



The Micah Mandate

Our Shared Journey Toward a More Inclusive and Equitable
United Methodist Church in Missouri

*“.. 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*



Executive Summary

This report was developed by a group of Missouri laity and clergy called together by Bishop Bob Farr to help guide Conference leadership in creating a safer place for younger and more diverse people. The task force sees this report's recommendations as an opportunity for the Conference and its local churches to work on complicity in the sin of racism and to cultivate spaces for courageous conversations, listening, learning, confession, accountability and movement toward real racial justice in all aspects of the Annual Conference.

The Missouri Conference's work on race and culture exists to create a safer place for younger and more diverse people so that we can become a Church for ALL God's people. We seek to do this by equipping local churches for multicultural leadership, connection and healing justice.

The task force encourages ongoing and intentional work to educate and support systemic and personal changes to end racism in the Conference and work toward becoming a more inclusive Conference that celebrates diversity. The recommendations are organized by the four focus areas offered in Bishop Farr's invitation and represent eight strategies that include both local church and Conference initiatives.

The full report includes a letter from task force members, a proposed theological framework for racial and cultural justice, a brief history of racism in the Missouri Conference, challenges to inclusion and diversity and a detailed section on the specific actions related to the eight strategies with proposed timelines. We see this work unfolding over the course of the next quadrennium (2020-2024) and serving as a beginning to an ongoing and strategic approach to racial and cultural justice moving forward in the Missouri Conference.

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The Change We Need to Make

The recommendations in this report exist to further three central changes needed for the Missouri Annual Conference to thrive as a network and community that is pursuing healthy ethnic diversity, multicultural ministry and consistent and intentional efforts in dismantling racism within our networks.

1. Cultivate welcoming environments at Conference and congregational levels by providing training in cultural awareness and resources for Conference staff and local congregations.
2. Facilitate courageous conversations regarding the dismantling of racist theologies and practices within our midst.
3. Initiate and activate change in policies, practices, networking and recruiting strategies to allow for greater ethnic and cultural representation at the highest levels of leadership.

Key Strategies

The task force's work was organized into four areas: Beloved Community, Training and Accountability, Leadership and Recruitment, and Equity Work and built eight transformational strategies with measured actions (see full report, pages 11-14).

BELOVED COMMUNITY

1. Build awareness around the concept of the Beloved Community and equip United Methodists in Missouri for intergenerational conversations on bias, racial justice and Jesus's understanding of loving God and neighbor.
2. Build appreciation for the diversity of the Conference by sharing Black and Brown people's stories and encounters with racism, as well as hopes and ideas for combating it.
3. Assess Conference attitudes around bias, culture, race and privilege to create a baseline for how the Conference is doing related to diversity and inclusion.

TRAINING AND ACCOUNTABILITY

4. Build a Conference-wide training plan for clergy and laity in the areas of intercultural competency, implicit bias, microaggressions and cultural blind spots.
5. Make diversity an integral part of the Missouri Conference mission, vision and expectations.

LEADERSHIP AND RECRUITMENT

6. Develop processes for the recruitment of leaders that demonstrates a high value on diversity and inclusion.

EQUITY WORK

7. Prioritize diversity for Conference staff and the organization of Conference work.
8. Develop equity plans across Conference-funding arrangements.

ABRIDGED REPORT

Table of Contents

Introduction.....	3
Theological Framework for Racial and Cultural Justice.....	7
History of Racism in the Missouri Conference.....	8
Challenges to Inclusion and Diversity.....	11
Appendix	
Shared Language.....	12
Resources.....	15
Missouri Racial and Ethnic Landscape from MissionInsite.....	16



ABRIDGED REPORT

Introduction

Even prior to the 2020 death of George Floyd, the Missouri Conference has been forced to confess that it has often been complicit and silent – knowingly and unknowingly – in allowing bias and racism to shape attitudes and behaviors in the structures, processes and practices of the Conference and its local churches and surrounding communities.

In 2014, Missouri experienced an awakening following the killing of Michael Brown, Jr., an unarmed 18-year-old Black man by a police officer. Communal pain, anger and anguish swelled within the Ferguson community and beyond. Brown’s bloody body lay in the street during the August heat for over four hours. For part of the time, Mr. Brown’s body lay in the open, allowing people to record it on their cellphones, depriving Mr. Brown and his family dignity.¹

Another awakening occurred in 2017 as the NAACP put out a Travel Advisory for the state of Missouri. The advisory called for African American travelers, visitors, and Missourians to pay special attention and exercise extreme caution when traveling throughout the state, given the series of questionable, race-based incidents occurring statewide.

In May 2020, George Perry Floyd Jr. an African American man was murdered by police during an arrest after a Minneapolis store clerk claimed he had passed a counterfeit \$20 bill. Derek Chauvin, one of four police officers who arrived on the scene, knelt on Floyd’s neck and back for nine minutes and 29 seconds. That summer the country erupted with cries of outrage and demands that the time had come for the U.S. to reckon with how Black and Brown people are treated.

