

Becoming an Anti-Racist Church: 10-Part Mini-Course for Episcopalians

Text: *Becoming an Anti-Racist Church: Journeying toward Wholeness*, by Joseph Barndt

“An anti-racist church promises to all of us a renewed and restored life together in the beloved community.” (Barndt)

<p>Overview</p>	<p>How did we get here? Read: Part I - The Past: Racism & Resisting Racism in Church History (pp. 1-82)</p>	<p>Where are we now? Read: Part II – The Present: Racism in the Church Today (pp. 83-144)</p>						<p>Where do we go from here? Read: Part III - The Future: Shaping an Anti-Racist Church (pp. 145-199)</p>	
<p>Outline Ten 1-hour sessions designed as a follow-up to the REI Phase I training to review & unpack the concepts & vocabulary in a faith-based setting. It can be used without having had REI with addition of sessions 1 & 2.</p>	<p>Session 1-2 Introduction and Making Connections We must be “reborn” as anti-racist Episcopalians; anti-racist identity is a positive identity; review key concepts & terminology from REI Phase I workshop.</p>	<p>Session 3: A New Consciousness We need to understand the history of racism and white supremacy in the US Church’s history and those who fought racism</p>	<p>Session 4: We’ve Come a Long Way ... Why “diversity” efforts haven’t worked; preparing to accept the death of racism; stages of collective grief; we still have a long way to go!</p>	<p>Session 5: A Common Analysis Racism = Race Prejudice + The Power of Systems and Institutions; individual vs. collective sin; how racism in the Church preserves white power and privilege.</p>	<p>Session 6: Racism as Captivity The sin of racism as a theological issue; sin as captivity; intentional sin vs. imprisoned by sin; Christian identity formation and racism.</p>	<p>Session 7: Institutionalized Racism How the Church institutionalized racism; levels of institutionalized racism; transformational change – going deeper where power is exercised.</p>	<p>Session 8: Cultural Racism Race-based culture; white cultural identity; identifying cultural racism; cultural appropriation; reconnecting with God’s vision.</p>	<p>Session 9: God’s Call to a New Beginning Continuum on becoming an anti-racist multicultural church; steps toward shaping an anti-racist institutional identity; breaking through barriers.</p>	<p>Session 10: Institutionalizing Anti-Racism Learning to organize to change your church; what anti-racism organizers do; action principles; assessing anti-racism work; structural change and a transforming church.</p>
<p>Reading Uses one book: <i>Becoming an Anti-Racist Church</i> by Joseph Barndt as its basis – follows REI model.</p>	<p>Part I Preface, Introduction, & Chapter 1: Setting the Biblical Context: Reclaiming an Anti-Racist Gospel (pp. ix-21)</p>	<p>Part I Chapter 2-4: Racism and Resisting Racism in the Church’s History (p. 22-66)</p>	<p>Part I Chapter 5: Racism and Resisting Racism in the Post-Civil Rights Church (pp. 67-81)</p>	<p>Part II The Present: Racism in the Church Today; Chapter 6: Race, Prejudice, and Power in the Church (pp. 83-100)</p>	<p>Part II Chapter 7: Captive Christians in a Captive Church (pp. 101-114)</p>	<p>Part II Chapter 8: Institutionalized Racism in the Church (pp.115-132)</p>	<p>Part II Chapter 9: Cultural Racism and the Multicultural Church (pp. 133-144)</p>	<p>Part III The Future: Shaping an Anti-Racist Church; Chapter 10: God’s Call to Become an Anti-Racist Church (pp. 153-168)</p>	<p>Part III Chapter 11: Getting it Done: The Organizing Task; Chapter 12: Institutionalizing Anti-Racism in the Church (pp.169-199)</p>

Episcopalians United Against Racism (EUAR)

Our Gathering Prayer was inspired by the Serenity Prayer

*God, grant me the serenity to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference.*

Gathering Prayer:

God, grant us the serenity to accept the things we cannot change.

Lord, we know we cannot change what has happened in the past and the devastating impact of racism.

Grant us courage to change the things we can.

In the spirit of reconciliation and with gratitude for the gift of diversity, we seek to engage and empower people of faith to create a community of justice and peace through our common prayers and acts of compassion.

We *do*, Lord, with your help, have the power to change ourselves and our response to the present situation. Please guide us and give us the courage to do what we must do.

And lastly, Lord,

give us wisdom to know the difference, so that with prophetic courage we may act as advocates for the dignity and well-being of all persons, recognizing that behind every human face is the face of God.

In Jesus' name we pray, **AMEN.**

Closing Prayer (*Inspired by the Prayer of St. Francis*):

Lord, make us instruments of your peace;

**Where there is hatred, let us sow love;
Where there is injury, pardon;
Where there is discord, union;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.**

All this we pray in the name of Jesus Christ our Lord, **AMEN.**

Episcopalians United Against Racism (EUAR)

Becoming an Anti-Racist Church Mini-Course

Overview and Guidelines for Facilitators

- EUAR’s “Becoming an Anti-Racist Church” mini-course is designed to give participants a chance to review and unpack the concepts and vocabulary introduced in the two-day Phase I anti-racism workshop led by trainers from the Racial Equity Institute (REI). It has also been modified to allow these conversations even when participants have not attended the basic REI training.
- Joseph Barndt’s book *Becoming an Anti-Racist Church: Journeying Toward Wholeness* (see Resource list at the end of Overview) provides a faith-based context in which to consider concepts and content patterned after from the REI training. The mini-course is not, however, meant to function as a traditional book group. Instead, selections from the book are highlighted for each session along with activities to help guide the exploration and discussion of various topics.
- Members may wish to purchase this book or perhaps the church library could afford to buy enough copies so that group members could borrow the book during the training. Due to the way that e-readers like Kindle reduce the size of charts, a hard copy of the book is recommended for participants if at all possible.
- The mini-course is divided into ten topics and the sessions may be arranged into a format that best fits your group. Each topic can be covered in approximately 50 minutes-one hour but more time per session would be beneficial if available. Topics are designed to build on each other so going in numerical order is suggested.
- Each session has a similar template:
 - Opening and closing prayer
 - Scripture quote (not intended to be discussed, but a reminder of scripture as one of the legs of our Episcopal 3-legged stool)
 - Opening theme
 - Sharing of reflections from the previous session
 - Activities
 - Discussion
 - Homework
 - Resources (e.g. books, articles, videos, websites)
- Participants are encouraged to journal between each session and to think in advance about anything they wish to share with the group at the next meeting.
- Although consistent participation is encouraged, group members do not need to attend all sessions.
- Materials for the mini-course are organized into sections that make it easy to provide guidance to facilitators and participants for each session.
- Please note that the use of the term “church” in these materials may apply to the Episcopal Church as a whole or to an individual’s parish church
- Facilitators should read over the entire packet to ensure they understand how the Facilitator Notes and Participant Outlines work together (they are not identical).

