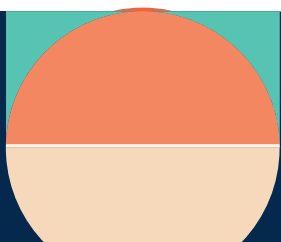




FAITH & RACE

Small Group Curriculum



Welcome to season three of the Faith and Race Podcast sponsored by the Missouri Annual Conference of the United Methodist Church! This season is titled “The Saints Before Us” and is dedicated to sharing the stories of Historically Black United Methodist located in Missouri.

Overview

The Faith and Race Podcast: Season Three curriculum will follow the same format as Season One, except for pause points for discussion. The extended episode length in this season combined with the narrative nature of the content is better suited to a curriculum with pre- and post-listening questions. Each congregation’s testimony will be used to prompt reflection on larger trends, concerns and triumphs within Black congregations in Missouri. These stories and this content is important to all United Methodists because Black United Methodist Church history is United Methodist Church history.

Curriculum Components

Introduction

How to Facilitate Conversation

Glossary

The Covenant

Basic Listening Guide (tips for following podcasts)

Participant Expectations

Some of us love podcasts and listen to them daily. Others may be new to using podcasts as a base for discussion. This curriculum offers two discussion formats to allow for different listening experiences:

Option 1: Individual Listening

In the individual listening format, participants are expected to listen to podcast episodes in between session gatherings in preparation for general discussion. This option allows for more in-depth discussion and exploration but has a higher level of expectation for work outside of sessions.

Option 2: Collective Listening

In the collective listening format, podcast episodes are played, paused and discussed during sessions. This lesson format can be sampled in the Faith and Race Podcast Season One curriculum. Collective listening groups allow for a simultaneous listening experience, but the episode length may limit the amount of conversation possible within a one-hour meeting.



Episode Sequence

Trailer: Introductions and Preparations

Episode 1: Pitts Chapel UMC: Resilience and Repentance

Episode 2: Union Memorial UMC: Renewal and Restoration

Episode 3: Samaritan UMC: Rooted and Reorganized

Episode 4: Centennial UMC: Music and Ministering

Episode 5: St. James UMC: Advocacy and Electoral Politics

If you'd like to participate using the collective listening format, you may have to break episodes into multiple sessions or plan to meet longer.

Session Format

Opening prayer

Reminder of purpose/ground rules

Quick review of previous episode(s) to provide flow

Background information on congregation (three-five sentences)

Additional historical information (where needed)

Outline of episode with time markers for major subject changes and discussion prompts for collective listening groups

Individual listening discussion prompts

Closing prayer

Pre-listening questions to prepare for the next episode

Accessing the Podcast

All three seasons of the Faith and Race Podcast are available for streaming or download on the following platforms:

Stitcher

Spotify

Apple Podcasts

Google Podcasts



Additionally, all episodes can be accessed and streamed via the Missouri Conference of The United Methodist Church website at www.moumethodist.org/faithandracepodcast.

FACILITATING CONVERSATIONS

As the facilitator, it is your role to guide conversations and to help participants think through and come to their own conclusions about the material being discussed.

Facilitators must:

- **Ensure all participants feel comfortable enough to contribute.** Invite quiet participants to speak up, and/or encourage participants who dominate the circle to listen to others.
- **Remain neutral.** Before facilitating the conversations, examine your own biases on the topics to ensure you can remain neutral while leading the discussions.
- **Be prepared.** Study materials thoroughly before facilitating dialogue.
- **Keep the conversations focused and on schedule.** It is important to address questions and allow participants ample time to process their thoughts. However, as facilitator, you must ensure the conversations stay on topic and the timeline is upheld.
- **Manage any issues, tensions or conflicts that arise by moving conversations along.** If something troubling is said, give other participants the chance to address it. For example: Ask, “does anyone have a different opinion?” It may be helpful for facilitators to rephrase comments to achieve clarity. For example: “I believe you are saying . . . Is that what you meant?”
- **Prioritize “asking” over “telling.”** Facilitators can repeat or summarize information from conversations, but they should focus on asking questions to further conversations rather than dominate it.
- **Ensure that conversations are oriented around dialogue rather than debate.** Debate focuses on winning while dialogue focuses on finding and exploring common ground and understanding. Encourage participants to keep an open mind, to listen to opinions that differ from their own and to seek to understand rather than influence one another.

Remember, as the facilitator, it is your job to LEAD the conversation:

L – Lift up the topic for discussion

E – Engage all participants

A – Ask and acknowledge all questions

D – Direct the dialogue

DIVERSITY TERMS¹

Conversations around diversity can be hard to begin, especially if we don't fully understand the words that others use to describe complex systems. Because of the way language works especially around these concepts, many of these words and terms will continue to evolve. Even so it can be useful to have a reference that provides basic working definitions that help spur discussions. Keep this list handy to refer to as needed:

Ally: A person of a social identity group who stands in support of members of another group; typically, a member of a dominant group who stands beside members of a targeted group. For example, an ally is a man who advocates for equal pay for women.

Assimilation: The process of shifting and condensing one's identity in favor of adopting the practices and perspectives of the "majority" group.

Bias: An inclination or preference, especially one that interferes with impartial judgment.

Bigotry: Intolerance of cultures, religions, races, ethnicities or political beliefs that differ from one's own.

Co-conspirator: A person of a social identity group who works alongside members of another group to create change in social and political systems. The term co-conspirator is similar to ally but denotes a deeper commitment to and engagement in advocacy and activism.

Desegregation: Efforts to eliminate existing social, political or cultural barriers to integration.

Discrimination: Unfavorable or unfair treatment towards an individual or group based on their race, sex, color, religion, national origin, age, gender identity, physical/mental abilities or sexual orientation.

Integration: The combining of two or more races into one space, activity or social structure.


Oppression: Severe exercise of power and subjugation that works systematically, institutionally and interpersonally to give privilege to one group and disadvantage to another.

Prejudice: To prejudge; to form an opinion without knowing the facts; a feeling, unfavorable or favorable, towards a person or thing prior to, or not based on, actual experience. A prejudice, unlike a misconception, is actively resistant to all new evidence.

Privilege: Advantages or benefits that individuals and/or groups of individuals enjoy because of their membership in a dominant identity group. For example: white privilege, male privilege, class privilege. Privilege is often invisible to those who benefit from it.

Race: A historically and socially constructed category used to differentiate people based on physical characteristics, such as skin color.

Racism: Unequal treatment of, or violence against, people because of their race; the belief that some races of people are better than others. Racism can be perpetrated by both individuals and institutions.



Redlining: A discriminatory practice that puts services, financial and otherwise, out of reach for residents of certain areas based on race or ethnicity.

Stereotype: A relatively rigid and oversimplified concept of a group of people in which all individuals in the group are labeled and often mistreated based on perceived group characteristics.

Systemic/Institutional Oppression: A nexus in which established laws, customs and practices systematically reflect and produce inequities based on membership in targeted social identity groups.

WRITING A COVENANT

It can be hard to talk about race. Many of us feel unable to participate in the discussions. Some of us may feel scared, confused or even angry — others of us don't have the luxury to avoid these topics. To effectively engage in these complicated and difficult topics, we must create spaces that allow for the vulnerability that is necessary for us to move past our own experiences in order to hear others.