In June 2020, the United Methodist Council of Bishops launched an antiracism campaign inviting all United Methodists to reclaim their baptismal vows to resist evil, injustice and oppression in whatever forms they present themselves, name the egregious sin of racism and white supremacy, and join together to take a stand against the oppression and injustice that is killing persons of color.

In January 2021, Bishop Bob Farr invited 10 members to form the Episcopal Task Force on Race and Culture to help guide Missouri Conference change in the areas of bias, racism and creating a culture that values “unity in Christ and diversity in the Kingdom.”

The task force realizes the danger of becoming yet another committee that recommends necessary changes easily get lost among the myriad daily demands of the “whirlwind.” This report is delivered amid proposals

“Our communities continue to struggle with racial inequality, bias and racism. Those disparities have been further revealed during COVID-19 pandemic and last summer’s protests and marches in response to the killing of George Floyd.

All of it has led me to the urgent need to respond more clearly and intentionally to racism within our annual conference and across our state.

The United Methodist Social Principles state: Racism, manifested as sin, plagues and hinders our relationship with Christ, inasmuch as it is antithetical to the gospel itself. . . . We commit as the Church to move beyond symbolic expressions and representative models that do not challenge unjust systems of power and access.”

~Bishop Robert D. Farr, January 2021

¹ Bosman, Julie and Joseph Goldstein (2014 Aug. 23). Timeline for a Body: 4 Hours in the Middle of a Ferguson Street. New York Times. <https://www.nytimes.com/2014/08/24/us/michael-brown-a-bodys-timeline-4-hours-on-a-ferguson-street.html>.

to reduce the financial burden on local churches by budgetary reductions, cutting the number of districts as the denomination declines in membership, and continued discussion around denominational schism (separation). And yet, weariness and frustration has reached a boiling point as faithful people continue to witness explicit and implicit racism within the Church and the broader community.

This report was developed by a group of Missouri laity and clergy called together by Bishop Bob Farr to help guide Conference leadership in creating a safer place for younger and more diverse people. The task force sees this report's recommendations as an opportunity for the Conference and its local churches to work on complicity in the sin of racism and to cultivate spaces for courageous conversations, listening, learning, confession, accountability, and movement toward real racial justice in all aspects of the Annual Conference.

The task force encourages ongoing and intentional work to educate and support systemic and personal changes to end racism in the Conference and work toward becoming a more inclusive Conference that celebrates diversity.

The task force's work was organized into four areas: Beloved Community, Training and Accountability, Leadership and Recruitment, and Equity Work.

Beloved Community

This area will focus on the concepts of awareness, practice and accountability in developing learning communities for the work of building racial stamina (i.e., learning to have difficult conversations around race) and dismantling racism in our churches and communities. Initial steps will be focused on developing acts of repentance and reconciliation for the annual conference and local churches in response to the legacies of slavery and lynching in Missouri. This area will identify ways of educating the connection on the prophetic role of the Historic Black Church and connect local churches to resources including the [Dismantling Racism Initiative](#) and GCORR library (e.g., 30 days of antiracism, discussion guides, courses and Vital Conversations series).

Training and Accountability Education

This area of work will design and implement required training and systems of accountability for Conference leadership including the Missouri Cabinet, Board of Ordained Ministry and Conference and District staff. Culture coach Nikki Lerner will support the task forces in developing training and accountability systems around core competencies including intercultural competency, implicit bias, microaggressions, multicolored versus multicultural, cultural blind spots and responding to racially fueled events.

Leadership and Recruitment

This area will identify leadership opportunities where people of color have more opportunities to serve, where their voices are heard and their opinions are valued within the Missouri Conference. Initial steps will focus on making space for stories of racism and bias within the Conference to be heard and shared. Additionally, practical ways will be named for the Conference and local churches to better affirm and support Black and nonwhite leaders at every level of leadership within the Church.

Equity Work

This area of work will identify opportunities for greater financial equity for people and communities of color in employment, appointment-making, equal pay for equal work, congregational development, grant-making

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and other policies, procedures and protocols. Given the weight of this area of work, it is anticipated that the task force will identify future areas of study, exploration and transformation.

Task Force's Mission

The Episcopal Task Force on Race and Culture exists to dismantle individual and institutional racism within the Missouri Conference so that the people and local churches become a more diverse Church – for ALL God's people – reflecting multicultural leadership, connection and healing justice.