Recruitment of Participants

- The mini-course is designed for participants who have completed REI training Phase I but others are able to participate who have not attended. It is highly recommended that at least one facilitator has attended the training.

Meetings: Initial Recommendations

- After determining the division of the sessions, date/time/location, a session facilitator should be designated for each meeting. That leadership may rotate, but that session's facilitator assumes responsibility for securing materials and convening the meeting as well as reminding participants about homework. The facilitator also ensures that any audio-visual equipment (low-tech like chart paper, markers and an easel, to high tech like a screen, laptop and projector for internet display) and handouts are ready in advance.
- The initial session should begin with a prayer (see attached), introductions, orientation to the building (if necessary) and brainstorming the discussion ground rules. Write the ground rules on a sheet of chart paper as they are offered and keep them to display at each session. The facilitator may wish to elicit what people remember from the REI ground rules and build upon them. Facilitators and participants are equally empowered to remind about and invoke the ground rules as necessary.
- For session 1 & 2, you'll need to capture definitions and other helpful information to be displayed at every session as reminders.
- Introduce the topic for the day and determine roughly how much time will be allotted to each section so that the session ends on time.
- Wrap up the session by reminding participants about the next meeting and any homework to be completed, and designate the next session's facilitator, if appropriate. Pray the closing prayer.

The group may wish to add one session for evaluation and follow up. Discuss in advance or during Session 10.

Resources

Barndt, Joseph (2011). *Becoming an Anti-Racist Church: Journeying Toward Wholeness*. Fortress Press: Minneapolis, MN.

Bishop's Committee for Racial Justice and Reconciliation (RJRC resources).

<https://www.dionc.org/Ministries%20&%20Mission/racial-justice-reconciliation.html>

Episcopal Church: Becoming Beloved Community

<https://www.episcopalchurch.org/beloved-community>

Episcopalians United Against Racism (EUAR)

Becoming an Anti-Racist Church Mini-Course

Overview and Guidelines for Participants

Thank you for your interest in the mini-course! Below please find some information.

- This course is intended to reinforce and build on vocabulary and concepts taken from the two-day training offered by the Racial Equity Institute, Phase 1. The course will continue conversations begun in the REI workshop; will enhance understanding for those who have completed the training; and, will introduce new concepts for those interested in exploring the material from REI. You do not need to have participated in REI but it is recommended that you do so for more in-depth exploration and understanding.
- In the mini-course, you will be invited to participate in a variety of activities including discussion and journaling.
- The mini-course, while incorporating discussion guidelines, is designed to be a brave space for you to expand your understanding and apply racial justice and equity concepts.
- The basis for these sessions is a book. Barndt, J. (2011). *Becoming an Anti-Racist Church: Journeying Toward Wholeness*. Fortress Press: Minneapolis, MN. Someone will talk with you about how to access the book. We recommend using a hard copy of the book instead of an e-reader since particularly with older versions, the charts and tables are very small and hard to read.
- Completing the suggested reading before each session will enhance your ability to fully participate. Please bring your book to each session so you can refer to specific pages or charts during the small group discussions.
- Each session will follow a format suggested by your leader. The sessions are designed to build on each other. However, it is not mandatory that you attend every session to get something from the course.
- Ground rules similar to those used in the REI training will be developed during the first session. Your group may wish to review the ground rules periodically.
- Please have access to a notebook or journal in which to record your reflections after each session. At the beginning of some sessions, you may be invited to share your reflections with another group member.
- Other homework may be assigned at the end of each session. These tasks are not time-consuming and are designed to enhance your continued growth as an anti-racist Episcopalian. Homework is not required, so if you don't have a chance to complete something don't let that keep you away.

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 1: Introduction Facilitator Preparation Notes

Overview- The focus of the initial session will be on introducing participants to the EUAR faith-based anti-racism practices and on developing an understanding of procedures for the mini-course. Review the content and flow for today's session in the Participant Outline. Have all materials available with the name tent-making materials spread on the table, EUAR prayer and Participant handout ready to go.

Introductions: For this session, ask each person to share their name and something about themselves.

Ground Rules –With the group develop a set of discussion ground rules and write them on a piece of chart paper that will be saved and displayed during each session. Prompt the discussion as necessary, referring to the REI Ground Rules. See attached list.

Brief Orientation for participants

- Describe that this group is a brave space (as opposed to a safe space) where people can ask questions and try on new thinking
- Show the book and describe why this one was chosen. Set expectation for growth through reading
- Give some orientation to the analysis (we will begin considering important definitions and concepts next time)
- Set up expectations for each session (days/dates/times), attendance and for journaling in between sessions

Activity-Begin definitions/analysis

Have a sheet of chart paper available with terms and definitions (see attached list)

Review Assignment for next time

- Book chapters for next time: Intro and chapter 1 "Setting the Biblical Context: Reclaiming an Anti-Racist Gospel" (pp. ix-21)
- Journaling questions for next time
 1. What do you hope to get out of this course?
 2. Was there anything in Session I that surprised you or made you think a different way?
 3. How do you feel about anti-racism being rooted in our Christian faith and Episcopal Church?

