



CONGREGATIONAL
**JOURNEY
TOWARD
RACIAL
JUSTICE**

A RESOURCE FOR CHURCHES
MOVING TOWARD RACIAL
EQUITY AND RECONCILIATION

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WELCOME

At the 2020 Covenant Day in January, Bishop Michael McKee, through a powerful daylong session led by Bishop Gregory Palmer, the episcopal leader of the West Ohio Conference, introduced a new initiative for the way we will journey together in ministry as Clergy and Laity - that initiative is called the Journey Toward Racial Justice.

As we gathered on January 7th at FUMC Richardson, who could have known that just weeks later our world would be turned upside down by COVID-19, the killings of Ahmaud Arbery, George Floyd, Breonna Taylor, and the actions of Amy Cooper. Those instances ignited, stoked, fed and fanned the flames on the issue of race in ways we have not seen before.

In the midst of this time of crisis, the seeds of becoming anti-racist within our conference, and among our clergy and laity, and communities had already been planted within us. Our Bishop, Cabinet, Extended Cabinet, and Journey Toward Racial Justice Team signed a letter that signaled a new day and a new way we would approach racial injustices. Together we said, **“the sin of racism must die; our African American brothers and sisters in particular need to hear that the responsibility for its demise is not in their hands alone. We all have a role and a responsibility in removing it from our society forever.”**

After the letter was released, we knew that this time would be different because our JTRJ team, Bishop and Cabinet, and Clergy and Laity, would be all working together to ensure that we complete the Journey Toward Racial Justice here in the North Texas Conference.

The piece of our conference work this guidebook outlines empowers congregations to live into their call to this vision for God's church and world. The Congregational Journey Toward Racial Justice is a new process created for local churches to create their own unique “journeys” toward racial justice. Through this process, churches will be invited to build their own teams, assess their congregations and do transformational work within and outside of their walls.

We are grateful that you have chosen this journey toward hope and wholeness and will be in prayer for guidance, comfort and strength. Thank you for taking this first step in the journey toward racial justice.

Journey to Racial Justice Team

Rev. Edlen Cowley, Chair, 2020

Rev. Silvia Wang, Vice-Chair, 2020


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THE VISION

MISSION STATEMENT: TO CREATE DISCIPLES OF JESUS CHRIST WHO ARE COURAGEOUSLY ANTI-RACIST IN A BROKEN AND HURTING WORLD.

VISION STATEMENT: TO END ACTIVE AND PASSIVE RACISM AND CREATE AN EQUITABLE FUTURE FOR ALL PEOPLE IN THE NORTH TEXAS CONFERENCE AND THE COMMUNITIES WE SERVE.

FOUNDATION SCRIPTURE: ROMANS 12:2 (NRSV) – “DO NOT BE CONFORMED TO THIS WORLD, BUT BE TRANSFORMED BY THE RENEWING OF YOUR MINDS, SO THAT YOU MAY DISCERN WHAT IS THE WILL OF GOD—WHAT IS GOOD AND ACCEPTABLE AND PERFECT.”



“I envision the clergy and laity of the North Texas Conference taking the next step in this important journey toward justice. It will be an intentional step, taken with forethought and prayer. It will be a bold step, taken in the strong name of Jesus Christ. It will be a step we take together. It will be a step that proclaims, ‘We refuse to give racial prejudice power any longer.’ Ultimately, my vision is for our churches to create environments where every person feels valued. My vision is for our systems and structures to be embedded not with prejudice but with truth and justice, so every person is treated fairly and is liberated from the sin of racism. And, my vision is for the North Texas Conference to become a beacon of light that chases away the shadows of racism lurking in our communities.”

BISHOP MICHAEL MCKEE

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OUR BAPTISMAL CALL

As United Methodists*, we are bound together through rich history and tradition with our siblings in Christ across the country and the world. One of those meaningful threads woven through our congregations is the sacrament of baptism. Each of us hold powerful, beautiful memories tied to these moments, when we acknowledge God's grace that moves before us, abides with us and pulls us forward. Whether it is a family bringing their child or an adult professing her faith, the liturgy spoken by pastors and congregations across our United Methodist churches calls for a rejection of sin and commitment to Christ. During these sacred times, we remember who we are called to be – true disciples who walk in the way that leads to life.

**See umc.org/en/content/what-is-social-justice*

For many years, and in many forms, the North Texas Conference has acknowledged that, in order to nurture and form true disciples, the sin of racism must be confronted in ourselves and our congregations. At Annual Conference 2020, the Journey to Racial Justice coordinating team introduced their vision for this discipleship imperative, including a congregational guide for exploring and implementing racial justice initiatives in local congregations. This process is meant to support contextual, community-based action in the local church, by providing a framework for resourcing and conversations. It moves from building a team and understanding your congregation's starting point, into intentional, impactful learning opportunities, and culminates in developing a plan for how a church will enact the work of racial justice that makes sense for each congregation, in their own community. In a sense, the Congregation Journey Toward Racial Justice guide offers a route to the end of the beginning, acknowledging that a strong foundation is needed to start the true work of addressing injustice, which extends past any one group's strategy or tenure.

As we continue toward that light of God's hope for the world, may we be in prayer for one another that we might have the strength and witness to live into who we are all called to be at our baptisms, those who bravely proclaim the good news and live according to the example of Christ.

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OUR COMMON CALL, OUR UNIQUE HEALING WORK

Is this focused only on Black and white people? Whose work is this? These are two questions asked by several participants in the 2021 launch of the CJTRJ process. Below is a response that may help you decide about your own Journey.

The work of anti-racism is an integral part of our common Baptismal call and identity as Christians. And yet, as diverse embodied persons, we each have different experiences of being shaped by a world in which systemic racism is a living legacy. The structures of racism intersect with identities differently, say if one is Black, Latino/-a, Southeast Asian, or depending on one's gender. Unique healing and soul repair is needed by each individual and local church, so that we may answer God's common call to justice, healing, and transformation.

Distinctive Legacy of Slavery. In the United States, the legacy of chattel enslavement of Black persons/persons of African descent is central to the way racism functions. Chattel slavery deemed first Native peoples, and then Black persons/persons of African descent as sub-human, as property owned and exploited by what they considered a real (white) human. The cruelty and dehumanization of chattel slavery served as they key component of the development of European and American economic and political development from 1492 through the American Civil War. Slavery made possible the production of mass quantities of cotton for textile mills, cane for sugar, and raw materials needed to ignite the Industrial Revolution and fullness of capitalism. To secure this, the system manufactured justification for dehumanization from Biblical texts, theologians, philosophers, and scientists – creating systems of thought and life that defined Black persons as sub-human and denying their rights or status as made in the Image of God. Chattel slavery is a primary, but by no means the only system of oppression that has defined where we are today in North America. Racism is a technicolor reality, not simply Black and white. Or as a JTRJ leader put it, “Blackness and Whiteness serve as bookends on the spectrum of racial identity.”

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OUR COMMON CALL, OUR UNIQUE HEALING WORK (CONT.)

Wide-ranging Effects of White Supremacy. White supremacy has shaped everyone, if in very different ways. And so, forms of anti-racist work may be healing work for everyone. White Supremacy is the matrix of ideas, thoughts, beliefs, and actions that upholds white people as superior to People of Color and their ideas, thoughts, beliefs, and actions. For many, especially those considered white, these structures can be invisible. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worth less, immoral, bad, and inhuman and "undeserving." The term "white supremacy" includes political or socio-economic system wherein white people are automatically accorded structural advantage and rights that other racial and ethnic groups are not. <https://www.dismantlingracism.org/racism-defined.html>

History and Missional Renewal. To engage in effective Gospel mission in our North Texas home, the Church must prayerfully wrestle with how it fits within the history of white supremacy. Systemic racism and white supremacy undergirded the genocidal wars and policies against Native Americans that still cause harm and erasure of their presence in Texas and the rest of the United States. Persons under the umbrella of Latino/-a, Asian, as well as Southern or Eastern European have faced a variety of racist structures and labels. In Texas there has been a long history of oppression of Mexican and Tejano residents since Texas' independence. The Ku Klux Klan was headquartered in Dallas, where it held sway among prominent church leaders in the early twentieth century. Texas was also the place from where freedom to enslaved persons across the Deep South was announced and spread months after the close of the Civil War – commemorated now with a State & Federal holiday as Juneteenth.

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OUR COMMON CALL, OUR UNIQUE HEALING WORK (CONT.)

Texas hosted Japanese internment camps that imprisoned Japanese families during the Second World War. And with its growing diverse cities and shared border with Mexico, Texas continues to be central for political debate about the legacy of white supremacy and the evolving identity of the United States. In 2019, a white-nationalist 21-year-old white man from North Texas drove to El Paso, where he shot and killed twenty-three persons as well as wounding twenty-three others. The North Texas mission field can be most effectively and faithfully engaged when disciples understand the histories that have brought us to where we are today.

Below are a few definitions that may help detail how the work of the Journey Toward Racial Justice may take shape for people and churches with a variety of racial identities:

Internalized Racism The situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures, and ideologies that undergird the dominating group's power. It involves four essential and interconnected elements:

- *Decision-making* - Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other's authority and power - especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.

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OUR COMMON CALL, OUR UNIQUE HEALING WORK (CONT.)

- *Resources* - Resources, broadly defined (e.g. money, time, etc), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving "everybody."
- *Standards* - With internalized racism, the standards for what is appropriate or "normal" that people of color accept are white people's or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.
- There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease - emotional, economic, political, etc. - on people of color. With internalized racism, people of color might, for example, believe we are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support. *Internalized Racism: A Definition, Donna Bivens, Women's Theological Center. 1995*

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OUR COMMON CALL, OUR UNIQUE HEALING WORK (CONT.)

Intersectionality that individuals have individual identities that intersect in ways that impact how they are viewed, understood, and treated. Black women are both black and women, but because they are black women, they endure specific forms of discrimination that black men, or white women, might not. “The Intersectionality Wars,” Vox, May 28, 2019.

<https://www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-law-race-gender-discrimination>

Colorism—Defined by Nobel Prize-winning author Alice Walker, as “prejudicial or preferential treatment of same-race people based solely on their color.” An offshoot of white racism, colorism is internalized racism that privileges lighter skin color over darker skin. This has been a challenge in the African-American community since the rape of enslaved women resulted in Black families with children of different skin colors. (And the children of white owners, who were lighter-skinned, were often given some privilege their darker-skinned family were not—they were still slaves, though.) This is not just an African-American phenomenon, however; colorism is felt around the world, from India to Brazil. According to a Time magazine report, even the most liberal-minded progressive thinkers still display a bias towards light skin. “Dozens of research studies have shown that skin tone and other racial features play powerful roles in who gets ahead and who does not. These factors regularly determine who gets hired, who gets convicted, and who gets elected.” Learn more about colorism in the Latinx community here. GCORR’s “Overt and Covert Racism,” <https://r-squared.squarespace.com/library/overt-and-covert-racism>.