We pray this report calls the Missouri Conference leadership to an urgent, spiritual journey whereby hearts, minds, actions and systems are transformed into a Church that is more just, inclusive and equitable. Reverend Gilbert H. Caldwell in a 1980s article in the Circuit Rider entitled "Courage, Confession, and Creativity Are Essential for a Racially Inclusive UMW" wrote "...the affirmation of our uniqueness as racial/cultural beings has been an important phase for us to experience. It has been extremely important for people of color and whites to challenge and reverse the lack of appreciation of variety and diversity." Today, tomorrow and forward, we encourage the Missouri Conference of The United Methodist Church to go forth with truth and courage. "For God does not show favoritism" (Rom. 2:11, NLT).

Respectfully submitted,

Rev. T. Cody Collier, Chairperson

Ms. Alice Ellison, Member of St. James (Kansas City)

Rev. Russell Ewell, Senior Pastor, Pitts Chapel (Springfield)

Rev. Kim Jenne, Director of Connectional Ministries

Rev. Michelle McGhee, Values Team Chairperson

Rev. Sandy Nenadal, Assistant to the Bishop

Rev. Dr. Jim Simpson, Retired Elder

Rev. Terri Swan, Board of Ordained Ministry Chairperson

Rev. Sharon Williams, Associate Director, Office of Mission, Service and Justice

Rev. KeyaRae Yi, Senior Pastor, Marquand/Glen Allen/Rhodes Chapel

ABRIDGED REPORT

Theological Framework for Racial and Cultural Justice

Beloved Community began when God created human beings in God's image. Every person is intimately connected to the Creator, the Source of light, life, and love. God's prevenient grace is in our DNA and God's Spirit empowers every breath. The covenant God made with Abraham and Sarah reflects the tension and struggle between inclusion and exclusion in the human family. Blessings were given to Isaac but also to Ishmael (Gen. 17). The family struggled with blessings when Jacob stole Esau's birthright, and it took a lifetime for brothers to reconcile. The struggle was repeated when Jacob's son, Joseph, was sold into slavery, only to be reconciled with his brothers many years later. As Moses led the Hebrews out of Egypt into a land of promise, the Law reminded God's people to treat sojourners with equity, made provision for forgiveness of debts and return of property, and established core values through the commandments of the Decalogue.

Our Wesleyan heritage reflects a similar pattern of inclusion, discrimination, segregation and limited reconciliation in matters of race, class and gender. The cry for justice echoes Moses' cry to Pharaoh to "let my people go" all the way to the imperative of Jesus that "the truth will set you free."

While there is no evidence of color prejudice in the New Testament one could argue that "racism," defined by modern terms as race prejudice + power, existed. Although there were regions like the province of Galilee that were accustomed to a wide range of cultures, social classes, religions and languages, systems of segregation and alienation, especially between Jews and Gentiles, was commonplace and not relics of past traditions.

However, Jesus was raised and spent most of his life in the inclusive, multicultural community of Galilee, not the segregated community of Jerusalem. More evidence of multicultural heritage is provided in the New Testament record of interracial marriages included in his genealogy. It is not surprising that Jesus' way of engaging in social intercourse with those of different ethnicity, gender and economic class bucked societal norms and systems of prejudice and preference.

When Jesus was asked about the greatest Commandment; he proclaimed the Shema, *to love God with all our being* as the greatest; and *to love our neighbor as ourselves* was like the first (Matt. 22). Jesus demonstrated God's love to be expansive, reaching out with healing and deliverance to those excluded by the holiness codes and cultural practices of first century Judaism. Healing was offered to lepers, the lame, to women, servants of Roman soldiers, and many others. Forgiveness was offered to sinners of every kind. For Jesus, the kingdom of God, Beloved Community, is a second commandment vision to love our neighbors.

In Lk. 10:25-37, Jesus is confronted by a lawyer who wants to know what he must do to be with Jesus for eternity. Jesus responds by referring to the ancient text that challenges seekers to love God with their whole person and with everything they've got, no holding back. The text extends to one's neighbors who is to receive the same measure of boundless love with which the seeker loves oneself. The lawyer requests help understanding Jesus' meaning of neighbor. Jesus tells him a story about a man who was mugged, beaten and left for dead on his way to Jericho from Jerusalem except that a Samaritan, the least likely to care for those who were given the opportunity. When no one else, not the priest or the temple worker that passed by, considered this man's wellbeing important enough to re-prioritize their interests and agendas, the Samaritan came to the man's rescue. Jesus defines neighbor as the one who loved mercy moved their differences aside to demonstrate a heart turned toward God; and in this, the Samaritan excelled beyond many Jews.