Materials Needed:

- Large index cards and markers for name tents, copies of the Prayers and Participant Outline, flip chart paper with Guidelines and Definitions, masking tape, copies of EUAR graphic or brochure

Ground Rules

Listen to understand, not to respond

Be respectful even when we disagree. We all hold our own perceptions that are formed by our own lived experiences.

Confidentiality is imperative.

Step Up. Step Back. (In other words, if you usually speak out, hang back and listen; if you are usually quiet, step up and share.)

Use "I" statements.

Show up-we will get the most out of this course if we do the readings and commit to participating.

This is a brave space, not a safe space. Be brave. Speak your truth. Push out your edges. Safe spaces make it so comfortable that you often don't have the difficult discussions for which we are here.

Take the time that you need while remembering that others need time, too.

(Does anyone have anything else to add?)

Definitions Reviewed During the Racial Equity Institute Level I Training

Race: A specious classification of human beings created by a worldwide expansion of Colonialism by Europeans (whites) using themselves as a model for humanity for the purpose of assigning and maintaining white skin access to power and privilege (paraphrased from Dr. Maulana Karenga).

Racism: Social and institutional power combined with race prejudice. It is a system of advantage for those considered white and of oppression for those not considered white. It is a white supremacy system by an all-class collaboration called “white” created to end cross-racial labor solidarity.

Prejudice: A judgment based on bias that stereotypes others as different.

Internalized racial inferiority among people of color is manifested in ways that include but are not limited to negative messages about self and other people of color, distancing, exaggerated visibility and protection of white people.

Internalized racial superiority among white people is manifested but not limited to seeing white standards and norms as being universal; assuming that one’s comfort, wealth, success and privilege have been earned by merits and hard work; individualism and competition; distancing, perfectionism; and binary (either/or) thinking.

Oppression: The subjugation of one social group by another more powerful social group for the purpose of social, economic and political benefit of the more powerful social group.

System: A set of things that together make a whole; an established way of doing things

White skin privilege: An invisible package of unearned advantages or status due to having white skin (McIntosh, P.)

White supremacy: The idea (ideology) that white people and the ideas, beliefs, thoughts and actions of white people are superior to People of Color and their ideas, beliefs, thoughts and actions.

Analogy of fish and lake: In this analogy, the example of a fish swimming in the surrounding polluted lake are used to illustrate how to understand racism. The sick fish is like a person or people to which the root cause of all poverty and other social problems is ascribed when, indeed, the polluted lake (i.e. the history, systems, structures and policies) is the cause; To change ourselves and others we must change the environment and interconnecting systems.

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 1: Introduction Participant Outline

Opening

- **Prayer**
- **Scripture Quote**-He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? *Micah 6:8*
- **REI Quote:** We believe visions of change can grow and become real when organizations create structures for their racial equity work that allow for accountability and responsibility outside of the present roles and relationships.
- **Moment of Silence**
- **Introductions and Developing Ground Rules**
- **EUAR graphic**
 - Learn* – by reviewing a few of the most important key concepts and vocabulary from the REI Phase I workshop.
 - Connect* – by developing connections between each other and between our faith and the principles of racial equity.
 - Speak* – by establishing a “brave” space to start learning to speak the language of anti-racism in a faith-based context.
 - Act* – by starting the process of learning how to respond intentionally and effectively to racially biased language, actions, events and most importantly, systems of power.”

Overview

1. Brave space
2. Weekly book discussion
3. Expectations

Activity-Begin Definitions and Concepts

- **Announcements/Reading for Next Session:** Preface, Introduction and Chapter 1 “Setting the Biblical Context: Reclaiming an Anti-Racist Gospel” (pp. ix-21)

Closing Prayer

Reflection questions for journaling before the next session

- What do you hope to get out of this course?
- Was there anything in Session I that surprised you or made you think a different way?
- How do you feel about anti-racism being rooted in our Christian faith and Episcopal Church?

EUAR Becoming an Anti-Racist Church Mini-Course

SESSION 2 Making Connections

Facilitator Preparation Notes

Review notes from the last session to determine which definitions got included and which remain to be covered. Gather all materials and have name tents available on the table top as participants enter. If you anticipate new attendees, have name tents and markers ready. Review Participant Outline for today's agenda.

Review and completion of definitions (make a connection between these and anything shared from journals)-display chart paper notes from last time

Activity-Sharing our stories. Begin building a trusting community and encourage the use of definitions/concepts.

As we begin, be thinking about your story in terms of race, gender identity, sexual orientation, geography, and socioeconomics and how that informs your life/thought/actions/feelings today. Include any notes from your journal if you wish.

- Review: Language/Analysis/Definitions -- ANY QUESTIONS
- Getting Personal (take your time, but be respectful of time)
- History/Story sharing: Race, Gender Identity, Sexual Orientation, Geography, Socioeconomics, Faith and how our personal experiences of these have informed how we now see and experience life

Book Discussion-Chapter 1 "Reclaiming an anti-racist gospel" (pp. ix-21). Key concepts are listed on the Participant Outline. Assign each duo or individual one concept and ask them to share the meaning and how it relates to becoming an anti-racist church.

Review the assignments for next time

- **Book:** Chapters 2 – 4: "Racism and Resisting Racism in the Church's History" (pp. 22-66)
- **Journaling:**
 1. What connections did you make this week with yourself, others, and/or the content?
 2. Did you have any experiences this week that you'd like to share?

Materials Needed

Name tents, Copies of Prayers and Participant Outline, Flip chart papers of Guidelines and Definitions

EUAR Becoming an Anti-Racist Church Mini-Course

Session 2: Making Connections Participant Handout

Opening

- **Prayer**
- **Scripture quote** There is neither Jew or Gentile, neither slave or free, nor is there male or female for you are all one in Christ Jesus. *Galations 3:28*
- **REI (MLK, Jr.) Quote:** It is appalling that the most segregated hour of Christian America is eleven o'clock on Sunday morning
- **Moment of Silence**
- **Review ground rules**

Review and completion of definitions

Activity-Sharing our stories

As we begin, be thinking about your story in terms of race, gender identity, sexual orientation, geography, socioeconomics and faith and how that informs your life/thought/actions/feelings today. Include any notes from your journal if you wish.