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THREE PILLARS

1. Vital Conversations

The vision of vital conversations calls us to engage one another in conversations about racism, cultural diversity and institutional injustice in ways that are candid, respectful, holy and transformational.

2. Intercultural Competence

The vision of intercultural competence calls us to cultivate leaders with the skills and awareness to make disciples across cultures so that the North Texas Conference will be more diverse and better reflect our mission field.

3. Institutional Equity

The vision of institutional equity calls us to build systems, policies and processes in the North Texas Conference that level the playing field for all people.

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JOURNEY CONVERSATION STARTERS



For churches just beginning to engage leaders in discussing racial justice, some of these resources may be helpful for starting the conversation. Using the next section and reviewing terminology may also be extremely helpful.

Questions & Guide to Spark Reflection on Race

ntcumc.org/Questions_to_Spark_Reflection_on_Race.pdf

Anti-Racism Starts: Do's and Don'ts

r2hub.org/library/anti-racism-starts-dos-and-donts

Racism in America (Video by VeggieTales Creator Phil Vischer)

youtu.be/AGUwcs9qJXY

Uncomfortable Conversations with a Black Man

youtu.be/h8jUA7JBkF4

The Danger of a Single Story

youtu.be/D9lhs241zeg

"The Sin of Racism Must Die" North Texas Preaching on Racism

youtu.be/6X83Y6RbBg8

Seeing Systemic Racism

umc.org/en/content/seeing-systemic-racism

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DEFINITION OF TERMS

We come to this journey from different places, but it is important that we are traveling in the same direction.

Below is an abbreviated working glossary to aid in your racial justice work. There are many different definitions for terms and groups related to race and racism, but for us to truly confront and begin to reconcile issues of injustice and inequity around racism, we must first come to a common understanding of the issues we face.

The definitions the team assembled are an attempt to create common touchpoints for being able to faithfully converse about racism and the Christian responses to it. “Political Correctness” is not the concern. Instead, we have found that sharpening our language or at least talking about what we mean to say strengthens our ability to find shared meaning and paths forward together.

Please ask your entire team to review the full Racial Justice Glossary with citations found at ntcumc.org/anti-racism-resources

Ideas for Exploring Definitions

1. Have each member pick a term that they are least familiar with to explore and share about with the group, possibly in pairs. Without having cross-talk, have a time of sharing about the definitions they chose with the larger team. What is most helpful in this word and definition? What do you find most challenging?
2. Send the definitions out to the group and ask members to identify five words and definitions that are most helpful for the work you are doing as a congregation? And what five words do you think are most difficult for you to understand?
3. Identify five key words that you think would be helpful for your team to have in its common vocabulary and spend some time going over their meaning. It may be helpful to have different participants present the meaning, or to discuss the words in small groups, then present to the whole. What is most helpful in this word and definition? What do you find most challenging?
4. Each meeting, have a different participant present on a definition and what difference its meaning makes for this work.

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DEFINITION OF TERMS (CONT.)

Black/Blackness A historically racialized category applied to those of African descent, but also to other groups throughout history (Jews, Irish, Southern Europeans, etc.). Also, a term which is positively taken-on by many of African ancestry as a way of identifying with the diversity of the Black Diaspora around the globe. At present, a description more often preferred by individuals than African-American, which commonly applies to those whose ancestors were enslaved Africans who were taken against their will to what is now the United States of America.

Cultural intelligence At its heart, cultural intelligence is the belief that every one of us has a primary cultural language that scripts our behavior and communication. But we can learn “new” languages. And the more languages we speak, the more effective our communication becomes. Cultural Intelligence is about knowing the communication needs of the people we are in relationship with so that we can work together more authentically and effectively. To do this we have to be aware of our own invisible cultural scripts and know that our biases can blind us and prevent us from successfully engaging in cross-cultural relationships and ministry.

Discrimination Treatment of a person or particular group of people differently, in a way that is worse than the way people are usually treated.

Diversity Many different types of people being included in something; a range of different people.

Equality (Racial) Racial equality is the belief that individuals, regardless of how they are racially categorized, are morally, politically, and legally equal and should be treated as such. Furthermore, it is the belief that different racial groups, as groups, are equal, with none being inherently superior or inferior in intelligence, virtue, or beauty.

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DEFINITION OF TERMS (CONT.)

Equity (Racial) As an outcome, racial equity is achieved when race no longer determines one's socioeconomic outcomes; when everyone has what they need to thrive, no matter where they live. As a process, racial equity is when those most impacted by structural racial inequity are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives. When racial equity is achieved:

- People, including people of color, are owners, planners, and decision-makers in the systems that govern their lives.
- We acknowledge and account for past and current inequities, and provide all people, particularly those most impacted by racial inequities, the infrastructure needed to thrive.
- Everyone benefits from a more just, equitable system.

Implicit bias The tendency to process information based on unconscious associations and feelings, even when these are contrary to one's conscious or declared beliefs.

Justice (Racial) The proactive (and systematic) reinforcement of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

Oppression The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.

Oppression = Power + Prejudice.

Rita Hardiman and Bailey Jackson state that oppression exists when the following four conditions are found:

1. The oppressor group has the power to define reality for themselves and others
2. The target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them)
3. Genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going
4. Members of both the oppressor and target groups are socialized to play their roles as normal and correct

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DEFINITION OF TERMS (CONT.)

Persons of Color (POC) “Often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term “people of color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Prejudice An attitude based on limited information, often on stereotypes. Prejudice is usually, but not always, negative. Positive and negative prejudices alike, especially when directed toward oppressed people, are damaging because they deny the individuality of the person. In some cases, the prejudices of oppressed people (“you can’t trust the police”) are necessary for survival. No one is free of prejudice. Examples: Women are emotional. Asians are good at math.

Privilege Special advantage or authority possessed by a particular person or group.

Race Race is a social and political concept, *not a scientific one*. Even though this is true, race is a powerful political, social, and economic force. Race was and is constructed for social and political purposes, in large part to *divide and conquer* poor and working white people from poor and working People and Communities of Color. The term ‘white’ was constructed to unite certain European groups living in the U.S. who were fighting each other and at the same time were a numerical minority in comparison to the numbers of African slaves and Native peoples. In order to justify the idea of a white race, every institution in this country was and is used to prove that race exists and to promote the idea that the white race is at the top of the racial hierarchy and all other races are below, with the Black race on the bottom. All institutions were and are used to promote the idea of white supremacy. All European immigrants did not and do not become white at the same time (Irish, Italians, Jews).^{*} Becoming white involves giving up parts of your original culture in order to get the advantages and privileges of belonging to the white group. This process continues today.

^{*}https://www.washingtonpost.com/local/how-wealthy-americans-divided-and-conquered-the-poor-to-create-the-concept-of-race/2016/04/19/2cab6e38-0643-11e6-b283-e79d81c63c1b_story.html

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DEFINITION OF TERMS (CONT.)

Racism Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

- Racism = race prejudice + social and institutional power
- Racism = a system of advantage based on race
- Racism = a system of oppression based on race
- Racism = a white supremacy system

Social & Institutional Power Access to resources, the ability to influence others, access to decision-makers to get what you want done, and the ability to define reality for yourself and others

Stereotype An idea that is used to describe a particular type of person or thing, or a person thought to represent such an idea; a set idea that people have about what someone or something is like, especially an idea that is wrong.

White/Whiteness A racial category commonly applied to persons of light skin and those of European ancestry, but which has also been selectively applied to those who conform to socio-economic standards of behavior and appearance. For instance, Irish, Jews, and Italians were at one time not considered white, but are for the most part today. Whiteness conveys power and opportunity in a racist/white supremacist system. The system may confer whiteness because of achievements (education, wealth, power, etc.) or perception (dress, dialect, behavior, hair texture, skin tone, etc.) on “non-whites,” thereby erasing or making inferior the value of difference and Blackness. This is sometimes referred to as “passing (as white).”

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DEFINITION OF TERMS (CONT.)

White Supremacy The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." The term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

Also defined in the full Racial Justice Glossary:

Advantage
Ally
Bias
Bigotry
BIPOC
Black Lives Matter

Explicit Bias
Fragility (White)
Inclusion
Internalized Racism
Intersectionality
Microaggressions

Police Brutality
Reparations
Reconstruction
Redemption & Jim Crow
System
Woke/Wokeness

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THE JOURNEY OUTLINE

CONGREGATIONAL JOURNEY TOWARD RACIAL JUSTICE

1 BUILD YOUR TEAM (INCLUDE POC IF POSSIBLE)

CULTURAL COMPETENCY - IMPLICIT BIAS TRAINING

2 ASSESS YOUR CONGREGATION

ONE ON ONE VISITS

CONGREGATIONAL SURVEY

RACIAL HISTORY

3 TRANSFORMATIONAL WORK

SHAPE YOUR EXPERIENCE THROUGH THE FOLLOWING EXAMPLES

CONGREGATIONAL EARLY WORK

Cultural Competency
Implicit Bias Training

ANTI-RACISM TRAINING

GCORR Resources
UMW Resources
NTC Anti-Racism Training

CC/CR CONVERSATIONS

People's Supper
Community Partners
Groundwork for CC/CR
Ministry

ONGOING COMMITMENT OF AT LEAST SIX MONTHS

DURING THESE DIRECT CONVERSATIONS, ALSO OFFER
INTERSECTIONAL STUDIES (BIBLE/BOOK/FILM) BASED ON
YOUR CONGREGATIONAL ASSESSMENT - WHAT ARE PEOPLE
PASSIONATE ABOUT? EXAMPLES:

RACE AND GENDER, EDUCATION, CRIMINAL
JUSTICE, LOCAL COMMUNITY, INCOME INEQUALITY,
NEW MEDIA/POPULAR CULTURE

4 DEVELOP YOUR PLAN WHAT ACTIONS, ADVOCACY AND/OR ACTIVISM WILL DEFINE YOUR NEXT RIGHT STEPS?

5 EXPLORE CONGREGATIONAL RESPONSE

6 NURTURE CONGREGATIONAL CONSENSUS

7

CELEBRATE
AFFIRM
ENACT

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SUMMARY

Step One: Build Your Team - A successful JRJ team will be comprised of an intentionally diverse group of laity and clergy passionate about doing the long work of racial reconciliation. The team members do not need to be experts in anti-racism work, but should be ready and willing to help lead their siblings in Christ along this journey. *(timeline will vary)*

Step Two: Assess Your Congregation- Before content work begins, it is important to lay groundwork with your congregation to get a sense of what lies ahead. This step includes one-on-one conversations, general surveying and examining the history of race and conflict in your congregation and local community.
(Six-Nine Months)

Step Three: Transformational Work - As the name implies, this section begins the deep work around identity, race, and injustice that can produce transformation in individuals and congregations. It begins with early work in cultural intelligence and implicit bias, moves to study about racism and becoming an anti-racist, and grows into cross-cultural conversations. These steps are designed to build on each other, and allow for healthy conversation that culminates in tangible action.
(Six-Nine Months)

Step Four: Develop Your Plan - Through a partnership with Texas Methodist Foundation (TMF), and out of the conversations and learnings from Step Three, your church will answer the question: "What difference is God calling us to make related to racial justice?"

