



HOLY TRINITY

LUTHERAN CHURCH

THE COMMUNITY CHURCH

Volume 100, Issue 38 • September 18, 2016

On 28th Avenue between Lake and 31st Streets Minneapolis, MN 55406 • 612-729-8358 • office@htlcmpls.org • www.htlcmpls.org
WORSHIP SERVICES: 8:45 and 11:00 am • CHURCH SCHOOL: 9:45 am • Jay Carlson and Ingrid Rasmussen, Pastors

WHITE SUPREMACY IN THE CHURCH

Whiteness has been equated with Christianity and civilization so that to be Christian was to be civilized when the only Christianity that was recognized was white Christianity. Our religious language in and out of the scriptures is used to reify whiteness. White Jesus is the god of white supremacy. The role of white supremacy in the Church just like the role of the Church in the carving up and colonization of Africa, Asia and the Americas is neither accidental nor incidental. The Church and every other American institution has profited materially from slave labor and the exploitation and plundering of black wealth.

White supremacy in the church doesn't always wear a white sheet but can regularly be found in the sanctuary. Unexamined whiteness endures in the sanctuary, in the halls, on the walls, and yes even on the altar in the sacraments of the Church, in biblical interpretation, understandings of God, Jesus and ultimately effects Christian identity and its expressions: theology, liturgy and iconography. When the images of God, Christ, the angels, the saints and the faithful are white, and only white, white supremacy is at work. When those images are all that children see, even when their Sunday school and vacation bible school curricula include pictures of black and brown children – because Jesus loves us all – but maintains an unchallenged white norm for Jesus and biblical characters, white supremacy is successfully passed down to another generation. White supremacy blinds, distorts, cripples. It obscures the image of God in the scriptures, in the church, in the world and particularly in black and brown bodies.

Historically, the whitening of the holy served to identify the holy with whiteness against all others explicitly and intentionally. Contemporarily white iconography continues that work, without the active reflection of those whom it shapes. It is of course, not a sin to see the holy in yourself and those like you. Seeing God in your image and only in your image makes it hard to see those who are not like you in the image of God; it is even harder when nothing in your experience has every portrayed God unlike you. In many churches the Blessed Sacrament is white and only white. Is it any wonder everyone else is other?

There is a direct line from whiteness to domination in and out of the church. It is not only historically inaccurate but the sovereignty and sanctification of whiteness in the church is one of the primary obstacles to reconciliation. It is often unacknowledged and unrepented.

Reconciliation is the culmination of a process that begins with conviction and leads to confession and contrition, public and private, followed by individual and communal repentance. Much like the stages of grief, these steps are not rigidly sequential, though some more easily presage others. Persons and institutions may move from one to another and back again. Some like repentance may occur repeatedly, for example repentance may (and should) both lead to and follow confession.

Reconciliation is not possible without repentance. True repentance is public and private, individual and communal and is not possible without genuine heart-felt contrition.

Contrition is not simply feeling bad about the way things are (or were) or wishing things were different or had been different in the past. Contrition is concrete. It is at one level interior but must be simultaneously voiced. (continued in next column)

EIGHTEENTH SUNDAY AFTER PENTECOST

As we are invited today to consider what it means to be managers (rather than owners) of all that we have, it is crucial to recall that we are bought with a price. "Christ Jesus, himself human,...gave himself a ransom for all." Apart from the generosity of God we have nothing—we are nothing. By God's gracious favor we have everything we need.



READINGS

Amos 8:4-7
Psalm 113
1 Timothy 2:1-7
Luke 16:1-13

ADULT FORUM

10:00 am—in the Library

SEPTEMBER 18 "GOOD SEX: Ethics for Flourishing on the Far Side of Welcome" David Weiss, author

Sometimes, in this new era of greater welcome and affirmation for all God's children, it's hard not to feel as though "all the rules" have been erased. Today we're invited to more fully embrace our sexuality, but how do we make choices that honor God's intent for us to flourish ... on the far side of welcome? Are there biblically-informed principles (not rules) that can offer us guidance across the range of our identities as we seek to be faith-full in our sexuality? Join us for a presentation by—and then conversation with—David Weiss, author of *To the Tune of a Welcoming God: Reflections on sexuality, spirituality, and the wideness of God's welcome*.

* David will have two books and one CD with him for sale on Sunday.

SEPTEMBER 25 "Possible Partner Parish in El Salvador"

Una Hermandad en Cristo: How could a Holy Trinity partnership with a Lutheran parish in El Salvador enrich our ministry? How could such a partnership inform our work on racial justice? How could a partnership inspire our work with immigrant Salvadoran youth in Minnesota? What about our relationship with the Iringa Diocese in Tanzania? For insight on these questions, join us for this adult forum.

(continued from previous column) The articulation of contrition, confession, is the concretization of repentance. There is no repentance without contrition and confession. Conviction, in the language of the church, conviction of the Holy Spirit, is the impetus that drives the process that can lead to reconciliation.

It is a process and none of the steps are optional. Services of reconciliation without confession, liturgical litanies of confession without conviction, the language of repentance without conviction, all of these are theater, none of these are healing and the multiplication of these kinds of programs squander whatever ethical capital and good will the white church and white Christians have.

