

## **FIRST UNITARIAN CHURCH OF HAMILTON WORSHIP SERVICE [PRINT VERSION]**

**Date:** Sunday, September 27, 2015

**Title of Service:** Selma Is Now!

**Speaker/Storyteller:** Lyla Miklos

**Service Leader:** Bill Johnston

**Music Minister:** Catherine Silverglen

**Spoken Word Artist:** Keira Silverglen

**Hymn Accompanist:** Rachel Derry

**Chalice Lighter:** Evelyn Myrie

**White Privilege Workshop Facilitator:** Krista Warnke

**Description:** In 1965, Unitarian Universalists, including this church's minister, joined the march for Black voting rights in Selma, Alabama. The struggle continues. "Selma is now!" John Legend said in his 2015 Oscar acceptance speech for the song Glory from the film Selma. The voting rights fought for 50 years ago are being compromised. Black lives are still at risk. Lyla confronted hard truths at the UUA's Marching in the Arc of Justice Conference earlier this year about race, privilege and what it means to be white.

*(Following the service a workshop on White Privilege will be facilitated by Krista Warnke.)*

**Speaker/Storyteller Bio:** Installed as a Lay Chaplain in November 2014 and a congregant for over a decade, Lyla has served our church as a Committee Chair, Speaker, Service Leader, Music Minister and Storyteller. She is a Data Administrator for the HWDSB, Host of Centre Stage on 101.5 FM, and Owner of Lyla-The Publicist. Lyla is a queer, feminist, labour activist. She is also an accomplished vocalist, theatre performer, and public speaker. Lyla is a Mohawk College Alumni of Distinction, Hamilton Woman of the Year in Communications, and a Hamilton Pride Citizen of the Year.

**Workshop Facilitator Bio:** Krista Warnke has more than twenty years of experience as a trainer and feminist educator. She is an accomplished facilitator who is passionate about social justice and human rights. Krista received the 2012 Woman of Distinction's Lifetime Achievement Award in recognition of her work to end violence against women and children. She is a life-long Hamiltonian and a weekend warrior who battles highway 400 to spend time at her trailer in Orillia.

### **OVERTURE**

#### **Musical Selections performed by Nina Simone on CD**

*(To be played starting at 10:15am once the Sanctuary doors are opened. Selections will include Mississippi Goddamn, Backlash Blues, Young Gifted and Black, Four Women, Strange Fruit, I Wish I Knew How It Would Feel To Be Free, Sinnerman and more!)*

### **BELL**

## **MEDITATION: IN MOVEMENT**

**Shared by Rev. Dr. Mark Hicks at the UUA's Marching in The Arc of Justice Conference in Birmingham, Alabama**

**Music: Glory by John Legend and Common from the film Selma**

**YouTube Video to be played:** <https://www.youtube.com/watch?v=HEFRPLM0nEA>

**LYLA:** Good Morning! Welcome to The First Unitarian Church of Hamilton. My name is Lyla Miklos. I want you to rise if you are able. Carrying your sorrow. Carrying your joy. Carrying your hopes. Carrying your fears. Rising to the challenge of our faith of a world community with peace, liberty and justice for all.

This Meditation in Movement was taught to me by Rev. Dr. Mark Hicks at the Unitarian Universalist Association's Marching in the Arc of Justice Conference in Alabama in March 2015. Please give yourself some room to move and stretch. The Meditation will take energy for you to do, but you will also be giving energy back into the world. Like the Freedom Marchers from 50 years ago who marched from Selma to Montgomery. Their feet and bodies may have been tired, but their souls were fed.

We are going to do our Meditation in Movement to the song Glory from the film Selma by John Legend and Common. The music video to the song will play on the screen as we reach . . . and reach . . . and stretch . . . and commit to justice, equity, and compassion as Unitarian Universalists.

*[Lyla will demonstrate along with Keira the simple choreography to this movement meditation. It will involve stretching one arm to the sky, making a fist, grabbing that arm with your other arm, bringing it into your body and then making a prayerful gesture and then putting that out to the world while changing your weight from side to side.]*

### **LYRICS TO THE MUSIC PLAYING WHILE WE MOVE:**

*One day, when the glory comes  
It will be ours, it will be ours  
Oh, one day, when the war is won  
We will be sure, we will be here sure  
Oh, glory, glory  
Oh, glory, glory*

*Hands to the Heavens, no man, no weapon  
Formed against, yes glory is destined  
Every day women and men become legends  
Sins that go against our skin become blessings  
The movement is a rhythm to us  
Freedom is like religion to us  
Justice is juxtaposition in us  
Justice for all just ain't specific enough  
One son died, his spirit is revisitin' us  
Truant livin' livin' in us, resistance is us*

*That's why Rosa sat on the bus  
That's why we walk through Ferguson with our hands up  
When it go down we woman and man up  
They say, "Stay down" and we stand up  
Shots, we on the ground, the camera panned up  
King pointed to the mountain top and we ran up*

*One day, when the glory comes  
It will be ours, it will be ours  
Oh, one day, when the war is won  
We will be sure, we will be here sure  
Oh, glory, glory  
Oh, glory, glory glory*

*Now the war is not over  
Victory isn't won  
And we'll fight on to the finish  
Then when it's all done  
We'll cry glory, oh glory  
We'll cry glory, oh glory*

*Selma's now for every man, woman and child  
Even Jesus got his crown in front of a crowd  
They marched with the torch, we gon' run with it now  
Never look back, we done gone hundreds of miles  
From dark roads he rose, to become a hero  
Facin' the league of justice, his power was the people  
Enemy is lethal, a king became regal  
Saw the face of Jim Crow under a bald eagle  
The biggest weapon is to stay peaceful  
We sing, our music is the cuts that we bleed through  
Somewhere in the dream we had an epiphany  
Now we right the wrongs in history  
No one can win the war individually  
It takes the wisdom of the elders and young people's energy  
Welcome to the story we call victory  
Comin' of the Lord, my eyes have seen the glory*

*One day, when the glory comes  
It will be ours, it will be ours  
Oh, one day, when the war is won  
We will be sure, we will be here sure  
Oh, glory, glory  
Oh, glory, glory glory*

*When the war is done, when it's all said and done*

*We'll cry glory, oh glory 1.*

**LYLA:** Thank you. Please be seated.

## **WELCOME AND SINGING BOWL**

**BILL:** Good Morning! Welcome to the First Unitarian Church of Hamilton. Whoever you are, whomever you love, wherever you are on your journey of faith and your search for truth and meaning, today you are one of us, and you are welcome in this house of worship.

Our Mission is to nurture each other, serve the community and inspire action that heals the world

My name is Bill Johnston. I am a member of our Board of Directors and your service leader this morning.

I would like to welcome the many guests we have at our church today, especially our MP for Hamilton Centre David Christopherson.