Step Five: Explore Congregational Response - Allowing your congregation to hear about your plan and ask questions, establishes the trust and transparency necessary for congregation support.

Step Six: Nurture Congregational Consensus - Your plan for incorporating racial justice and equity into the life of the congregation should be owned by the entire congregation.

Step Seven: Celebrate. Affirm. Enact. -The end of this journey is merely the beginning of a longer path toward God's vision for creation.

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JOURNEY COMPANIONS

**Each church will have the opportunity to work
with a Journey Companion**

A Journey Companion is a person recruited and trained to walk alongside a congregation in the Congregational Journey Toward Racial Justice, navigating this process and the multitude of opportunities available for learning, reflection, growth and action. Rather than an authority dictating a process, a Journey Companion will provide a ministry of accompaniment: providing encouragement, support and accountability. There may also be occasions when the Journey Companion could be asked to share in facilitating a particularly challenging conversation or offer problem-solving on how to move forward in the process. Ultimately, the Journey Companion is a resource, outside perspective and advocate for congregations engaging in the vital work of racial equity.



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STEP ONE



BUILD YOUR TEAM

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STEP ONE: BUILD YOUR TEAM

The first step in your journey is finding the right leaders. This is ideally a small group of people (depending on the size of your congregation) who are passionate about the work of racial reconciliation. Perhaps they are active in community organizations speaking out for social justice, or maybe their work in their career centers around corporate racial equity. More often though, these will be people who are simply ready to take the next step into the difficult, vital conversations that will bring your congregation into a more intimate relationship with God, your community and each other. They will be prophets, preparing the way for radical love and hope, and priests, setting the table for holy and caring relationships.

“And when we talk about race today, with all the pain packed into that conversation, the Holy Spirit remains in the room. This doesn’t mean the conversations aren’t painful, aren’t personal, aren’t charged with emotion. But it does mean we can survive. We can survive honest discussions about slavery, about convict leasing, about stolen land, deportation, discrimination, and exclusion. We can identify the harmful politics of gerrymandering, voter suppression, criminal justice laws, and policies that disproportionately affect people of color negatively. And we can expose the actions of white institutions—the history of segregation and white flight, the real impact of all-white leadership, the racial disparity in wages, and opportunities for advancement. We can lament and mourn. We can be livid and enraged. We can be honest. We can tell the truth. We can trust that the Holy Spirit is here. We must.”

- Austin Channing Brown, *I’m Still Here: Black Dignity in a World Made for Whiteness*

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STEP ONE: BUILD YOUR TEAM

Guide for Selecting a Holy Conversation Team from Texas Methodist Foundation

Who should be on the team?

- The pastor and at least one liaison to the leadership group
- 2-3 people who have joined the church in the past 12 -18 months
- With remaining members, a diverse reflection of the congregation

Team members should be:

- open minded and aren't afraid of big ideas
- playful, imaginative, and spiritually mature
- able to tell people what they're doing
- not afraid of risks and who have the trust of the congregation

Helpful skills and attributes

- good listeners
- open mindedness
- spiritual maturity
- people who can play, humorous
- creativity
- risk taking
- authenticity
- balcony people (big picture)
- resiliency
- flexibility
- good communication skills (to share what the team is learning)
- motivational
- Someone people listen to

Unhelpful skills and attributes

- defensiveness and fear
- possessiveness and territoriality
- confrontational to the point of shutting others down
- gossipy and judgmental toward others
- narrow mindedness
- people who are rigid
- people pleasing
- controllers
- pastor's #1 fan or enemy
- dramatic over commitment
- spiritual immaturity

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STEP ONE: BUILD YOUR TEAM

You are on a journey. The paths taken toward what is right, just and good are often the least beaten paths. You are moving toward racial justice. This trip always moves toward peace and wholeness. Journeys take time and they take space. As your congregation commits to taking this journey, hold fast your faith in the Redeeming One. Hold fast to your siblings on the road with you. Hold steady on the stony road to redemptive love for those who are most marginalized. Temper tendencies to dismiss and disregard. Pray and ask God for an open heart and open hands to release any preconceived ideas of what this journey through words may hold. Read well, read in community, read on.

We invite your team to study the following resources in preparation to lead this journey:

Review Definitions together (pages 8-14)

You can find relevant definitions around race and racism in this guidebook. Go through these definitions as a team, discussing any questions or concerns that arise. Our first step to addressing racism is coming to a common understanding of its definition and scope, as well as becoming familiar with the accompanying vocabulary.

So You Want to Talk About Race by Ijeoma Oluo

So You Want to Talk About Race allows readers of all races to open up the conversation around what for many can be difficult. The book guides readers through subjects ranging from intersectionality and affirmative action to “model minorities.” Oluo writes honestly about the experience of people of color and offers a good starting point to talk about race. *This resource weaves within its pages helpful discussion questions and action steps. You can also find a discussion guide produced by the United Methodist Women here: bit.ly/3a9Pd1N

"Ahmaud Aubrey Holds Us Accountable" by Jim Barger, Jr.

This article from the Washington Post (recommended by Bishop Michael McKee) gives a personal account of Ahmaud Aubrey's life and death, and asks us to reflect on how we might participate in and hold accountable the system which allows for unequal justice.

*You can find the article here: bit.ly/3qUUMHF

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STEP ONE: BUILD YOUR TEAM

North Texas Conference Cultural Competency Training

Revs. April Bristow and Adam Young will lead your team through an in-person (or virtual) interactive training covering self awareness empathetic communication, cultural intelligence, faith based foundations, and self care. This training will also explore how to engage in action, advocacy and activism.



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STEP TWO



ASSESS YOUR CONGREGATION

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STEP TWO: ASSESS YOUR CONGREGATION

In this phase, your congregation's team will begin its work of assessing the location of your church as well as its immediate community in its own journey toward racial justice. This phase involves three work areas for the team.

One-on-Ones

Conversations using a script of open-ended questions with individual congregants and community stakeholders to understand the church's racial history, but also the racial dynamics in the surrounding community. Careful notes or video interviews are taken as part of this research.

Congregational Survey Tool

Using the survey tools that work for your context, the Team will gathering input from congregants to help get an accurate picture of how the congregation understands itself, its community, and the dynamics of racism.

Mapping a Racial History

Using the history of the Methodist movement and North Texas Conference as an example and jumping-off point, the team will work to map the racial history of the congregation and community up to the present day.

Timeframe: Approximately 6-9 months

Keep in mind that this is the beginning of the whole congregation's continuing work and its journey toward racial justice. Therefore, some of these activities such as one-on-one's, surveys, and historical mapping may need to continue as commitments the congregation adopts for a longer period of time. For example, a team might uncover stories of racial injustice that involved the church which are so powerful that more time is needed to do the research needed to present the fullness of the story.

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STEP TWO: ASSESS YOUR CONGREGATION

HOW DO I START?

Divide the Work: Split into small teams to tackle work and report back (if team size allows)

Communicating with Congregation: “Extroverting the Process”: As the team’s work progresses, it is best to “extrovert the process” as Gil Rendle of Texas Methodist Foundation says. This means that at least every other week, you’ll want to include stories, reflections, or other updates from the team’s work in whatever ways your church uses to communicate. You’ll want to engage and energize the congregation for the work ahead. You don’t want the congregation to be blindsided or apathetic when you present what you’ve learned.

Examples:

- Write brief reflections from congregants on what this process means to them and their life trying to follow Jesus Christ.
- Video brief interviews with one-on-one participants that speak to the importance of this work
- Recruit helpers for one-on-one’s from congregation
- Design Preaching & Worship Series around dealing with difficult topics, posture of holy listening, and beginning this work together (link to Anti-Racism Resources Page where worship and preaching resources will be updated)
- Regularly update congregation on how they can be involved and what to expect

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STEP TWO: ASSESS YOUR CONGREGATION

ONE ON ONES

THESE MEETINGS ARE DESIGNED TO UNEARTH THE STORIES OF YOUR CHURCH AND COMMUNITY AROUND RACE. SAMPLE SCRIPTS AND NOTE-TAKING SHEETS WILL BE PROVIDED FOR YOU TO USE.

Who: 10-20 congregants & 10-20 community members (20-40 total)


Congregants: The team will invite congregation members who know the history of the church, especially as it pertains to racial history or conflicts. For example, at a church that forbade Black attempts to de-segregate worship in the 1960's – one might interview a few people who remember the events. Or, one might meet with someone who was in leadership during a particularly racially charged event or conflict (e.g. church refused a pastor of color, or when a pastor faced backlash over speaking-up for Black rights).
(page 77-78)

Community: The team will invite community stakeholders who are familiar with the racial history of the community, and those who may have an important outsider's perspective about the church's racial history. Persons who work for BIPOC (Black, Indigenous, or Person of Color) organizations or historical groups in your community may offer helpful perspectives. BIPOC leaders in your community who can discuss the racial dynamics of the area would be very helpful to interview. For newer suburban communities, finding leaders from an organization like Dallas Truth, Racial Healing, and Transformation (dallastrht.org) to share about the metroplex's complicated racial history would be essential. In general, having the racial story of your community and church told by those outside your church is helpful for uncovering clearer, truer pictures of your racial location. (page 79-80)


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STEP TWO: ASSESS YOUR CONGREGATION


QUESTIONS FOR ONE ON ONES

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- How would you describe your church's current (racial) makeup?
 - What about the community?
 - What was your church's response to desegregation? If favorable, how did it advocate for equality? If unfavorable, how did it oppose?
 - How would you describe the relationship between faith and issues of race?
 - Can you share some instances in which you have learned, at this church, about the correlation between faith and race?
 - Has your church ever recieved a non-white minister? If so, how was that pastor received? If not, how do you think that pastor and (family) would be received?
 - Share an experience in which you were compelled to address the comments or behaviors of fellow congregants as it pertains to race.
 - What would restrict you from holding them accountable?

