

# 'THE SAME LORD IS LORD OF ALL' RACISM & RECONCILIATION

FIRST SUNDAY IN LENT, YEAR C

Lectionary Texts: Deuteronomy 26:1-11 Psalm 91:1-2, 9-16 Romans 10:8b-13 Luke 4:1-13

Focus Text: Romans 10:8b-13

<sup>8</sup>"The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); <sup>9</sup>because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. <sup>11</sup>The scripture says, "No one who believes in him will be put to shame." <sup>12</sup>For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. <sup>13</sup>For, "Everyone who calls on the name of the Lord shall be saved."

NRSV

## ADDITIONAL TEXTS

Then Peter began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears [God] and does what is right is acceptable to [God]. You know the message [God] sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all."

Acts 10:34-35

As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality.

I Timothy 5:20-21

Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Colossians 3:9-11

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.

Ephesians 2:13-16

## SCRIPTURE COMMENTARY

BY REV. JOSEPH BROWN, SR.  
PASTOR, ST. LUKE AMEZ, WILMINGTON

In Paul's letter to the Romans he writes that he has a burning desire and longing for the salvation of Israel. Their salvation was possible. They could be saved. Their rejection of Jesus Christ was not a lost cause. The door of salvation is open to all men and women, Jew as well as Gentile.

The steps toward salvation were simple: confession and belief that Jesus Christ died and rose again. Through this, salvation would be possible. The great opportunity for salvation is available to all persons.

This God, this Jesus, is God of all regardless of race, creed, color, or national origin. Everyone who calls will be saved, moral or immoral, just or unjust, rich or poor, pretty or ugly, sick or well. Anyone who cries out with a deep-rooted call from the heart could be elevated to a Utopian experience on earth.

The access to salvation by all persons is the bond that ties all of us together. There may be some things on earth that are restricted to certain socio-economic groupings or levels of education, but Jesus is there for all of us to grab hold to and can save us from sin and destruction.

## PASTORAL REFLECTION

BY REV. JOSEPH BROWN, SR.

It is rare that the issue of racial reconciliation is attached to salvation. Many times, the issues of race are only discussed from a legal or political perspective, but in our text there is a direct correlation between salvation and racial reconciliation.

It appears at times that there are those among us who proclaim salvation, going to heaven after death with shouts of praise and hallelujah, is separated from how we treat others who are different from us racially. But in Paul's writing, he shows a direct link between racial harmony and salvation. I further submit that, in line with Paul's words, there can be no racial reconciliation until there is a Jesus experience.

First, we must confess the evil within us. The old saying "confession is good for the soul" is still true. We must own up to the hatred that is within us, and not only own up to it, we must be willing to let it go and allow God to remove it. We must be willing to confess that hating someone strictly because they are of a different race than we are is as evil as adultery, stealing, or murdering. We must realize that hate separates us from God, and that separation denies us the blessings He has in store. As we confess and seek forgiveness for our other sins, we must also seek forgiveness for racial hatred.

Secondly, belief in Jesus Christ brings a heart change. In 1964, during the debate over the Civil Rights Act, one of our senators stated that "we cannot legislate feelings from the heart." How right he was, and though the 1964 legislation mandated many changes which have had some positive results, we must admit that there are still underlying problems which remain today.

I am convinced these underlying issues can only be resolved when we fully surrender our lives to Jesus Christ. The hymn writer states: "what a wonderful change in my life has been wrought, since Jesus came into my heart. I have light in my soul for which long I have sought, since Jesus came into my heart. Since Jesus came into my heart, floods of joy o'er my soul like the sea billows roll." When Jesus comes into our hearts and is really there, we can experience the joy of loving and accepting all people.

Finally, accepting Jesus Christ as Lord helps us understand love and reconciliation. The whole idea of salvation is understanding the events of Calvary. It was there that God accepted the sacrifice offered for our sins. It was there through Jesus that God became able to see beyond our faults. God was able to do this because of the love He has for us. When we fully understand that love, and that love grows and matures within us, then we cannot help but reconcile ourselves to each other. If God through Calvary pardons, accepts, and loves us, then when that love flourishes within us, we will find ourselves looking beyond other people's color, where they came from, and where they live, and embrace them as we were embraced at Calvary.