Lyla Miklos, a congregant for over a decade and currently serving our church as a Lay Chaplain, is our speaker and storyteller this morning.

Catherine Silverglen is our Music Ministers this morning. Her daughter, Keira Silverglen, will be today's spoken Word Artist. Rachel Derry, our Music Director, will be providing accompaniment.

Following our service today, special guest Krista Warnke will facilitate a workshop on White Privilege.

I invite you all to be comfortable, turn off any cell phones, close your eyes if you wish, and listen to the singing bowl until the sound disappears.

*(Play singing bowl.)*

## **CALL TO WORSHIP**

**The First**

**By Rev. William Sinkford**

**From Darkening The Doorways by Mark D. Morrison-Reed**

**BILL:** The words for Our Call To Worship come from the Rev. William Sinkford, the first Black President of the Unitarian Universalist Association. He said:

*The idea that I could speak for all people of color is laughable and I knew it. The request, by whites, for me to tell them how to end racism falls in the same category. If*

*racism could be ended based on advice from people of color, we would have been living in the Beloved Community for generations.*

*I managed the minefield of expectations by turning the questions back on the questioners. I reminded them that the goal of acquiring a few more dark faces so that white Unitarian Universalists would feel better about themselves is not a spiritually grounded approach.*

*I suggested that they reflect on where they have chosen to live, where their churches are located, who their friends are, and who is invited to their dining room table before lamenting the absence of people of color in their congregations.*

*I called my white co-religionists to engage once again with race as one of the most important pieces of unfinished business in our faith and in our nation. 2.*

**CHALICE LIGHTING**  
**From The Ballot Or The Bullet**  
**By Malcolm X**

**BILL:** We light our chalices to mark our entry into sacred space.

I welcome Evelyn Myrie, who has long been active in many ways in the struggle for inclusion and racial and gender justice, to come forward to light our Chalices this morning.

*(As Evelyn Myrie lights the chalices the congregation will share in our chalice lighting words.)*

Please join in reading our Chalice Lighting Words, from Malcolm X, found in your Order of Service and projected on the wall.

**CONGREGATION:** *If this is a country of freedom, let it be a country of freedom; and if it's not a country of freedom, change it. 3.*

**BILL:** Thank you Evelyn.

*(Evelyn Myrie returns to her seat.)*

**HYMN**  
**#298 – Wake, Now, My Senses**

**BILL:** Please stand as you are able and join together in singing hymn number #298, from your grey hymnal, *Wake Now My Senses*.

**CONGREGATION:** *Wake, now, my senses, and hear the earth call, feel the deep power of being in all;*

*keep, with the web of creation your vow,  
giving, receiving as love shows us how.*

*Wake, now, my reason, reach out to the new,  
join with each pilgrim who quests for the true;  
honor the beauty and wisdom of time;  
suffer they limit, and praise the sublime.*

*Wake, now, compassion, give heed to the cry;  
voices of suffering fill the wide sky;  
take as your neighbor both stranger and friend,  
praying and striving their hardship to end.*

*Wake, now, my conscience, with justice thy guide;  
join with all people whose rights are denied;  
take not for granted a privileged place;  
God's love embraces the whole human race.*

*Wake, now, my vision of ministry clear;  
brighten my pathway with radiance here;  
mingle my calling with all who will share;  
work toward a planet transformed by our care. 4.*

**STORY FOR ALL AGES**  
***Hamilton Goes To Selma***  
**Story by Lyla Miklos**

*(Pictures will be projected against the wall as Lyla shares her story.)*

**LYLA:** I invite all our youth to come and join me at the front of the church for our Story For All Ages entitled *Hamilton Goes To Selma*.

*[Photo #1: Black Schoolchildren Protesting in Selma.]*

*50 years ago in Selma, Alabama, black people fought for the right to vote by organizing protests rallies and marches.*

*[Photo #2: Jimmy Lee Jackson]*

*One protestor named Jimmy Lee Jackson was killed by police during an evening march.*

*[Photo #3: 1<sup>st</sup> Selma March]*

*On Sunday, March 7, 1965 protesters decided that they would march from Selma to Montgomery - the State Capital of Alabama.*

*[Photo #4: John Lewis confronts Police]*

*But they were stopped by the police.*

*[Photo #5: Police Beatings]*

*Before the protestors could even turn around the police beat them and pelted them with tear gas. This day came to be known as Bloody Sunday.*

*[Photo #6: Family Watching TV in 1965]*

*That night people saw what happened on their TVs and were outraged. Rev. Martin Luther King asked white clergy to join him in Selma.*

*[Photo #7: Rev. James Reeb]*

*One person who answered Rev. King's call was a Unitarian Universalist Minister from Boston named James Reeb. He took part in a symbolic march led by Rev. King on March 9, 1965 that didn't go beyond the Edmund Pettus Bridge. That night he was beaten by white racists along with two other UU Ministers. Two days later he died.*

*[Photo #8: Rev. Hemstreet]*

*The First Unitarian Church of Hamilton's Minister the Rev. Bob Hemstreet after hearing the news about fellow UU, Rev. Reeb, also went to Selma.*

*[Photo #9: Hamilton Clergy that went to Selma.]*

*Other Hamilton clergy went to Selma too and they are in this picture taken in 1965. From left to right they were: Rev. Edwin Heaven - McMaster University's Chaplain, Rev. Gerald Elliott with St. Andrew's United Church, Rabbi Eugene Weiner from Beth Jacob Synagogue, Rev. Frederick Etherden with Burlington's St. Elizabeth's Anglican Church, Rev. Francis Legge with Stewart Memorial Church, and Rev. Allan Matthews with Eastwood Baptist Church.*

*[Photo #10: Funeral of Rev. Reeb]*

*On March 15, 1965 Hamilton's Rabbi Weiner would speak at the funeral of Rev. Reeb in Selma along with Rev. King.*

*[Photo #11: MLK watching President Johnson on TV]*

*That evening President Lyndon Johnson addressed the nation and called for the passage of the Voting Rights Act.*

*[Photo #12: Marchers]*

*On March 21, 1965 more than three thousand marchers left from Selma for Montgomery.*

*[Photo #13: MLK speaking at Capital]*

*On March 25, 1965 over 25,000 marchers arrived in Montgomery and heard Rev. King give a speech in front of the State Capital Building.*

*[Photo #14: Viola Liuzzo]*

*That night Viola Liuzzo, a Unitarian Universalist from Detroit, while driving black citizens registering to vote was killed by the Klu Klux Klan.*

*[Photo #15: Lyndon Signs VRA]*

*On August 6, 1965 President Johnson signed the Voting Rights Act.*

*[Photo #16: Lyla in her Black Lives Matter shirt.]*

*Earlier this year I traveled to Alabama to take part in a conference with fellow Unitarian Universalists to commemorate the 50<sup>th</sup> Anniversary of the Selma Civil Rights Marches. Jeff Mahoney even wrote a story about my trip in The Hamilton Spectator.*