*You can find these questions with space for notes on Appendix pages 77-78

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CONGREGATION****THE ROLE OF THE PASTOR IN ONE-ON-ONES**

The role of the pastor in this journey is vital. The congregation needs to know and feel that their pastor is walking this journey with them. The pastor can become part of the journey by taking an active role in the meetings or leading some. The expectation is not that this journey should be pastor-led but that becoming involved might make congregants feel more supported or even more open to participating. It would be advisable for the pastor to meet with those congregants who have expressed opposition or who might be struggling with the journey to support them and guide them through their concerns.



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STEP TWO: ASSESS YOUR CONGREGATION

CONGREGATIONAL SURVEY

Surveys can be an effective way to gather input, create buy-in, and widen participation in the Congregational Journey Toward Racial Justice. We have worked with the website and data service GLOO to adapt their “Faith & Race Check-In” to provide deeper insights in how your congregation understands the connections of race and faith. In the link below, you’ll find the sample version of the link that you might consider using, at least as one example for the Team’s surveys. Using a series of surveys throughout your journey can help sustain congregational engagement, as well as be able to better understand the impact of this process and make future cohorts as helpful as possible.

Some edits may be made to make this tool as helpful as possible. Again, please feel free to be as creative as you want and to use the platform that fits your context best. If you’d like to use the GLOO “Faith & Race Check-In”, we encourage you to create your own free account for GLOO (gloo.us) to experiment with the various survey, demographic insight and other tools it offers. The Conference account manager will add you as part of a “network” and you can send out your own version of this survey with additional questions you may find helpful. However, the Conference account manager can also send you the link to send out via email, texts, or other media to constituents.

You’ll want to get these surveys to as wide an audience in your congregation as possible to get the most accurate data. We have collected a number of additional surveys and questionnaires that your team may find helpful for your work throughout the process.

FIND THE SURVEY HERE

NTCUMC.ORG/COM/CONGREGATIONAL-RESOURCES

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STEP TWO: ASSESS YOUR CONGREGATION

MAPPING RACIAL HISTORY AND CONFLICT

Unearthing the racial conflict history of a congregation and community is finding its location in the map or story of race in America. A common argument against talking about race, is that bringing-up old wounds or incidents is harmful or divisive. The opposite is true. Racism operates much like a virus. It strikes in very profound instances, causing damage to bodies in ways that literally kill lives. And like a virus, racism can linger within one's body for years in a more passive way, waiting for circumstances to cause its emergence into action. Racism incapacitates its hosts from being able to live a life in and following Jesus Christ. This is because racism operates on the false logic that whiteness is superior to Blackness. And this false logic invades every cell in our cultural bodies.

**Here is a sample of the scriptures that teach the logic God has in mind
for our relationships across lines of difference:**

"...for in Christ Jesus you are all children of God through faith. As many of you were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise." The Letter of Paul to the Galatians 3:26-

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"For God shows no partiality." – The Letter of Paul to the Romans 2:11

"Then Peter began to speak to them: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ – he is Lord of all.'" The Acts of the Apostles 10:34-36

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STEP TWO: ASSESS YOUR CONGREGATION

MAPPING RACIAL HISTORY AND CONFLICT

Sunlight is the best disinfectant. And sometimes exposure to fresh air heals wounds that would otherwise fester.

The disease of racism is deadlier to Black and Brown neighbors than it is to white hosts who are also victims of anti-Black racism. Discussing racism may be upsetting to those affected by racism. And White individuals are diminished in their lives by their participation in racism and separation from others. But racism literally causes death to Black and Brown bodies. Through racial biases in national policies surrounding things like healthcare access, food security, and housing – actual Black and Brown bodies are condemned to suffer poor health, chronic malnutrition in food deserts, and insecure housing or homelessness.

Without candid but gracious conversations about how race has shaped the history of our Church, our communities, and us as individuals we cannot recover from the effects of racism. Candid conversations are not mean, guilt-ridden, and accusatory. But neither are gracious conversations “nice,” meaning that nothing can be talked about that makes us uncomfortable or feeling held accountable.

Consult with former pastors: It is advisable for the current pastor of the congregation to connect with former pastors to learn and understand the racial history of the church. When the pastor clearly understands the racial history of the church, they will be better prepared to guide the congregation in this journey. What has been the racial profile of the church? How has the church identified itself throughout its history? Is there any awareness of diversity or lack thereof? Has there been any history of resistance to diversity? To welcoming members of different races? Has there been any history of racially motivated incidents? The answers to these questions can help guide the pastor in understanding the congregation's openness in participating in this journey and might help understand any resistance they might face.

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STEP TWO: ASSESS YOUR CONGREGATION

MAPPING RACIAL HISTORY AND CONFLICT

Accountability and Wesleyan Heritage

Accountability in community is a distinctive quality of the Wesleyan movement in Christianity. John and Charles Wesley were not unique in their compelling preaching to massive crowds. Other preachers held similar preaching and worship events. What made them different was that they encouraged people who experienced a conversion, a change of heart to get engaged in an accountability group. Through being a part of what they called “classes and bands” individuals would be held accountable and surrounded by peer support to lean into a life of following Jesus. Following Jesus wasn’t only a statement of belief, however powerful the experience. Following Jesus wasn’t only about reading the Bible. Following Jesus wasn’t just about listening to a great sermon, or passionate worship. It was being a part of a community that loved you for who you were, and which would be there to call you out when you got off-course.



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STEP TWO: ASSESS YOUR CONGREGATION

MAPPING RACIAL HISTORY AND CONFLICT

On a more practical level, those who feel a need to tap the brakes on discussing race are likely okay with discussing subjects that threaten the security of their lives or those of people they love. Most people would tackle head-on something that might lower their property's value. Most people would want to address the theft of a valuable package from their front door. Most people would want bring-up a restaurant serving undercooked chicken to their family. Racism threatens the actual lives of Black, Indigenous, and Person of Color neighbors; and it diminishes the lives of white people who are even unaware they are influenced by racism.

Isn't talking about saving lives more important than talking about postal theft, or undercooked chicken?

For an outline of how to examine your own church and community for its racial history, see Appendix pages 68-70

For a Racial History of the UMC, see Appendix pages 66-67

You can find a Racial Justice Timeline from the United Methodist Women here:

unitedmethodistwomen.org/rjtimeline

You can find the Dallas Truth, Racial Healing and Transformation's (DTRHT) video presentation, A History of Race in Dallas, here:

dallastrht.org/history-of-race-dallas/



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STEP TWO: ASSESS YOUR CONGREGATION

MAPPING RACIAL HISTORY AND CONFLICT

An example of healthy racial history excavation

One example of how racial history mapping can lead to transformative action comes from Travis Park UMC in San Antonio. The co-pastors who reinvigorated the historic downtown church in the early 2000's discovered that the bronze statue of a prominent former lay leader in their narthex was of a congregant who led the KKK. They then delved into the history surrounding this era of their church's history. This historical exploration led to the congregation taking action to have the bust melted-down to make two communion sets. One set is used at Travis Park, and the other was gifted in a service of repentance to a nearby historically Black UMC



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STEP THREE



TRANSFORMATIONAL WORK

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STEP THREE: TRANSFORMATIONAL WORK

The work you have accomplished thus far has laid the groundwork for entering into a time of deep self-reflection, learning and reordering. The Transformational Work in the Journey Toward Racial Justice is not a set of trainings to check off, but an intentional commitment to growth that will take time and vulnerability. You are encouraged to spend at least six months digging into this learning. This step, built in three stages, is designed to clarify a congregation's internalized beliefs about race, racism and equity in order to move as a body to action. It starts with expanding the congregation's cultural competency, the idea that our identity is defined by a multitude of social locations that shapes the way we see the world, moves to anti-racism training, which asks congregations to explicitly grapple with the pervasive evil of racism in our country, state and community, and culminates with cross cultural and/or cross racial conversations. This section comes after the internal work to understand the pain of racism so that relationships can be built on mutuality and budding trust.

You have committed as a community to journey toward racial justice. As you work through the suggestions in this transformational work, allow this time to sanctify your heart and your world. What is the call of God for your life, for your church, for your community through these works? How has your life been transformed after you open up your heart to newly found narratives and new ways of being? When you read through these resources and find affirmation, celebrate. When you take the words in from the pages of these resources or the voices from a video, examine their claims. Ask questions for understanding and work at learning with a fresh and curious mind, in contrast to questioning for indictment. Take your time. Allow yourselves to not know all of the answers. And remember, racism did not generate in a year, neither will the undoing of it.

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STEP THREE: TRANSFORMATIONAL WORK

TOUCHSTONE EXPERIENCES

A core tenant of the North Texas Conference's Congregational Journey Toward Racial Justice is contextualization. The laity, pastors and staff of a congregation are the best judges of their church and community members, and should be empowered to build a path that makes sense for their geographic and social location. There are, though, three touchstone experiences we believe every congregation should undertake, to unite us connectionally in this journey. They are as follows:

Stage One: Congregational Early Work

Cultural Competency Training (Half-Day, In-Person)

Contact Rev. April Bristow (april@fumcr.com) and/or Rev. Adam Young (adam.young@fumctc.org) to schedule a training session for your team or congregation.

Stage Two: Anti-Racism Training

"You are Here: First Steps for White Christians on Race and Religion" (4 asynchronous online sessions)

General Commission on Religion and Race* For a more detail description of the curriculum click **HERE**.

Stage Three: Cross Cultural/Racial Conversation

Virtual Racial Justice Journey:

Looking In, Looking Out, Mapping a Path to Change

People's Supper

(recommended format, details on page 50)

*Please note that for the study from GCORR, there is a cost associated. Through the North Texas Conference, we will receive a 10% discount, and will subsidise this expense to reduce the overhead for the congregation. Please contact Rev. Andy Lewis (lewis@ntcumc.org) for more information.

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STEP THREE: TRANSFORMATIONAL WORK

EARLY WORK

Transformational work begins with understanding we all experience the world differently because of who we are or how we are perceived. That is, transformational work begins with looking inward and being honest with ourselves about our own identities and experiences, so we can understand how others' might differ from our own. This stage focuses on:

Cultural intelligence At its heart, cultural intelligence is the belief that every one of us has a primary cultural language that scripts our behavior and communication. But we can learn “new” languages. And the more languages we speak, the more effective our communication becomes. Cultural Intelligence is about knowing the communication needs of the people we are in relationship with so that we can work together more authentically and effectively. To do this we have to be aware of our own invisible cultural scripts and know that our biases can blind us and prevent us from successfully engaging in cross-cultural relationships and ministry.

AND

Implicit bias The tendency to process information based on unconscious associations and feelings, even when these are contrary to one's conscious or declared beliefs.



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STEP THREE: TRANSFORMATIONAL WORK

CONGREGATIONAL EARLY WORK

Touchstone Experience (extended to broader congregation):

North Texas Conference
Cultural Competency Training

Revs. April Bristow and Adam Young will lead your congregation through an in-person (or virtual) interactive training covering self awareness, empathetic communication, cultural intelligence, faith based foundations, self care, and engaging in action, advocacy and activism.

