels broken beyond repair between the peoples of the world. We can know the love and peace of restoration and resurrection. We will and must, then, continue being, worshiping, and ministering together while we work out with fear and trembling the path ahead. So that compelled by our desire to participate in the sacramental life of Christ and by Jesus' sacramental participation in our lives, we will be able to transform our theology from an affirmation of our superiority into a ritual of submission and humility that leads us to reconciliation. Then, in remade communion with our neighbors we will find communion with our God.

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Respondent's Exhibit

22

Introduction: The violence and sin of white supremacy is anathema to the life of Christ to his demand for communion among his children. Our longing to participate in the life of our Savior through the sacrament of Holy Eucharist challenges us to ask how we should understand our current sacramental life in the midst of our continued racial brokenness?

In 2017, I visited Cape Coast Castle, Ghana, as part of the Triangle of Hope. Our tour began in the male slave dungeon and spiraled up through the female slave dungeon, the “Door of No Return,” and the castle garrison. The tour ended at the chapel, built directly above the male slave dungeon. The very Body and Blood of Christ, was offered, blessed, broken, and received on top of the bodies and blood of thousands of enslaved Africans. Where was Jesus in that Eucharistic moment? Christians were making Eucharist, *thanksgiving*, over the tortured, traumatized, enslaved children of God and claiming that Jesus - the Great Liberator - was fine with it. I kept asking myself, “Where was Jesus?” but the standard answer, that Jesus was present both in the dungeon and in the chapel, was now insufficient.

From Ghana to America and from 1766 to the present, then, is a small step. We, the Diocese of Virginia, are part of the earliest Jamestown settlements. Our wealth, land, power, and prestige are inexorably linked with our ecclesial foundations in stolen land and stolen bodies.

Biblical Warrant: Throughout the Gospels, we see Jesus choosing divine restoration over human regulation and prioritizing right relationship over required worship. In the Sermon on the Mount Jesus engages what it means to be in right relationship with God:

You have heard that it was said to those of ancient times, “You shall not murder”; and “whoever murders shall be liable to judgement.” But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, “You fool”, you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. – Matthew 5:21-24

Jesus commands people to think *before* approaching the altar of the Lord, not only about how they understand their relationship to God and neighbor but also to consider how the “other” views that same relationship. Jesus then demands we *act* on those views.

Historical Sin: The House of Bishops calls white supremacy “the most salient and pressing issue we face, and a deeply entrenched and pervasive obstacle in our common life.” We the Episcopal Church and the Diocese of Virginia built our wealth and power on the foundation of chattel slavery. Even the sacrament of Holy Eucharist is built on, influenced by, and subject to the forces of white supremacy and the ongoing effects of slavery – from *de jur* and *de facto* segregated congregations, to separate seating during Eucharistic services, to attempts to found entirely separate racially segregated dioceses.

Theological Omission: Few white theologians have centered white supremacy or our participation in transatlantic slavery in their work. When Eucharist is addressed in the context of white supremacy, communion-to-create-future-unity is usually the framework. We speak of the power of a shared meal and the joining of participants into the Body of Christ. We argue that the act of sharing in the liturgical celebration, regardless of our relationships within the community, can transform white-supremacist systems and structures. Ultimately, though, we leave the fundamental nature of contemporary Eucharistic theology unchanged, claiming we need only to

understand better what we've always done and to persist in the status quo. Yet studies over more than 60 years have shown that participation in Church actually increase racists views!

Sacramental Imperative: Holy Communion has at its core a drive toward unity with and identity in Jesus. We seek to "become what [we] receive." Yet we are challenged by Jesus' teachings, "Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen." To participate in communion with Christ we must be in communion with our siblings. Yet we are not, and never have been. We continue to perpetuate the beliefs and systems that enshrine white bodies, white comfort, and white values as being of ultimate worth.