- Getting Personal (take your time, but be respectful of time)
- History/Story sharing: Race, Gender Identity, Sexual Orientation, Geography, Socioeconomics, Faith and how our personal experiences of these have informed how we now see and experience life

Book Discussion-Chapter 1 "Reclaiming an anti-racist gospel" (pp. ix-21)

- a) We are the family of God.
- b) The inseparability of Jesus and Justice.
- c) Taking back stolen sacred stories.
- d) We are called and carried on the shoulders of witnesses who struggled before

Announcements

- **Book:** Chapters 2 – 4: "Racism and Resisting Racism in the Church's History" (p. 22-66)
- **Journaling:**
 1. What connections did you make this week with yourself, others, and/or the content?
 2. Did you have any experiences this week that you'd like to share?

EUAR Becoming an Anti-Racist Church Mini-Course

Session 3: A New Consciousness

Facilitator Preparation Notes

Overview – Today’s focus will be on the history of institutionalized racism in American churches and the role of African American churches in the Civil Rights movement toward breaking the bonds of racism. See the Participant Outline for today’s agenda. Be sure to call attention to the posted ground rules and definitions but there is no need to discuss them today.

Although during the two previous sessions, you have used a whole group discussion method, determine if today you wish to break the participants into smaller groups for the book discussion. If you do so, you may simply group people by where they are sitting, or may wish to ask the groups to sit some other way.

Introductory Activity-Invite reflection on last week’s activity by asking participants to share from their journals.

Book Discussion-Chapters 2-4 “Racism and Resisting Racism in the Church’s History” (p. 22-66)

Have the participants review the questions to be sure that they understand them, then allow at least 15-20 minutes for discussion.

1. What from the description of the history of the white church is applicable to the Episcopal Church/your parish and institutionalized racism? (If you don’t know, what might that tell you?)
2. What from the description of the history of the African American church is helpful in understanding the role played by black people in breaking the bonds of anti-racism in United States history? What role could an inclusive Episcopal Church play in addressing racism in our country today? If so, how?
3. Who are some anti-racism heroes in the history of the Episcopal Church and what do you know about them?

Review assignments for next week:

- Book Chapter 5 “Racism and Resisting Racism in the Post-Civil Rights Church”(pp. 67-81).
- Journaling questions
 1. Please find out something this week about the history of either the Episcopal Church or your parish that relates to today’s discussion or chapters 2-4.
 2. How do you feel about becoming an anti-racist Episcopalian Church? Is it possible?

Materials Needed:

- Name tents, ground rules, definitions, copies of opening and closing prayers, and participant outlines

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 3: A New Consciousness Participant Outline

Opening

- **Prayer**
- **Scripture Quote** - *Heaven and earth will pass away, but my words will not pass away.* Matthew 24:35
- **REI Quote** - *No problem can be solved from the same level of consciousness that created it.*
Albert Einstein
- **Moment of Silence**

Introductory Activity: Please share from your journal responses to last week's questions, or about some reflection from last week.

Book Discussion – Chapters 2-4 “*Racism and Resisting Racism in the Church's History*” (p. 22-66)

1. What from the description of the history of the white church is applicable to the Episcopal Church/your parish and institutionalized racism? (If you don't know, what might that tell you?)
2. What from the description of the history of the African American church is helpful in understanding the role played by black people in breaking the bonds of anti-racism in United States history? What role could an inclusive Episcopal Church play in addressing racism in our country today? If so, how?
3. Who are some anti-racism heroes in the history of the Episcopal Church and what do you know about them?

Announcements/Reading for Next Session

- For next time read Chapter 5: “*Racism and Resisting Racism in the Post-Civil Rights Church*” (pp. 67-81) which will be the focus for Session 2. Reading chapters 2-4 is also recommended.

Closing Prayer

Reflection questions for journaling before the next session

1. Please find out something this week about the history of either the Episcopal Church or your parish that relates to today's discussion or chapters 2-4.
2. How do you feel about becoming an anti-racist Episcopalian Church? Is it possible?

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 4: Dying to Racism Facilitator Preparation Notes

Overview – The focus of Session 4 is on the concept of “dying” to racism. This concept is crucial since it forces us to start by identifying and acknowledging the sin of racism that lives *within* each of us however well-intentioned we may be. In order to explain why traditional “diversity” efforts have failed, we have to understand what we’ve been doing wrong and what we now need to do differently. Please review the Participant Outline for today’s agenda including the book discussion. If you choose to do the Vinaigrette activity, you may not have time to share from journals.

Suggested Activity – See the article “What’s the Point of a Vinaigrette?”

(<https://www.seriousseats.com/2010/04/salad-dressings-vinaigrettes-the-food-lab.html>)

“What exactly is an emulsion? At its most basic, it's what you get when you force two things that don't easily mix to form a homogeneous mixture. In cooking, this most often occurs with oil and water Put them in a container together, stir them up, and eventually, like cats and dogs, they will separate and stick with their own kind.” For this demonstration, pour some oil and vinegar into a clear jar, shake the mixture, then watch as it separates but then try adding an emulsifier such as mustard, mayonnaise or honey. The REI trainers are fond of saying that you can’t “re-segregate” a school that was never really integrated. In other words, just because you put children with different racial identities in the same building, it doesn’t mean they will bond socially or have comparable educational opportunities or experiences. Instead, the inequities of the larger society will play out within the school.

If you dress lettuce leaves with plain oil, they spoil quickly since the oil slides off and if you dress them with plain vinegar, they become soggy. If you dress lettuce with an emulsified vinaigrette, however, it will not only taste better but will keep longer as well! The key point is that the only way for the oil and vinegar to truly mix is to add the emulsifier which breaks down the chemical composition of *both* the oil and the vinegar. Similarly, to achieve true integration, we need to embrace the practice of anti-racism which works as an emulsifying agent to break down the internalized oppression that causes us to “stick with our own kind” (internalized superiority in white people and internalized inferiority in people of color).

