

- The church has been a place of strength in times of war and national trial. The church was a haven for conscientious objectors during the Vietnam War and has been in other times. A place of support for those who protest and speak out. The church was where the civil rights movement was launched, and it was in churches that the civil rights movement got its marching orders. So in spite of the pain and the deep desire that we pray God might not have had together tonight for the cause that brings us together, it is good to have such a place and it is good together. It was Unamuno who once said, "The temple is where we go when we need to share our common grief." So we've come not just to grieve, but to support, and to reach out from here to Atlanta and to other places to show our love and concern. Let us pray. Oh God in this moment we pray that you would bless the little children of Atlanta. Bless all the children of Atlanta. Bless the lives of those who have died and now live with you and your eternal presence. Bless those who are missing. Bless, oh Lord we pray, thee in special ways those who still live and walk and play and go to school and go about their daily activities even yet. But surely most do so in fear and terror so be very close to comfort and strengthen them we pray. Bless their families. Be very close to them to give comfort and hope, we pray. And now Lord, our blessed God, we pray that you would come into our midst this night in a very special way. That the word which comes to speak to us may be received into caring and concerned hearts and lives, and may we leave this place with a deeper commitment to show and express our love and concern for our fellow human beings. Speak now in a special way in this time in which we gather in your holy name. Amen. (clears throat) (organ music) (organ music) (organ music) (organ music) ♪ Our Father ♪ (organ music) (organ music) ♪ Which art in heaven ♪ ♪ Hallowed be ♪ ♪ Thy name ♪ (organ music) (organ music) ♪ Thy kingdom come ♪ ♪ Thy will be done ♪ ♪ In Earth ♪ ♪ as it is ♪ ♪ In heaven ♪ (organ music) (organ music) (organ music) (organ music) (organ music) (organ music) (organ music) (organ music) ♪ Give us this day ♪ ♪ Our daily bread ♪ ♪ And forgive us our debts ♪ ♪ As we forgive our debtors ♪ (organ music) (organ music) (organ music) ♪ And lead us not ♪ ♪ Into temptation ♪ ♪ But deliver us ♪ ♪ From evil ♪ ♪ For thine ♪ ♪ Is our kingdom ♪ ♪ And the power ♪ ♪ And the glory ♪ ♪ For (mumbles) ♪ ♪ Amen. ♪ (organ music) (organ music) (organ music) (organ music) (clears throat)

- I would like to announce that there will be a reception following this service in the alumni lounge which is immediately to the right as you go out the main doors of the chapel. I have had the opportunity over the past two weeks to work with the group of people who planned this service and other programs designed to focus all of our attention on the situation in Atlanta. This group which called itself The Duke Community Concerned for Atlanta's Children was made up of a variety of people. It included Duke students, workers, administrators, faculty members, and individuals from the greater Durham community. These are people whose work and interests don't often bring them together in a common effort. If anything at all good can come from a tragedy, perhaps it is that it can begin to bring people together to work for a common cause. As a member of this planning group, it is now my privilege to introduce to you Mrs. Camille Bell. Mrs. Bell is a resident of Atlanta. She is now the President of The Committee to Stop Children's Murders. Her son Yusuf was the fourth child killed in this tragedy. Mrs. Bell, on behalf of all of us here, I would like to express our sympathy to you, your family, and your friends for all that you've been through and continue to go through.

And also, thank you very much for being with us this evening and sharing with us your reflections on this tragedy.