ABRIDGED REPORT

Again, in Jn. 4: 7-41, Jesus raises the profile of the Samaritan people when he encounters a Samaritan woman at a well and spends time talking with her. New Testament readers would have known about the conflict and prejudices pure Jews had with Samaritans, who were considered unclean according to the Law. It was a best practice for Jews to avoid eating Samaritan (i.e., Gentile) food, to even use oil made by them. That Jesus' journey through Samaria was intentional is telling of his consideration for this socially contemptuous situation by Jewish purity standards. He was aware of the attitudes conveyed in popular prayers (i.e., "...and Lord, do not remember the Samaritans in the resurrection.") and attitudes shared many of his disciples. With every intention of transforming the woman's life, which he accomplished and much more, Jesus sent a message that the Gospel transcends barriers. Jesus did not let the hatred nor legacy of shame projected upon Samaritan ancestry, which denied them full acknowledgment as Jews because of their "mixed blood", get in the way of the living water and love of God Jesus was offering.

While the early Christian community may have been identified as a Galilean sect (a woman identified Peter as a disciple because of his accent in Matt. 26:73), the expansion of Beloved Community continued at Pentecost (Acts 2) as the Holy Spirit empowered the disciples to speak in the languages of those gathered from many nations, races and cultures. The diaconate was created in response to Hellenistic Widows Matter (Acts 6). Philip listened to the frustrated rejection of the Ethiopian eunuch and welcomed him into Beloved Community by explaining the scriptures and baptizing him (Acts 8). The Spirit gave a vision to Cornelius and Peter which overcame barriers to faith in the new covenant of Beloved Community (Acts 10).

Jesus also extended Beloved Community to our enemies. The persecutor/apostle Paul, became a beloved enemy (mentored by Barnabas in Acts 9), and proclaimed in his letter to the Galatians that *in Christ Jesus (we) are all children of God through faith. ... There is no longer Jew nor Greek; there is no longer slave nor free; there is no longer male and female; for all of you are one in Christ Jesus* (3:28). This vision of Beloved Community continues to guide our life together as disciples of Jesus Christ and inspires renewed hope for racial and cultural justice.

A Brief History of Racism in The United Methodist Church and the Missouri Annual Conference

Methodism founder John Wesley was well known for his opposition to slavery. In 1773 he printed a pamphlet titled "[Thoughts Upon Slavery](#)," in which he decried the evils of slavery and called for slave traders and owners to repent and free their slaves. "Nothing is more certain in itself, and apparent to all, that the infamous traffic for slaves directly infringes both divine and human law," he wrote. Wesley's writings influenced political leaders of his day — including William Wilberforce, a British Parliament member who led a movement to abolish the slave trade. The last letter wrote, six days before his death, was addressed to Wilberforce, urging him to continue his work. In that letter, he lamented that "a man who has a black skin being wronged or outraged by a white man, can have no redress."

Methodism continues to struggle in addressing its own racism, which has been a defining force in shaping the Methodist movement in the United States. The Book of Resolutions [acknowledges the church's shortcomings](#): "... racism has been a systemic and personal problem within the U.S. and The United Methodist Church and its predecessor denominations since its inception."

African Americans were among the first Methodists in the United States. Two popular African American preachers — Harry Hosier and Richard Allen — were present at the 1784 "Christmas Conference," where the Methodist Church was formally founded in America. Racist attitudes were already at work, as African

ABRIDGED REPORT

Americans were forced to sit in church balconies and receive Holy Communion after their fellow white worshippers. Black presence came from four major traditions: Black United Methodist, those who remained in the Methodist Episcopal Church 1784-1939 through its change to the Methodist Church 1940-1968 and The United Methodist Church 1968-present; the African Methodist Episcopal (AME) Church, whose original black membership left the Methodist Episcopal Church under the leadership of Richard Allen in 1818; the African Methodist Episcopal Zion (AMEZ) Church, whose membership similarly left the Methodist Episcopal Church in 1820-1821, led by James Varick; and the Christian Methodist Episcopal (CME) Church, whose membership desired and secured a separate identification from the Methodist Episcopal Church, South, in 1870.

The Missouri United Methodist Archives owns many of the handwritten Annual Conference minutes dating back to the first meetings of the Missouri Conference of the Methodist Episcopal Church which was formed in 1816. In 1844 when the Methodist Episcopal Church separated into the MEC and the MEC, South, **Missouri officially went South**. Both churches operated in Missouri, many times side-by-side in the same town until 1939 when they were reunited. The following highlights the history of the Methodist Church in Missouri:

- **1816:** Missouri Conference is born. Almost one-fourth of Methodists in the United States are African American
- **1821:** Membership in Missouri: 2,223 members. 1,976 white; 247 African American
- **1822:** Saint Louis Circuit reports 95 white members, 32 African American members
- **1824:** Saint Louis Circuit, two African American leaders, Jonathan Duncan and George Speers, members of Old First, procured logs and built Gulley Church at Pine and Fourth
- **1840:** Membership in Missouri: 15,995 members, 14,592 white, 1,403 African American
- **1860:** Membership in MEC South in Missouri: 19,723 members, 17,717 white, 2,006 African American
- **1869:** Membership in MEC South in Missouri: 19,531 members, 19,368 white, 163 African American
- **1866:** MEC South authorized the establishment of a separate autonomous African American church
- **1872:** MEC discussed a separate church for African Americans at the Saint Louis Conference. A resolution was presented from several African American leaders saying: “That we protest against any such separation unless our white brothers want us to separate.”