Additional Resources

Book: *Cultural Intelligence: Improving Your CQ to Engage our Multicultural World*

by David Livermore

This book helps readers learn how to communicate effectively and understand other cultures. The author recognizes the need for Christians to work toward the ability to work effectively across national, ethnic, and even organizational cultures. It will guide readers who are interested in increasing their cultural awareness and sensitivity through a four-part process. It is ideal for congregations who have a desire to work through interpersonal and intercultural transformation, but do not know how. Livermore approaches cultural intelligence by rooting it in love. He helps readers strategically move from the desire to love across cultures to the ability to do so.

Video: "The Danger of a Single Story" by Chimamanda Ngozi Adichie

Our lives, our cultures, are composed of many overlapping stories. Novelist Chimamanda Adichie tells the story of how she found her authentic cultural voice -- and warns that if we hear only a single story about another person or country, we risk a critical misunderstanding.

[ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story)

*Can accompany Implicit Bias Training

Discussion questions can be found on Appendix page 75

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STEP THREE: TRANSFORMATIONAL WORK

EARLY WORK

Additional Resources

Survey: The Cultural Compass Survey is an analytical tool providing key insights into the consequences of culture. Participants answer 42 questions and the results provide personalized cultural guidance in these areas: Discover the reasons behind the behavior you are likely to encounter, Understand the impact of your own cultural value preferences, Anticipate potential behavioral pitfalls while working with others.

*There is a cost to this resource: hi.hofstede-insights.com/the-culture-compass

Book: *Many Colors: Cultural Intelligence for a Changing World* by Soong-Chan Rah

From discussions about cultural and racial histories, to reviews of case-study churches and Christian groups that are succeeding in bridging ethnic divides, Rah provides a practical and hopeful guidebook for Christians wanting to minister more effectively in diverse settings. Without guilt trips or browbeating, the book will spur individuals, churches, and parachurch ministries toward more effectively bearing witness to the gospel of Jesus Christ, the Good News for people of every racial and cultural background. Its message is positive; its potential impact, transformative.

Online Resource: Engaging Your Community with Cultural Sensitivity

(Discipleship Ministries)

This short guide published by the United Methodist Discipleship Ministries helps churches to develop the awareness and skills needed to interact successfully with people from diverse experiences.

*Find the free PDF download here: bit.ly/3oRowDw

Implicit Bias: What We Don't Think We Think (General Commission on Race and Religion)


This workbook uses a variety of exercises to let individuals or groups discover how God wants them to engage and embrace others within their context.

*Download available for \$10: r2hub.org/premium-resources/p/implicit-bias-workbook

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM WORK



Once cultural intelligence and implicit bias are understood as integral to interacting with groups outside of one's own culture, the next stage is moving to explicit anti-racism education. Local churches on the Congregational Journey to Racial Justice are asked not just to remain neutral in the face of racism, but to take an active stance against the systems and beliefs that assign negative value to a person because of the color of their skin.

“The opposite of racist isn't 'not racist.' It is 'anti-racist.' What's the difference? One endorses either the idea of a racial hierarchy as a racist, or racial equality as an anti-racist. One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an anti-racist. One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist.’”
- Ibram Kendi, *How to Be an Anti-Racist*

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING

Touchstone Experience:

General Commission on Race and Religion

You are Here: First Steps for White Christians on Race and Religion

This resource is designed for individuals who are ready to learn about how racism operates, how it affects Christian communities, and how people of faith can recognize and resist racism. It offers opportunity for individual work as well as group reflection.

You can find this course on GCORR's website here: gcorr.teachable.com/p/youarehere
Please contact Rev. Andy Lewis (lewis@ntcumc.org) for information on discounts

Additional Reading Resources

"White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh

In this article Dr. Peggy McIntosh walks readers through the life of a white woman and how the seemingly mundane is actually privilege. McIntosh enumerates the daily effects of white privilege in her life. She does an excellent job highlighting the conditions that she lists are attached more to skin-color privilege and not class, religion, ethnicity, status or geographic location. Privilege is a good thing. How you acknowledge it and use it is the main thing.

You can find the article here:

psychology.umbc.edu/files/2016/10/White-Privilege_McIntosh-1989.pdf

*recommended reading before Session 2 of "You are Here"

Discussion guide found in the Appendix page 71

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING



Additional Reading Resources

Me and White Supremacy: Combat Racism, Change the World and Become a Good Ancestor

by Layla F. Saad

Layla Saad takes readers on a personal journey. This resource was written out of the original workbook produced by Saad as a result of the observation of white spiritual women and their complicity in white supremacy. The book challenges readers to look deep and look within to disarm the control of white supremacy in their lives. It takes readers on a 28-day journey to do the necessary work that can ultimately lead to improving race relations.

The Cross and the Lynching Tree by James Cone

This powerful work, James Cone explores the symbols of the cross and the lynching tree and their interconnection in the history and souls of black folk. If you want to help your congregation see the resilience, theology and perseverance of the African American community this book does that. It is a great primer for the Easter season.

*Discussion questions can be found on Appendix page 72

The Letters of Rev. Dr. Martin Luther King, Jr. Resources curated by the UMW

King is a widely remembered, beloved leader, but many of us still have more to learn about his faith, work and yet-unrealized dream. The UMW has provided a deeper dive, asking: Who inspired Dr. King's theology? How did he live out a call to life-giving interruption? What does his example of deep discipleship mean for United Methodist Women, then and now?

*You can find the primary sources and discussion guides here:

unitedmethodistwomen.org/king

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING



Additional Reading Resources

I'm Still Here by Austin Channing Brown

This work details the life story of Austin Channing Brown, a Black woman and her journey toward self-worth in a “world made for whiteness.” It chronicles the many accounts of how our actions miss the mark of racial justice. *I'm Still Here*, takes a deep dive into Evangelicalism and its complicity and perpetuity of racial hostility.

*A discussion guide can be found here: austinchanning.com/printables

How To Be an Antiracist by Ibram Kendi

How to Be an Antiracist explains how racism is rooted in systems of policy and how people can become antiracist by noticing the differences in people while acknowledging a need for equality. Your church will find a framework of actionable steps in undoing racism. Kendi will help you explore what an anti-racist society might look like, how we can play an active role in building it and what being an ant racist in your own context might mean.

*A discussion guide can be found here: ibramxkendi.com/how-to-be-an-antiracist-1

The Very Good Gospel: How Everything Wrong Can Be Made Right

by Lisa Sharon Harper

In this book, Harper walks her readers through the divine beauty of shalom. Harper carefully explores the first few chapters of Genesis to establish what God meant by shalom. This resource is perfect to set the table for a theological framework in repairing the relationships of our world as it relates to race.

*Discussion questions can be found on Appendix page 73

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING

Additional Film Resources

Black American Experience

Moonlight (2016)

LA 92 (2017)

13th (2016)

Just Mercy (2019)

Get Out (2017)

Selma (2014)

Whose Streets (2017)

I Am Not Your Negro (2017)

Fruitvale Station (2013)

The Hate U Give (2018)

Hale County This Morning, This Evening (2018)

Indigenous North American Experience

nîpawistamâsowin: We Will Stand Up (2019)

Wind River (2017)

Reel Injun (2009)

Latinx Experience

McFarland USA (2015)

The Sentence (2018)

Under the Same Moon (La Misma Luna) (2007)

Nothing Like the Holidays (2008)

Walkout (2006)

In the Heights (2021)

Asian American Pacific Islander Experience

Underwater Dreams (2014)

Minari (2020)

The Farewell (2019)

The Joy Luck Club (1993)

The Name Sake (2006)

Children of Invention (2010)

Film Discussion Guide:

- What was the most memorable part of this film for you, and why that one?
- How does this film portray racism? How is it different from other films?
- What scene from this movie to you wish others could witness and why?
- What questions does the film leave with you?

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING



Additional Resources

Divided By Faith: Evangelical Religion and the Problem of Race in America

by Michael Emerson and Christian Smith

Emerson and Smith conducted a 2,000 telephone survey and an additional 200 face-to-face interviews with white evangelical America. This book explores the findings of those interviews, indicating evangelicals themselves seem to be preserving America's racial chasm. This book will help your congregation explore the spectrum of racism and the reasons why Christians uphold the status quo.

Rescuing the Gospel From the Cowboys: A Native American Expression of the Jesus Way by Richard Twiss

Indigenous cultures were erased in the name of Christianity. Native peoples suffered the atrocities of rape, genocide and the pillaging of their land at the hands of white settlers. Despite this truth, some Natives have chosen to follow Jesus. In this book, Richard Twiss, contextualizes Indigenous expression of the Christian faith among the Native communities of North America. This work will assist your congregation in assessing US history, demystify the narrative of manifest destiny and the western way of credentialing.

*Discussion questions can be found on Appendix page 74

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING



Additional Experiential Resources

Participate in a Race Audit

Participating in a race audit can help determine the extent to which your systems and policies create, enable, or perpetuate inequitable conditions. A race audit seeks to uncover the specific structural mechanisms that generate cumulative racial disadvantage across domains, time and generations. The race audit's main goal – which falls outside the reach of most existing tools for measuring discrimination – would be achieved through the work of a “community of inquiry.” This could consist of academics, philanthropic organizations, non-profits and civil rights groups, governmental agencies, and business leaders charged with assessing the segregative effects of the locality's policies and programs. The race audit process, whose results might be similar to those produced by truth and reconciliation commissions, would produce a counter-narrative about race in your community.

Cost of Poverty Experience (COPE)

The Cost of Poverty Experience offers a glimpse into the lives of low-income people and families living in our community—the obstacles, decisions and consequences that impact them every day. This experience can be a catalyst in helping your entire congregation see poverty through the lens of race. Almost 1 in 3 Hispanics and African-Americans live below the poverty line. Your congregation may use this experience as an awareness opportunity and a catalyst to undo the racial inequities maintaining the interlocking systems of power that keep people in poverty.

*You can find more information, including cost and dates here: unitethechurch.org/cope

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING

Additional Online Resources

whiteallytoolkit.com

The white ally toolkit/Ally Conversation toolkit helps white anti-racism allies do their part in the fight against racism. The RACE Method includes best practices of non-violent communication. This method, included in the toolkit, assists white anti-racism allies in becoming more persuasive in conversations with racism skeptics.

Who Gets the Benefit of the Doubt? And Who Shouldn't by Lisa Brown (YouTube)

In this talk Dr. Lisa Brown explores the “post-racial America” myth surrounding the election of President Barack Obama. She explores violence against unarmed Black people as she dives into the depths of the criminal justice system in the US. In our society generally, who gets the benefit of the doubt? This primer conversation is an opportunity for your congregation to explore the dynamics of racism in the realm of the justice system and can be a helpful opening to the conversation around the disproportionate killings of black men and women by the police.