- I am Camille Bell, chairperson of The Committee to Stop Children's Murders, and the mother of Yusuf Bell who was the fourth child killed in the Atlanta murders. I came here today to tell the story of what happened in Atlanta, which is basically a two-fold story. One is the tragic story of children being snatched up and killed. The other story is the story of government that didn't care. Both stories must be told because when they're not, history repeats itself. In Atlanta in July of 1979, two little boys, both 14-year olds, were found dead in the 1700 block of Niskey Lake Road, a little wooded area. They had both disappeared earlier in July, one the 20th, one the 25th. They were found 50 yards apart. Their passing was reported in the newspaper. It was covered in about ten lines on page 18A. In September, another little boy disappeared. His name was Milton Harvey. He was not found for a while. In October, October 21st, my son Yusuf left home going to the store. He got to the store. He bought what he was sent for. He started home, and he disappeared just like he dropped off the face of the earth. Fifteen days later a body was found. We were certain it was Yusuf because no one knew that Milton Harvey had disappeared. It wasn't. It was Milton Harvey. Three days after that, Yusuf was found in an abandoned school that should have been boarded up but wasn't. He had been strangled and thrown away. Time went on and Angel Lenair, a 12-year old, left home at around four o'clock in the afternoon going to visit a friend who lived two blocks away. She never got there. Her mother called the police. The police came out. They talked to her for about five minutes. They decided she was a runaway. Six days later they did finally get over to the school to find out what kind of little girl she was. At that point it didn't matter anymore. She was found raped, strangled and tied to a tree less than two blocks from home that same afternoon. The next day, Jeffrey Mathis disappeared. At that point, there were three 14-year old boys dead, two fifth grade boys dead, three, no, two fifth grade boys missing, one missing, one dead, three gifted students dead or missing, and three strangulations. Our police department did not see that as connections. Because they didn't, they didn't warn the community, Because they didn't, they didn't say that anything was happening unusual in Atlanta. And because they didn't, children continued to die. Later in May, Mrs. Mathis--Mrs. Taylor, who's Angel Lenair's mother, and I were introduced to each other by a lady named Mary Mapp. We decided at that point that we would form a support group because I knew in my heart that if I call Miss Taylor because I was down and she said "Babe, I know how you're feeling," that she knew how I was feeling because she'd been there. And so we formed a support group and we sort of talked back and forth. A few days later in May, Eric Middlebrooks disappeared, a 14-year old boy. We went to visit his mother and she became part of the group. Early in June, Christopher Richardson disappeared. We went to visit his mother and she became part of the group. Later in June, LaTonya Wilson disappeared out of her house. We went to visit her parents and they became part of the group. Aaron Wyche supposedly fell from the railroad bridge but since Aaron was afraid of heights and since Aaron was seen getting into a blue car with a man in front of Tanner's Grocery Store that matched the description that Jeffrey Mathis was seen getting into, we considered him part of the cases, and we went to visit his parents and they became part of the group. At this point, we really didn't know about the first three children. And in not knowing about the first three children and with children continuing to disappear, we thought seven was just too many. And so we went to see our mayor, but he wasn't available, so we did see one of his aides and we told him what we thought might be happening, and he said that they didn't want to alarm the city. We went to our police department and we told them what we thought might be happening, and they said that they could see no

connections between the cases. A few days later, in early July-- July 5th--Anthony Carter, a 9-year-old, disappeared. No one knew he was gone, but July 7th his body was found on Well Street, less than four blocks from where I live. Thrown away behind a dumpster. I called Mrs. Taylor almost hysterical. By the time she got off the phone, she was almost hysterical. She called Mrs. Mathis and the parents at that point decided that this is the place where we call a halt. So we were going to city council to tell them about it. We decided that what we would do would be that we would research. We'd go back to the library. We'd find out what was normal. As crazy as it may seem, normal for Atlanta and children dead and missing. So we went back and we researched and we found that one to no children dead and missing and the cases unsolved was normal for Atlanta. At this point we were talking 11 children dead and missing. This was too many. And so we went to city council and we demanded, yes we did, we went to city council and we demanded a task force be formed and we asked for the FBI, the GBI, that's the Georgia Bureau of Investigation, the Atlanta Police Department, the Fulton County Police Department, the DeKalb County Police Department, and all surrounding small cities and towns that everybody provide a man and give us a really viable task force that was gonna go to work on these cases. A task force was formed. It consisted of one Atlanta police sergeant and four Atlanta police investigators. Things moved along. We discovered that not much warning was gonna be done by this so we wrote a little pamphlet called "Seven Ways to Keep Your Child Alive," and the parents got out in shopping centers and passed them out. It wasn't very effective but it was the best we could do at that time. It did get the word out. Finally another child died and another child died and August came. And August 21st, a little boy named Clifford Jones who was visiting his grandmother for three weeks in the summer went out to pick up some cans, and while he was out picking up cans, someone snatched him and threw him away after strangling him to death behind a dumpster. Fortunately for the children of Atlanta, in Cleveland at the time Clifford was killed was a Shriner's convention, a black Shriner's convention. And when the newspapers hit the stands about the thirteen (counting Clifford) murdered and missing children in Atlanta, someone else other than Atlanta people knew. And because someone else knew, because a Cleveland child had died in Atlanta, the task force moved from five children, I mean from five policemen, to seventeen policemen immediately. It was a little bit upsetting-- even though we were glad the task force moved up-- to find that Atlanta children weren't important enough to put seventeen children in, seventeen people on the task force, or twenty people on the task force, or twenty-five or whatever it took. It took a child from out of town, but we thank Clifford for that because nothing would be happening if it had been just Atlanta children and it could have been kept an Atlanta secret. Things moved along and one of the local television stations ran the story of the guerilla warfare camp of the Klan in Marietta. Backed it up back-to-back with the story of the murdered and missing children in Atlanta for a week. I at this point do not know whether one has anything to do with the other, or does not, but they left the impression inseared in people's mind, this connection. Then a daycare center in Bowen Homes, a housing project, had a boiler to explode. People immediately assumed it was a bomb. People also immediately assumed it was planted by the Ku Klux Klan. And people came out in the streets in massive numbers, and anytime people come in the streets in massive numbers, national news media shows up. And people were saying "I'll bet the same people "that killed (at that point) those fifteen children "are the same people that blew up the daycare center." Four three-year olds were killed in that explosion and one adult. The city of Atlanta and several Vietnamese veterans did a careful check into what made the boiler blow up. The first thing that they found out is that the boiler was declared unsafe three years previously, but the idea of it being unsafe merely meant to most people that it would probably break down. And had it broken down, no children of any value would've been