Whenever I think of social reconciliation and the effort we all have to make to bring it to reality, I am reminded of a gathering that occurred some years ago in a city where I was a pastor.

A group of progressive ministers, black and white, came together to organize a group called CLIFF (Clergy Living in Faith and Fellowship). We came together because we were concerned about race relations in that city, and the evident worsening of the divide.

As usually is the case, the public schools in that area reflected the ever-growing social divisions. From what I hear, it is not much better now. Nevertheless, about 10 or 15 of us came together not only to pray about the situation, but also publicly to express our opposition to what the school board was doing to perpetuate the social disharmony in the community.

CLIFF had several meetings and several of us exchanged worship services. What was unique about this was that we did not have these exchanges in the afternoons or on Wednesday nights. These pulpit exchanges occurred on Sunday mornings at 11:00 a.m.

I remember vividly the first Sunday we did this. The pastor of the United Methodist Church and his choir were coming to our African Methodist Episcopal Zion Church, and I and my choir were going to the United Methodist Church. I must admit both pastors and choirs were jittery, but we had to demonstrate what we preached and sang about. The exchange went very well, both congregations enjoyed it. We came together after church and had dinner together. I understand this exchange still occurs annually. Those of us who stand in pulpits must take the lead in bringing people together.

During our meetings as members of CLIFF, we discovered something really scary that many of us hate to face but is a reality. We discovered that even as progressive and loving as we were, we had some deep seated racist issues within us that had been unconsciously nurtured and grown through the years. Conversion education and life experiences had helped us shift those racist notions to the point where we could attempt to build bridges, but the tendencies were still there. It was frightening to have to face this, but we did. We also concluded that we could not lead in healing if we were sick and diseased ourselves.

We decided to bring in Doug Tanner, a nationally known leader in facilitating groups in social reconciliation. We spent a full day openly confessing our social sins and shortcomings. During that session we got angry, we talked harshly, we aired our feelings, but at the end, our bond was closer than before. This "Come to Jesus Meeting," as we called it, started us on the road to healing. As a result of our own healing, we could better lead our congregations toward social reconciliation.

Several years have passed since that retreat, and several of us have gone to other fields of endeavor. However, the bond that we established that day has continued. It has also helped us build relationships in other cities.

As clergy persons, maybe more of us need to search ourselves and be honest with what is really inside each of us so that we can more effectively lead others to social reconciliation. Sometimes it is good for us to look back at Calvary and experience the wonderful, refreshing power of God demonstrated there.

## WORSHIP AID – 'THE SAME LORD IS LORD OF ALL'

### RESPONSIVE READING

Gracious God, we thank you for making one human family of all the peoples of the earth and for creating all the wonderful diversity of cultures.

Enrich our lives by ever-widening circles of fellowship and show us your presence in those who differ most from us.

Forgive those of us who have been silent and apathetic in the face of racial intolerance and bigotry, both overt and subtle, public and private.

And take away the arrogance and hatred which infect our hearts.

Break down the walls which separate us.

And help us to find that unity which is the fruit of righteousness and which will enable us to become your beloved community.

Empower us to speak boldly for justice and truth and help us to deal with one another without hatred or bitterness, working together with mutual forbearance and respect.

And work through our struggles and confusion to accomplish your purposes.

Amen.

(adapted from "Sabbath of Support in Opposition to Racism," [www.religioustolerance.org](http://www.religioustolerance.org))

PRAYER OF CONFESSION

For the racism which denies dignity  
to those who are different, Lord, forgive us:  
Lord, have mercy.  
For the racism which recognizes prejudice in others  
and never in ourselves, Christ, forgive us:  
Christ, have mercy.  
For the racism which will not recognize  
the work of your Spirit in other cultures, Lord, forgive us:  
Lord, have mercy.