*You can find the video here: [youtube.com/watch?v=KoNFQ5QM5Ys](https://www.youtube.com/watch?v=KoNFQ5QM5Ys)

Discussion questions can be found on Appendix page 76 .

Whiteness - Alberta Civil Liberties Research Centre - aclrc.com/whiteness

In order to understand the construct of race, it is imperative to work through the concept and social construct of whiteness. This webpage helps readers ground their conversation in discerning the difference between whiteness and white people. This resource is foundational for informed conversation around the sin of racism and the social construct of race.

*recommended reading before or after Session 3 of "You are Here"

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STEP THREE: TRANSFORMATIONAL WORK

ANTI-RACISM TRAINING



Additional Online Resources

"We Need to Talk About an Injustice" by Bryan Stevenson

In an engaging and personal talk -- with cameo appearances from his grandmother and Rosa Parks -- human rights lawyer Bryan Stevenson shares some hard truths about America's justice system, starting with a massive imbalance along racial lines: a third of the country's black male population has been incarcerated at some point in their lives. These issues, which are wrapped up in America's unexamined history, are rarely talked about with this level of candor, insight and persuasiveness.

*You can find this video here:

[ted.com/talks/bryan_stevenson_we_need_to_talk_about_an_injustice](https://www.ted.com/talks/bryan_stevenson_we_need_to_talk_about_an_injustice)

Vital Conversations Series - General Commission on Religion and Race (GCORR)

The United Methodist GCORR offer a number of videos covering many different experiences of race and religion, and provide discussion guides for continued thought and reflection.


*You can find this series here:

r-squared.squarespace.com/vital-conversations-series-home

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STEP THREE: TRANSFORMATIONAL WORK

CROSS CULTURAL/RACIAL CONVERSATIONS



While it is imperative to listen to voices of people experiencing racism, this stage of transformational work is intentionally placed at the end of Step Three. When engaging in conversation with people different from you, especially when a predominately white congregation extends an invitation to a group from another race or culture, understanding the history and prevalence of racism and discrimination can aid in facilitating a meaningful, respectful and mutual conversation. Laying the foundation set in the previous stages allows congregations to listen to where God is calling them along the journey.

"We believe that social change moves at the speed of relationships, and that relationships move at the speed of trust. As the pandemic has made all too clear, no one individual or group or organization can tackle our biggest problems alone. We have to work together, and that demands we be able to talk with one another... What does it take to honestly examine our own stories, and to listen as others share theirs? And how might we use those stories and the truths they reveal to create a more equitable future?"

- *Virtual Racial Justice Journey: Looking In, Looking Out, Mapping a Path to Change* (The People's Supper)

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STEP THREE: TRANSFORMATIONAL WORK

CROSS-RACIAL/CROSS CULTURAL CONVERSATIONS

Touchstone Experience:

People's Supper

Virtual Racial Justice Journey: Looking In, Looking Out, Mapping a Path to Change

This supper series is designed to help community leaders break down barriers and deepen trust and understanding of one another across lines of differences of race and identity. By tackling subjects we tend to avoid head-on, we aim to identify shared fears and the barriers that keep us from collaborative action, in order that we may overcome those fears and work toward solutions.

*People's Supper also offer a supplemental "add on" for communities of faith.

You can download the comprehensive guide here: bit.ly/3p4PvLH

How to Have a Courageous Conversation UMC Discipleship Ministries

Though this conversation guide was designed in light of General Conference 2020, it is a short, effective resource which guides conversation partners through difficult or uncomfortable conversations.

*Find this resource here:

umcdiscipleship.org/resources/courageous-conversations-overview

Dallas Dinner Table

Dallas Dinner Table exists to encourage communication about race relations and the impact of ethnicity on relationships, educate participants about perspectives held by others related to race relations and empower citizens to develop relationships with people from a variety of racial/ethnic groups. The organization hosts an annual event, and is available to plan an event for your congregation.

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STEP THREE: TRANSFORMATIONAL WORK

CROSS-RACIAL/CROSS CULTURAL CONVERSATIONS



Additional Resources

Threaded Small Group Curriculum

In each of the ten sessions, this guide addresses and develops three components: Personal Storytelling for multi-ethnic friendships, Biblical guidance for development in reconciliation and Inspiring readings to encourage conversation and collaborative action toward racial reconciliation and multi-ethnic relationships.

Be The Bridge

The Discussion Guide 2.0 is designed to lead a diverse group of 3-12 people through a 9-session study on the key steps in the racial reconciliation process: Awareness, Acknowledgement and Lament, Guilt and Shame, Confession, Forgiveness, Repentance, Reparation, Restoration, and Reproduction. Each session involves studying a passage of Scripture, reading background information, sharing personal experiences (and listening to those of others), and prayer.

The Unity Table (Collin County)

The Unity Table offers churches and organizations in Collin County conversation guides around racial justice and reconciliation, as well as a connection to a larger community in this area working together for equity.

Together We Dine (Project Unity)

Share a lunch or dinner meal with total strangers as you engage in courageous and safe conversations about race relations, tell your experiences and listen to the stories of your fellow diners. By discussing our beliefs and differences over lunch or dinner, we hope that the Together We Dine experience will continue to prove that what unites us is greater than what divides us.

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STEP THREE: TRANSFORMATIONAL WORK

CROSS-RACIAL/CROSS CULTURAL CONVERSATIONS

Intersectional Opportunities

While much of what was presented thus far in Step Three can be offered on a broad scale to the entire congregation, often times passion for racial justice work comes from interest in the specific ways racism effects our communities. During Step Three, you are encouraged to offer additional experiences, studies and discussions that highlight issues like: race and education equality, race and gender/sexuality, race and popular culture, race and criminal justice, race and generational difference. These can be based on podcasts, movies, television shows, books, articles, etc and can be identified during Step Two, especially the One-on-One conversations.

You can find an up to date list of suggestions for topical studies on the North Texas Conference website:
ntcumc.org/anti-racism-resources



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STEP FOUR



DEVELOP YOUR PLAN

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STEP FOUR: DEVELOP YOUR PLAN

WHO ARE WE, NOW?

After the transformational work phase draws to a close, congregations now move into the "What now?" phase. The learning and reflection on the journey thus far will prayerfully lead to concrete actions of advocacy, change and equity. Through a partnership with TMF Area Representatives, the team will set a vision and goals for how their congregation will live into the discipleship imperative of racial justice.

Continuing with a core tenant of contextually, there are no mandated goals or required policies to be put in place. Through your congregational study and discussion, as well as your engagement with your surrounding community, racial justice and equity issues important to your sphere of impact will arise. The only guidance would be to ensure the changes your congregation makes actually affect people experiencing racial discrimination. Creating a statement of inclusivity or denunciation of racism should be thought of as a baseline step that begets specific policy, outreach or advocacy efforts.

For more information on the TMF discernment process, find more information here:

tmf-fdn.org/area-representatives/courage-conversations

60**STEP FOUR: DEVELOP YOUR PLAN****A PRAYER FOR DISCERNMENT**

What follows is a discernment process that can be facilitated by a lay or clergy person, and includes both individual and team reflection opportunities. If you would like assistance in this process, please contact Carol Montgomery (cmontgomery@tmf-fdn.org).

**Walk with me, good and loving God, as I journey
this path of discernment.
Take my hands that I might be led by your spirit.
Open my ears to hear, my eyes to see, and my
minds to vision
the places you are already at work.
Fill me, inspire me, free me to unearth where it is
you are calling.
For in your name there is much yet to be done.
Amen**

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STEP FOUR: DEVELOP YOUR PLAN

**REFLECT ON THESE QUESTIONS AS THEY APPLY TO
YOU VOCATIONALLY OR PERSONALLY**

Week 1

Where have I been during the last 12 months?

(Example: what have I learned, lost, risked, grieved, celebrated)

Week 2

Where am I now, in this moment?

(Example: what am I thinking about, what am I doing, what do I feel)

Week 3

Where do I want to go in the next one or two years?

(Example: what is my deepest desire, my hopes, dreams, and goals)

Week 4

How am I going to get there?

(Example: what do I need, who will I ask to travel with me,
how can others support me)

Week 5

How will I know I have arrived?

(Example: what metrics will I use, how will I feel, what will be different)

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STEP FOUR: DEVELOP YOUR PLAN

INDIVIDUAL DISCERNMENT STEPS

Step One: Preparation

- Begin in silent prayer, then ask of your deepest, truest self, “What is my burning desire in life right now?” (Be as specific/concrete as possible)
- Write the desire down somewhere and reflect on it.
- Then, ask the weekly question. Keep the focus on what God is inviting you to be or do. Even if you feel the answer is hard to determine.

Step Two: Holy Indifference to Outcome

- Can you be at peace with whatever God shows you in this discernment, regardless of outcome? If not, ask God to help you with that.
- Do you desire to know what God wants in this situation? If there is fear or a block, acknowledge it and ask God for help.

Step Three: Practical Considerations

- What are the facts surrounding the question?
- What are the practical considerations and options?
- Pros and cons for each option?
- What beliefs and values affect the question?

Step Four: Consideration of Intuition

- In silent prayer (allow 20 minutes), listen to your intuition around the options you face in answering the question. (If you need to walk around, stretch, or go outside, while praying please do).
- In silence be aware of your other senses and gut feelings.

Step Five: Using Your Imagination

- Imagination prayer (allow 20 minutes)
- If a decision is to be made imagine your best friend is facing the same question. What advice would you give?

Step Six: Decision (If there is a decision(s) to be made)

- Search for where you feel God is leading. What choice feels like the one God desires?
- Where do I feel comfort/discomfort around this choice?

Step Seven: Action

- What will you do differently to effect transformational change?

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STEP FOUR: DEVELOP YOUR PLAN

**REFLECT ON THESE QUESTIONS AS THEY APPLY
TO THE ROLE OF YOUR TEAM**

Question 1

Where have we been during the last 12 months?

(Example: what have we learned, lost, risked, grieved, celebrated)

Question 2

Where are we now, in this moment?

(Example: what are we thinking about, what are we doing, what do we feel?)

Question 3

Where do we want to go in the next one or 16 months?

(Example: what is ours to do, our hopes, our dreams, and our goals?)

Question 4

How are we going to get there?

(Example: what do we need, who will we ask to travel with us, how can others support us)

Week 5

How will we know we have arrived?

(Example: what accountability metrics will we use, what will be different, what change has occurred)

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STEP FOUR: DEVELOP YOUR PLAN

TEAM DISCERNMENT STEPS

Step One: Preparation

- Asking the question, keep the focus on what God is inviting your team to be or do.