cold, and so it was let to stay where it was until someone turned it on on a cool October morning and children died because it blew up. After that, because national news media was there, and because the publicity was there, the task force jumped immediately to thirty-five people. The first legislative move that our city government made at that point was to institute the 11 o'clock curfew. Now that sounds like it makes an awful lot of sense, and it probably would have, except that not one child who was dead or missing at that time would've fallen under that 11 o'clock curfew. The children were disappearing and dying in the daytime. The next move as we went on along and children continued to die was to institute the 9 o'clock curfew. Only three children, all 14 years of age or older would've come under the 9 o'clock curfew. The final move was to institute the 7 o'clock curfew and even at this point the 7 o'clock would only cover six of the 25 children who are dead and missing. But the purpose of the curfew was not to protect children. The purpose of the curfew was to protect image. The purpose of the curfew was to say if those sorry parents would keep their children in the house and off the street all hours of the night, then maybe they wouldn't be dead. When that failed to penetrate the brains of most of America properly, then it became necessary for key figures in Atlanta to go around the nation and say things like "Well, these little children are nothing "but street kids anyway." I'm sure all of you've heard the street kid thing. Most of these kids, three of them do have juvenile records of some kind. And those three records are status offense records. What status offense means is that if they were adults what they did wouldn't be a crime. Couple of 'em got picked up for playing hooky and one got picked up for running away. Those are status offense crimes. The other children, even though they are inner-city children and we are talking about 9- to 16-year old boys primarily, don't even have a juvenile record, have never seen the inside of juvenile hall. But my mayor, some of our most outstanding black leaders, have gone from place to place around this nation and described these children as pushers, as "street kids," which is a drop phrase for anything, as hustlers, as varying other things that are not true. And I have a difficulty with people slandering dead babies who don't have a chance to come back and say what they are and what they are not. Now some people say to me, Black people especially, that I am being rather unfair and that I really shouldn't say that my mayor did not do his job, because it will leave people thinking that black people can't do the job. And my answer to that is that it is not that black people can't do the job, but it is that white people have no monopoly on incompetence. If a black man is incompetent he's just incompetent. We're human, not superhuman, and then I go back and I point to Houston. In Houston, Texas, twenty-seven children disappeared from an area called The Heights. Most of these children were lower-middle class to poor. All of these children's parents reported them to the police. The police decided arbitrarily that these children were runaways even though their parents said they were not. I think this happened over a two-year period, if I'm correct, or maybe a three-year period. When finally a boy named Henley I think it is, shot and killed Dean Corll who was collecting these children and torturing and killing them, and burying them in various places around the country. The story came out as to what was going on. Nobody warned the people of Houston. Their mayor didn't stand up and say, "we've got a problem here." Their police department didn't stand up and say, "I think these things might be connected" or any of those kind of things. I contend that the mayor of Houston and the police department there was incompetent and was not concerned about poor children at that point. I contend the same thing about Atlanta's mayor and police department. Incompetence and lack of concern are not a disease that merely strikes any one racial group. Convention dollars in Atlanta became more important than children's lives. Industrial money and industries moving into Houston at that period became more important than children's lives. How you gonna get a convention into a town where you have to admit that the kids can disappear off the street in the