(from the United Church of Canada, [www.united-church.ca/bfw/resources.shtm](http://www.united-church.ca/bfw/resources.shtm))

SUGGESTED HYMNS

- ✓ In Christ There Is No East or West      AM 557/CM 360/CH 687/BH 385/GA 738  
MW 523/NCH 394/UMH 548/PH 39/  
TH 529
- ✓ Diverse in Culture, Nation, Race      GA 739/CH 485
- ✓ We Are Called to Be God's People      BH 390/MW 635

w Hymnal Legend w
† UMH – United Methodist
† BH – Baptist Hymnal
† GA—Gather Hymnal (Roman Catholic)
† PH – Presbyterian Hymnal
† TH – The Hymnal 1982 (Episcopal)
† MW – Moravian Book of Worship
† AM – African Methodist Episcopal
† CM – Christian Methodist Episcopal
† CH—Chalice Hymnal (Disciples of Christ)
† NCH—New Century Hymnal (UCC)

**ADDITIONAL PRAYERS**

To the Creator of All Peoples

To the Creator of all peoples, who loves each of us for our uniqueness, we offer our prayers of petition:

For an end to discrimination in all its forms, we pray,

Lord of all, hear our prayer.

That each person may be respected and valued as a child of God, we pray,

Lord of all, hear our prayer.

That the Church may be a witness and a universal sign of unity among all peoples, we pray,

Lord of all, hear our prayer.

That each of us may acknowledge our part in mistakes and sins of the past pertaining to discrimination and racism, we pray,

Lord of all, hear our prayer.

For a spirit of forgiveness and reconciliation among peoples who share a history of mutual mistrust, hatred, or aggression, we pray,

Lord of all, hear our prayer.

That the victims of racial prejudice may forgive those who persecute them, and that their persecutors may have a change of heart, we pray,

Lord of all, hear our prayer.

That the Church will continue to strive to make every element of human life correspond to the true dignity of the human person, we pray,

Lord of all, hear our prayer.

For those who have struggled for civil rights, economic justice and the elimination of discrimination based on race, we pray,

Lord of all, hear our prayer.

For the conversion of the hearts and minds of those who allow another to influence their relationships and limit their openness, we pray,

Lord of all, hear our prayer.

That we may work to influence the attitudes of others by expressly rejecting racial stereotypes, slurs, and be affirming of the cultural contributions of every racial group in our world, we pray,

Lord of all, hear our prayer.

That we may make a personal commitment to abolish social structures which inhibit economic, educational and social advancement of the poor, we pray,

Lord of all nations, hear our prayer.

That we may work for decent working conditions, adequate income, housing, education and health care for all people, we pray,

Lord of all nations, hear our prayer.

Amen.

(adapted from the Augustinians of the Midwest, [www.midwestaugustinians.org/justpaxracepray.html](http://www.midwestaugustinians.org/justpaxracepray.html))

### Creator of All People

Almighty God, source of our life, we acknowledge you as Creator of all people of every race, language and way of life. Help us to see each other as you see us: your sons and daughters loved into being and sustained by your parental care. Keep watch over our hearts so that the evil of racism will find no home with us. Direct our spirits to work for justice and peace so that all barriers to your grace which oppress our brothers and sisters will be removed. In Jesus' name we pray, Amen.

(from the Augustinians of the Midwest, [www.midwestaugustinians.org/justpaxracepray.html](http://www.midwestaugustinians.org/justpaxracepray.html))

## ADDITIONAL HELPS

### LENTEN MATERIALS

#### LENTEN HYMNS

- ✓ Must Jesus Bear the Cross Alone AM 155/CM 85/UMH 424/BH 475
- ✓ Were You There UMH 288/AM 136/CM 485/NCH 229, GA 416/TH 172/PH 102/CH 198/ MW 354/BH 156
- ✓ In the Cross of Christ I Glory NCH 193/BH 554/MW 332/CH 207/ PH 84/TH 441/LW 101/CM 88/AM 153/ UMH 295

#### LENTEN PRAYER

O God of unconditional love,  
you who show no partiality in respect to persons or nations,  
we have heard your good news of great joy for all the people,  
We hear that good news, and in hearing, believe.  
We know that your sanctuary is a house of worship for all people,  
with no regard for the color of our skin.  
As we worship you, knit us into a people,  
a seamless garment of many colors.  
May we celebrate our unity, made whole in our diversity.  
Forgive us for our inability to let our "old selves" die to the world.  
We acknowledge that we participate in structures that are inherently racist,  
and yet we do nothing to remedy it.  
Show us when we fail when we judge others according to the color of their flesh.  
Amen.