Review Assignments for next week

- **Book** For next time read Part II Introduction “The Present: Racism in the Church Today” and Chapter 6 “Race, Prejudice, and Power in the Church” (pp. 83-100)
- **Journal questions**
 1. What is one take away observation from today’s activity about how you might apply this in working on your own anti-racist identity?
 2. What is one practice in your church that could be an example of anti-racism?

Materials Needed

- Name tents and flip chart pages with the ground rules and definitions
- Copies of the opening and closing prayers, and participant outlines
- Items needed for the salad dressing activity (oil, vinegar, emulsifier such as honey, mayonnaise or mustard, a small clear jar with lid, and paper towels)

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 4: Dying to Racism

Participant Outline

Opening

- **Prayer**
- **Scripture Quote** - *So you must consider yourselves dead to sin and alive to God in Christ Jesus.*
Romans 6:11
- **REI Quote** – *How can we “re-segregate” schools when they were never integrated to start with?*
- **Moment of Silence**

Opening Theme – We must die to racism and be reborn as anti-racist Episcopalians.

Activity – How do we truly “integrate” (What’s the Point of a Vinaigrette?)?

Book Discussion – Chapter 5 “Racism and Resisting Racism in the Post-Civil Rights Church” (pp. 67-81)

1. How does racism live within each of us?
2. Racism is more disguised and subtle now. What has to happen in order for a new way of life to come into being?
3. What does the death of racism look like?

Announcements/Reading for Next Session

- For next time read Part II Introduction “The Present: Racism in the Church Today” and Chapter 6 “Race, Prejudice, and Power in the Church” (pp. 83-100)

Closing Prayer

Reflection questions for journaling.

- What is one take away observation from today’s activity about how you might apply this in working on your own anti-racist identity?
- What is one practice in your church that could be an example of anti-racism?

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 5: The Church and Racialized Power Facilitator Preparation Notes

Overview – The key theme of the REI training is that “an organized lie is more powerful than a disorganized truth.” One way to visualize this concept is to study maps, in particular, by comparing the traditional Mercator Projection map developed during the time of European colonial expansion (and still used widely today!) with the more recent Peters Projection map which attempts a correction.

Suggested Activity – Comparing the Peters Projection Map with the traditional Mercator Projection Map <https://www.oxfordcartographers.com/our-maps/peters-projection-map/>

“Maps not only represent the world, they shape the way we see it.... Traditional map projections, of which the Mercator is one example, have tended to show countries incorrectly in proportion to one another, exaggerating the size of high latitude countries such as Canada and making tropical regions such as Africa appear much too small. Mercator’s projection was designed in the 16th century for navigational use but was adopted, inappropriately, for use as a world reference map. . . . The Peters map, the work of the German historian Arno Peters, provides a helpful corrective to the distortions of traditional maps. While the Peters projection map is superior in its portrayal of proportions and sizes, its importance goes far beyond questions of cartographic accuracy – it challenges our view of the world.” The point of this activity is not to argue that the Peters Map is the “correct” one since it also includes distortions that are unavoidable when attempting to represent the surface of the earth on a two-dimensional map. It is, however, to encourage participants to think about how physical maps represent mental maps which have served historically to reinforce Europeans’ racially biased world view. Also, it’s important for participants to begin thinking about how racism (i.e., the ideology of white supremacy) inevitably distorts our thoughts, beliefs and actions.

Review Assignments for Next Week:

- **Book** Ch. 7 “Captive Christians in a Captive Church” (pp. 101-114) plus 20 minutes taking the Implicit Association Test (<https://implicit.harvard.edu/implicit/takeatest.html>). Take it one time through then repeat using another form (it takes 10 minutes per administration). Be sure to select Race as one of the tests that you take. The results are confidential and encrypted.
- **Reflection questions for journaling**
 1. How did you feel about the experience of taking the Implicit Association Test?
 2. What have you noticed about your church regarding racializing power or practices?

Materials Needed

- Name tents and flip chart pages with the ground rules, definitions
- Copies of the opening and closing prayers, and participant outline
- Ideally, a wall sized Peters Projection Map which includes comparisons with the Mercator Projection map at the bottom. Maps can be purchased from a variety of sources including the website referenced above or Amazon. Or the facilitators can project the map onto a blank wall.

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 5: The Church and Racialized Power Participant Outline

Opening

- **Prayer**
- **Scripture Quote** - *When the spirit of truth comes, he will guide you into all truth.* John 16:13
- **REI Quote** – *An organized lie is more powerful than a disorganized truth.*
- **Moment of Silence**
- **Introductions and Reflections**

Opening Theme – We must understand how race prejudice *plus the power of systems and institutions* preserves white skin power and privilege in the Church and in the larger society.

Activity – How does racism distort our thinking? Comparing the Peters and Mercator Projection maps.

Book Discussion - Part II Introduction “The Present: Racism in the Church Today” and Chapter 6 “Race, Prejudice, and Power in the Church” (pp. 83-100)

1. How do you see systemic racism (p. 89) played out in the issue of NFL players “taking a knee” during the National Anthem?
2. How does your understanding of individual and collective sin contribute to your understanding of today’s material and help you revisit the definition of racism? (pp. 84, 85, 88)
3. The author says that the steps to racializing church and society have been 1) Racializing the Bible, and 2) Misusing collective power. Do you see these evident in current events?
4. How has the internalizing of white superiority contributed to institutional racism and misuse of power in the Episcopal Church? (pp. 94-100)
 - a. Disempowering people of color
 - b. Empowering and providing privilege for white people
 - c. Imprisoning and destroying all people?

Announcements/Reading for Next Session

- For next time read Ch. 7 “Captive Christians in a Captive Church” (pp. 101-114) plus 20 minutes taking the Implicit Association Test (<https://implicit.harvard.edu/implicit/takeatest.html>). Take it one time through then repeat using another form (it takes 10 minutes per administration). Be sure to select Race as one of the tests that you take. The results are confidential and encrypted.