daytime and be killed and thrown back on the streets? And Atlanta had just gotten over the image of being the murder capital of the United States, which it picked up in early '79. So when I looked at what was happening there, then I had to go back, and I had to look at Chicago and the Gacy children. And the same attitude was true. And I had to look at other areas. I had to look at the fact that there are five boys missing in Newark, New Jersey who disappeared on the same day in 1978, August 20th. Anybody know anything about that? But the hue and cry didn't go out. As a good neighbor, I feel that it is necessary for me to go from place to place and tell the story, and tell the whole story as accurately as possible because when Chicago happened, nobody warned me and the children died and the country went back to business as usual. When the freeway killer in Los Angeles came through and did his thing and children died, nobody warned me and the country went back to business as usual. The same thing with Houston. The same thing with Newark. The same thing with New York City. The same thing with the handful of children over in Birmingham, Michigan. If you put the children together who've died in the last ten years in this country at the hands of people who walk in and swoop them up and kill them off and throw them away, you would have a well-populated high school. And the country would go back to business as usual. We are responsible for each other, and in our responsibility, we have to take the time to discover what is normal in our communities. Once we've gotten to know each other, gotten to know who's there, gotten to meet our neighbor, then we can go on from there to knowing what's unusual when the unusual occurs. Unfortunately, in Atlanta, we as a city have gotten so cosmopolitan and it is so fashionable not to know who lives next door to you. I've heard people say it. "I don't know those people." But what is the possibility of those people calling the police when they hear you screaming in the night? 'Cause they don't know you either. What is the possibility of getting a call at work that there is a van backed up to your front door loading everything you own from those people. We have got to pull together as communities. We have got to look at the kind of government that we elect, and we've got to demand responsibility from it. And basically the main thing that we've got to do is protect the children. Now when people hear me talking about these kinds of murders, they feel like, well hey, you know, that's maybe thousand kids across the country, maybe 2,000 in ten years. Odds aren't so great on that, but what are the odds on your putting a child in first grade today unable to read and pulling them out of 12th unable to read? That doesn't seem like murder from here, but it is. We live in a highly technical society. Children who cannot read and write, even though they have pieces of paper, are being murdered educationally in this country. An area that we really must approach and do something about. And most people will say to me, "well hey, that's the school system." I can't do anything about that. You might not be able to affect the entire country, but you can affect the school up on the corner. Our kids' little brains are being drowned in drugs. And you may say to me, "hey, that's the Mafia." I can't do nothing about that." You might not be able to stop the drug flow into this country, but you can make it very clear to whoever's pushing to your children that he will not sell any drugs on your block. And that he won't have to ask who turned him up if you see him selling drugs. You'll look around and if enough blocks pull together that way, you could have a drug-free town or maybe a drug-free state. But it requires the work of individuals. I said to myself when all this was going on, where are the leaders? 'Cause if any of you remember this in the beginning, there was conspiracy of silence from not only the black leaders, but from the white leaders. Nobody was saying anything. But I looked around me and I discovered the leaders. There was Mrs. Taylor. There was Mrs. Mathis. There was me. There were other people in other communities. There were the people that pulled this thing together here. The leaders were there-- the leaders have always been there. The leaders are us. The leaders are the people that had enough get up and go to get up and get out tonight to find out what was going on. That's

