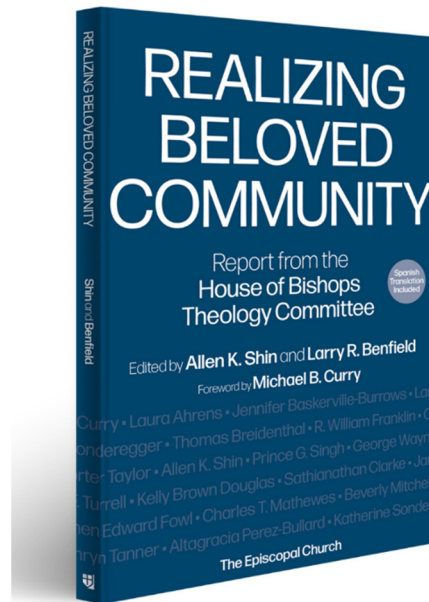


## *Realizing Beloved Community* Discussion Guide

This discussion guide is designed to help individuals and small groups to draw connections between *Realizing Beloved Community* and our lives, faith, worship communities and society. The prompts and questions below invite readers to engage at all levels: head, heart, body and soul. Allow yourself to be present to what the Spirit might be saying to you and your community.

[Buy the book](#)

[Read an excerpt](#)



Spanish  
Translation  
Included!

### **Introduction (pp. 13-17)**

Beloved Community is the way of life to which Jesus's followers are called.

- What hopes and concerns do you bring to this conversation?

### **Part 1: Defining and Understanding White Supremacy (pp. 19-28)**

Understanding racialized oppressive systems can cause discomfort; it's also the only way toward transformation and learning.

- Words like white supremacy and anti-Blackness can cause visceral reactions. Slow down and notice your body's reaction to this language.
- Using the book, define these terms: white supremacy, white supremacist culture, white privilege, Blackness, anti-Blackness, Anglo-Saxon exceptionalism, racialized.
- What surprised you in this opening section? What affirmed or ran counter to your lived experience?
- How do the foundational narratives of anti-Blackness and Anglo-Saxon exceptionalism show up in your church/ministry context?

### **Part 1b: Defining Beloved Community (pp. 29-33)**

Building beloved community is an ongoing, challenging process.

- Using the book, define these terms: beloved community, reconciliation, atonement, suffering servant.
- Take a moment to imagine how beloved community might look in your context. What does it feel like in your body to picture this reality?
- Share a story about when you have seen beloved community in practice.

## **Part 2: Learning to Listen (pp. 35-60)**

Listening is a sacred, healing practice that is essential to beloved community.

- What is the “single story” you or others have been telling about your Episcopal community? Who has been left out of that story? Who benefits and who is hurt by that story?
- What truths do you, your congregation or community need to unearth to engage the process of atonement and healing?
- How could your liturgical practices and sacramental life be an opportunity for healing and participating in beloved community?
- What might you do in your context to support truthful storytelling about how white supremacy, anti-Blackness and other forms of racial oppression show up?
- Which of the “unheard voices” featured here most resonated for you?

## **Part 3: Reparations and Beloved Community (pp. 61-73)**

As an Episcopal Church, we continue to benefit from the past harmful acts of and ongoing systems of oppression. God calls all of us to be repairers of the breach.

- Using the book, define these terms: reparations, (de)colonization, BIPOC.
- The authors understand reparation as a theological imperative. If this resonates for you, why? If you disagree, why?
- How do “systemic sin” and “real sin” show up in your local context?

## **Part 4: The Doctrine of Discovery and Beloved Community (pp. 75-81)**

The doctrine of discovery shadows much of Christian theology and practice. A Christian doctrine of reparation can address this legacy.

- Using the book, including the footnotes, define the following terms: doctrine of discovery, subaltern, doctrine of reparation.
- What is your relationship to the land where you worship and/or live? Do you know what peoples stewarded it before you (or what peoples are still present but invisible/subaltern)?
- How would a doctrine of reparation serve as healing balm for the wounds of the doctrine of discovery? What do you feel led to do as a result?

## **Part 5: Conclusion (pp. 83-86)**

- How has this book affected your capacity to listen?
- How has it impacted your understanding of these concepts: conversion, whiteness, white supremacy, systemic racism, colonialism, baptism, reparation, beloved community?