*[Photo #17: Lyla on the Edmund Pettus Bridge]*

*On Sunday, March 8, 2015 I too travelled across the Edmund Pettus Bridge just like those brave civil rights protestors in 1965 with thousands of people from all over the world.*

*[Photo: Lyla and Rev. Elliott.]*

*When I got back to Hamilton Jeff Mahoney had Rev. Elliott and I meet and we shared our stories about travelling to Selma in 1965 and 2015 and another story was published in The Spec.*

*[Photo #19: Ramona Karpetz-Matthews.]*

*As a result of that second story a friend of mine got me in touch with a woman named Ramona Karpetz-Matthews over Facebook. She is the daughter-in-law of Rev. Matthews who also travelled from Hamilton to Selma 50 years ago.*



*[Photo #20: The Matthews and Selsbergs at Passover.]*

*Ramona spoke about her Father-In-Law at Beth Jacob Synagogue, the same Jewish temple that Rabbi Weiner used to minister to. After the service her husband and I were all invited to Rabbi Daniel Selsberg's home to partake in Passover Seder.*

*[Photo #21: The Selsberg's reading from the Haggadah.]*

*It was a memorable evening with several unforgettable moments, but one of the most profound things said that night was from Rabbi Selsberg as he reflected on his predecessor Rabbi Weiner who traveled to Selma 50 years ago.*

*[Photo #22: Obama and Civil Rights Veterans cross the Edmund Pettus Bridge in Selma Alabama in 2015.]*

*He said "God doesn't want us to be oppressed. God doesn't want any Pharaohs. God wants us to be free." 5.*

## **CHILDREN'S RECESSIONAL HYMN**

**BILL:** Our children do interesting work together when they leave our service. Starting today, they will be making announcements to tell us something about the vital work they are doing. I call on Vanessa Wallace to come up and make today's announcement.

*(Vanessa comes to the podium to share her announcement.)*

Thank you Vanessa.

And now I ask the children and youth to line up behind Tamara who will take the Children's Chalice as you leave for class. Adults on this aisle (point to aisle on the right) may form an arch, if you please. Everyone join us in singing our Children's Recessional Hymn, found in your order of service or on the wall.

*(Lyla will leave the children's story area and return to the dais as the congregation sings.)*

**CONGREGATION:** *As you go may joy surround you, as you go, go in peace. Know our love is with you always, as you go, as you go.*

## **READING**

### **Tribute to Ferguson**

**Written and Performed by Keira Silverglen**

**BILL:** Our reading today is a spoken word piece which won First Prize at The Hamilton Public Library's Power of The Pen Awards this year. It's entitled Tribute to Ferguson and it's by Keira Silverglen. Please welcome Keira.

**KEIRA:** *Number 10. Never look guilty.*

*Number 9. Never wear a hood.*

*Number 8. Don't carry any bags.*

*Number 7. Stand tall and proud even though I am fearing for my life.*

*Number 6. The Police hate us. Don't run even if running is a natural human display of terror.*

*Breathe. I can do this.*

*Number 5. If you start running, don't even stop.*

*Number 4. Don't look like a thug. Even though that image is pre-stereotyped into their heads so when they see us walking their first idea is to shoot. Do we even stand a chance.*

*Number 3. Be aware of what's going on around you at all time. Never travel in groups. Travelling in groups helps keep us safe, but travelling in groups is also a death sentence. Or is my skin colour a death sentence. My skin is gorgeous, smooth and beautiful, but also a ticking bomb ready to explode at any moment . . .*

*10, 9, 8, 7, 6, 5, 4, 3 . . .*

*Look! She's running with a hood on. Boom! Dead. Wait. My time hasn't finished yet I still have two more seconds left.*

*Number 2. Not all Police are mean.*

*Number 2. Jail or death. Your choice.*

*Number 2. Wait, but being black is not a crime.*

*Focus. I can do this.*

*Number 2. My brother's 16. He likes to travel in groups.*

*Number 2. Hands in the air.*

*Number 2. I'm scared.*

*Number 2. Never be scared.*

*Number 2. Number 2. Number 2.*

*Too many of us are dying.*

*Number 1. 6.*

**WORSHIP IN MUSIC**

**Stand Up For Love**

**By David Foster and Amy Foster-Gillies**

**Performed by Catherine Silverglen**

**BILL:** Our Music Ministers will now share with us our Worship in Music

**CATHERINE:** *There are times I find it hard to sleep at night*

*We are living through such troubled times*

*And every child that reaches out for someone to hold*

*For one moment they become my own*

*And how can I pretend that I don't know what's going on?*

*When every second of every minute another soul is gone*

*And I believe that in my life I will see*

*An end to hopelessness*

*Of giving up*

*Of suffering*

*Then we all stand together this one time*

*Then no one will get left behind*

*And stand up for life*

*Stand up and hear me sing*

*Stand up for love*

*I'm inspired and hopeful each and everyday*

*That's how I know that things are gonna change*

*So how can I pretend that I don't know what's going on?*

*When every second of every minute*

*Another soul is gone*

*And I believe that in my life I will see*

*An end to hopelessness*

*Of giving up*

*Of suffering*

*If we all stand together this one time*

*Then no one will get left behind*

*Stand up for life*

*Stand up for love*

*And it all starts right here*

*And it starts right now*

*One person stand up  
And the rest will follow  
For all the forgotten  
For all the unloved  
I'm gonna sing this song*

*And I believe that in my life I will see  
An end to hopelessness  
Of giving up  
Of suffering*

*If we all stand together this one time  
Then no one will get left behind  
Stand up for life  
Stand up and sing  
Stand up for love  
For love  
For love 7.*

## **MEDITATION: JOYS AND SORROWS**

**BILL:** This is our time as a church community to come together to celebrate and grieve with our fellow congregants, supporting each other through both our struggles and our victories.

Following our meditation words, we join in a time of silence for reflection or prayer.

During our musical meditation, you are invited to come forward, and light a candle.

These are the Joys and Sorrows we share today.

*(Read joys and sorrows.)*

And I have two of my own. I remember with sadness the fifth anniversary last Wednesday of the death of my first wife Leslie Kaye. And I look forward with joy to next Sunday, October 4, the first anniversary of my marriage to Monica Bennett.

## **MEDITATION: IN WORDS**

**There Was a Fourth Martyr**

**By Rev. Gordon Gibson**

*[Source: Live audio recording taken by Lyla Miklos at The City of St. Jude in Alabama on Sunday, March 7, 2015.]*

**BILL:** Our meditation in words were offered during the Conference Lyla attended in Alabama. On their way from Birmingham to Selma, Lyla and her fellow UUs broke bread and worshiped together at The City of St. Jude, one of the many campsites Freedom

Marchers stayed at 50 years ago. Unitarian Universalist Minister, the Rev. Gordon Gibson, who took that historic journey in 1965, shared these words in 2015.