As God makes covenants with us, so we covenant with God and one another to live by certain principles in these holy conversations. Use the following covenant, adapted from resources provided by The United Methodist Church General Commission on Religion and Race, and edit it to fit your group. When you have agreed upon the covenant, write it on a sheet of newsprint where everyone can see it. Choose at least one member to be responsible for holding the group accountable to the covenant. When that person, or another group member, feels that the group could use a reminder of the covenant, they should raise a hand and call for silence, prayer and the rereading of the covenant.

After opening the first meeting with prayer and the introductory question, present participants with the following covenant. Give participants the opportunity to add to or edit the covenant until all members agree to uphold the covenant throughout the duration of the course.

Do No Harm

- Think before you speak.
- Beware of judging yourself or others.
- Be sensitive to differences in communication styles.
- Avoid interrupting others.
- Give everyone a chance to speak before sharing a second time.
- Keep conversations confidential.

Do Good

- Own your thoughts and beliefs by using "I" statements.
- Listen with a compassionate and curious heart to others, especially when their experiences and views are different.
- Examine your own assumptions.

Stay in Love with God

- Pray for one another and this gathering.
- Pray for the host church of each episode, its community and its pastor.
- Be faithful in word and deed to our commitment to be disciples of Jesus Christ.
- Trust the Spirit to work in our holy conversations.



LISTENING TIPS



1. **Pray.** Ask God to open your ears and your heart.
2. **Read the pre-listening questions.** These questions will help you reflect on what you already know about the topics that will be discussed in each episode.
3. **Listen to the episode in a time and place that works best for you.** Some of us listen best while our hands are busy. Others prefer to sit still to listen and reflect. Find a listening method that is comfortable and productive for you!
4. **During and after listening, jot down notes about what you heard.** What was surprising? What was disturbing? What reminded you of your own experiences?
5. **Don't be afraid to take a break if you find your attention wandering!** The episodes this season are longer than previous seasons of the Faith and Race Podcast. Use the episode outlines to find a natural pause point in the conversations.



TRAILER: INTRODUCTIONS AND PREPARATIONS



Opening

Over five sessions, we will be learning about and finding inspiration in the stories of Black congregations in the Missouri Conference of the United Methodist Church. In each session we will hear the testimony of an individual congregation and listen to church leaders and members as they discuss their identity, history and the legacy they continue to build.

Today we begin with a poem, “I Dream a World” by Langston Hughes.² May this poem be our prayer for the transformation of our unjust world towards God’s kindom and kingdom:

*I dream a world where man
No other man will scorn,
Where love will bless the earth
And peace its paths adorn
I dream a world where all
Will know sweet freedom’s way,
Where greed no longer saps the soul
Nor avarice blights our day.
A world I dream where black or white,
Whatever race you be,
Will share the bounties of the earth
And every man is free,
Where wretchedness will hang its head
And joy, like a pearl,
Attends the needs of all mankind-
Of such I dream, my world!³*

The Covenant

It can be hard to talk about race. Many of us feel unable to participate in the discussion. Some of us may feel scared, confused or even angry — others of us don’t have the luxury to avoid these topics. To effectively engage with this complicated and difficult topic, we must create a space that allows for the vulnerability that is necessary for us to move past our own experiences so we might better hear others.

To help us have productive conversations about race, we are going to agree on a covenant for discussion. This covenant is based on Methodist founder John Wesley’s call for us to “do no harm, do good and stay in love with God.” Our covenant will be repeated each week and will help us to remember the “whys” and “hows” for this conversation. Today we have the opportunity to make any changes or additions to our covenant before we dive into deeper conversations.

Facilitator note: Use the Writing a Covenant guidance on page 6.

Warm-Up Questions

- As we prepare to listen to the stories of others, it is vital that we reflect on our own stories and racial identities. Let’s discuss the following three questions aloud:
- How does it feel to talk about race?

- Do you talk about race often or rarely?
- Who do you talk with about race?

Now, let's go a bit deeper and ask questions that will help us to reflect on our own racial identity. Please take five minutes to journal or reflect on the following questions before we discuss them as a group:

Racial Identity

Now we want to go a bit deeper and ask questions that will help us to reflect on our own racial identity. Too often in history, we have focused on the racial identity of people of color. The reality is that every one of us has a racial identity that has affected our lives, culture and experiences. Please take a few moments to consider and discuss the following four questions:

- What did you learn about race growing up?
- When did you first see or experience differences due to race?
- What does your racial identity mean to you?

Thank you for sharing boldly on these topics!

Listening

Throughout the duration of this series, we will gather to listen and/or discuss episodes of season three of the Faith and Race Podcast. Each week, we will hear from a different congregation from across the state. Let's listen to the trailer to hear what's in store!

After listening to the trailer, please ask:

- What are you hoping to gain from this series?
- What are you most excited for?
- What else do we need to know?

Sometimes, our conversations need a little more background. Let's learn about the legacy of the Black church, White privilege, identity and implicit bias.

The Legacy of the Black Church

The Black Church in the United States has long stood as a paradigm for community engagement and empowerment on individual, communal and societal levels. From clandestine brush harbor meetings when it was illegal for slaves to gather to worship, to the establishment of social aid and uplift programs during reconstruction and the great migration, to the advocacy and activism of the Civil Rights Movement and beyond, the Black church has served as a center for the community, an aid in the face of oppressive systems, and a mechanism for pursuing social and political change.

Black folks are a vital part of our United Methodist history, Legacy and connection. Some Methodist churches identify as Black churches, while others may consider themselves Methodist congregations primarily composed of Black congregations. We will have the opportunity to discuss these two perspectives later in this series. Session participants are encouraged to read *I'm Black, I'm Christian, I'm Methodist* by Abingdon Press for a more in-depth conversations on these themes.

In 1968, the newly formed United Methodist Church established General Commission on Religion and Race (GCORR) to hold the newly formed United Methodist Church accountable in its commitment to reject the sin of racism in every aspect of the life of the church. GCORR works to challenge and equip the church to complete its unfinished agenda of dismantling racial discrimination by championing diversity, equity and inclusion; developing interculturally competent leaders; and catalyzing authentic community.

White Privilege and White Identity

“White privilege” is a term used to describe societal benefits, or lack of barriers, that White people experience because of the color of their skin. These privileges are the product of generations of economic, political and social realities. Examples of White privilege range from small seemingly benign privileges like easily finding a bandage that more or less matches your skin tone to larger systemic issues like the reality that Black drivers are more likely to get arrested during routine traffic stops than White drivers. Privilege refers to the way that power responds to our racial group.

However, White privilege also often includes an erasure of identity for those who experience it. Our societal practice of treating Whiteness as the “norm” has erased cultural and ethnic characteristics or identities. Many White folks have not had the opportunity to connect with their own identity or cultural groups because of its erasure by these dominant cultural forces.

It can be extremely uncomfortable for individuals with privilege to discuss identity because we are not used to it. However, this conversation can also be liberating for all as we all struggle underneath the weight of White supremacy, which erases our differences.