Step Two: Holy Indifference to Outcome

- Do we desire to know what God wants in this situation?
- Can we be at peace with whatever God shows us in this discernment, regardless of outcome?

Step Three: Practical Considerations

- What are the facts surrounding the question?
- What are the practical considerations?
- What beliefs and values affect the question?

Step Four: Consideration of Intuition

- In silent prayer listen to your intuition and one another around the options faced in answering the question.
- In silence be aware of your other senses, intuition, and gut feelings.

Step Five: Using Your Imagination

- Imagination prayer (allow 20 minutes)
- Imagine having a conversation with Jesus to talk over the answers to the question

Step Six: Decision (If there is a decision(s) to be made)

- Search for where you feel God is leading not where personal preference beckons.
- Where do we feel comfort/discomfort around this choice?

Step Seven: Action

- What will we do differently as a team to affect transformational change?

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STEP FOUR: DEVELOP YOUR PLAN

EXAMPLES OF GOALS

Below are some seedlings of ideas for your church's Journey Toward Racial Justice plan, divided into the three foci from Bishop McKee's priorities for this work (though goals will more than likely encompass multiple categories): Vital Conversations, Intercultural Competence and Institutional Equity. **We invite you to start with two to three goals that are achievable over the next 12-18 months.** These suggestions are not prescriptive, but meant to be a starting point. Just as we are called to be one body with many, interdependent parts, we act as the North Texas Conference as one body with many congregations living out God's vision for the kingdom in the way each is uniquely called to serve

Vital Conversations call us to engage one another in conversations about racism, cultural diversity and institutional injustice in ways that are candid, respectful, holy and transformational.

- Yearly churchwide book study in Sunday School classes/small groups on a book written by a POC (including sermon series, conversation starters, children's/youth tie-ins)
- Invite POC leaders to your church to speak on issues affecting equity in your community
- Host a dinner conversation around the topic of racial reconciliation using a format like the People's Supper or the Dallas Dinner Club

Intercultural Competence calls us to cultivate leaders with the skills and awareness to make disciples across cultures to become more diverse and better reflect our mission field.

- Require all staff and church leadership go through an annual Intercultural Competency/Anti-Racism training
- Develop a mutual relationship with a church that worships people of a different race/ethnicity than your own
- Attend a conference planned and led by POC
- Host a "train the trainer" event for small group leaders on Discipleship Ministry's "How to Have a Courageous Conversations"

Institutional Equity calls us to build systems, policies and processes in our church, conference and community that level the playing field for all people.

- Offer a service of racial reconciliation (confession of sin, repentance and commitment to living in a new way)
- Establish policies for equitable hiring practices- Become advocates for racial equality in your local school board/courts/HOA/city council
- Commit to long-term financial support of an organization/person fighting for racial justice in your community.

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STEP FOUR: DEVELOP YOUR PLAN

SMARTER GOALS

Developing goals that are specific, measurable, achievable, relevant, time bound, evaluated/reviewed

Specific – 5 Ws What do I want to accomplish? Why is this goal important?

Who is involved? Where is it located? Which resources or limitations are involved?

Don't be beholden to each of these but consider these questions as ways to narrow your focus toward the purpose of your goal. Specificity allows for more agile response.

Measurable – How will I know when the goal is accomplished?

A congregation's journey toward racial justice is not "accomplished" so much as continually unfolded, but small goals that do have measurable outcomes will help move the group forward on the path.

Achievable – Does this goal seem plausible in my context?

Though we would often like to move faster from point A to point B, setting ourselves up for failure only leads to disappointment, disillusionment and rigidity. Achievable, realistic goal setting allows for congregations to stretch and grow, without breaking.

Relevant – Is this a goal that will positively impact racial reconciliation in my congregation and community?

Your congregation and community have specific gifts and needs around the imperative of racial reconciliation. Setting goals that acknowledge both of those realities will help all participants feel empowered and effective.

Time bound – What is the schedule for your goal to be enacted?

Creating calendared expectations brings action to ideas. Make sure to create a realistic, but essential timeline that reflects your team's/congregation's commitment.

Evaluated/Reviewed – How will you create a plan that grows with you?

After your goals have been achieved, set a period where you can look back and evaluate their efficacy over time. Were they effective, but need tweaking? Did they have unintended consequences? Do they still have the support of the congregation? Are they still meeting the needs of the community? Goals can be successful for a time, then improved upon or completely rewritten. The continual cycle of plan, enact, evaluate should fuel creativity and renewal.

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STEP FIVE



EXPLORE CONGREGATIONAL RESPONSE

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STEP FIVE: EXPLORE CONGREGATIONAL RESPONSES

Before you open your plans to become definitively accepted by the congregation at large, allowing individuals time to understand how, what and why you have chosen these specific goals can give space for appreciative inquiry, processing and suggestions. TMF Area Representatives and your Journey Companion can help you discern how best to present your plan and receive constructive feedback before offering it up for consensus.

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STEP SIX



NURTURE CONGREGATIONAL CONSENSUS

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STEP SIX: NURTURE CONGREGATIONAL CONSENSUS

Once the plan has been presented to the congregation and received well, it is important that the congregation act in some way to affirm their ownership of the set goals. The Congregational Journey Toward Racial Justice is led by a team, but embodied by the whole of the church, and the outcomes should be held by each member. TMF Area Representatives and your Journey Companion can aid your team to best to achieve this consensus.

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STEP SEVEN



**CELEBRATE. AFFIRM.
ENACT.**

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STEP SEVEN: CELEBRATE. AFFIRM. ENACT.

THE END OF THE BEGINNING

The Congregational Journey Toward Racial Justice gives congregations a way to start walking the path of God's vision for creation. When plans have been set, this is only the end of the very beginning of your journey. Seeing your goals through, evaluating them and setting new ones that move your congregation along the journey can become a sacred rhythm of commitment and resolve renewal to actively living into God's message of hope for reconciliation in the world.

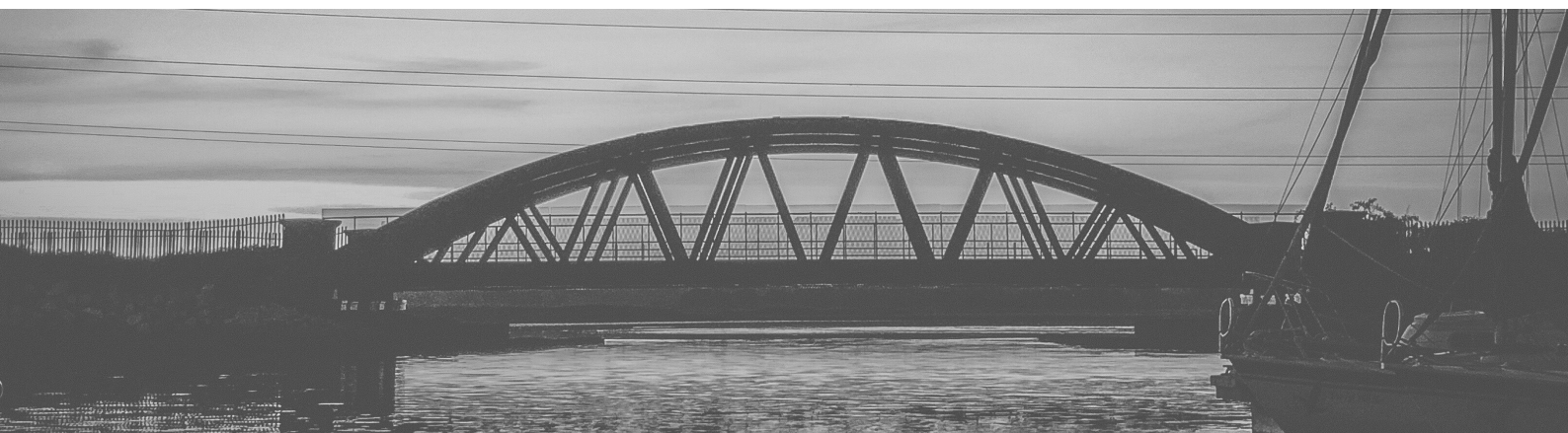
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WHAT COMES NEXT?

A NOTE FROM THE NTC JRJ TEAM

The songwriter Jimmy Cliff wrote a beautiful song entitled “Many Rivers to Cross.” In our world, our country, and our conference, we have many rivers to cross as well. The work of building and crossing the bridge over the river of racial injustice has begun in a new way here in North Texas. Our Journey Toward Racial Justice is a comprehensive work that we pray will touch every district, every church, every clergy person, every lay person, and every community in our conference.

The JTRJ team has only just begun our work. There will be much more to come. We invite you to join us in acknowledging that this is as much heart work as it is head work. We invite you to pray for the conversations and actions that are already taking place among our clergy and laity, our local churches, communities, and districts, and our Bishop and Cabinet. As we become a more connected conference that actively works to eradicate racism in whatever form it presents itself, we will be closer to the Christian perfection (being made perfect in love) that Wesley so beautifully spoke of. We believe this work is crucial to us achieving our overall mission of making disciples of Jesus Christ for the transformation of the world. This is not the end of this work or of our report. It is only the beginning...we do indeed have many rivers to cross and many new bridges to build.



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APPENDIX



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APPENDIX
RACIAL HISTORY OF THE UMC

1700s

1758 John Wesley baptizes two "Negro slaves," at least one woman, thus setting the pattern for receiving people of color into the societies and the church. These two return to Antigua to start the Methodist society in the "new world."

1760s Anne Schweitzer, a black woman, becomes a founding member of the first Methodist society in Maryland. Two years later, another black woman, known to us only as Bettye, is one of five persons to attend the Methodist services inaugurated by Philip Embury in New York City. When the John Street Church is built in 1768, the names of several black subscribers appear on its roster.

1784 The Christmas Conference in Baltimore founds the Methodist Episcopal Church. Among those riding out to issue the call for the conference is "**Black Harry**" Hosier. Born a slave about 1750, Hosier receives a license to preach in 1785 and becomes one of the best preachers and most effective early circuit riders.



1794 Increasing segregation within churches causes **Richard Allen** to form the Bethel African Methodist Episcopal Church in Philadelphia. In **1796**, blacks walk out of John Street Church in New York and eventually build the Zion Chapel. Similar movements occur in other communities.



1791 John Wesley dies. His last letter is one written to anti-slavery crusader William Wilberforce, urging him to "Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it."

1790 Drawn by the Methodist Episcopal Church's anti-slavery stand, blacks (slave and free) make up 20 percent of the 57,631 American Methodists.