*“We have spoken during our conference of the first three martyrs in the Selma Voting Rights Campaign - Jimmy Lee Jackson, James Reeb, Viola Liuzzo. There was a fourth martyr - Episcopalian Seminarian Jonathan Daniels.*

*Jonathan Daniels came to Selma after Bloody Sunday as so many did, but he was so deeply affected by what he encountered that he came back – twice. To resume working for voting rights, for justice, for freedom.*

*He was arrested on August 14<sup>th</sup> 1965 at Fort Deposit, Alabama in Lowndes County in a group that was subsequently held in the Lowndes County Jail in Hayneville. A week later the group was suddenly released from jail.*

*As they stopped at a store to get something cold to drink they were accosted by a white man who with two shot gun blasts killed Jonathan Daniels and critically wounded a Catholic Priest from Chicago, Richard Morrisroe.*

*The murder of Jonathan Daniels did not impede the momentum of voting rights. In early August President Johnson had signed the voting rights act into law. On the very day Jonathan Daniels was murdered 71 black citizens had successfully registered to vote in Lowndes County, which until that August with the voting rights act had zero black registered voters.*

*Within a month the number of black registered voters in the county went from zero to nearly equaling the white registration list.*

*In 1980 the Anglican Church declared Jonathan Daniels a martyr. In 1991 The Episcopal Church in America declared him a Saint. His Feast Day is August 14<sup>th</sup>. The day he entered jail.*

*In reality portions of many lives were given in this struggle and are still being given. May we give.*

*May we give ourselves to the continuing struggle for dignity, for freedom, for justice.*

*May we give ourselves in order to obtain abundant life for all.*

*May we give of ourselves in order to create the embrace of beloved community.” 8.*

## **MEDITATION: IN SILENCE**

## **MEDITATION: IN MUSIC**

Instrumental pieces played on piano by Rachel Derry

*(Congregants light candles of joy and sorrow.)*

## **MEDITATION: ONE LAST CANDLE**

**BILL:** We light this last candle for all those joys and sorrows which remain in our hearts until the time comes to speak them aloud. Whatever our level of sharing, may the COMMUNITY be a blessing and support to us all.

*(Bill lights the last candle.)*

## **MEDITATION: UNISON WORDS OF SUPPORT**

**By Jacqui James (Adapted)**

**From Darkening The Doorways by Mark D. Morrison-Reed**

**Taken from the “Affirming Beauty In Darkness” written for the UUA’s 1986 Hymnbook Resources Commission**

**BILL:** Please join me in our unison words of support. They are in your order of service and projected on the wall and come from Jacqui James, a longtime Unitarian Universalist religious educator.

**CONGREGATION:** *Our language as a religious people must constantly reaffirm the equal worth and dignity of all people. Welcome darkness. It brings relief from the blinding sun, from scorching heat, from exhausting labour. Night signals permission to rest, to be with our loved ones, to conceive new life, to search our hearts, to remember our dreams.* 9.

**BILL:** Now Lyla will deliver her sermon, Selma Is Now!

## **SERMON**

### **Selma is Now!**

**LYLA:** It was our Service Leader today, Bill Johnston, who introduced me to the sacrifices of Unitarian Universalists, James Reeb and Viola Liuzzo, in Selma, Alabama 50 years ago when he gave a worship service in 2009 entitled Is There Nothing You Would Die For? 10.

I felt so proud to be a part of such a progressive faith and liberal religious tradition. We Unitarian Universalists were so with it even decades ago. Look at us marching arm in arm with our Black brothers and sisters fighting oppression. Look at us justice seekers working towards ending racism. We are awesome!

Then I received the unexpected honour this year of being awarded a scholarship to attend Marching in the Arc of Justice: Revisiting Selma – A Conference Honoring The 50<sup>th</sup> Anniversary of the Selma Voting Rights Campaign organized by the Unitarian Universalist Association’s Living Legacy Project. It would culminate with all of us crossing the Edmund Pettus Bridge in Selma, Alabama on the 50<sup>th</sup> Anniversary of Bloody Sunday. 11.

There was a self-congratulatory tone at our UU Conference in Alabama. Even from some of our Guest Speakers, such as legendary civil rights activist CT Vivian who worked directly with the Rev. Dr. Martin Luther King Jr. during those tumultuous days 50 years ago. We UUs are so Awesome!

But were we and are we?

Two years before Selma, in 1963, the Rev. Dr. Martin Luther King Jr. wrote in his famous Letter From A Birmingham Jail. . .

*“Over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro’s great stumbling block in his stride toward freedom is not the White Citizen’s Councilor or the Ku Klux Klanner, but the white moderate, who is more devoted to ‘order’ than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: ‘I agree with you in the goal you seek, but I cannot agree with your methods of direct action’; who paternalistically believes he can set the timetable for another man’s freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a ‘more convenient season.’”* 12.

Martin Luther King said this over 50 years ago, provocative web commentator “Lily White Mama” wrote this in June 2015.

*“The problem is what happened after the Civil Rights Movement. Safe in their conviction that they were Good White People, our parents and grandparents returned to the safe bosom of white privilege. Many of them went back to their white lives having, in their opinion, done their part to end racism. They taught us really important things that their parents may not have taught them: we were taught not to hate people because of their race, not believe that any race was inferior and not to discriminate against people because of their race. They taught us how to be Good White People, and they never realized (or not until too late) that they were being tricked or, at the very least, naïve—that racism was far more complex and devious than they understood. You see, if racism in this country were only a matter of white people being mean and consciously believing people to be inferior, I truly believe it would’ve ended long ago.”* 13.

For many years I would refer to myself as an anti-racist activist, especially when I sat on the community roundtable of Strengthening Hamilton’s Community Initiative, which was created in reaction to the destruction of Hamilton’s Hindu Temple shortly after 9/11. This hate crime brought community leaders from across the city together to combat racism.

I always thought of myself as a “good person” when it came to matters of race, but I soon became aware during my anti-racism training with Strengthening Hamilton’s Community Initiative and later with the Hamilton-Wentworth District School Board that I was part of a system that continued to perpetuate the racism I claimed to be fighting against.

It's easy enough to blame "the system", but where was my personal responsibility in all of this? In my 40 years so far I admit with shame that I have said some horribly racist things. I have used ugly words. Sometimes to people who I considered friends. Even worse than the things that came out of my mouth were the conversations I had with myself in my own head. Seeing people of colour and having an internal debate in my mind where my brain would jump to a horrible racist thought and another part of my brain would then yell at me and tell me off for being so racist. It was like I was one of those Warner Brother cartoons with an angel and devil on each shoulder having a debate about racism inside my own brain.