Implicit Bias

Every one of us has implicit biases. We may do our best to never act with prejudice, but the scientists have discovered that our brains make quick, snap judgements based on what we can see. Our brain automatically connects things skin tone to our past knowledge and experiences, or what we’ve heard from others or seen on TV.

Implicit bias is an automatic reaction we have towards other people. These attitudes and stereotypes can negatively impact our understanding, actions and decision-making. The idea that we can hold prejudices we do not want or believe was quite radical when it was first introduced. The fact that people may discriminate unintentionally continues to have implications for understanding disparities in so many aspects of society, including but not limited to health care, policing and education, as well as organizational practices like hiring and promotion.

The Missouri Conference has a free Missouri-specific implicit bias course developed by the General Commission on Religion and Race. It is titled, “Implicit Bias Course: What We Don’t Think We Think.” The website address is <https://gcorr.teachable.com/courses/moacimplicitbias>. vvv
You can learn more about implicit Bias and participate in the global study led by Harvard University at <https://implicit.harvard.edu/implicit/>.

Closing

Will a volunteer please close us in prayer?

Pre-listening questions for Episode 1

What do you know about the history of racial violence in our state?

How did your church and larger community respond when the Ferguson uprising occurred?

Homework: Implicit Bias Resource

Please take the free online course at the above web address. It will take one-and-a-half to two hours to complete. You will learn how you knowingly or unknowingly prefer or disfavor some people or things over others.

PITTS CHAPEL: RESILIENCE AND REPENTANCE

Opening

Today we begin with a prayer from The Rev. Dr. Martin Luther King, Jr.:

Thou Eternal God, out of whose absolute power and infinite intelligence the whole universe has come into being, we humbly confess that we have not loved thee with our hearts, souls and minds, and we have not loved our neighbors as Christ loved us. We have all too often lived by our own selfish impulses rather than by the life of sacrificial love as revealed by Christ. We often give in order to receive. We love our friends and hate our enemies. We go the first mile but dare not travel the second. We forgive but dare not forget. And so as we look within ourselves, we are confronted with the appalling fact that the history of our lives is the history of an eternal revolt against you. But thou, O God, have mercy upon us. Forgive us for what we could have been but failed to be. Give us the intelligence to know your will. Give us the courage to do your will. Give us the devotion to love your will. In the name and spirit of Jesus, we pray. Amen.⁴

Today, we will discuss Pitts Chapel UMC in Springfield.

Background Information

The following information may be read aloud, read silently or read before listening for participants using the individual listening format:

Pitts Chapel UMC

The Pitts Chapel congregation first began as a meeting of enslaved people in 1847, initially worshipping in the open and later a log cabin by a creek in central Springfield.⁵ Throughout the late 1800s the community expanded and moved several times before settling into their current building in 1911. The congregation flourished but eventually fell into hard financial times that led to building disrepair. Through congregation and connectional efforts, a reconstruction project was initiated in 1982 which allowed the church to continue to serve and advocate for the Black community in Springfield.⁶ Another restoration campaign began in 2019 not long before the COVID-19 pandemic began. Meeting their fundraising campaign amid a global pandemic and racist vandalism⁷ is sign of the church's resilience and import to the Springfield community. A major renovation of the sanctuary to celebrate the church's 175-year anniversary was completed in December 2022.⁸ Pitts Chapel has served as a center point of the community and provides a safe space for worship, reflection, and engagement in social and political action.

Springfield Lynching

Before midnight on Good Friday, April 14, 1906, two innocent Black men named Horace Duncan and Fred Coker (aka Jim Copeland) were abducted from the county jail by a White mob of several thousand participants and lynched in Springfield, Missouri.⁹ Two days following the public lynchings of Duncan and Coker, a newspaper reported that “now the great state of Missouri faces the probable disgrace of letting two innocent men be hanged by a mob.”¹⁰

Two young White people, Mina Edwards and Charles Cooper, claimed they had been assaulted, and Edwards raped, by two masked Black assailants. Police picked up freight laborers Horace Duncan and Fred Coker and arrested them for the crime. When their White employer came to the station and vouched for their location, Duncan and Coker were released, only to be arrested hours later, this time “for their own protection” against the rumored growing vigilante mob. A crowd estimated between 400 and 4,000 people broke into the jail and

kidnapped, then lynched Duncan and Coker, later returning to kidnap and lynch a third imprisoned Black man with no connection to the Edwards-Cooper incident.¹¹

Several Springfield institutions keep documents detailing the 1906 lynchings:

- The Springfield-Greene County Library’s Local History Department, at the Library Center, 4653 S. Campbell. Includes newspaper and magazine articles and scholarly papers by Mary Newland Clary.
- Missouri State University’s Meyer Library, Special Collections Department. Includes the Katherine Lederer collection.
- The History Museum of Springfield-Greene County, third floor of Springfield City Hall, 830 Boonville. Includes photographs, newspapers and artifacts.
- The Greene County Archives, 1126 Boonville. Includes jail records, bench warrants and grand jury testimony.

Episode Outline

00:00-06:49 Opening and Congregational Introduction

07:37-17:10 Congregational Identity

Collective Listening: Pause for Discussion

- How is the story and legacy of Pitts Chapel similar to or different from our own?
- How did the lynching in Springfield help to shape the identity of Pitts Chapel?

17:10-24:49 The New Civil Rights Era and the Act of Repentance

Collective Listening: Pause for Discussion

- What is the difference between asking for forgiveness and repentance as it relates to racial reconciliation?
- Rev. Tracey Wolff notes that the Ferguson protests after the death of Michael Brown looked like an act of repentance to her as diverse communities came together to call out injustice. How might you/your community begin to engage in acts of repentance?
- Make note of the sidebar boxes titled “Context is Key” and “Faith After Ferguson.”

24:49-40:40 Privilege, Pain and a Path Forward

Collective Listening: Pause for Discussion

- Rev. Wolff stated that work needs to be done before Black people enter the room to discuss reconciliation. What work needs to be done? What is our role in this work?
- What would it look like for Black churches to lead reconciliation efforts? How might that change our reconciliation efforts?

Individual Listening Reflection Questions

Facilitator note: Please read all questions in advance in order to pre-select which questions your group may discuss. Allow conversation to flow. All groups may not discuss all questions.

- How are the stories we heard today similar to or different from our own?

Context is Key

When discussing Black churches, it is vital that we are intentional about the labels that we use. In this episode, Rev. Wolff is referred to as “Pastor Tracey” by her congregation. In Black churches, the term “pastor” is usually used to refer to one’s own religious leader. Reverends may also be called “preachers” (for example: Preacher Tracey). Folks who are not ordained may also be called “Pastor” or “Preacher” if they fill the office of church leader, even if they are not ordained (for example: licensed local pastors and certified lay ministers). We recommend asking your own leaders what they prefer to be called and then use that title consistently.

Those who are exploring a call to ministry should visit the General Board of Higher Education and Ministry website at www.gbhem.org. The recommended reading is *The Christian as Minister*.