— excerpt from Dr. Wil Gafney's blog (<http://www.wilgafney.com/>)

Register now for the November 4-5 Johnson Symposium, using a brochure found in the Community Room or online (htlcmpls.org/symposium).

PARISH INFORMATION

MEALS ON WHEELS

Holy Trinity will be delivering meals for South Minneapolis Meals on Wheels the week of Oct. 3-7. Volunteers are needed to deliver meals for 1-5 days. Meals are picked up at Nokomis Square delivery area (50th St. and 35th Ave. S.) at 11:15 a.m. Delivery takes 1 ½ hours. Sign up in the Community Room or call Mary Engen.

BROWN BAG LUNCH DISCUSSION MONDAY, SEPT. 19, 12:00 P.M.

Pack a brown bag lunch and join Randy Nelson, Pastor Ingrid, and other symposium-goers for a lively introduction to Rev. Dr. Wil Gafney's writings. Copies of the material to be discussed are available in the Community Room. Sign up by September 18 so we know how many to expect for the discussion.

JOHNSON SYMPOSIUM NOVEMBER 4-5, 2016

Register now for the seventh annual Johnson Symposium on Faith & Society as we welcome Rev. Dr. Wil Gafney, Associate Professor of Hebrew Bible at Brite Divinity School in Fort Worth, Texas, on Friday, November 4, 7:00 p.m. and Saturday, November 5, 8:30 a.m. Register online at htcmpls.org/symposium or use the registration form on the brochure.

RACIAL JUSTICE 1.0 SMALL GROUPS

Holy Trinity is offering one daytime and one evening discussion group on addressing racism. Small groups will meet six times over the course of three months, beginning in October. The purpose of the groups is to provide an environment for exploring racism and the collaborative role we play in maintaining it. Discussions will also attend to our faith and to how we can take action to promote racial justice. All groups will meet at Holy Trinity. Child care provided, as needed. Indicate your interest on a sheet in the Community Room by September 18. Once the groups are formed, the participants will choose dates that work for them.

KINSHIP DINNERS FRIDAY AND SATURDAY, OCTOBER 28 & 29

Twice a year the Nurturing Relations Committee organizes kinship meals, which allow members to dine together and learn about each other in the warmth of someone's home. We choose dates around the time that we receive new members so that we can invite these newest branches of God's living tree to a gathering soon after their arrival. The meals are for anyone interested in a more intimate gathering of people from church. Sign up in the Community Room.

Office phone: 612-729-8358
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U.S. Postage Paid
Periodical

THE COMMUNITY CHURCH (USPS 777-060)
Published weekly by Holy Trinity Lutheran Church, 2730 E 31 St.
Mpls MN 55406. Periodicals postage paid at St. Paul, Minnesota
POSTMASTER: Send address changes to The Community Church, c/o Holy
Trinity Lutheran Church, 2730 E. 31 Street, Mpls, MN 55406.

PARISH EVENTS September 18-24, 2016

Sunday	8:45 am	Worship Service with Holy Communion
	9:30 am	Confirmation
	9:45 am	Sunday School
	10:00 am	Adult Forum
	11:00 am	Worship Service with Holy Communion
Monday	2:00 pm	Swahili Service
	12:00 pm	Brown Bag Lunch Discussion
	6:00 pm	Executive Committee
	7:00 pm	Church Council
Tuesday	11:00 am	Worship Readings Discussion
Wednesday	5:30 pm	Choir Families Supper
	6:00 pm	Youth Choirs
	7:30 pm	Adult Choir

DOWNTOWN LUNCH GROUP WEDNESDAY, OCTOBER 5

Periodically those who live or work downtown meet for lunch. This time you'll find them at Thrivent's Cafe at 12:00 p.m. on Wednesday, October 5. Sign up in the Community Room by Sunday, October 2, so organizers know how many seats to save.

WORSHIP PARTICIPANTS SEPTEMBER 18, 2016

8:45 AM	11:00 AM
Amelia Waddick, John Waddick	Acolytes Kayden Nordby, Molly Davison
Samantha Waddick	Crucifer Emily Davison
Andrea Hansen	Assisting Minister Libby Olstad
David Broberg, Brian Lenz	Communion Rod Johnson, Katy Benson
Tina/Robert Russell	Altar Guild Betty/Dick Pittelkow
Bob Peschiutta, De Townsend, Marcea Mariani	Ushers DeWayne Townsend, Ethan Townsend, Lynda/Dennis Nordholm
Gary Johnson	Coffee Servers Sara/Kirk Jensen
Dennis Nordholm, Chris Engen	Counters Pam Kildahl, Lee Kampinen
	Closer Cliff Brown

Special gift in memory of Paul Moreen by Betty/Dick Pittelkow
World Hunger by Paul Krumrei and Lois Eid

Financial Report	September 11	Year to date
Budget requirement	14,432.69	534,009.62
Budget Receipts	12,538.54	496,164.32
Opening Doors	4,592.30	258,030.96
World Hunger	100.00	4,042.68