Conclusion: The communion Jesus demands has been and continues to be broken by the unimaginable violence and systemic sin of white supremacy. There is a direct, bitter, violent connection in our sacramental worship between the chapel of Cape Coast Castle built atop a slave dungeon, a diocese built by the wealth of chattel slavery and its ongoing systems, and the chapel altars of our Lord sitting atop plantation land. Our desire for sacramental participation in that sacred life of Love demands we submit in humility, repent and be saved. Yet, our efforts toward reconciliation without repentance, toward justice without truth, toward Eucharist without communion are actively perpetuating the evil and violence they claim to counter.

In order to address the historical violence, theological failings, and the biblical mandate of our participation in the sacrament of Holy Eucharist, we must work to undo the white supremacy of our Church, our liturgy, and our theology. We must recognize that we have already affected our own separation, our own exclusion from full communion with Christ through our exclusion from full communion with our BIPOC siblings.

Our work begins with leaving our gifts at the altar – the moral imperative of our sacramental participation and the first step toward answering the challenge of white supremacy and our participation in chattel slavery. The work continues as we claim the authority and agency required to live in humility and submission to Jesus, recognizing the experiences of BIPOC as authoritative sources of theology, and recontextualizing sacramental participation outside the boundaries of Sunday morning church walls (physical or electronic) and into the movements around the globe for justice and liberation.

Voluntary excommunication will draw us closer to the source of the love, justice, and grace we need to make the changes required for right relationship in ourselves, our church, and our world and to be restored. This is Good News. God has not abandoned us nor barred the way or our return. We can rejoice that there is a path of redemption offered us to redeem even that which feels broken beyond repair between the peoples of the world. We can know the love and peace of restoration and resurrection. We will and must, then, continue being, worshiping, and ministering together while we work out with fear and trembling the path ahead. So that compelled by our desire to participate in the sacramental life of Christ and by Jesus' sacramental participation in our lives, we will be able to transform our theology from an affirmation of our superiority into a ritual of submission and humility that leads us to repentance and reconciliation. Then, in remade communion with our neighbors, we will find communion with our God.

Respondent's Exhibit

23

1. Opening Prayer? (Optional)

15 The Song of Mary *Magnificat*

Luke 1:46-55

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior; *
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed: *
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him *
in every generation.
He has shown the strength of his arm, *
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones, *
and has lifted up the lowly.
He has filled the hungry with good things, *
and the rich he has sent away empty.
He has come to the help of his servant Israel, *
for he has remembered his promise of mercy,
The promise he made to our fathers, *
to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

- I. The message of the inclusive love of God is attractive
 - a. There has been a great reception to the message when preached by the PB
 - b. There has been an interest in the Way of Love, both by the folks in the pews that feel that it is a message they can share, that is at the heart of their belief system and people who hear of it as the center of our message are attracted to it
 - c. The call then to become the beloved community: Beloved of God, gathered together to share the gift that we have been given Love

- II. Yet there are obstacles to this love, and this too is at the center of the gospel message, the gospel of the Lord Jesus Christ
 - a. There is brokenness that needs mending, healing that needs to occur
 - b. We are broken, community is broken, there is an epidemic of loneliness
 - c. Sin is at the heart of this brokenness
 - i. It impedes our relationship with God and with each other
 - ii. It is not just expressed individually and interpersonally
 - iii. It is about powers and principalities: Systems
- III. The work of the Theology Committee came to this conclusion
 - a. The sin of white supremacy is the greatest obstacle to our becoming the beloved community
 - i. We compete, and we betray, we violate the mission for which we are gathered, and we destroy the beloved community
 - ii. Redemption is required, atonement, to repair the breach.
 - iii. The Christian message has always said this.