- What stuck out to you in this episode? What did you find surprising or moving?
- How did the lynching in Springfield help to shape the identity of Pitts Chapel?
- What are the differences between asking for forgiveness and repentance as it relates to racial reconciliation. How might we begin to repent for unjust systems?
- Rev. Wolff stated that work needed to be done before Black people enter the room to discuss reconciliation. What work needs to be done? How do we begin that work? Make note of the “Context is Key” box as you discuss.
- What would it look like for the Black church to lead reconciliation efforts? How might that change our reconciliation efforts?
- Rev. Wolff notes that the Ferguson protests looked like an act of repentance to her as diverse communities came together to call out injustice. How might you/your community begin to engage in acts of repentance? Make note of the “Faith After Ferguson” box as you discuss.

Faith After Ferguson

For more on this, we suggest [Faith after Ferguson: Resilient Leadership in Pursuit of Racial Justice](#) by Dr. Leah Gunning Francis.

Closing

Each week we will end with the same closing questions: What is at stake in knowing or not knowing this story? What can we take with us from this episode? (Allow time for discussion).

Will a volunteer please close us in prayer?

Pre-listening questions for Episode 2

- What do you know about urban renewal/redevelopment?
- Are you aware of the state of the mortgage or financing in your church? What role does financing play in your church life?

UNION MEMORIAL: RENEWAL AND RESTORATION

Opening

Today we open with a prayer “Lord, Lord, Open Unto Me,” by Howard Thurman¹²:

*Open unto me, light for my darkness
Open unto me, courage for my fear
Open unto me, hope for my despair
Open unto me, peace for my turmoil
Open unto me, joy for my sorrow
Open unto me, strength for my weakness
Open unto me, wisdom for my confusion
Open unto me, forgiveness for my sins
Open unto me, tenderness for my toughness
Open unto me, love for my hates
Open unto me, Thyself for myself
Lord, Lord, open unto me!*¹³

We have made a covenant in this group to do no harm, do good and stay in love with God. If our conversation goes off-track at any point, we can revisit this covenant to stay grounded in our faith and purpose.

Last week we heard from Pitts Chapel UMC in Springfield. We learned about the Springfield lynching and the role the church played, and continues to play, in creating and protecting safe spaces. We discussed the vital role of repentant acts and considered the work that must be done to pave the way for reconciliation.

This week, we will hear from Union Memorial United Methodist Church in St. Louis.

Background

The following information may be read aloud, read silently or read before listening for participants using the individual listening format.

Union Memorial UMC

Union Memorial is the oldest African American United Methodist Church in St. Louis and consider the “Mother Church” to many other Black congregations in the area.¹⁴ Initially formed in 1846, the congregation’s first place of worship was on Broadway between Morgan Street and Franklin Avenue with Rev. James Farrar, a White minister.¹⁵ Throughout its early history, this community worshiped in a variety of buildings under different names. Following the 1904 World’s Fair, Temple Israel became the home of Union Memorial after the White Union Methodist Episcopal Church objected to the proposed site at Lucas and Garrison near their own facility. Their members felt many of their people might “get embarrassed due to the close proximity of the two churches. They agreed to assist Union Memorial in finding a new home, and they agreed would pay the different in cost.”¹⁶ Eventually, the congregation was forced to move further west in 1959 due to the Mill Creek Redevelopment Program.

Mill Creek Development

Mill Creek Valley was an African American district from the mid-1800s through the turn of the century. A mix of homes, tenements, shops, saloons, dance halls and nightclubs gave the area a special character. Its population grew markedly after World War II as Black population in the city surged. The St. Louis electorate

passed a bond issue in 1954 to redevelop the area. Some 20,000 people lived from Market and Vandeventer to the Mississippi River, and between 20th and Grand, extending south from Olive to the railroad tracks; 95 percent of them were Black. Demolition of the area began in 1959 to make way for Laclede Town, Grand Towers, the Ozark Expressway (U.S. Highway 40) and a 22-acre extension by St. Louis University onto the Civil War-era Camp Jackson site. Nearly 40 churches were razed in the process.¹⁷

Some displaced residents moved to The Ville,¹⁸ others to the area between Delmar and Natural Bridge on both sides of Grand. This shift accelerated the Black migration already in progress to University City, Wellston and Pine Lawn. To accommodate the poorest displaced residents, the St. Louis Housing Authority continued to construct public housing on the north side — a decision reinforcing the racial segregation of the city. When the Land Clearance and Redevelopment Authority started demolishing blocks of Mill Creek Valley with bond issue money. The net result displaced thousands reinforced the north-south division and dealt a final death blow to a center of Black culture in the type of action James Baldwin would term, a “Negro removal project.”¹⁹

Episode Outline

00:00-3:58 Opening and Introduction

03:58-13:07 Congregational Identity

Collective Listening: Pause for Discussion

- How is the story and legacy of Union Memorial similar or different to our own?
- What does it mean to say that Union Memorial was/is the “flagship” for the community? Make note of the “Flagship” info box as you discuss.

13:07-20:16 Urban Renewal/Removal and the Mortgage

Collective Listening: Pause for Discussion

- The same act is referred to as renewal by some and removal by others. What is at stake in the language used to speak about gentrification?
- What role did paying off debt play for the people of Union Memorial? Why was this such a celebration?

20:17-32:50 You are Somebody and Christ is All

Collective Listening: Pause for Discussion

- How does Union Memorial build up individuals? How do they interact with the larger Church systems? How has this changed during the COVID season?
- What roles do relationship and institutional partnership play in the project of restoration? How is Union Memorial leading this effort across the connection?

32:50-48:20 New Conditions, Same Resilience

Collective Listening: Pause for Discussion

- How does Union Memorial’s history and identity prepare it for the struggles of leading the community in light of changes and COVID restrictions?
- Why did Union Memorial stay Methodist? How does this speak to our current climate of division?

FLAGSHIP

Being a flagship means being a leader. The term “flagship” refers to the ship within a naval fleet that holds the commanding officer. The ship was marked apart by a special flag. In this context, being a flagship means being a leader for other churches. It is important to note military history in our use of modern terms. In our current climate, flags and the identity they represent have often been weaponized, especially by those who support white supremacy.



Individual Listening Reflection Questions

Facilitator note: Please read all questions in advance in order to pre-select which questions your group may discuss. Allow conversation to flow. All groups may not discuss all questions.

- How are the stories we heard today similar to or different from our own?
- What stuck out to you in this episode? What did you find surprising or moving?
- What does it mean to say that Union Memorial was/is the “flagship” for the community? Make note of the “Flagship” info box as you discuss.
- The same act is referred to as renewal by some and removal by others. What is at stake in the language used to speak about gentrification?
- What role did paying off debt play for the people of Union Memorial? Why was this such a celebration?
- What roles do relationship and institutional partnership play in the project of restoration? How is Union Memorial leading this effort across the connection?
- Why did Union Memorial stay Methodist? How does this speak to our current climate of division?

Closing

Each week we will end with the same closing questions: What is at stake in knowing or not knowing this story? What can we take with us from this episode? (Allow time for discussion.)

Will a volunteer please close us in prayer?

Pre-listening questions for Episode 3

- What do we know about the concept of “white flight?”
- When/how do you interact with urban environments? What neighborhoods do you avoid?

SAMARITAN UMC: ROOTED AND REORGANIZED

Opening

Today we open with the poem and prayer “Father, Mother, God” by Maya Angelou²⁰:

Father, Mother, God,

Thank you for your presence during the hard and mean days. For then we have you to lean upon.