So am I an anti-racist activist?

Hamilton-based activist, Ismael Traore, wrote something rather pointed to his Facebook Page this summer. He wrote: "*White people cannot call themselves anti-racists. At best they can call themselves Recovering Racists.*" <sup>14</sup>

Taking his analogy further I would have to look at Racism like Alcoholism. As a white woman I would have to assume first that I am a racist and secondly that I will always be a racist. It will be a demon I would have to continually wrestle with.

In the 12 Steps of Alcoholic Anonymous the 5<sup>th</sup> step is "*Admitting to God, to ourselves and to another human being the exact nature of our wrongs.*" <sup>15</sup>

In Unitarian Universalism we don't subscribe to the idea of sin, but as a White Woman I suddenly realized that I have been a sinner. I too bore my own Scarlet Letter. An R for Racist.

Ismael and I had another provocative conversation on the patio of Hamilton's Steel Lounge, an LGBTQ bar, before we entered Theatre Aquarius for the finals of Hamilton's Spoken Word Competition, Louder Than A Bomb, in May. We had seen the movie Selma together earlier in February. I showed him the pictures on my iPhone from my trip to Alabama while we sipped drinks. He asked me if I considered myself a member of the White Race. The question made me feel a little pukey. White Race? That phrase conjures up images of Neo-Nazi rallies and KKK members with confederate flags. Ew! But I guess he had a point. I am a member of the white race and I needed to take ownership for everything that implied.

By not identifying myself as white I was saying in essence that the only people who can identify with a race are people of colour. White is the default mode, anything other than white needed a qualifier.

Or as writer Toni Morrison once said, "*In this country American means white, everyone else has to hyphenate.*" <sup>16</sup>

Black people encounter racism from well-meaning white liberals such as myself in the form of micro-aggressions. There was a good list of these assembled by the Baltimore



Racial Justice Action called Stupid Things White People Say to Black People. Their list was fairly exhaustive so I will highlight the top ten:

1. Say “one of my best friends is Black, Asian, Latino, Aboriginal . . . etc.”
2. Say that if anyone works hard they will get ahead.
3. Say that you “don’t see color.”
4. Lecture people of color on how they need to let go of the past.
5. Excuse yourself from responsibility for racism because you weren’t born yet when people were enslaved.
6. Get offended when you feel you’ve been perceived as a racist.
7. Believe that identifying yourself as a UU, progressive, liberal, anarchist, and/or a spiritual person guarantees you are a non-racist.
8. Believe that because you have experienced oppression as a woman, Jew, person with a disability, LGBT, etc. that you understand racism.
9. Believe that racism “goes both ways.”
10. Believe the “stamp of approval” from a few people of color means you are a non-racist. 17.

When I attended the Marching In The Arc of Justice conference in Alabama earlier this year one of the fabulous guest speakers I got to hear was one of the co-founders of the #BlackLivesMatter movement Opal Tometti.

Another #BlackLivesMatter co-founder, Alicia Garza, who spoke brilliantly and beautifully at McMaster University last week, said in an interview with Feminist Wire, “When we say Black Lives Matter, we are talking about the ways in which Black people are deprived of our basic human rights and dignity. #BlackLivesMatter doesn’t mean your life isn’t important—it means that Black lives, which are seen as without value within White supremacy, are important to your liberation. When we are able to end hyper-criminalization and sexualization of Black people and end the poverty, control, and surveillance of Black people, every single person in this world has a better shot at getting and staying free. When Black people get free, everybody gets free. 18.

We have talked before in this church about how Unitarian Universalism as a faith is very much centered on the individual and the personal journey. This focus on self often times has us not looking at our collective impact on the wider world, in spite of the directive found in our Faith’s seventh principle.

The University of Calgary has some great material available online about white privilege and racism. I found this observation especially poignant:

*“What has become known as the ‘cult of individualism’ has constructed people in the West so they find it very difficult to understand anything outside their own experience. They individualize situations rather than approach them with systemic analysis in mind. Individualism fosters a belief that everybody is free to choose, that their destiny is within their own control and that choice, determination, ‘pulling oneself up by one’s boot straps’, are all individually determined and ultimately achievable despite social, economic, racial and cultural circumstances.”* 19.

Or as activist, author and columnist Charles M. Blow noted on Twitter *“For every person with a bootstraps story I can show you 100 who never had boots.”* 20.

As an organized religion the Unitarian Universalist Association’s Standing On The Side of Love Campaign has spoken out and demonstrated all over the United States against recent crises surrounding racial injustice, but the sad reality on an individual congregation and congregant basis is something quite different.

At the Conference in Alabama my friend, the Rev. Krista Taves, who was the minister for the UU Congregation in St. Louis, Missouri, not all that far away from Ferguson, shared how when the Social Justice Committee decided to embrace the #BlackLivesMatter movement it caused a huge rift in the church. A significant number of members left. Some members felt that supporting #BlackLivesMatter went against our first principle: “The inherent worth and dignity of every living person”. Others felt that by supporting #BlackLivesMatter they were anti-police or anti-military; many members having family in these organizations. Others told Rev. Taves to stop preaching about race from the pulpit because it made them uncomfortable. Rev. Taves then decided to make sure to talk about race to her predominately white congregation EVERY Sunday. Another very telling story from the Conference was from a fellow UU who posted something about supporting #BlackLivesMatter to his Facebook Page and was uninvited to his family’s annual Thanksgiving Dinner. It became clear as the conference went on that for white people in the USA confronting their racism was like ripping off a band aid from a wound that never healed.

In Canada we tend to look down at Americans and have a somewhat over-inflated sense of superiority when it comes to matters of race. In a January 2015 Maclean’s article by Scott Gilmore entitled, “Canada’s race problem? It’s even worse than America’s. For a country so self-satisfied with its image of progressive tolerance, how is this not a national crisis?” he wrote:

*“Terry Glavin, recently writing in the Ottawa Citizen, mocked the idea that the United States could learn from Canada’s example when it comes to racial harmony. To illustrate his point, he compared the conditions of the African-American community to Canada’s First Nations. If you judge a society by how it treats its most disadvantaged, Glavin found us wanting. By almost every measurable indicator, the Aboriginal*

*population in Canada is treated worse and lives with more hardship than the African-American population. All these facts tell us one thing: Canada has a race problem, too.”*  
21.

We sometimes think our race sin in Canada is our treatment of our aboriginal peoples. Desmond Cole wrote an eye-opening piece for the May 2015 issue of the magazine Toronto Life entitled “The Skin I’m In” about his experiences as a black man living in the racially diverse metropolis of Canada’s largest City – Toronto.