(adapted from the United Church of Christ's "Prayers for Racial Justice Sunday," [www.ucc.org/worship/ways](http://www.ucc.org/worship/ways))

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• QUOTES •

Love is creative and redemptive... The aftermath of the 'fight with fire' method which you suggest is bitterness and chaos, the aftermath of the love method is reconciliation and creation of the beloved community. Physical force can repress, restrain, coerce, destroy, but it cannot create and organize anything permanent; only love can do that. Yes, love—which means understanding, creative, redemptive goodwill, even for one's enemies—is the solution to the race problem.

Martin Luther King, Jr

True reconciliation is never cheap, for it is based on forgiveness which is costly. Forgiveness in turn depends on repentance, which has to be based on an acknowledgement of what was done wrong, and therefore on disclosure of the truth. You cannot forgive what you do not know.

Desmond Tutu

It demands great spiritual resilience not to hate the hater whose foot is on your neck, and an even greater miracle of perception and charity not to teach your child to hate.

James Arthur Baldwin

At the heart of racism is the religious assertion that God made a creative mistake when He brought some people into being.

Friedrich Otto Hertz

• VIGNETTE •

## THE GREENSBORO TRUTH & RECONCILIATION COMMISSION

from the Greensboro Truth & Community Reconciliation Project, [www.gtcp.org](http://www.gtcp.org)  
& the Greensboro Truth & Reconciliation Commission's Press Release of 19 April 2005, [www.greensborotrc.org](http://www.greensborotrc.org)

### BACKGROUND

In Greensboro, North Carolina, on November 3, 1979, members of the Ku Klux Klan and American Nazi party killed five people and wounded 10 others as activists gathered for a statewide "Death to the Klan" rally and conference for racial, social, and economic justice. The planned event, organized by members of the Communist Workers Party, was to start in Greensboro's Morningside Homes, a now-demolished African-American public housing community. The organizers had obtained a parade permit from the city and had been assigned police escorts, but all the police were called to an early lunch just before the Klan and Nazis arrived in a caravan and opened fire.

Four TV crews captured the killings on film, but the perpetrators were twice acquitted of any wrongdoing. Eventually, in a federal civil suit, Klan members, Nazis and Greensboro police were found jointly liable for one of the deaths. Although the city paid a \$385,000 settlement, it has never apologized or acknowledged any wrongdoing.

The entire city has suffered from the impact of this tragedy and its aftermath. Because there is no common understanding about this painful episode in Greensboro's history, it continues to serve as a basis for fear, division and distrust. For this reason, a broad coalition of concerned community leaders has formed to call the people, institutions and government of Greensboro to engage in the Greensboro Truth & Community Reconciliation Project to confront this troubled history honestly so it can move forward in the unity and strength that can come from forgiveness and reconciliation.

### CURRENT WORK

With a five-member staff, volunteers and collaborations with a wide range of community organizations, the Commission hopes to become a model that other American communities can use to address incidents of unresolved injustice in their own histories. Created through a public nomination and selection process, the independent Commission is mandated to objectively examine "the context, causes, sequence and consequence" of Nov. 3, 1979. Given the confusion caused by the two acquittals and the subsequent civil lawsuit, as well as the volume of rumors and misinformation that surrounded these events and their aftermath, the Greensboro community has been deeply divided in its collective understanding of what actually happened and why.

### FINAL REPORT

The Commission issued its final report on May 25, 2006. In the report's executive summary, the Commission concludes: "We believe the truth and reconciliation process in Greensboro opened up the debate around Nov. 3, 1979, in a positive way and has successfully engaged a broad spectrum of the community in an effort that offers hope for reconciliation. As a Commission that looks a bit like Greensboro in microcosm, we found that this process — and our own struggle to hear and understand each other — had a profound impact on our perceptions of the issues we explored. Our individual and collective commitment to the truth helped us persevere. And the human stories and emotions we encountered along the way moved us to do our best to leave behind a legacy we hope will serve Greensboro for years to come. We cannot say what the future will hold for this community or what the long-term impact of this process will look like, but we hope that this process also serves as a learning tool for others in this country who, like Greensboro, are burdened by a legacy of hurt and inspired by the possibility of honestly coming to terms with their own history."