where the leaders are. And that's where the leaders have always been. Another thing that strikes me as very, very strange that we're gonna have to deal with if we want to make a difference in this country for our future, is that we only have one tool, one weapon with which to fight bad government that is valid, and the only weapon we have is the vote. And we are throwing it away wholesale. We have a man in the White House today that one-fourth of the eligible-to-vote population elected because half of the people who were eligible to vote said "nobody I want can win," so they didn't go to the polls. Another half of the people scattered their vote around through whoever was there. And that other small fourth, actually not even a whole fourth because I think it was like less than 49% of the entire voting, of the people that voted, so that really gives you just a little bit less than half, those people voted for Ronald Reagan. So he got elected. So what that basically boils down to is 75% of the people in the country who were eligible to vote didn't want the President that got elected. I mean who were registered to vote. But that doesn't even count the massive numbers who are not even registered. Anybody that's sitting in here or in this area wearing a green ribbon that is over 18 years old and not registered to vote, I personally would appreciate it if you take it off 'cause you're part of the problem. Now that may seem strange but you can't tell me that you are concerned about children in this country when you are the only people who can make change for children in this country, and you refuse to pick up the weapons that you have to work with. I don't know. Sometimes, sometimes I'm angry, and sometimes I'm just a little bit saddened by what's happening. Because I'm watching budget cuts that will allow children to go hungry. I'm watching budget cuts that will allow families not to be able to maintain a breadwinner. I'm looking at even Social Security cuts that will cut off educational benefits to children whose fathers died to give them those educational benefits. And that sort of bothers me, but these things are going on because the bosses of the politicians refuse to boss. And you're saying to me, who are the bosses? The people are the bosses, and the people are not going back to those politicians and saying we want this and we will have it, and not saying it forcefully enough. I just sort of halfway believe that certain things could be straightened out if people across the country said to the people who are presently in the Senate and the Congress, now we can't recall Ronald Reagan 'cause he's the President. We'd have to impeach him, but either you all get this nonsense straightened out or we'll recall every man jack of you. I bet it would straighten out, and I bet it would straighten out quickly. But that requires the people standing up and that requires believing in the Constitution and believing that the American way works. And then going out and making it work. A lot of people see that lack of situation as a racial issue. I basically see it more as a class issue than a racial issue because a lot of people are looking at the Atlanta problem from the point of view of what's happening to Blacks in this country, where I am looking at it from the point of view of what's happening to poor people in this country and what's happening to the nearly poor in this country. I basically really wonder whether there is a true racial issue in America or whether it's all a class issue, whether it all boils down to people who control the wealth and power in this country pitting people who control very little of it against each other to keep them fighting so that they won't recognize what they're doing without. I basically feel sorry for most people who are the rank and file of the Klan because if I had to believe that the only thing that I had going for me, discount your good sense, discount your ability to do anything, discount any talent, the only thing you got going for you that matters is the color of your skin, I believe I'd go out and shoot myself. If the only thing going for you is something that you can't control, then you have seriously got a problem. If I have a brain, I can learn to read a little bit more and maybe learn a little bit more if that counts. If I have a talent, maybe I can develop it if that counts. But if all I have going for me is something that I can't make any lighter, any darker, any thicker, any thinner, something that was just handed to me when I

was born, and that's all I've got for me, then I am in serious trouble and that's what a lot of the children who are being raised by and trained by people within the Klan are being taught. Yes, they're dangerous. I'd be the last person to say that they weren't dangerous. But they're also more to be pitied than censored. And to the organizations, especially the organized leftist groups that would seek to fight and destroy them, I think you'd do them a favor to go and organize them and teach them and work with them and train them because they're looking for the same thing I'm looking for. I have a whole lot more in common with a white mother who has to figure out how she's gonna come up with dinner tomorrow for her three kids than I do with a Jesse Jackson or a Benjamin Hooks who are never gonna have to worry about that kind of problem, even if she happens to be racist in her thoughts because that's the way she's been trained. And she has a whole lot more in common with me. And we have to reach across that line because the line is not that broad. We're both suffering under the same thing. Both of us suffer under the fact that we're women which means that if there's a job we not gonna get paid as much for it--no way. They're gonna tell us about men need more money because they've got families to support--which is an interesting philosophy-- 'cause I wonder what they consider those three little people that depend on what I do. She's gonna be just as likely as I am to wind up on welfare. If she's a single mother, she's going to catch just as much flack and be treated just as badly, have just as good a chance of her children being sick and not being able to go to the doctor because there's no money to pay for it and because doctors tend not to want to take Medicaid anymore. And also it's other things that go along with it. And so I see her as more of a waylaid sister who doesn't know what's happening to her, who needs you of the left who really are aware, who really are aware of what's happening in this country to go and talk to her. In the '60's the left was asked to go and organize the white community and it didn't. And now I see a lot of crying because the Klan did. That call's still out there. Go organize the white community. And to those of the center, you know, the middle of the road folks, you're gonna have to do some standing up and some looking at what's right and what's wrong and if what's right takes a step off to the left every once in a while, then step that way. And if what's right takes a step off to the right every once in a while, you're gonna have to step that way. You can't walk the middle of the road forever. You're gonna have to do what's right because it's right. Basically, during the Vietnam era it was wrong to napalm Vietnamese babies. That's a leftist statement. It was still wrong. In other times it was wrong to do things that were on the left side of the ledge. But they were still wrong. We're going to have to move whichever way is necessary to bring this country down the middle, to bring this country where it's supposed to go. And in doing so, maybe we'll be able to leave just a little bit of future here for the children of America because that's who's getting the short end of the stick in the long run. The children of America is who's dying. Thank you so much. (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) (clapping) This is the fourth time in three days that I have forgotten to announce the rally in Washington on the 25th of May, which is Memorial Day, in which The Committee to Stop Children's Murders and other groups of parents of children who've been murdered and or missing and other people concerned about children are coming together in Washington, D.C. and taking the bad check that Dr. King took once to Washington back to Washington. And you're all invited. It will be at the Lincoln Memorial at one o'clock in Washington, D.C., and you're invited to come out. Please be there.