Thank you for your presence during the bright and sunny days, for then we can share that which we have with those who have less.

And thank you for your presence during the Holy Days, for then we are able to celebrate you and our families and our friends.

For those who have no voice, we ask you to speak.

For those who feel unworthy, we ask you to pour your love out in waterfalls of tenderness.

For those who live in pain, we ask you to bathe them in the river of your healing.

For those who are lonely, we ask you to keep them company.

For those who are depressed, we ask you to shower upon them the light of hope.

Dear Creator, You, the borderless sea of substance, we ask you to give all the world that which we need most — Peace.

We have made a covenant in this group to do no harm, do good and stay in love with God. If our conversation goes off-track at any point, we can revisit this covenant to stay grounded in our faith and purpose.

Reminder: Last week we heard from Union Memorial UMC in St. Louis. We talked about the effects of urban renewal in its history as well as the role of finances and debt in the community’s identity. We discussed how personal and institutional relationships are vital to restoration and renewal efforts and considered how a legacy of commitment and resilience can lead us in our seemingly uncertain present.

This week, we will hear from Samaritan UMC in St. Louis.

Background

The following information may be read aloud, read silently or read before listening for participants using the individual listening format.

Samaritan UMC

The church that would become Samaritan UMC was born out of the social tensions of the 1917 East St. Louis Race Riot.²¹ In 1917, the congregation merged with another (St. James). In 1942 the congregation purchased a new property and named it Samaritan United Methodist Church.²² Despite experiencing damage from two different tornados and a fire throughout their history, the Samaritan community continued to come together to connect, worship and rebuild. The building mortgage was burned in 1972.²³ In 2022 Samaritan merged with Asbury United Methodist Church, a congregation worshipping in the Historic Ville neighborhood. Samaritan, now called New Horizons UMC, continues to persevere and serve in the face of hardship.

White Flight and Urban Decay ²⁴

White homeowners in North St. Louis County were enabled to buy their first homes through post-World War II Federal Housing Administration loans. And yet, federal policy at the time excluded the vast majority of African Americans from obtaining them. In North County, many of these White homeowners began to experience unease beginning in the 1970s and 1980s as middle-class neighbors with spending power moved away and

realtors steered White homebuyers away from North County. Their concerns were not entirely about race, though. For many, an economic calculus driven by public policy motivated them to cash in their equity and relocate to newer subdivisions further west — often to the other side of the Missouri River in growing St. Charles County, where the current population is more than 90% White and less than 5% African American. This movement was incentivized by federal and state transportation and infrastructure policy.

By the late 1960s, many of the entrenched legal protections encouraging residential segregation were challenged or overturned by legislation and litigation. But most professional real estate agents continued to selectively show homes or “steer” African American clients to just a handful of city neighborhoods or specific inner-ring St. Louis County suburbs. Steering was further incentivized, ironically, under new legislation intended to help lower-income families purchase homes. After it was enacted in 1968, the Fair Housing Act established a new housing subsidy program referred to as Section 235.²⁵ This program provided federal mortgage subsidy payments to lenders to assist low-income families unable to meet the credit requirements previously mandated by the FHA’s mortgage insurance programs. Despite intentions, its effect was to preserve, and sometimes accelerate, patterns of racial segregation in the City of St. Louis and St. Louis County. The subsidies were passed through existing discriminatory private real estate institutions that continued to steer buyers into segregated neighborhoods.

Episode Outline

00:00-07:50 Opening and Introductions

07:50-27:45 A Life at Samaritan: Ms. Marion B. Evans Walters

Collective Listening: Pause for Discussion

- How is this description of Samaritan similar to or different from your experience? What is your reaction to the “My Valentine” poem?
- Pastor Ivan James reminds us that church is more than just being a member, it includes some responsibilities. How have Samaritan and its members stepped up for its community?

27:45-44:51 Following the Call

Collective Listening: Pause for Discussion

- How has suburban expansion, White flight and urban decay affected congregations like Samaritan?
- Pastor James calls for his congregation to pray, participate and pay. How do we incorporate these things into our racial reconciliation and justice efforts?
- What does Pastor James mean when he says that segregation had some positive aspects? What might be lost for communities like Samaritan in integration efforts? Make note of the “The Black Community Is Not a Monolith” box as you discuss.

44:52-1:01 Personal Legacies

Collective Listening: Pause for Discussion

- How are these descriptions of Samaritan similar to or different from your experience?
- How do you relate to the stories told?

Extra Grace Required

This week’s episode follows a slightly different format utilizing testimony from life-long church members. Some moments may be difficult to understand clearly. We ask your patience and encourage you to listen deeply as if you were listening to your own family members. If you have difficulty hearing, this episode may require extra patience; err on the side of

Individual Listening Reflection Questions

Facilitator note: Please read all questions in advance in order to pre-select which questions your group may discuss. Allow conversation to flow. All groups may not discuss all questions.

- How are these descriptions of Samaritan similar to or different from your experience?
- What stuck out to you in this episode? What did you find surprising or moving?
- How has suburban expansion, White flight and urban decay affected congregations like Samaritan?
- Pastor James calls for his congregation to pray, participate and pay. How do we incorporate these things into our racial reconciliation and justice efforts?
- What does Pastor James mean when he says that segregation had some positive aspects? What might be lost for communities like Samaritan in integration efforts? Make note of the “The Black Community Is Not a Monolith” box as you discuss.

Closing

Each week we will end with the same closing questions: What is at stake in knowing or not knowing this story? What can we take with us from this episode? (Allow time for discussion)

Will a volunteer please close us in prayer?

Pre-listening questions for Episode 4

- Have you heard of the Central Jurisdiction of the United Methodist Church?
- What do you know about the history of race and Methodism?
- Who are the “saints” or influential individuals in your own church history?
- What is your congregational legacy?

The Black Community is not a Monolith

The Black community in the United States has never been a monolith. From the time of forced immigration, enslaved Africans from many different countries, diverse identities, experiences and perspectives have been grouped together by racial identification. Age, social location and lived experience can create a variety of opinions and orientations.

Integration is one such topic that leads to a diversity of responses. Conversations about *integration* efforts usually revolve around the following four terms:

Integration is the combining of two or more races into one space, activity or social structure. Integration often occurs in the U.S. through desegregation, efforts to eliminate existing social, political or cultural barriers to integration. Too often integration efforts require *assimilation*, the process of shifting and condensing one’s identity in favor of adopting the practices and perspective of the “majority” group. Effective efforts to combat segregation must involve *inclusion*, the intentional efforts to lift up and celebrate the meant aspects of racial and social difference in order to create a new and more diverse whole.

CENTENNIAL UMC: MUSIC AND MINISTERING

Opening

Today we open with “Prayer for the Black Child” by Marian Wright Edelman:²⁶

*O God of Harriet Tubman
And Sojourner Truth
Of Frederick Douglass and
Booker T. Washington
Of George Washing Carver,
And Mary McLeod Bethune,
Be with your Black sons,
And daughters today.
O God of Martin Luther King
And Malcolm X
Of James Baldwin and Fannie Lou Hamer
Of Howard Thurman and Benjamin Mays.
Be with Your Black Children today.²⁷*

We have made a covenant in this group to “do no harm, to do good and to stay in love with God.” If our conversation goes off-track at any point, we can revisit this covenant to stay grounded in our faith and purpose.