1805 The African Union Church is formed.

1816 The African Methodist Episcopal church is formed in Philadelphia. Richard Allen becomes its first bishop.



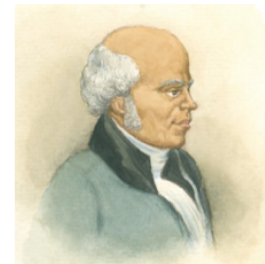
1819 **John Stewart** is named as the first missionary to the Wyandot Indians. A black man converted in 1814, he was engaged in this ministry for several years before obtaining a license to preach in 1819.

1800s

1845 In a break along regional lines, the Methodist Episcopal Church, South, is formed in Louisville, Ky.

1844 Rising tensions over slavery come to a head in the General Conference of the Methodist Episcopal Church when Bishop James O. Andrew of Georgia is told to desist from the exercise of his office until he frees slaves passed down from his wife's estate.

1821 The African Methodist Episcopal Zion Church is formed in New York. **James Varick** is elected as first general superintendent.



1858 The Liberia Conference elects **Francis Burns** as bishop. The first missionary bishop of the Methodist Episcopal Church, he had served as a missionary to Liberia for 24 years.



1866 A group of black Methodists within the Methodist Episcopal Church, South, petition the General Conference for their orderly dismissal from that church.

1870 Those former members of the Methodist Episcopal Church, South, found the Colored Methodist Episcopal Church in Jackson, Tenn.

APPENDIX

RACIAL HISTORY OF THE UMC

1939 The Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church unite to form The Methodist Church. Blacks are segregated into a separate Central Jurisdiction.

1920 The Methodist Episcopal Church elects Robert E. Jones and Matthew W. Clair Sr. as bishops.



1902 Susan Collins goes as a missionary to Angola where she is welcomed as "one of us" and serves 29 years.

1956 The General Conference, meeting in Minneapolis, Minn., adopts Amendment IX, allowing transfers of churches and conferences out of the Central Jurisdiction into geographical jurisdictions.



1968 The Methodist Church and the Evangelical United Brethren Church unite to form The United Methodist Church. As part of the plan of union, the Central Jurisdiction is abolished and formal segregation ended.

Roy C. Nichols becomes the first African American to be elected bishop by a regional jurisdictional conference in the new United Methodist Church. Black Methodists for Church Renewal is organized. The General Commission on Religion and Race is formed, with Woodie White as the first African-American to head a United Methodist general agency.

1900S

1990 Charlotte Ann Nichols (Peninsula-Delaware Conference) and Joethel Jeannette Cooper Dicks (West Ohio) become the first African-American women district superintendents.

1984 Leontine T.C. Kelly becomes the first African-American woman to be elected bishop.



1977 Trudie Kibbe Preciphs becomes the first African-American member of the secretariat of the General Commission on the Status and Role of Women.

1976 Mai Gray becomes the first African-American president of the Women's Division, General Board of Global Ministries.

2000 General Conference delegates participate in a service of repentance for racism within the denomination.

2004 General Conference delegates celebrate the African-American witness and presence within The United Methodist Church and recognize "those who stayed" in spite of racism.

2008 16.6 percent of the U.S. delegation to the 2008 General Conference are African-American.



2009 African-American United Methodists speak at the inauguration of the first African-American U.S. president.

2000S

This timeline first appeared in New World Outlook, May-June 1992. Adapted by permission and updated by United Methodist Communications.

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APPENDIX

MAPPING RACIAL HISTORY AND CONFLICT

Phases on Racial History

Indigenous Peoples and Genocide

Lynchings

Congregation

Were Methodists involved in violence toward or removal of indigenous persons from the land (see Sand Creek Massacre as example)?

Throughout the history of this community, when have lynchings (extra-judicial and racially motivated killings) occurred and how were Methodists connected to those events?

Community

On whose land does your church now sit? Find out here: native-land.ca/ Which tribes/peoples called this land home and why are they not living here now? Were there incidents of violence against American Indians nearby? How might the church acknowledge the people one whose land they gather?

What did the church do to oppose the lynching of Black persons? As White Supremacists regained power in former Confederate territory, what happened to the Black people and communities of the area? Were the Ku Klux Klan or other White terror groups active in this area?

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APPENDIX

MAPPING RACIAL HISTORY AND CONFLICT

Phases on Racial History

Civil Rights Era & Desegregation

Congregation

How did the church, its leaders, and its clergy respond to the Civil Rights movement nationally and in your community? What controversies or conflicts were there during this time? Did clergy or other leaders speak and act for de-segregation?

Community

Share about the process of de-segregation in the local schools. When did local public schools finally de-segregate? Was there “white flight” from the schools/area, or did your community receive white people fleeing desegregation elsewhere?

APPENDIX

MAPPING RACIAL HISTORY AND CONFLICT

Phases on Racial History

**2016-Present (period
of increasing white
supremist violence
and animosity)**

Congregation

Has your church had conversations, worship series, or preaching concerning racial violence and anti-Blackness? Has your church received negative or threatening feedback about anti-racist messages or communications?

How has the political divide over proclaiming that “Black Lives Matter” affected your congregation?

Community

Have there been incidents of racial conflict or racial violence in your area in recent history? Have there been racially motivated or questionable arrests, shootings, murders, beatings, traffic stops, or other incidents?

Have right-wing or white supremacist groups led gatherings, placed flyers, or engaged in other activities in your area? Does the Southern Poverty Law Center Hate Map show hate groups in your area? In the lead-up to the 2016 and 2020 elections have there been incidents of intimidation or threats by white supremacist or far-right groups in your area?

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APPENDIX

CONVERSATION GUIDES ACCOMPANYING STEP THREE

"White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh

1. How does Dr. McIntosh define privilege?
2. Have you ever listed the ways you have advantages in the world? If not, take time to do this in community. What did you list? What did someone else list that you overlooked, but identify as present in your life?
3. How does the author differentiate skin-privilege from male privilege. What does that mean for Black/African-American women or Latino men?
4. Discuss how you can leverage the privilege you have in light of this article.

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APPENDIX

CONVERSATION GUIDES ACCOMPANYING STEP THREE

The Cross and the Lynching Tree by Dr. James Cone

1. How has the mainstream narrative of America lost the truth behind the terror of lynching Black women and men?
2. How does the absence of that truth indict the church? What responsibility can your church take in addressing the “great contradiction” of white supremacy for Christianity in America?
3. Discuss the reason why Rev. Cone says the cross and the lynching tree should be inextricably linked in the imagination of American Christians. Do you agree or disagree with that assertion?
4. Discuss your thoughts with your community. As you are on this journey toward racial healing, remember you are in a long line of anti-racist advocates. Think of three ways your church can follow after the example of Ida B. Wells and Fannie Lou Hamer and Rev. James Cone in the liberation of Black folk.

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APPENDIX

CONVERSATION GUIDES ACCOMPANYING STEP THREE

The Very Good Gospel: How Everything Wrong Can Be Made Right by Lisa Sharon Harper

1. How does the author define shalom?
2. How does her definition coincide with your concept of what God meant in the first 3 chapters of Genesis?
3. What can we do to bring shalom to our hearts, homes, communities and nations?
4. What can “very good” look like after the Fall?
5. In light of this read, imagine a world without racism. What does it look like? Take 3 minutes to draw, Journal or discuss with a friend your vision.

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APPENDIX

CONVERSATION GUIDES ACCOMPANYING STEP THREE

Rescuing the Gospel From the Cowboys: A Native American Expression of the Jesus Way

by Richard Twiss

1. Before you read this book, discuss what the title means to you. How does the title align with your beliefs about cowboys and Native peoples?
2. Have you read a book authored by a Native American? If so, was the author a believer in Christ?
3. How does Twiss identify the issue of credentialing and who gets to write books? In what ways can you see the author's contextualization of following the way of Jesus in this work? How does Twiss' presentation of contextualized Indigenous expression of the Christian faith contrast with your context and tradition of faith?
4. Twiss' survey of Christian mission among his people has a long standing history of violence, colonialism and capitalism. How do you reconcile the injustices of his people and the enterprise of the "mission" of white settlers? How does that history play out in our missions today as United Methodist?

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APPENDIX

CONVERSATION GUIDES ACCOMPANYING STEP THREE

"The Danger of a Single Story" by Chimamanda Adichie (YouTube)

1. What themes stand out to you from Ms. Adichie's talk?
2. As she explores her life, how does power and access play out?
3. Ms. Adichie gives several reasons why a single story is dangerous. For example, it flattens the experience of a people, it creates stereotypes. Name other ways a single story can be dangerous.
4. What is the single story you identify in our culture? How does that single story impact the lives of people without access and power. How does it impact Black people and non-black people of color?

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APPENDIX

CONVERSATION GUIDES ACCOMPANYING STEP THREE

"Who Gets the Benefit of the Doubt? And Who Shouldn't" by Lisa Brown (YouTube)

1. Who does Dr. Brown identify as receiving the benefit of the doubt? Who does she identify as not receiving the benefit of the doubt and why?
2. How does the benefit of the doubt with Black people effect their lives as it relates to the criminal justice system?
3. Identify a time when you did not give someone the benefit of the doubt because of the stereotypes you believed. How did that unfold? Did that event have any negative impact on you or the person who did not receive your benefit of the doubt?
4. What are the narratives you believe about a group of people that you are unfamiliar with?
5. What are the strategies Dr. Brown suggests for intergroup relations? Name two ways your church can integrate those strategies. Name two ways you can integrate those strategies in your personal life.

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ONE ON ONES NOTES

Name of Conversation Partner:

Date:

- How would you describe your church's current (racial) makeup?
- What about the community?
- What was your church's response to desegregation? If favorable, how did it advocate for equality? If unfavorable, how did it oppose?
- How would you describe the relationship between faith and issues of race?

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ONE ON ONES NOTES

Name of Conversation Partner:

Date:

- Can you share some instances in which you have learned, at this church, about the correlation between faith and race?
- Has your church ever recieved a non-white minister? If so, how was that pastor received? If not, how do you think that pastor and (family) would be received?
- Share an experience in which you were compelled to address the comments or behaviors of fellow congregants as it pertains to race
- What would restrict you from holding them accountable?

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ONE ON ONES NOTES

GUIDE FOR COMMUNITY

These are sample questions that we think we help teams articulate the story of their community and its journey toward racial justice. We hope that each church would enlist the help of resident community leaders of color to assist them in this portion of the query.

Name of Conversation Partner:

Date:

- Is there any land in this community that was previously worked by slaves or sharecroppers?
- How did this community handle desegregation?
- Following desegregation, were there any crimes perpetrated against Black families by the residents of this community?

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ONE ON ONES NOTES

GUIDE FOR COMMUNITY

- What is the current racial/ethnic composition of the community? How does that compare to fifty years ago?
- How accessible is this community to BIPOC families? What reception have those families received? What are the Homeowner's Associations' attitudes toward mixed-income housing?
- How have churches in the area responded to racial tension in the past?
- What support and /or opposition have programs benefiting BIPOC received?