- We do have to be out of here at eight or a little after for a rehearsal that is upcoming. There will be time for questions at the reception again immediately following. During the second hymn there will be a collection.

The proceeds will be donated to The Committee to Stop Children's Murders. (organ music) (organ music)
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♪ When you walk through a storm ♪ ♪ Hold your head up high ♪ ♪ And don't be afraid of the dark ♪ ♪ At the end of the storm ♪ ♪
Is a golden sky ♪ ♪ And the sweet sliver song ♪ ♪ Of the lark ♪ ♪ Walk on through the wind ♪ ♪ Walk on through
the rain ♪ ♪ Though your dreams be tossed ♪ ♪ And blown ♪ ♪ Walk on, walk on ♪ ♪ With hope in your heart ♪
♪ And you'll never ♪ ♪ Walk alone ♪ ♪ You'll never ♪ ♪ Walk alone ♪ ♪ Walk on through the wind ♪ ♪ Walk on
through the rain ♪ ♪ Though your dreams be tossed ♪ ♪ And blown ♪ ♪ Walk on, walk on ♪ ♪ With hope in your
heart ♪ ♪ And you'll never ♪ ♪ Walk alone ♪ ♪ You'll never ♪ ♪ Walk alone ♪ (organ music) (organ music) (organ music)

- I'm going to ask that you remain seated while we engage ourselves in the benediction. (clears throat) Two things I got from this talk, particularly from this mother. She said we need each other, and we are responsible for each other. And as we look into this sick world, all of the killings, attempted assassinations, riots and violence everywhere, we would ask God's blessings upon us. Second thing she said, a lot of us go out and do business as usual. (chuckles) I heard her say that. Many of us are going back to do business as usual. I'm gonna ask therefore, you need each other, that you would reach out and get a hand. Yes, with the person next to you, and bow your head. Reach out and get a hand. Go up here (mumbles). That's right. (mumbles) No I think they can just be seated, be all right. You all in the audience just be seated, bow your head, and get a hand. And bow with me and whatever you feel, the blessing that you need particularly, so that we will not go out of here and do business as usual. You can ask God's richest benediction upon you. And may we bow for our benediction. You listened oh God to a message. And we ask you now as we leave this building, as we leave this church, as we leave this sanctuary, and as we even creep up to Easter Sunday morning and before we get there as we creep up to Friday of this week, we are reminded of other killings. We're reminded of even the killing of your son, Jesus Christ. So now we pray that as we live in this sick world we will not be helpless. Not be hopeless. That somehow you will get into us and let peace and harmony and justice start with us right now. As we pray for this university, those who responsible for getting us here, the parents of those children, the relatives and friends of all of us, may we go out of here with a greater determination that you are not dead. You are not dead. You are not dead. Some of us wonder where are you? What are you doing? But may we resolve in ourselves that we will let you in and we will not walk alone. Will we depend upon you to walk with us, to change us and the situation. Let us all say Amen.

- Amen. (mumbles) (paper rustling) (mumbling) (mumbling) (mumbling) (mumbling) (mumbling)
(mumbling) (mumbling) (mumbling) (mumbling) (mumbling)