## • CONTACTS AND OTHER RESOURCES •

- W [www.nccouncilofchurches.org/areasofwork/issues/racial\\_justice/racial\\_justice\\_issue.html](http://www.nccouncilofchurches.org/areasofwork/issues/racial_justice/racial_justice_issue.html) - North Carolina Council of Churches' "Racial Justice" page, describing the Council's focus on the issue as well as related events and resources.
- W The Elephant in the Courtroom: Racism and Criminal Justice in North Carolina – an adult education curriculum resource provided by the North Carolina Council of Churches which explores themes of community, forgiveness, racism, and restorative justice. To request a copy, please send an email to [nccoafc@nccouncilofchurches.org](mailto:nccoafc@nccouncilofchurches.org).
- W [www.ywcatriangle.org/RacialJustice.html](http://www.ywcatriangle.org/RacialJustice.html)—YWCA Triangle Racial Justice Initiative seeks to increase the interaction and dialogue among individuals of different racial and ethnic backgrounds and to address underlying assumptions and attitudes about race and ethnicity. It hosts Study Circles, Action Task Forces and Action Agendas.
- W [www.faithaction.com](http://www.faithaction.com)—FaithAction, based in Greensboro, aims to form a united community of many cultures. This interfaith community offers numerous resources on multiculturalism and diversity, including in-house publications and two-day retreats.
- W [www.visions-inc.org](http://www.visions-inc.org)—VISIONS, Inc. is a nonprofit training and consulting organization that provides a variety of services which support organizations, communities, and individuals as they engage in the process of multicultural development.
- W <http://hrw.org> - Human Rights Watch, an independent, nongovernmental organization which stands with victims and activists to prevent discrimination, to uphold political freedom, to protect people from inhumane conduct in wartime, and to bring offenders to justice.
- W [www.ncimed.com/index.cfm](http://www.ncimed.com/index.cfm) - The North Carolina Institute of Minority Economic Development, a statewide nonprofit organization representing the interest of underdeveloped and underutilized sectors of the state's economic base. The Institute's working philosophy is that information and business development are critical to wealth creation and to building the asset base among low-wealth sectors of the population.
- W [www.manilasites.com/naacpncgreensboro](http://www.manilasites.com/naacpncgreensboro) - the NAACP NC Weblog Network, based in the Guilford County (Greensboro) branch. The website announces current events of the NAACP, and contains articles covering the NAACP's work in North Carolina.
- W [www.antioppressiveeducation.org](http://www.antioppressiveeducation.org)—Center for Anti-Oppressive Education. The Center for Anti-Oppressive Education (CAOE) recognizes that the quality of education cannot improve unless we commit to challenging the racism, classism, sexism, and other oppressions which permeate our schools and societies. Through its projects on research, curriculum, professional development, and local advocacy, CAOE develops and provides innovative resources for educators, leaders, students, and advocates throughout the United States and the world who are interested in creating and engaging in anti-oppressive forms of education.
- W [www.tolerance.org](http://www.tolerance.org) – A Web Project of the Southern Poverty Law Center is a principle online destination for people interested in dismantling bigotry and creating communities which value diversity. Located in Montgomery, AL, the SPLC was founded in 1971 as a small civil rights firm. Today it receives international acclaim for its tolerance education programs, its legal victories against white supremacist groups, and its tracking of hate groups.