*“I have been stopped, if not always carded, at least 50 times by the police in Toronto, Kingston and across southern Ontario. By now, I expect it could happen in any neighbourhood, day or night, whether I am alone or with friends. These interactions don’t scare me anymore. They make me angry. Because of that unwanted scrutiny, that discriminatory surveillance, I’m a prisoner in my own city.*

*After years of being stopped by police, I’ve started to internalize their scrutiny. I’ve doubted myself, wondered if I’ve actually done something to provoke them. Once you’re accused enough times, you begin to assume your own guilt, to stand in for your oppressor. It’s exhausting to have to justify your freedoms in a supposedly free society. I don’t talk about race for attention or personal gain. I would much rather write about sports or theatre or music than carding and incarceration. But I talk about race to survive. If I diminish the role my skin colour plays in my life, and in the lives of all racialized people, I can’t change anything.”* 22.

And what about that Voting Rights Act that activists in Selma fought so hard for 50 years ago. In a New York Times article entitled “A Dream Undone: Inside the 50-year campaign to roll back the Voting Rights Act, writer Jim Ruttenberg says this:

*“In 2008, for the first time, black turnout was nearly equal to white turnout, and Barack Obama was elected the nation’s first black president.*

*In 2010, Republicans flipped control of 11 state legislatures and, raising the specter of voter fraud, began undoing much of the subsequent generations of state legislators. They rolled back early voting, eliminated same-day registration, disqualified ballots filed outside home precincts and created new demands for photo ID at polling places.*

*In 2013, Supreme Court Chief Justice John Roberts, writing for the majority, in the case of Shelby County v. Holder, declared that the Voting Rights Act had done its job, and it was time to move on. Republican state legislators proceeded with a new round of even more restrictive voting laws.*

*All of these seemingly sudden changes were a result of a little-known part of the American civil rights story. It involves a largely Republican countermovement of ideologues and partisan operatives who [were determined to dismantle], the Voting Rights Act [the moment it] became law.”* 23.

As Canadians we should all have a shudder going down our spines hearing this, because the eerie similarity behind Prime Minister Stephen Harper's Conservative government's reasons for enacting the Orwellian named "Fair Elections Act" have far too much resonance and relevance. We have a Federal Election currently underway in Canada unlike any we have seen before. An election the most vulnerable and marginalized of our citizens will have the hardest time participating in.

I have given you all kinds of depressing information, facts and history throughout this sermon, but I don't want you to feel like racism is a monster so big and terrible that we will never be able to defeat it.

There is a path to hope.

Desmond Cole wrote recently in The Toronto Star:

*"Since I wrote a Toronto Life feature on discrimination, in which I documented the many times I have been needlessly stopped or carded by Toronto police, I've received hundreds of messages from people asking what they can do to counter this shady practice. I propose a simple but revolutionary intervention that nearly anyone can take up: if you see a black person being stopped in public by Toronto police, simply approach that person and ask, "Are you OK?"* 24.

Earlier in the service I shared a list of stupid things white people say to black people. Here is a list of 10 Simple Ways White People Can Step Up To Fight Everyday racism from Derrick Clifton, a reporter, news commentator and speaker on issues of identity, culture and social justice. 25.

- 1. Listen when people of color talk about everyday racism and white privilege.*
- 2. Honor the feelings of people of color in the discussion. It is not about your white guilt.*
- 3. Ask plenty of questions. Earnestly seek to understand people of color before trying to have your viewpoint understood.*
- 4. Educate yourself about racism as much as possible before asking people of color for help.*
- 5. Challenge other white people in your life to think critically about racism — family, friends, coworkers, teachers and even public officials.*
- 6. Direct peers towards the perspectives of people of color. Becoming a "savior" is not cool.*

*I just want to give this one a bit more context. Think of the trope of the white savior coming into the lives of People of Colour in movies. This Savior inspires the people of color, teaches them how to be a better them, and makes their lives better when the*

*people of color couldn't do it themselves. These films ignore the stories of people of color helping their own communities and helping themselves. 26.*

*7. Avoid conflating other oppressions with racism unless it's directly relevant to the conversation.*

*8. If you make a mistake, ask people of color how you can fix it.*

*9. Adopt intersectionality as an approach to all aspects of everyday life and start taking it seriously.*

*Intersectionality is a concept used to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another. 27.*

*10. Openly call out and reject any and all white privilege you witness or experience.*

I talked about how Racism is akin to Alcoholism and shared one of the steps from Alcoholics Anonymous. The final and 12<sup>th</sup> AA Step is: *"Having had a spiritual awakening as the result of these steps, we try to carry this message to alcoholics and to practice these principles in all our affairs."* 28.

Rosemary Bray McNatt, current President of The Starr King School for the Ministry, is the first person of colour to lead a UU Seminary. She recently published a letter she wrote to her Granddaughter in UU World. Her Granddaughter, a fourth generation UU, was asking for advice regarding her Coming of Age assignment.

Here is some of what Grandma Rose said: *"As more and more people got used to asking questions—not about what it meant to be black (or Latino, or Asian), but what it meant to be white—we started to place the emphasis where it needed to be. We started to focus as a faith on all the ways Unitarian Universalists had cooperated with white privilege and benefited from it.*

*Once a critical mass of white people had the courage to grapple with that question, they started embracing another question: What would it look like to be a white ally?*

Rev. Rosemary Bray McNatt closed her letter to her granddaughter with this final thought.

[PHOTO #23: Picture Lyla took on the Edmund Pettus Bridge in Selma, Alabama in March 2015 of UU's marching with a Standing On The Side Of Love banner and t-shirts.]

*Remember that big yellow T-shirt that I used to make a pillow for your room, the one with the heart on it? That is one of our big slogans: "Standing on the Side of Love." Lots of us wear these shirts whenever we have religious work to do. Whenever people see*

*those shirts and those hearts, they know who we are. They know we believe in justice.”*

29.

## **HYMN**

### **Ain't Gonna Let Nobody Turn Me Around African American Traditional Gospel**

**BILL:** Please stand if you are able and join together in singing our next hymn, Ain't Gonna Let Nobody Turn Me Around, lyrics can be found in your order of service and projected on the wall. Lyla, Catherine and Rachel will lead us in this hymn.