Reminder: Last week we heard a series of testimonies from Samaritan United Methodist Church in St. Louis. In that episode we were reminded that our faith entails responsibility, and we are called to support the work of justice by praying, participating and paying. We learned how White flight and the following urban decay affected inner city congregations and considered some of the unintentional damage sometimes included in integration.

Today, we will hear from Centennial United Methodist Church in Kansas City.

Background

The following information may be read aloud, read silently or read before listening for participants using the individual listening format.

Centennial UMC

Created through the blending of two worshiping communities in 1907, Centennial United Methodist Church in Kansas City became a centralized meeting place for the thriving Black community in the area surrounding 18th and Vine.²⁸ On Easter Sunday 1929, the community celebrated the establishment of a new church building that included a 1928 Wurlitzer organ that is still being played today. Centennial has an active history of community engagement through the arts, political engagement and social services. Centennial went on to expand its ministry by seeding additional worshiping communities, including the congregation that went on to become St. James UMC.²⁹

The Central Jurisdiction³⁰

In 1939, three Methodist denominations reunited to form what was then the largest Protestant denomination in the U.S. But to make that union possible, Methodist Protestant clergywomen had to surrender their clergy rights. Most notoriously, the Methodist Episcopal Church South required the creation of the Central

Jurisdiction, which enshrined the segregation of African Americans in the new denomination's constitution.

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 General Commission on Religion and Race. The Commission worked with integrating most of the conferences, agencies and seminaries as well. The Central Jurisdiction was gone, but most of the challenges which faced it were still here.

Episode Outline

00:00-03:29 Opening and Introduction

03:29-12:00 Congregational Identity

Collective Listening: Pause for Discussion

- How is the story and legacy of Centennial similar to or different from our own?
- What role did merging, moving and seeding play in Centennial's identity?
- How did the church serve the community through these changes?

12:00-24:34 A Legacy of Action and Commitment

Collective Listening: Pause for Discussion

- Rev. Jason Bryles tells us that Centennial is proud to be a Black church putting forth a prophetic voice and working to uplift the message of Jesus Christ. How is this prophetic call expressed by the community and its members?
- What is at stake in the discussion of what it means to be a Black Church or a Methodist Church that happens to be Black. Are these things mutually exclusive? Make note of the "There Is No One Size Fits All" box during your discussion
- What are some ways that White identity affects White religious spaces? What does it mean to be a White church? What is at stake in including race into our identity? Make note of the "Each and Every One of Us Has a Racial Identity" box during your discussion.

24:34-37:55 Central Jurisdiction, Legacy of White Supremacy and the Black Church

Collective Listening: Pause for Discussion

- Some feared that in the elimination of the Central Jurisdiction, "Black churches were sacrificed on the altar of union." Why might Black individuals and churches fear integration with White individuals and institutions?
- How does the legacy of White supremacy and division continue to affect Black individuals and churches?

There is No One Size Fits All

While it is necessary to consider people in social groups, we know that no two individuals will think exactly alike. Each one of us has a variety of intersecting identities that help shape our perspective. Like any other racial group, Black people are influenced not only by racial identity, but by age, gender, socioeconomic status, sexuality, geographic location, ability and life experience. This is no one-size-fits-all opinions or answers, just trends that morph and change over time.

For more information on this and to explore the ways Black churches can respond to cultural shifts we recommend *New Wine, New Wineskins: How African Americans Can Reach New Generations* by F. Douglas Powe Jr.

Each and Every One of Us Has a Racial Identity

Each and every one of us has a racial identity. That is to say we each belong to one or more racial groups. Too often in the United States, we assume that only people of color have a race. According to this perspective White individuals are the norm. This assumption places Black identity and culture in opposition to what is “normal.” In reality there is no normal culture, just the culture created by the dominant group. White individuals share a racial identity and culture. We have particular practices and styles of engagement in both sacred and secular spaces. In order to combat injustice and facilitate reconciliation, we must recognize Whiteness and White culture as one part of our diverse society.

Individual Listening Reflection Questions

Facilitator note: Please read all questions in advance in order to pre-select which questions your group may discuss. Allow conversation to flow. All groups may not discuss all questions.

- How are the stories we heard today similar to or different from your own?
- What stuck out to you in this episode? What did you find surprising or moving?
- Rev. Bryles tells us that Centennial is proud to be a Black church putting forth a prophetic voice and working to uplift the message of Jesus Christ. How is this prophetic call expressed by the community and its members?
- Some feared that in the elimination of the Central Jurisdiction, “the Black Church was sacrificed on the altar of union.” Why might Black individuals and churches fear integration with White individuals and institutions?
- How does the legacy of White supremacy and division continue to affect Black individuals and churches?
- What is at stake in the discussion of what it means to be a Black church or a Methodist Church that happens to be Black. Are these terms mutually exclusive?
- What are some ways that White identity affects White religious spaces? What does it mean to be a White church? What is at stake in including race into our identity? Make note of the “Each and Every One of Us Has a Racial Identity” box during your discussion.

Closing

Each week we will end with the same closing questions: What is at stake in knowing or not knowing this story? What can we take with us from this episode? (Allow time for discussion).

Will a volunteer please close us in prayer?

Pre-listening questions for Episode 5

- What is social holiness? How does the Methodist tradition call for us to interact with society and the world around us?
- Where have you seen advocacy play a role in faith or faith play a role in advocacy? What are some examples of the intersection of the two?

ST. JAMES UMC: ADVOCACY AND ELECTORAL POLITICS

Opening

Today we will open with a prayer from Dr. Yolanda Pierce:³¹

Litany for Those Not Ready for Healing

*Let us not rush to the language of healing,
before understanding the fullness of the injury and the depth of the wound.*

*Let us not rush to offer a band aid,
when the gaping wound requires surgery and complete reconstruction.*

*Let us not offer false equivalencies,
thereby diminishing the particular pain being felt in a particular circumstance
in a particular historical moment.*

*Let us not speak of reconciliation without speaking of reparations and restoration, or how we can repair the
breach and how we can restore the loss.*

Let us not rush past the loss of this mother's child, this father's child . . . someone's beloved son.

*Let us not value property over people;
let us not protect material objects while human lives hang in the balance.*

Let us not value a false peace over a righteous justice.

*Let us not be afraid to sit with the ugliness, the messiness,
and the pain that is life in community together.*

Let us not offer clichés to the grieving, those whose hearts are being torn asunder.

Instead . . .

*Let us mourn black and brown men and women,
those killed extrajudicially every 28 hours.*

*Let us lament the loss of a teenager,
dead at the hands of a police officer who described him as a demon.*

Let us weep at a criminal justice system, which is neither blind nor just.

*Let us call for the mourning men and the wailing women,
those willing to rend their garments of privilege and ease,
and sit in the ashes of this nation's original sin.*

Let us be silent when we don't know what to say.

*Let us be humble and listen to the pain, rage,
and grief pouring from the lips of our neighbors and friends.*

*Let us decrease, so that our brothers and sisters
who live on the underside of history may increase.*

Let us pray with our eyes open and our feet firmly planted on the ground

*Let us listen to the shattering glass and let us smell the purifying fires,
for it is the language of the unheard.*

God, in your mercy . . .