### KEY FACTS

#### DID YOU KNOW?

- Q "White privilege" names the set of benefits received by all whites, regardless of their personal prejudices and attitudes, as a result of widespread, systemic, institutional racism. By its very nature, white privilege often remains invisible to those who receive its assets. For white people, acknowledging complicity in receiving the benefits of white privilege is often a first step towards genuine racial reconciliation. The following is a checklist that begins to name many white privileges; check off the ones which you have experienced:

- ⇒ My ancestors were legal immigrants to this country during a period when immigrants from Asia, South and Central America or Africa were restricted.
- ⇒ My ancestors came to this country of their own free will and have never had to relocate unwillingly once they arrived here.
- ⇒ I live on land which formerly belonged to Native Americans.
- ⇒ I don't need to think about race and racism everyday. I can choose when and where I want to respond to racism.
- ⇒ No one assumes that when I give my opinion on something that I am speaking on behalf of my own race.
- ⇒ I never worry that my co-workers, bosses, or teachers might misjudge me because of my race or culture.
- ⇒ I turn on the television or read the newspaper and see people of my race positively represented.<sup>1</sup>

## How North Carolina Churches Are Dealing With Racism

### PRESBYTERIAN INTERRACIAL DIALOGUE

As a response to several racially-motivated incidents that took place in 1992, three Presbyterian pastors from Winston-Salem began a series of conversations that led to the formation of Presbyterian Inter-Racial Dialogue. Each of their three churches sent 10 to 20 people to the first meetings, which focused the participants on the history of racism and the resources of their own Christian faith. Members of the Dialogue were committed to more than academic study together; they formed lasting friendships with one another and began to engage together in community service and advocacy. From 1994-1995 three more churches were added, and of the six churches that now constituted the Dialogue three were black and three were white. In 1994 the Dialogue met with the mayor and began work with Habitat for Humanity, which has continued to the present. In the year 2000, the Dialogue joined with Temple Emanuel and the Islamic Masjid Almuminun to construct the first interfaith, interracial Habitat house in the entire nation. Acts of service, community-wide advocacy, strong faith commitments and deep friendships have continued to characterize the work of Presbyterian Inter-Racial Dialogue as it has attempted to break down barriers that stand between black people and white people in North Carolina.<sup>2</sup>

### RECONCILIATION UNITED METHODIST CHURCH

Reconciliation United Methodist Church is an intentionally multiracial, multicultural congregation that was formed in January 1998 in Durham. Founding pastors Lawrence Johnson and Kevin Baker were drawn together by a vision of a local congregation that would faithfully live both the joy and the pain of truly reconciling with one another across the dividing lines of race, class, and gender. The mission of Reconciliation UMC is to "embody God's ministry of reconciliation through our practice of worship, devotion, compassion, and justice. We believe that receiving and sharing God's all encompassing love is our greatest challenge and our only hope." According to members Jeanne and Travis Montgomery, "As an interracial couple we quickly discovered the failings of traditional, segregated worship. Reconciliation not only acknowledges and accepts different cultural traditions, it seeks them out, celebrates them, and weaves them together to create a worship experience that speaks to all of God's children." Because of their belief that worship is a shared space where people are invited to bring their gifts and experience the gifts of others, Sunday services are conducted in both Spanish and English.

- q According to the Congregational Project on Multiracial Congregations in America, only about 7 percent of American congregations are multiracial. The definition of multiracial is that no one racial group comprises 80 percent or more of the congregation. The Project found that while about 15 percent of Catholic churches are multiracial, only about 5 percent of Protestant churches are multiracial. In addition, non-Christian congregations are more likely to be racially mixed than are Christian congregations. Finally, the most common type of racially-mixed congregation is comprised of Anglos and Hispanics or Asians.<sup>5</sup>

1. Third Way Café, "Beyond the News: White Privilege, Responding and Identifying," [www.thirdway.com/BTN/racism/church/privilege.asp](http://www.thirdway.com/BTN/racism/church/privilege.asp).

2. Adapted from the booklet by Stephen P. McCutchan, "Presbyterian Inter-Racial Dialogue: Ten Year History 1992-2002," Winston-Salem, NC.

3. In Winston-Salem, North Carolina.

4. In Durham, North Carolina; [www.gbgm-umc.org/reconciliation](http://www.gbgm-umc.org/reconciliation)

5. Congregational Project on Multiracial Congregations, "Facts," [www.congregations.info/facts.html](http://www.congregations.info/facts.html).