**CONGREGATION:** *Ain't gonna let nobody turn me around  
Turn me around, turn me around  
Ain't gonna let nobody turn me around  
I'm gonna keep on a-walkin', keep on a-talkin'  
Marchin' down to freedom land*

*Ain't gonna let racism turn me around  
Turn me around, turn me around  
Ain't gonna let racism turn me around  
I'm gonna keep on a-walkin', keep on a-talkin'  
Marchin' up to freedom's land*

*Ain't gonna let no hatred turn me around  
Turn me around, turn me around  
Ain't gonna let no hatred turn me around  
I'm gonna keep on a-walkin', keep on a-talkin'  
Marchin' up to freedom's land*

*Ain't gonna let injustice turn me around  
Turn me around, turn me around  
Ain't gonna let injustice turn me around  
I'm gonna keep on a-walkin', keep on a-talkin'  
Marchin' up to freedom's land*

*Ain't gonna let no jail cell turn me around  
Turn me around, turn me around  
Ain't gonna let no jail cell turn me around  
I'm gonna keep on a-walkin', keep on a-talkin'  
Marchin' up to freedom's land*

*Ain't gonna let nobody turn me around  
Turn me around, turn me around  
Ain't gonna let nobody turn me around  
I'm gonna keep on a-walkin', keep on a-talkin'  
Marchin' up to freedom's land*

## OFFERING

### OFFERTORY WORDS

**From Don't Sleep Through The Revolution**

**1966 Ware Lecture**

**Delivered by Rev. Dr. Martin Luther King Jr. at the UUA's General Assembly**

**BILL:** Our Offertory Words come from "Witnessing For The Truth: Martin Luther King Jr., Unitarian Universalism, and Beacon Press." - a gift given to every attendee at The Marching In The Arc of Justice Conference in Alabama this year. Lyla is giving a copy of this publication to our church as a gift. It contains Dr. King's Eulogy for Rev. Reeb and his Ware Lecture to the 1966 General Assembly of the UUA. These words are from Rev. King's lecture entitled "Don't Sleep Through The Revolution". Please join me in reading them from your order of service or from the words projected on the wall.

*"The church has a great responsibility, because when the church is true to its nature, it stands as a moral guardian of the community and of the society. It has always been the role of the church to broaden horizons, to challenge the status quo, and to question and break mores if necessary." 30.*

We will now receive our offering while we listen to our Music Ministers.

### OFFERTORY MUSIC

**For What It's Worth**

**By Stephen Stills**

**Performed by Catherine Silverglen**

**CATHERINE:** *There's something happening here  
But what it is ain't exactly clear  
There's a man with a gun over there  
Telling me I got to beware*

*I think it's time we stop  
Children, what's that sound?  
Everybody look - what's going down?*

*There's battle lines being drawn  
Nobody's right if everybody's wrong  
Young people speaking' their minds  
Getting so much resistance from behind*

*It's time we stop  
Hey, what's that sound?  
Everybody look - what's going down?*

*What a field day for the heat  
A thousand people in the street  
Singing songs and carrying signs  
Mostly saying, "hooray for our side"*

*It's time we stop  
Hey, what's that sound?  
Everybody look - what's going down?*

*Paranoia strikes deep  
Into your life it will creep  
It starts when you're always afraid  
Step out of line, the men come and take you away*

*We better stop  
Hey, what's that sound?  
Everybody look - what's going down?*

*We better stop  
Hey, what's that sound?  
Everybody look - what's going down?*

*We better stop  
Now, what's that sound?  
Everybody look - what's going down?*

*We better stop  
Children, what's that sound?  
Everybody look - what's going down? 31.*

**BILL:** Thank you for your gifts today or through your pledges. We dedicate these gifts to the church we embody with our hands and our hearts.

## **NEWS OF OUR COMMUNITY**

**BILL:** News of our community is a part of our life as a church family. Please make a point of reading your e-announcements. Printed order of service announcements are available on a self-serve basis on top of the hymnal bookshelf. Please pick up a copy if you do not receive announcements via email or are a visitor.

*(Read any special announcements)*

There are a few announcements that did not make it into the written or emailed announcements.



There is an ad hoc group gathering information on ways in which individuals or this congregation might help refugees from Syria. It is meeting today in Fellowship Hall after the service.

Following Rev. Victoria's Action Sunday service in August, we are called to apply our Unitarian Universalist values as we consider how to vote in the October 19th federal election.

Our Unitarian Universalist United Nations Organization group this month is devoting its meeting to a discussion of four issues—related to First Nations, housing, gender equity and sexual justice and restorative justice—that are important to our national organizations and our congregation. That discussion is our tomorrow, Monday, 7-9 p.m., here in the sanctuary. Rev. Linda Thomson will share the official party policies that we have received on these four issues and facilitate a discussion of them so you can determine if and how you might ask them of your local candidate or act on the issues yourself. Details about the event and the questions are on the bookshelf at the back.

Tuesday is the kickoff to a new year of our terrific youth group. Youths 14 and older are invited to join in, from 6:30 to 8:30 p.m. Tuesday, in Room 9

Finally, let me remind you of the workshop on White Privilege after the service, facilitated by Krista Warnke, an experienced trainer and passionate social justice advocate. The workshop will be held right here in the sanctuary. It will provide us with an opportunity to deepen the discussion started by this service and help us learn to act what we learn. Understanding white privilege is a vital piece of the spiritual and practical preparation that we need to do as a congregation to make our planned social justice work successful, so I encourage you to attend. There will be refreshments and it will last about an hour.

### **GOING FORTH WORDS/CHALICE EXTINGUISHED**

**From The Selma Awakening: How The Civil Rights Movement Tested and Changed Unitarian Universalism**

**By Rev. Mark D. Morrison-Reed**

**BILL:** Our Going Forth Words come from the conclusion of UU Rev. Mark D. Morrison-Reed's book The Selma Awakening.

*"It is not possible, nor necessary, to know the outcome of our actions; therefore we act in faith. Faith asks not that we succeed, but that we try. We try because we yearn to live out our values. Conscience urges us on, for we have dreamed of a better, more just tomorrow. We care; therefore, we act. In acting, we risk having our hearts broken a thousand times; therefore we are sustained by hope. That is the price those who cleared the way for us accepted. It is what living fully, deeply, and with integrity demands." 32.*

*(Bill extinguishes the chalice.)*

## **POSTLUDE**

### **We Shall Be Free**

**By Garth Brooks and Stephanie Davies**

**Performed by Catherine Silverglen**

**BILL:** Please remain in the Sanctuary and enjoy our Postlude.

**CATHERINE:** *This ain't comin' from no prophet*

*Just an ordinary man*

*When I close my eyes I see*

*The way this world shall be*

*When we all walk hand in hand*

*When the last child cries for a crust of bread*

*When the last man dies for just words that he said*

*When there's shelter over the poorest head*

*We shall be free*

*When the last thing we notice is the color of skin*

*And the first thing we look for is the beauty within*

*When the skies and the oceans are clean again*

*Then we shall be free*

*We shall be free*

*We shall be free*

*Stand straight, walk proud*

*'Cause we shall be free*

*When we're free to love anyone we choose*

*When this world's big enough for all different views*

*When we all can worship from our own kind of pew*

*Then we shall be free*

*We shall be free*

*We shall be free*

*Have a little faith*

*Hold out*

*'Cause we shall be free*

*And when money talks for the very last time*

*And nobody walks a step behind*

*When there's only one race and that's mankind*

*Then we shall be free*

*We shall be free*

*We shall be free*

*Stand straight, walk proud, have a little faith, hold out  
We shall be free*

*We shall be free  
We shall be free  
Stand straight, have a little faith*

*We shall be free 33.*

## **CODA**

### **Musical Selections performed by Nina Simone on CD**

*(To be played at the end of the service once the Postlude has concluded. Selections will include Mississippi Goddamn, Backlash Blues, Young Gifted and Black, Four Women, Strange Fruit, I Wish I Knew How It Would Feel To Be Free, Sinnerman and more!)*