Show me my own complicity in injustice.

Convict me for my indifference.

Forgive me when I have remained silent.

Equip me with a zeal for righteousness.

Never let me grow accustomed or acclimated to unrighteousness. Amen.



We have made a covenant in this group to “do no harm, to do good and to stay in love with God.” If our conversation goes off-track at any point, we can revisit this covenant to stay grounded in our faith and purpose.

Reminder: Last week we heard from Centennial UMC in Kansas City. We heard about the church’s many changes in style and location as well as their deep commitment to ministering to the community around it. We learned about the Central Jurisdiction of the United Methodist Church as well as the legacy of tension and division it left. Additionally, we explored the role of prophetic faith in community and considered the intersectional identities of race, faith and denominational commitment.

This week we will hear from St. James United Methodist Church in Kansas City.

Background

The following information may be read aloud, read silently or read before listening for participants using the individual listening format:

St. James UMC

St. James began in December 1955 in Kansas City during a period of rapid change in the community. In 1958, the church was forced to relocate due to urban renewal and took up residence at St. James United Methodist Church to serve the growing Black community as Black individuals and families were allowed to move further south.³² In the summer of 1973, St. James merged with the waning Gregory Boulevard congregation. The church quickly grew from its original 127 congregants to a Sunday morning attendance of 300-400 individuals. St. James has continued to serve its community and has continued to expand its building and have launched a South City campus.

Methodism and the Call to Action

As the founder of Methodism John Wesley reminds us, “The gospel of Christ knows no religion, but social. No holiness but social holiness.” Our call to love God likewise calls us to love our neighbor. We each need community, which Wesley refers to as society, in order to become the people God calls us to be. We live out our covenant with God and neighbor by actively loving others by engaging with unjust systems that cause harm.

Methodist individuals and communities have been actively involved in social and political matters from their founding in 18th century England. Methodists were among the primary advocates for the abolition of slavery across the British Empire, the organization of labor unions to protect workers from dangerous working conditions, the ending of the debtor’s prison system and the creation of new systems of care for poor children. Given this heritage, Methodists have continued to advocate for other social or political issues since that time women’s suffrage, temperance, civil rights, health care and care for the environment, to name a few.

Advocacy is an integral part of the ways United Methodists affirm the sanctity and dignity of life. The word advocate derives from the Latin root word vocare which means “to call.” An advocate is “one who pleads the cause of another.” Our baptismal vows call us to speak up and “resist evil, injustice and oppression in whatever forms they present themselves.” By standing alongside those who suffer, we strengthen and encourage them and amplify their cries for justice.

The Black Church in the United States has long stood as a paradigm for community engagement and empowerment on individual, communal and societal levels. Clandestine brush harbor meetings when

it was illegal for slaves to gather to worship, the establishment of social aid and uplift programs during reconstruction and the great migration, and the advocacy and activism of the Civil Rights Movement and beyond, the Black Church has served as a center for the community, an aid in the face of oppressive systems, and a mechanism for pursuing social and political change.

Episode Outline

00:00-03:40 Opening and Introductions

03:31-24:29 Congregational Identity

Collective Listening: Pause for Discussion

- How is the story and legacy of St. James similar to or different from our own?
- How has St. James and its leadership practiced “speaking truth to power?” How did they overcome obstacles left by segregation and division?

24:29-35:48 The Church, Community and Socio-Political Systems

Collective Listening: Pause for Discussion

- How does St. James practice its social and political engagement? Could our congregations participate or engage in any of this type of work in our own communities?
- During this section we heard about political activism, spiritualW and community development, and missional activities. How do these three things intersect?

35:48-54:30 Race Relations, White Flight and the Church

Collective Listening: Pause for Discussion

- What are the stumbling blocks to creating more diverse or integrated worshipping communities? Would you attend a church where the majority had a different racial identity? Why or why not?
- How does a legacy of White flight affect the establishment of new worshipping communities in both the city and the suburbs? How might our current practices reinforce the status quo of segregation and White supremacy? Make note of the “White Flight, Redlining and White Supremacy” box in your discussion.
- What are Rev. Cleaver’s concerns about Black churches in the face of our current denominational divides? What role can general agencies, boards or denominational connections play in the face of this tension?

54:30-1:14:33 Carrying the Legacy Forward

WHITE FLIGHT, REDLINING AND WHITE SUPREMACY

The practice of redlining³³ helped to cement the role of White supremacy in the suburbs. White flight is a post-War phenomenon in which White individuals left urban centers for greener pastures in the suburbs. For some, this was an intentional move to preserve their White world [away from racial differences], but many families left seeking more space, better economic opportunities and/or better schools. Regardless of the intentions of individual families, these moves also greatly increased racial divides and urban decay. The establishment of White suburbs through White flight and the practice of redlining helped to cement the role of subtle White supremacy in the suburbs where Whiteness was seen as the norm, or dominant culture. For many people of color, suburban living requires assimilation to White norms rather than the inclusion of diverse identities and experiences.



Individual Listening Discussion Questions

Facilitator note: Please read all questions in advance in order to pre-select which questions your group may discuss. Allow conversation to flow. All groups may not discuss all questions.

- How are the stories we heard today similar to or different from our own?
- What stuck out to you in this episode? What did you find surprising or moving?
- How has St. James and its leadership practiced “Speaking truth to power?” How did they overcome obstacles left by segregation and division?
- During this section we heard about political activism, spiritual and community development, and missional activities. How do these three things intersect?
- What are the stumbling blocks to creating more diverse or integrated worshiping communities? Would you attend a church where the majority had a different racial identity? Why or why not?
- How does a legacy of White flight affect the establishment of new worshiping communities in both the city and the suburbs? How might our current practices reinforce the status quo of segregation and White supremacy? Make note of the “White Flight, Redlining and White Supremacy” box in your discussion. What are Rev. Cleaver’s concerns about Black churches in the face of our current denominational divides? What role can general agencies, boards or denominational connections play in the face of this tension?

Closing

Each week we will end with the same closing questions: What is at stake in knowing or not knowing this story? What can we take with us from this episode? (Allow time for discussion)

Will a volunteer please close us in prayer?

REFERENCES

DIVERSITY TERMS

¹ This glossary pulls from several online resources. Please see “Glossary of Terms Related to Race and Culture” at www.moumethodist.org for original sources.

TRAILER

² James Langston Hughes [1902-1967] was born in Joplin, Missouri. He was an American poet, social activist, novelist, playwright and columnist from Joplin, Missouri. He moved to New York City as a young man and made his career there. One of the earliest innovators of the then-new literary art form called jazz poetry, Hughes is best known as a leader of the Harlem Renaissance.

³ “The Life of Langston Hughes: Volume II: 1914–1967, I Dream a World,” Oxford University Press, 25.

PITTS CHAPEL

⁴ Meier, Jordan. “Pitts Chapel congregation in Springfield speaks out after swastika painted on building.” *Springfield News-Leader*, 27 May 2022.

⁵ Parks, Arnold G. and John A. Wright. “African American United Methodist Churches in Missouri: A Pictorial [sic] History.” Parthenon Press 2012, 63.