2. Theology Committee Document

- a. Greatest obstacle to building beloved community is the sin of White Supremacy
 - i. Whereas narratives build relationship and foster community, false narratives eviscerate genuine sharing
 - ii. The privileging of whiteness is a sin that is not only not recognized, but the many narratives that speak to sustain it are so intertwined in the culture, and by extension the church, it is difficult to face, much less speak into the truth that White Supremacy is the bedrock on which the nation is built
 - iii. The complicity of the church is explored by theologian Jeannine Hill Fletcher in her book: *the sin of white supremacy: Christianity, Racism, & Religious Diversity in America* (2017)

1. Racist ideology was couched in terms of highly favored status of this white Christian nation being built for the betterment, the whitening of all nations
- iv. Kelly Brown Douglas describes “The Making of America’s Grand Narrative” of Anglo Saxon and America’s exceptionalism
- b. This document then seeks to be a Resource for Reckoning with White Supremacy.
 - i. Recognizing the complicity in creating and sustaining this ideology, and call of the Gospel to dispel lies, living into the freedom of the truth, as reconciled people, through God’s grace
 - ii. The narratives of Scripture are instructive as are the practicing and living into the sacraments that are always an invitation to new life, renouncing the evil powers of this world which “corrupt and destroy the creatures of God”
- c. To be able to teach sin, and support God’s people to understand that “our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.”
 - i. White supremacy/anti-blackness...the antithesis of pure, innocent, liberty loving, moral Anglo-Saxon superiority is bestial, uncivilized, immoral, black inferiority
 - ii. It stands its ground by whatever means necessary- protecting the foundation upon which this nation was built. “social/political and cultural foundation of America is one geared to allow whiteness to stand its ground of superiority...and it is done by whatever means necessary. That is what the white supremacist culture that defines these times in our nation is all about.” (12)
- d. Beloved Community – Josiah Royce
 - i. “This beloved community: the product of an act of love whereby individuals subordinate their autonomy to the authority of a shared call.” (13)
 - ii. Loyalty impels us to strive for inclusive, loving community- treason = willful abandonment of that struggle- however

brief or prolonged- betrayal wounds us and the community.

- iii. "Forgiveness, especially if it goes with truth-telling, can hold a community together by restoring fellowship to sinner and community alike." But both remain imprisoned by "the hell of remorse." Core dilemma of Christianity for Royce. Only way out is atonement. (14)
- iv. Atonement is not easy fix: "The traitor must first be awakened to remorse by the suffering servant, thus painfully entering the ranks of the beloved, before knowing the cost of atonement to the suffering servant(s) and accepting the cost of that gift, namely forswearing being better than anybody." (15-16)
- v. Good news- "in Christ, God is reconciling all things, and we take our place in this holy work." (16)

1. 2 Corinthians 5:18-20 New Revised Standard Version (NRSV)

- ¹⁸All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; ¹⁹that is, in Christ God was reconciling the world to himself,^{19a} not counting their trespasses against them, and entrusting the message of reconciliation to us. ²⁰So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.

e. Narratives

- Listening is key, narratives are missing, not valued, not named, not spoken out of fear
- "One of many outcomes of listening is that it moves us to a place of action, seeking to expand our participation in the beloved community." (20)
- "In Baptism, all other identities and roles are subsumed under our identity as a baptized person." (22)

- (MY POINT) Yet God is a God that is incarnate = our flesh, blood, culture, history, are all vehicles or should be made to serve the mission of reconciling the world to God.
- Narrative matters- how we are grounded, centered and connected. Can we engage narratives through the art of story tellers from different communities?
- Recognizing competing narratives on the landscape.
 - b. That our sacramentally centered life, as a church, gives us powerful ways to address this need for atonement, reconciliation and new life
 - c. The sharing of narratives can begin the listening process necessary to heal the rupture in our church and our society born of White Supremacy
 - i. White Supremacy is the false narrative upon which the nation was established
 - ii. This was a narrative that was grounded in and supported by Christian theology
 - iii. Narratives previously silenced, ignored, marginalized, made invisible need to be shared to counter the false narrative of white supremacy that continues to impede the Beloved Community

IV. The challenges for this work: TIMELINE

- a. **Little patience for the amount of work that it will take to dismantle white supremacy**
 - i. **Timeline**
 - ii. **The tendency to consider deep work unnecessary: one off**
- b. **The is low tolerance for layered complexities that underlie white supremacy**