In 1864, almost 100 years after the plea to John Wesley to send lay preachers, African American annual conferences were developed, which allowed ordination for Blacks as well as a real degree of leadership. The first was the Delaware Conference in 1864, which covered the area of the Delmarva Peninsula, parts of Maryland, New Jersey, and New York. In the South after the completion of the Civil War, a series of conferences were started. Most of these were heavily African American. Between 1876 and 1880 these were segregated.

The 1939 union that created the Methodist Church from the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church also created the racially segregated Central Jurisdiction. The Southern church only agreed to unite after a compromise created a regional structure based exclusively on race — not geography. This creation of the Central Jurisdiction was meant to separate and divide. It formalized the segregation of the church. From its beginning, there was resistance to the Jurisdiction. In 1956, Amendment IX allowed a church or annual conference to transfer to a new

ABRIDGED REPORT

jurisdiction and conference. However, it offered no timetable for the completion. In 1960, the “Committee of Five” of the Central Jurisdiction recommended that as many of its churches and conferences transfer by 1968 as possible. The Committee also recommended a set of requirements before a transfer or merger that would help to keep the minority group from being segregated again within the new jurisdiction or conference.

The United Methodist Church (UMC) was created in 1968 through two unions. The internal union was the joining together of Black and White Methodists into a racially integrated denomination. The external union was the merging of two Wesleyan bodies: The Methodist Church with 10,289,000 members and the Evangelical United Brethren (EUB) Church with 746,000 members. The process of negotiating integration and merger required many years. It culminated in Dallas, Texas with a Uniting Conference held between April 21 and May 4, 1968.

The Central Jurisdiction was gone by 1968, but there were still segregated conferences in the new denomination. For many, the desire had been to do away with segregated conferences, but the Plan of Union stopped using the old language while allowing for the old reality. However, the push continued and, by 1972, merger of the remaining segregated conferences was completed under the watchful eye of the Commission on Religion and Race. The Commission worked with most of the conferences in integrating along with working on agencies and seminaries to integrate as well.

Constructive positive changes in the church since 1968 included (but not limited to):

- General Commission on Religion and Race: resources and facilitates conversations to help churches dismantle racial discrimination in all its forms. This agency monitors, encourages and supports the church’s journey to racial inclusiveness.
- The General Board of Church and Society advocates for legislative policies that support the church’s position on a variety of social issues, including civil and human rights in the areas of criminal justice reform, economic justice, immigration reform and opposition to the death penalty.
- United Methodist Women organization’s Charter for Racial Justice, which emphasized eliminating institutional racism in the church and the world. It was adopted by United Methodist Women in 1978 and by the denomination in 1980. This outstanding work was developed under the leadership of Mai Gray, the first African American woman to be president of United Methodist Women, she was deeply dedicated both to the Methodist tradition and to fighting segregation. She was a member of our own Missouri Conference.
- Black Methodists for Church Renewal, Inc., created in the image of God, confess our Faith in a living and just God. We call ourselves and the entire United Methodist Church to repentance, to rebuild God’s Church as a community of faith, to declare the traditions and stories of the Bible and Black culture, to reclaim the black community and to liberate all people from racism and injustice everywhere. One belief of BMCR is to expose latent and overt forms of racism in all local, regional, and agencies and institutions of The United Methodist Church.

ABRIDGED REPORT

Challenges to Inclusion and Diversity

The current realities of the Missouri Annual Conference poses challenges to the Conference and its local churches experiencing healing justice.

- The Missouri Conference has a history of forming committees around race but a lack of accountability around implementation of recommendations has resulted in little to no change.
- Not all White churches see racism and White privilege as a reality, a critical problem in the Church and in the world or one that affects their daily lives as disciples of Jesus Christ.
- People of color do not feel seen or heard and their stories of racism not shared with the broader connection.
- The Conference operates with largely monocultural decision-making bodies.
- There is a lack of transparency related to financial arrangements for New Places for New People including grant-funding and especially, around new church and multi-site starts. Starting new Black churches has not been a Conference priority.
- Conference budgets lack equity related to the work of mission, service and justice as well as a lack of a well-funded Black Church Strategy and Hispanic Church Strategy and financial and administrative support for ethnic and language-based congregations.
- There is a perception that Missouri is not a welcoming place for younger and more diverse candidates for ministry. Additionally, younger and more diverse clergy believe there is a lack of Cabinet support for prophetic preaching and advocating around racism and injustice.
- There has been a lack of effort and attention to build a more diverse leadership pool for nominees of color named to Conference boards, committees and teams.
- A lack of racial justice education, not acknowledging bias and the reality of microaggressions in our everyday language, and a dated understanding of racial equity has resulted in the inability or unwillingness to pursue conversations so that racial stamina can be built within the connection.
- Cross-cultural and cross-ethnic appointments have lacked preparation, training and support.