## **FELLOWSHIP HOUR**

### **WHITE PRIVILEGE WORKSHOP FACILITATED BY KRISTA WARNKE**

---

## **FOOTNOTES**

1. Glory by Lonnie Lynn, Che Smith, and John Stephens. Copyright 2014. BMG Sapphire Songs and John Legend Publishing.
2. Mark D. Morrison-Reed, Darkening The Doorways (Boston: Skinner House Books, 2011) 290.
3. Malcolm X, The Ballot or The Bullet. Speech delivered April 1964 in Cleveland, Ohio, USA. <http://thespeechsite.com/en/famous/MalcolmX-1.shtml>
4. Wake Now My Senses. Words by Thomas J.S. Mikelson. Music: Traditional Irish Melody. Harmony by Carlton R. Yong. Copyright 1992. Abingdon Press.
5. Hamilton Goes To Selma by Lyla Miklos. (Hamilton: Lyla Miklos, Copyright 2015)
6. Tribute To Ferguson by Keira Silverglen. (Hamilton: Keira Silverglen, Copyright 2014)
7. Stand Up For Love by David Foster and Amy Foster Gillies. Copyright 2005. One Four Three Music, Songs of Universal Inc., Almost October Songs, Sony/ATV Tunes LLC and Beyonce Publishing.
8. Rev. Gordon Gibson, There Was A Fourth Martyr. Speech delivered March 2015 at The City of St. Jude in Alabama, USA. Recorded by Lyla Miklos. [I recorded this reading with my Genexxa Voice Activated Cassette Tape Recorder on Sunday, March 8, 2015. This is a tape recorder I have had since taking Broadcast Journalism and Radio Broadcasting at Mohawk College in the late 1990's. As for the blank cassette tape. I'm pretty sure I had bought it at a dollar store.]
9. Mark D. Morrison-Reed, Darkening The Doorways (Boston: Skinner House Books, 2011) 263.

10. Is There Nothing You Would Die For? By Bill Johnston. A sermon delivered at the First Unitarian Church of Hamilton on March 22, 2009. <http://firstunitarianhamilton.org/sermons/Mar22Bill%20Johnston.pdf>
11. <http://www.uulivinglegacy.org/marching-in-the-arc.html>
12. James M. Washington, ed., I Have A Dream: Writings And Speeches That Changed The World. (New York: Harper San Francisco, 1992) 91.
13. "Please Stop Being A Good White Person", 2015, Lily White Mama's Guide To Being Racist, 9 June 2015. <http://lilywhitemama.com/a-piece-of-the-puzzle/>
14. Ismael Traore as Samir Ismael. Facebook. July 8, 2015.
15. <http://www.alcoholics-anonymous.org.uk/About-AA/The-12-Steps-of-AA>
16. [https://en.wikiquote.org/wiki/Toni\\_Morrison](https://en.wikiquote.org/wiki/Toni_Morrison) (The Guardian, 29 January 1992)
17. "29 Stupid Things White People Do And What We Can Do Instead", 2014, Baltimore Racial Justice Action, <http://bmoreantiracist.org/white-people/29-stupid-things-white-people-do-and-what-we-can-do-instead/>
18. Alicia Garza, "A Herstory of the #BlackLivesMatter Movement," 7 October 2014, The Feminist Wire, <http://www.thefeministwire.com/2014/10/blacklivesmatter-2/>
19. "Liberal Racism", 2015, CARED: Calgary Anti-Racism Education, University of Calagary, <http://www.ucalgary.ca/cared/liberalracism>
20. Charles M. Blow, @CharlesMBlow, <https://twitter.com/CharlesMBlow/status/624652492744314880>
21. Gilmour, Scott. "Canada's Race Problem? It's Even Worse Than America's. For a country so self-satisfied with its image of progressive tolerance, how is this not a national crisis?" Maclean's. 22 January 2015. <http://www.macleans.ca/news/canada/out-of-sight-out-of-mind-2/>
22. Cole, Desmond. "The Skin I'm In: I've been interrogated by police 50 times - all because I'm black." Toronto Life. 21 April 2015. <http://torontolife.com/city/skin-im-ive-interrogated-police-50-times-im-black/>
23. Ruttenberg, Jim. "A Dream Undone: Inside the 50-year campaign to roll back the Voting Rights Act." The New York Times Magazine. 2 August 2015: MM30. [http://www.nytimes.com/2015/07/29/magazine/voting-rights-act-dream-undone.html?hp&action=click&pgtype=Homepage&module=second-column-region&region=top-news&WT.nav=top-news&\\_r=2](http://www.nytimes.com/2015/07/29/magazine/voting-rights-act-dream-undone.html?hp&action=click&pgtype=Homepage&module=second-column-region&region=top-news&WT.nav=top-news&_r=2)
24. Cole, Desmond. "How We Can All Stand Up Against Carding." The Toronto Star. 25 May 2015. <http://www.thestar.com/opinion/commentary/2015/05/25/how-we-can-all-stand-up-against-carding.html>
25. Clifton, Derrick. "10 Simple Ways White People Can Step Up To End Everyday Racism." Identities.Mic. 4 September 2014. <http://mic.com/articles/97900/10-simple-rules-for-being-a-non-racist-white-person>
26. <http://feministfilm.tumblr.com/post/6608112156/a-brief-list-and-analysis-of-white-savior-films>
27. <http://geekfeminism.wikia.com/wiki/Intersectionality>
28. <http://www.aa.org.au/members/twelve-steps.php>

29. Bray McNatt, Rosemary. "Letter from a hoped for future: What Unitarian Universalism looks like twenty years from now." UU World. 3 September 2015. <https://www.uuworld.org/articles/letter-hoped-future>

30. Witnessing For The Truth: Martin Luther King Jr., Unitarian Universalism, and Beacon Press. Boston: Beacon Press, 2014. 21.

31. For What It's Worth by Stephen Stills. Copyright 1966. Cotillion Music, Ten East Music, Springalo Toones, and Richy Furay Music.

32. Morrison-Reed, Mark D., The Selma Awaakening: How The Civil Rights Movement Tested and Changed Unitarian Universalism (Boston: Skinner House Books, 2014) 221.

33. We Shall Be Free by Stephanie Davis and Garth Brooks. Copyright 1992. Major Bob Music Co Inc., No Fences Music, Blackwood Music Inc., Beartooth Music Inc. and EMI Blackwood Music Inc.