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by Teresa Malcolm

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"We tell children, 'God is in you. But, in society at large, we only accept the parts of you that look like us. Because God wouldn't have cornrows. God wouldn't have dark skin. God looks like us — God is white.' And I think that's the impression, that God in goodness is affiliated with white culture." What Kathleen Bellow of Xavier University in New Orleans describes plays out in school policies that categorize natural hairstyles as "extremely distracting" or "attention seeking." NCR intern Sarah Salvadore's report examines how [Catholic schools are slow to accept cultural significance of black hair](#).

Prison conditions are dire in Kenya, and a team of Dimesse sisters bring women inmates necessities like food, underwear, sanitary products and basic health services, along with spiritual support, skills training and behavioral change sessions. When an inmate is released, the sisters are there to help with reintegration into family and community. GSR correspondent Doreen Ajiambo profiles their prison ministry: [Dimesse sisters link female prisoners to society in Kenya](#).

Bishop John Michael Botean says he's "a nothing bishop from a nothing diocese." Maybe that gives him more freedom to speak his mind. Joshua McElwee wrote up the story on an hourlong interview with the head of the Eparchy of St. George's in

Canton, Ohio: ['Nothing' bishop gets frank on married priests, Vatican under Francis.](#)

A visit to her Midwest motherhouse can be a respite from the heated divisions in D.C. where Sr. Quincy Howard works — except not so much recently. Some disagreements with fellow Dominicans had her pondering how to live in the tension as [the call to inclusion means we move past our arguments.](#)

Precious Blood Sr. Jeanette Buehler belongs to the Community Homicide Prayer Vigil group, a ministry of presence for Dayton, Ohio, and nearby communities. [Every person killed, we remember them all,](#) she writes.

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