Appendix: Shared Language

Please find on the following pages resources for your own individual learning and community engagement in dismantling racism. We invite you to join us in the journey toward justice, equity and action.

Ally/Allies

A person who stands in support of the “other”- typically a member of a dominant group standing beside members of a marginalized group. For example: a man who advocates for equal pay for women (Source: F Willis Johnson, Holding Up Your Corner).

Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression. (Source: OpenSource Leadership Strategies, “[The Dynamic System of Power, Privilege, and Oppression](#)” (2008) and [Center for Assessment and Policy Development](#)).

Beloved Community

Beloved Community - Dr. Martin Luther King’s Beloved Community is a global vision in which all people can share in the wealth of the earth. In the Beloved Community, poverty, hunger and homelessness will not be tolerated because international standards of human decency will not allow it. Racism and all forms of discrimination, bigotry and prejudice will be replaced by an all-inclusive spirit of sisterhood and brotherhood (Source: The King Center).

Bias

A preference for or against, especially one that interferes with impartial judgment. Biases can be conscious or unconscious, meaning, we may or may not be aware of our biases (Source: F Willis Johnson, Holding Up Your Corner).

BIPOC

The acronym stands for Black, Indigenous, and people of color. Pronounced “bye-pock,” this is a term specific to the United States, intended to center the experiences of Black and Indigenous groups and demonstrate solidarity between communities of color. The word “indigenous” refers to the notion of a place-based human ethnic culture that has not migrated from its homeland, and is not a settler or colonial population.

Cultural intelligence

Cultural Intelligence (CQ) is the ability to cross boundaries and thrive in multiple cultures.

Dismantling Racism

Intended to increase the breadth and depth of racial justice work in the region through supporting organizations to build a shared analysis of race and racism, to engage in anti-racist organizational development and to move racial justice organizing campaigns (Source: Intergroup Resources).

Ethnicity

ABRIDGED REPORT

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base. Examples of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White). (Source: [Teaching for Diversity and Social Justice: A Sourcebook](#), edited by Maurianne Adams, Lee Anne Bell, and Pat Griffin, Routledge, 1997.)

Inclusion

Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power (Source: [OpenSource Leadership Strategies](#))

Individual Racism

Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing. Examples: Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups. Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see African American families sitting on their doorsteps in a city neighborhood; or not hiring a person of color because “something doesn’t feel right”). Accepting things as they are (a form of collusion). (Source: [Flipping the Script: White Privilege and Community Building](#) by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major, 2005).

Institutional Racism

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color. Examples: Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”). City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color. (Source: [Flipping the Script: White Privilege and Community Building](#) by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major, 2005).

Justice (Racial)

A process, not an outcome, which (1) seeks fair (re)distribution of resources, opportunities, and responsibilities; (2) challenges the roots of oppression and injustice; (3) empowers all people to exercise self-determination and realize their full potential; (4) and builds social solidarity and community capacity for collaborative action (Source: [Glossary of Terms: Race, Equity and Social Justice](#)).

Micro-Aggression

The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership (Source: [Micro aggressions: More Than Just Race](#)).

Multicultural

Multicultural church is not simply about skin tone, but about the intentional engagement of cultures.

ABRIDGED REPORT

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 (Source: [What Is Racism](#)).

Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics (Source: Institute for Democratic Renewal and Project Change Anti-Racism Initiative, A Community Builder's Tool Kit, Appendix I, 2000).

Racial Discrimination

Race discrimination involves treating someone (an applicant or employee) unfavorably because he/she/they is of a certain race or because of personal characteristics associated with race (such as hair texture, skin color, or certain facial features). Color discrimination involves treating someone unfavorably because of skin color complexion (Source: [U.S. Equal Employment Opportunity Commission](#)).

Racial Equity

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or that fail to eliminate them (Source: [Center for Assessment and Policy Development](#) and [OpenSource Leadership Strategies](#)).

Racism

Racism is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism (Source: 2016 Social Principles and Resolutions on Racism).

Stereotype

A stereotype is an exaggerated belief, image, or distorted truth about a person or a group, a generalization that allows for little or no individual difference or social variation. Stereotypes are based on images in mass media, reputations and repetitions passed down by our parents, church, educators, peers, and other influential members of society. Stereotypes can be either negative or positive, but they are limited and inaccurate (Source: [BWAC Appendix C: Glossary of Terms](#)).