Closing prayer

Reflection questions for journaling

- How did you feel about the experience of taking the Implicit Association Test?
- What have you noticed about your church regarding racializing power or practices?

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Session 6: Captive Christians in a Captive Church Facilitator Preparation Notes

Overview – The focus of Session 6 is on racism as sin not just individually but collectively. As we are reminded in the REI training, “white people are like fish swimming in a lake who don’t know the nature of wetness.” Before we can even begin to contemplate the collective sin of racism, however, we must start by recognizing the biases embedded in our “hidden” brain that control 90% or more of our actions.

Suggested Activity – At the end of Session 3, participants were encouraged to take at least two of the Implicit Association Tests in order to better understand how biases are embedded in our unconscious brains. Try writing a few of the words below on individual index cards - for example, writing the word “yellow” with a green marker. In small groups, ask participants to take turns holding up a card and asking the others to read it. What happens when they try it? How does it make them feel?



In the field of psychology, **cognitive dissonance** is the mental discomfort (psychological stress) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values. This discomfort is triggered by a situation in which a belief of a person (implicit bias) clashes with new evidence perceived by that person. When confronted with facts that contradict personal beliefs, ideals, and values, people will find a way to resolve the contradiction in order to reduce their discomfort.

A powerful form of cognitive dissonance is white fragility. “Referring to the defensive moves that white people make when challenged racially, white fragility is characterized by emotions such as anger, fear, and guilt, and by behaviors including argumentation and silence. These behaviors, in turn, function to reinstate white racial equilibrium and prevent any meaningful cross-racial dialogue.” Robin DiAngelo, *White Fragility: Why It’s So Hard for White People to Talk About Racism* (2018)

(<http://www.beacon.org/White-Fragility-P1346.aspx>). For an excellent summary of DiAngelo’s book, see “A Sociologist Examines the “White Fragility” That Prevents White Americans from Confronting Racism” in *The New Yorker*, July 23, 2018.

<https://www.newyorker.com/books/page-turner/a-sociologist-examines-the-white-fragility-that-prevents-white-americans-from-confronting-racism>

At the end of this brief discussion, ask the participants to share any observations from their journals about taking the Implicit Association Test

Review assignments for next week:

● **Book and Reading:**

- Chapter 8 “Institutionalized Racism in the Church” (pp. 115-132).
- If you have time, read Korbett Mosesly’s article “10 Ways to practice institutional racism at your non-profit organization.” (2016) <https://korbettmosesly.com/blog/f/10-ways-to-practice-institutional-racism-at-your-non-profit>.

● **Reflection questions for journaling**

1. How did the material/activities in the fourth week enhance/reinforce your understanding of material you have learned so far either from REI or in this course?

Materials Needed

- Copies of prayers, participant outlines, name tents, flip chart pages with ground rules and definitions and index cards with color words for activity

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 6: Captive Christians in a Captive Church Participant Outline

Opening

- **Prayer**
- **Scripture Quote** - *Very truly, I tell you, everyone who commits sin is a slave to sin.* John 8:34
- **REI Quote** – *We are like fish swimming in a lake who don't know the nature of wetness.*
- **Moment of Silence**
- **Introductions and Reflections**

Opening Theme – We must understand how we are captives of racism.

Activity – Implicit biases, cognitive dissonance and white fragility

Book Discussion - Chapter 7 “Captive Christians in a Captive Church” (pp. 101-114)

(Break into three small groups. Each group discusses one question then wraps up with whole group sharing. If you have time, please go on to another question.)

1. How have we as Christians become “prisoners of racism”? (pp. 103-107)
2. What are the implications/consequences of being “a captive church in denial of its captivity?” (pp. 108-111)
3. REI trainers and Joseph Barndt say that our society has become racialized. How has the church contributed to that racialization? Please provide some examples. (p. 111-114)

Announcements/Reading for Next Session

- Read Chapter 8 “Institutionalized Racism in the Church” (pp. 115-132).
- If you have time, read Korbett Mosesly’s article “10 Ways to practice institutional racism at your non-profit organization.” (2016) <https://korbettmosesly.com/blog/f/10-ways-to-practice-institutional-racism-at-your-non-profit>.

Closing Prayer

Reflection questions for journaling

- How did the material/activities in the fourth week enhance/reinforce your understanding of material you learned in REI?

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Session 7: Institutionalized Racism

Facilitator Preparation Notes

Overview – The focus of Session 7 is on recognizing and concretely visualizing ways that racism is institutionalized in systems, organizations and institutions. Please review the Participant Outline for today’s agenda.

Suggested Activity – As a helpful resource for illustrating what institutionalized racism looks like, first read Korbett Mosesly’s article “10 Ways to practice institutional racism at your non-profit organization.” (2016) <https://korbettmosesly.com/blog/f/10-ways-to-practice-institutional-racism-at-your-non-profit>. Hopefully some participants will have had a chance to read the article ahead of time, but if not, be sure to provide copies. For this activity, write the 10 examples from the article on flip chart paper so everyone can see it:

1. Maintain white leadership.
2. Frame the issues and lead the strategies for people of color.
3. Limit partnerships with (and feedback from) communities of color.
4. Ignore complaints of bias and racism from workers and clients.
5. Value credentials versus the skills needed to serve diverse populations.
6. Do not involve people directly impacted.
7. Whitewash the diversity language.
8. Maintain the social dynamic of white non-profit affinity groups.
9. Exploit black clients in poverty.
10. Check the cultural competency training box.

Ask participants to visualize their parish, their favorite community-facing ministry, or some other charity or non-profit they are familiar with. Give them a few moments to individually write down as many specific examples as they can think of about how institutionalized racism shows up in their organization of choice. Then, ask for participants to each share one example for group discussion.

Review Assignments for Next Week

- **Book:** Chapter 9 “Cultural Racism and the Multicultural Church” (pp. 133-144).
- **Reflection questions for journaling**
 1. Please re-examine the chart on p. 121. Choose another level or continue pursuing the level you chose previously. .
 2. How does the church manifest racism at that level?
 3. How does this compare to your church?
 4. Where in your church do you see any of the 10 practices as outlined in the article?