⁶ Seaton, Richard A., ed. “History of the United Methodist Churches of Missouri,” Missouri Methodist Historical Society 1984.

⁷ Meier, Jordan. “Pitts Chapel congregation in Springfield speaks out after swastika painted on building.” *Springfield News-Leader*, 27 May 2022.

⁸ Hickman, Joe. “Springfield’s oldest active Black church celebrating sanctuary renovation and 175th anniversary this weekend.” 2 December 2022. <https://www.ky3.com/2022/12/03/springfields-oldest-active-black-church-celebrating-sanctuary-renovation-175th-anniversary-this-weekend/>. Accessed 22 December 2022.

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⁹ Lederer, Katherine. “Lynching on the Public Square.” Katherine G. Lederer Ozarks African American History Collection. MOU_SP-2005-020_H01. Missouri State Digital Collections.

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<https://cdm17307.contentdm.oclc.org/digital/collection/LedererExhibit/id/219/>.

See also <https://africanamericanheritagetrails.org/sites/park-central/>.

¹⁰ The Equal Justice Initiative, “On this day Apr 14, 1906.” <https://calendar.eji.org/racial-injustice/apr/14>. Accessed 22 December 2022.

¹¹ *Ibid.*

MEMORIAL UMC

¹² Howard Thurman (1899–1981) was an African American author, philosopher, theologian, educator and civil rights leader. As a prominent religious figure, he played a leading role in many social justice movements and organizations of the twentieth century.[1] Thurman’s theology of radical nonviolence influenced and shaped a generation of civil rights activists, and he was a key mentor to leaders within the movement, including Rev. Dr. Martin Luther King, Jr.

¹³ Thurman, Howard, “Lord, Lord, Open unto Me” from *The Mood of Christmas and Other Celebrations* by Howard Thurman, 1899–1981. Friends United Press 1973, 65.

¹⁴ Parks, Arnold G. and John A. Wright. “African American United Methodist Churches in Missouri: A Pictorial [sic] History.” Parthenon Press 2012, 36.

Seaton, Richard A., ed. “History of the United Methodist Churches of Missouri,” Missouri Methodist Historical Society 1984, 369.

¹⁵ *Ibid.*

¹⁶ Parks and Wright, 38.

¹⁷ Hemphill, Evie. "Remembering Mill Creek Valley once home to 20,000 black St. Louisans." St. Louis Public Radio. 1 March 2018.

¹⁸ <https://www.stlouis-mo.gov/live-work/community/neighborhoods/the-ville/index.cfm> Accessed 22 December 2022.

¹⁹ Garb, Margaret. "No Place Like Home: St. Louis' Eminent Domain History." Washington University Center for Humanities. 22 September 2017. <https://humanities.wustl.edu/features/Margaret-Garb-St-Louis-Eminent-Domain>. Accessed 22 December 2022.

²⁰ Maya Angelou (1928-2014) was an African American poet, singer, memoirist, and civil rights activist. She published seven autobiographies, three books of essays, several books of poetry, and is credited with a list of plays, movies, and television shows spanning over 50 years.

SAMARITAN UMC

²⁰ Maya Angelou (1928-2014) was an African American poet, singer, memoirist, and civil rights activist. She published seven autobiographies, three books of essays, several books of poetry, and is credited with a list of plays, movies, and television shows spanning over 50 years.

²¹ Parks, Arnold G. and John A. Wright. "African American United Methodist Churches in Missouri: A Pictorial [sic] History." Parthenon Press 2012, 36. "The NEGRO SILENT PROTEST PARADE organized by the NAACP Fifth Ave., New York City July 28, 1917" (PDF). National Humanities Center, Research Triangle Park, NC. National Humanities Center. 2014. Accessed ²² December 2022. O'Neil, Tim. "Race hatred, workforce tensions explode in East St. Louis in 1917." STLtoday.com. Accessed 22 December 2022.

²¹ Parks, Arnold G. and John A. Wright. "African American United Methodist Churches in Missouri: A Pictorial [sic] History." Parthenon Press 2012, 36. "The NEGRO SILENT PROTEST PARADE organized by the NAACP Fifth Ave., New York City July 28, 1917" (PDF). National Humanities Center, Research Triangle Park, NC. National Humanities Center. 2014. Accessed ²² December 2022. O'Neil, Tim. "Race hatred, workforce tensions explode in East St. Louis in 1917." STLtoday.com. Accessed 22 December 2022.

²³ Ibid.

²⁴ Gordon, Colin. "Mapping Decline: St. Louis and the Fate of the American City." University of Pennsylvania Press 2009.

²⁵ [https://www.hud.gov/program_offices/fair_housing_equal_opp/aboutfheo/history#:~:text=The%201968%20Act%20expanded%20on,Housing%20Act%20\(of%201968\)](https://www.hud.gov/program_offices/fair_housing_equal_opp/aboutfheo/history#:~:text=The%201968%20Act%20expanded%20on,Housing%20Act%20(of%201968))

CENTENNIAL UMC

²⁶ Marian Wright Edelman (1939 -) is an American activist for children's rights. She has been an advocate for disadvantaged Americans for her entire professional life. She is founder and president emerita of the Children's Defense Fund.

²⁷ Schomburg Center for Research in Black Culture. "Standing in the Need of Prayer: A Celebration of Black Prayer" 2008, 35.

²⁸ Parks, Arnold G. and John A. Wright. "African American United Methodist Churches in Missouri: A Pictorial [sic] History." Parthenon Press 2012, 140.

²⁹ <https://www.cumc-kc.org/history-of-centennial/>. Accessed 22 December 2022.

³⁰ General Commission on Archives and History. <http://gcah.org/history/central-jurisdiction>. Accessed 22 December 2022.

³¹ A scholar, writer, and womanist theologian, Yolanda Pierce currently serves as Professor and Dean of the Howard University School of Divinity in Washington, D.C. Her research specialties include Literature & Religion; Womanist Theology; and African American Religions. She is the author of *In My Grandmother's House: Black Women, Faith and the Stories We Inherit* (2021) and *Hell Fires: Slavery, Christianity, and the Antebellum Spiritual Narrative* (2005).



ST JAMES UMC

³² Parks, Arnold G. and John A. Wright. "African American United Methodist Churches in Missouri: A Pictorial [sic] History." Parthenon Press 2012, 189.

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³³ For more information about the practice of redlining:

Read: Jackson, Candace. "What is Redlining?" New York Times. 17 August 2021.

PREACHING/WORSHIP PLANNING MATERIALS

Conference Resources

Implicit Bias Course: What We Don't Think We Think

<https://www.moumethodist.org/raceandcultureresourcedetail/implicit-bias-course-12371563>

Engaging Your Community with Cultural Sensitivity

<https://www.moumethodist.org/resourcedetail/engaging-your-community-with-cultural-sensitivity-16487737>

Recommended Group Studies on Race and Culture

<https://www.moumethodist.org/resourcedetail/race-and-culture-group-studies-15536737>

Conference Race and Culture Update Video

<https://vimeo.com/669443878>

Race and Culture Statement of Support

<https://missouri-reg.brtapp.com/DiverselyUnited>

Glossary of Terms

<https://www.moumethodist.org/resourcedetail/glossary-of-terms-related-to-race-and-culture-15465621>

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