White Privilege

Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it (Source: Peggy McIntosh, ["White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies"](#) (1988) and [Transforming White Privilege: A 21st Century Leadership Capacity](#), CAPD, MP Associates, World Trust Educational Services, 2012).

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Appendix: Resources

[United Methodists Stand against Racism](#)

[First Steps for White Christians GCORR Study](#)

[UMW Racial Justice Bible Study Resources](#)

[Jericho Road Lenten Devotional](#)

[Created to Love 7-Week Journey | BWCUMC](#)

[Is Reverse Racism Really a Thing?](#)

[Vital Conversations on Realities of Race and Racism](#)

[5-week Decolonizing immersion led by Brandon and Erica Wrencher](#)

[Toolkit: Becoming Antiracist \(from Chicago Beyond\)](#)

Anderson, David A. *Gracism: The Art of Inclusion*. IVP Books, 2009.

Davis, Josh and Nikki Lerner. *Worship Together - in your church as in Heaven*. Abingdon Press, 2015.

<https://www.umc.org/en/content/dismantling-racism-events>

Lane, Patty. *A Beginner's Guide to Crossing Cultures: Making Friends in a Multicultural World*. IVP Books, 2002.

Rasmus, Rudy, ed. *I am Black. I am Christian. I am Methodist*. Abingdon Press, 2020.

Tisby, Jemar. *The Color of Compromise: The Truth about the American Church's Complicity in Racism*. Zondervan (2019).

Wrencher, Brandon *Missional communities*. Learn+Lead podcast. 2019 March 19.

<https://www.moumethodist.org/resourcedetail/episode-6-missional-communities-with-brandon-wrencher-15032449>.

The Black Church: This is Our Story. This is Our Song. Directed by Shayla Harris and Stacey L. Holman. PBS, 2021. <https://www.pbs.org/weta/black-church/>

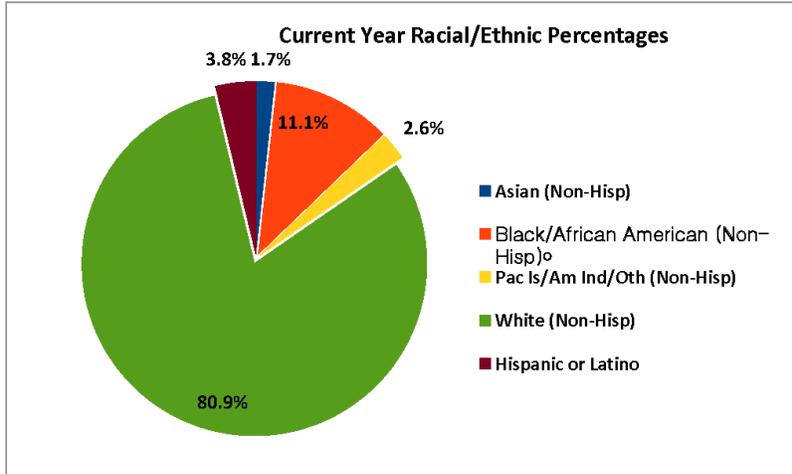
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Appendix: Missouri Racial and Ethnic Landscape (from MissionInsite²)

Community Diversity Theme

The diversity of a community is shaped by the racial/ethnicity of the people who reside in it as well as people's age, income and education.

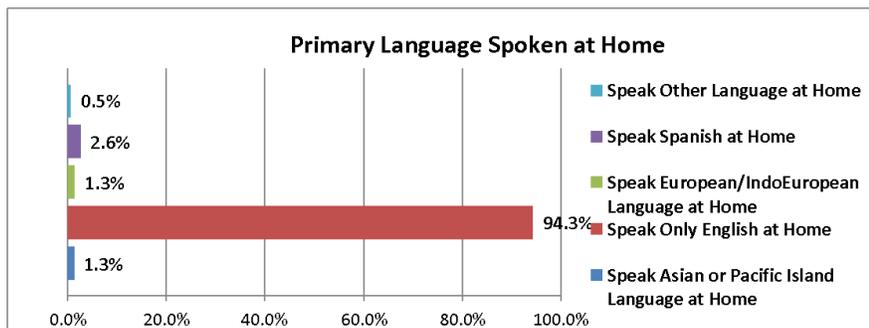
Study Area Racial and Ethnic Diversity



NOTE: Race and ethnicity breakouts are based upon Census Bureau categories. Only those groups for which the Bureau provides extended detail can be reported.