Materials Needed

- Copies of the prayer, participant outlines, flip chart pages with guidelines and definitions
- Copies of the Mosesly article.
- Flip chart paper listing 10 examples of institutional racism for activity.

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Session 7: Institutionalized Racism Participant Outline

Opening

- **Prayer**
- **Moment of Silence**
- **Scripture Quote** - *Now you are the body of Christ and individually members of it.* 1 Corinthians 12:27
- **REI Quote** - *Where power is invisible, racism thrives.*
- **Introductions and Reflections**

Opening Theme – We must recognize how racism is institutionalized in our parishes, our denomination, and our society.

Activity – Identifying characteristics of institutional racism (“10 Ways to practice institutional racism at your non-profit organization”).

Book Discussion - Chapter 8: “Institutionalized Racism in the Church” (pp. 115-132)

1. Take a few minutes to review the chart on p. 121
2. As a group, choose an institutional level you wish to examine more closely
3. How is institutional racism part of the design and structure of the church at that level?
4. Does this apply to your church? If so, how?

Announcements and Reading for Next Session

- For the next session read Chapter 9 “Cultural Racism and the Multicultural Church” (pp. 133-144).

Closing Prayer

Reflection questions for journaling

1. Please re-examine the chart on p. 121. Choose another level or continue pursuing the level you chose previously.
2. How does the church manifest racism at that level?
3. How does this compare to your church?
4. Where in your church do you see any of the 10 practices as outlined in the article?

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Session 8: Cultural Racism Facilitator Preparation Notes

Overview – The focus of Session 8 is on the powerful impact of cultural racism. As REI trainers like to say, “Culture eats structure for lunch.” For example, despite the Supreme Court’s *Brown vs. Board of Education* decision in 1954, cultural racism served to maintain the status quo of segregation in most communities until the late 1960s or early 1970s until forced to integrate by court order. Please review the Participant Handout for today’s agenda. You may choose to omit the egg activity and substitute sharing from journals

Suggested Activity – What’s in an egg?

For this activity, it’s helpful to have real eggs to look at and hold, ideally, at least one dozen Eggland’s Best Classic Eggs (<https://www.egglandsbest.com/product/classic-eggs/>) available from just about any supermarket and at least one dozen eggs from a farmer’s market or someone’s “backyard chickens” that consist of a variety of sizes and shell colors. The main question for participants to consider is what makes the Eggland’s Best Classic Eggs the “best”? What are the specific characteristics of the eggs themselves (i.e., what does it take for an egg to make it into that particular carton)? How are they marked and packaged? How do they compare in appearance with the farm raised eggs? How would it be expected they compare in nutritional value and taste? How do the characteristics of the Eggland’s eggs represent the values of the dominant culture? What is lost or missing when purchasing the Eggland’s eggs?

Review Assignment for Next Week

- Book and Reading
 - Chapter 10: “God’s Call to Become an Anti-Racist Church” (pp. 153-168)
 - If you have time, reach Kenneth Jones and Tema Okun’s article titled “White Supremacy Culture” (2001) http://www.csworkshop.org/PARC_site_B/dr-culture.html

Reflection questions for journaling

1. After reading the article about characteristics of a White Supremacy Culture, how do you see the content applying to what you learned in the REI training and to Barndt’s book?
2. After participating in recent sessions that begin to analyze the culture of the Episcopal church, what is your understanding of how to apply the analysis to your own church?

Materials Needed

- Copies of the Prayers, participant outline and the flip chart pages with guidelines and definitions
- At least two dozen eggs (one of each kind) for the “what’s in an egg” activity, paper towels for possible clean up.

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 8: Cultural Racism Participant Outline

Opening

- **Prayer**
- **Scripture Quote** - *In our own languages we hear them speaking about God's deeds of power.*
Acts 2:10
- **REI Quote** – *Culture eats structure for lunch.*
- **Moment of Silence**
- **Introductions and Reflections**

Opening Theme – We must recognize the power and the implicit values of the dominant culture.

Activity - What's in an egg?

Book Discussion - Chapter 9 "Cultural Racism and the Multicultural Church" (pp. 133-144)

1. p. 137 How would you describe the culture of your denomination or congregation?
2. p. 139 If you are from a predominately white congregation or denomination how does the bulleted list beginning on p. 138 compare with your experience? OR if you are from a congregation of color how have you felt the influence of white culture imposed on your church's life?
3. What is cultural appropriation and how might this concept be in play when we attempt to be multicultural?

Announcements and Reading for Next Time

- Chapter 10: "God's Call to Become an Anti-Racist Church" (pp. 153-168)
- If you have time, reach Kenneth Jones and Tema Okun's article titled "White Supremacy Culture" (2001) http://www.csworkshop.org/PARC_site_B/dr-culture.html

Closing Prayer

Reflection questions for journaling

1. After reading the article about characteristics of a White Supremacy Culture, how do you see the content applying to what you learned in the REI training and to Barndt's book?
2. After participating in recent sessions that begin to analyze the culture of the Episcopal church, what is your understanding of how to apply the analysis to your own church?

EUAR Becoming an Anti-Racist Church Mini-Course

Session 9: God's Call to a New Beginning Facilitator Preparation Notes

Overview – The focus of Session 9 is on making the leap from unaware complicity to aware action. In Chapter 10, Barndt talks about the crucial transition from column 3 (A Multicultural Church) to column 4 (Identity Change – An Anti-Racist Church) in the “Continuum on Becoming an Anti-Racist Multicultural Church” chart on pp. 148-149. Please review the Participant Outline for today’s agenda.

Suggested Activity – Creating a personal narrative for the journey toward becoming an anti-racist Christian

In the Gospels, parables were one of Jesus’ favorite teaching methods. In the REI workshop, the trainers frequently talk about moving our focus from the individual fish to the lake, then from the lake to the groundwater. Metaphors can serve not only as powerful teaching tools, but as effective ways to frame our own personal journeys towards becoming anti-racist Christians. This activity is probably most effectively done in pairs or small groups. Ask participants to think about and share with their partner or small group one or more metaphors that resonates with their life experience that could help them to frame their journey toward becoming anti-racist Christians. What are some personal practices that would help them to further develop and internalize their newly formed anti-racist identity?

Some examples of metaphors could be:

- “Coming out” of the closet
- Reaching the point of no return
- A journey of a thousand miles begins with the first step
- Breaking the silence
- Moving from victim to survivor

Review Assignments for next time

- **Book:** As consistent with what we learned in REI training, we will not have the final answer on how to abolish racism by Session Ten! Chapter 11 “Getting it Done: The Organizing Task” (pp. 169-184) and if you have time, also read Chapter 12 “Institutionalizing Anti-Racism in the Church” (pp. 185-199)
- **Reflection questions for journaling**
 1. What are one or two areas where you now better understand how racism is institutionalized in the Episcopal Church?
 2. How might you in community with other anti-racist Christians begin to play a role in addressing this in your church?

Materials Needed

- Copies of the Prayer, participant outline, and flip chart pages of Guidelines and Definitions.
- Copies of the “Continuum on Becoming an Anti-Racist Multicultural Church” (pp. 148-149)

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 9: God's Call to a New Beginning Participant Outline

Opening

- **Prayer**
- **Scripture Quote:** *You must be born again.* John 3:7
- **REI Quote** – *If you're not part of the solution, you're part of the problem.*
- **Moment of Silence**
- **Introductions and Reflections**

Opening Theme – We must embrace anti-racism as a personal and collective practice.

Activity – Creating a personal narrative for the journey toward becoming an anti-racist Christian

Book Discussion Chapter 10 “God’s Call to Become an Anti-Racist Church” (pp. 153-168)

1. What are the “pillars” still holding up structural racism and White Supremacy Culture in our Episcopal denomination?
 2. As a person of color: What do you most desire from white Christians who say they want to adopt an anti-racist identity?
 3. As a white person: What does it mean to you to be freed from the oppression that racism has over you? What will it take to make other white Christians want to take up an anti-racist identity?
- In the large group:
 1. What signs of hope do you see today for this “decades-long journey” towards becoming an anti-racist church?
 2. What can we do to weaken the pillars holding up structural racism?

Announcements and Reading for Next Session

- As consistent with what we learned in REI training, we will not have the final answer on how to abolish racism by Session Ten!
- Our focus will be on Chapter 11 “Getting it Done: The Organizing Task” (pp. 169-184) and if you have time, also read Chapter 12 “Institutionalizing Anti-Racism in the Church” (pp. 185-199).

Closing Prayer

Reflection questions for journaling

1. What are one or two areas where you now better understand how racism is institutionalized in the Episcopal Church?
2. How might you in community with other anti-racist Christians begin to play a role in addressing this in your church?

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 10: Institutionalizing Anti-Racism in the Church Facilitator Preparation Notes

Overview – The REI trainers like to say that “nothing worth doing can be accomplished in our lifetimes” and the focus of this session should be on what we must do *together* to end racism over the long haul. Although Chapters 11 and 12 are assigned for Session 10, they include a lot of information and it may be unlikely your group will have time to discuss even Chapter 11 in much detail. Instead, focus on wrapping up the series in the last session in whatever way you think will be most helpful for your particular group, perhaps by reviewing the “Continuum on Becoming an Anti-Racist Multicultural Church” chart on pp. 148-149.

Suggested Activity – Creating a collective narrative for our journey toward becoming anti-racist Christians

In the initial session, we introduced participants to our EUAR faith-based anti-racism practices. With God’s Help We . . .

- **Learn** – by reviewing a few of the most important key concepts and vocabulary from the REI Phase I workshop.
- **Connect** – by developing connections between each other and between our faith and the principles of racial equity.
- **Speak** – by establishing a “brave” space to start learning to speak the language of anti-racism in a faith-based context.
- **Act** – by starting the process of learning how to respond intentionally and effectively to racially biased language, actions, and events.

Using the EUAR graphic, encourage participants to brainstorm actions they can collectively take over the next several months to Learn, Connect, Speak and Act in community with other anti-racist Episcopalians. Capture the ideas on a flip chart and ask each participant to write down at least one action they plan to take in each of the four categories during the next 2-3 months.

Discuss how the group will evaluate the course: Another meeting? Email questions? Remind the group to follow up with their partners in the coming months. (See Participant Outline).

Materials Needed

- Copies of the Prayers, participant outline and the flip chart pages of the Guidelines and Definitions.
- Copies of the EUAR graphic.
- Flip chart and markers.

EUAR *Becoming an Anti-Racist Church* Mini-Course

Session 10: Institutionalizing Anti-Racism in the Church Participant Outline

Opening

- **Prayer**
- **Scripture Quote** - *Put on the whole armor of God so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm.*
Ephesians 6: 11-13
- **REI Quote** – *Nothing worth doing can be accomplished in our lifetimes.*
- **Moment of Silence**
- **Introductions and Reflections**

Opening Theme – We’re in this together for the long haul!

Activity – Creating a communal narrative for our journey toward becoming anti-racist Christians

Book Discussion - Chapter 11 “Getting it Done: The Organizing Task” (pp. 169-184) and Chapter 12 “Institutionalizing Anti-Racism in the Church” (pp. 185-199).

1. Review the “Continuum on Becoming an Anti-Racist Multicultural Church” chart on pp. 148-149.
2. Where is your home parish and the diocese as a whole now on the continuum?
3. What can you do individually and communally to help move your parish and the diocese further along the continuum?
4. How can you do to support your fellow anti-racist Episcopalians in other parishes?

Announcement and Next Steps

- Share as you wish with 1-2 other participants who will become your follow-up/accountability partners. Exchange email addresses and set a deadline (perhaps 2 months from now) for touching base. Not everything will be accomplished by then, but the reminder can help you each make progress on your journey.
- Follow up with your partners as noted above.

Closing Prayer