Race and Ethnic History and Trends

Racial/Ethnicity by Year	Actual Population by Year			2010 to 2025 Change	Percent of all Pop by Year			2010 to 2025 % Change
	2010	2020	2025		2010%	2020%	2025%	
Asian (Non-Hisp)	97,221	107,511	109,421	12,200	1.6%	1.7%	1.7%	0.1%
Black/African American (Non-Hisp)	687,149	689,668	682,870	-4,279	11.5%	11.1%	10.8%	-0.7%
White (Non-Hisp)	4,850,748	5,030,474	5,125,242	274,494	81.0%	80.9%	81.1%	0.1%
Hispanic or Latino	212,470	233,475	237,899	25,429	3.5%	3.8%	3.8%	0.2%
Pac Is/Am Ind/Oth (Non-Hisp)	141,339	158,619	161,259	19,920	2.4%	2.6%	2.6%	0.2%
Total:	5,988,927	6,219,747	6,316,691	327,764	100.0%	100.0%	100.0%	



Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

Page 7

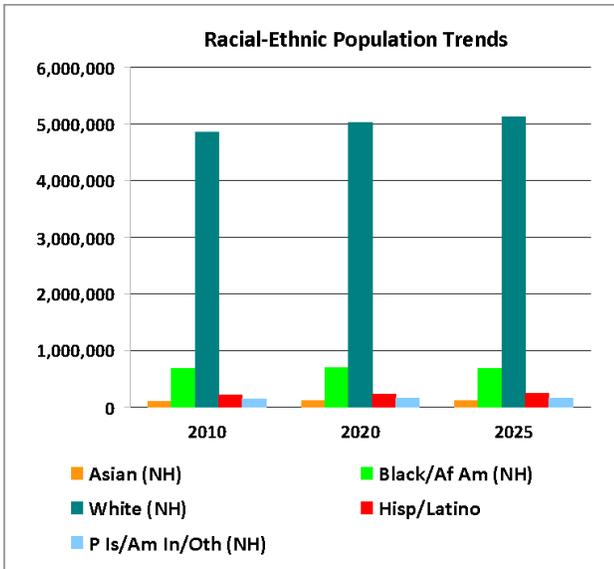
² For the full report, contact the Office of Connectional Ministries for the Missouri (state-wide) QuickInsite and FullInsite reports.

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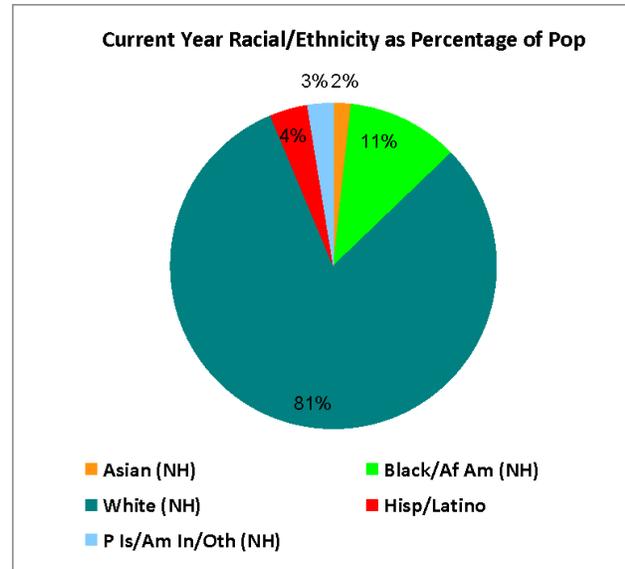
INSITE #2: RACIAL-ETHNIC TRENDS

The US population's racial-ethnic diversity is continually adding new and rich cultural mixes. This data considers the five groups for which trending information is available. Please note that several groups are aggregated into a single category due to their smaller size. Those persons who indicated Hispanic or Latino ethnicity along with a racial category have been separated into a Hispanic or Latino category.

The Population: Racial/Ethnic Trends table provides the actual numbers and percentage of the total population for each of the five racial/ethnic categories. Pay special attention to the final column on the right. This will quickly indicate the direction of change from the last census to the current five year projection.



The Racial Ethnic Trends graph displays history and projected change by each racial/ethnic group.



This chart shows the percentage of each group for the current year estimate.

The percentage of the population...

Asian (Non-Hisp) is projected to remain about the same over the next five years.

Black/African American (Non-Hisp) is projected to remain about the same over the next five years.

White (Non-Hisp) is projected to remain about the same over the next five years.

Hispanic or Latino is projected to remain about the same over the next five years.

Race and Ethnicity	2010	2020	2025	2010%	2020 %	2025 %	2010 to 2025 %pt Change
Asian (NH)	97,221	107,511	109,421	1.62%	1.73%	1.73%	0.11%
Black/Afr Amer (NH)	687,149	689,668	682,870	11.47%	11.09%	10.81%	-0.66%
White (NH)	4,850,748	5,030,474	5,125,242	81.00%	80.88%	81.14%	0.14%
Hispanic/Latino	212,470	233,475	237,899	3.55%	3.75%	3.77%	0.22%
P Is/A m In/Oth (NH)	141,339	158,619	161,259	2.36%	2.55%	2.55%	0.19%
Totals:	5,988,927	6,219,747	6,316,691				