



Seeking Our Past Creating Our Future

for congregations exploring their history with racism

February 2012

A resource from the
Dismantling Racism Commission
of the Episcopal Diocese of Missouri

www.diocesemo.org/dr



Diocese of Missouri
THE EPISCOPAL CHURCH

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Printed booklet ISBN: 978-0-9881934-0-6

Ebook PDF ISBN: 978-0-9881934-1-3

Special Thanks to Dismantling Racism Commission 2012

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We are committed to racial reconciliation and healing in our community.

But, how do we openly and prayerfully examine our collective racial history? How do we begin that conversation?

We cannot effectively engage the broader community in exploring our history, opening a dialogue, and the work of reconciliation and healing, until we engage in the same process ourselves, as a congregation, as a community of the faithful.

This outline is for parish use. We hope this work will:

- foster active, truthful and loving dialogue about our racialized past;
- lead us into active discussions about our current experiences with race and racism;
- encourage us to work for reconciliation in our congregations, dioceses and synods, our community and nation

This is a journey, not a destination.
Come, join the conversation...



These six sets of questions are designed to lead groups into conversation, from general and historic to specific and current.

Some of the language reflects Episcopal heritage, but should be easily adaptable by other followers of Jesus Christ.

Goals:

- to learn about our past
- to tell truthful stories about our past
- to discern appropriate action in response to our past
- to take action for restorative justice
- to build a better, more just world for everyone.

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Question Set 1

The Founding of Your Congregation

What were the major social and political events occurring at the time your congregation was established?

What were the stated reasons for the founding of your congregation?

What was the racial climate at the time?

In what ways might race have influenced decisions that were made such as location, leadership, evangelism and/or fundraising?

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Question Set 2

Major Events in your Congregation's Life

What were the major events/decisions that influenced the life of your congregation?

Were any of these events influenced by race? If so, which ones?

Did the members or the congregation as a whole take any particular position about these events?

Of what actions/decisions are you most proud?

What do you wish would have been done differently?

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Question Set 3

Racial Issues Occurring during your Congregation's Life

Identify if any of the following racial issues occurred during the life of your congregation (please add any other issues you discover).

- slavery
- segregation
- civil rights movements/activism
- school desegregation
- demographic change (white flight)
- racial conflicts
- urban renewal
- housing or neighborhood steering

How did members respond to these events?

Did the members or the congregation as a whole take any particular position about these events?

Of what actions/decisions are you most proud?

What do you wish would have been done differently?

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Question Set 4
Current Issues

What are the demographics of your community?

Do the demographics of your community match the demographics of your congregation?

What is the racial climate in your community?

What actions are you already taking in the area of racial justice, or to deepen your understanding of racial justice?

How widespread is the knowledge of racial justice work in your congregation and community?

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Question Set 5

Moving Towards Reconciliation

Does economic, racial and/or social privilege within the Episcopal church influence the ways you address the issues of racial justice?

What feelings emerge within the congregation when issues of racial justice are explored or discussed?
How do you address these feelings?

With what people/issues inside or outside the church are you called to engage?

How do you minister in your community?
How do those ministries affect your relationship with Jesus?

How will the congregation carry out the Church's mission
"to restore all people to unity with God and each other with Christ?"

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Question Set 6
Taking Action

What stories will you share inside and outside your congregation about your racial history?

In what ways does your history facilitate or promote your racial justice work?

In what ways does your history limit or impede your racial justice work?

How can you build on your success and address your limitations to promote racial justice within your congregation and community?

How will you use your time, talent and treasure to promote racial justice?

Notes



One Example of Storytelling

Your conversations and research may lead you to write the story of a part of your history, perhaps from a new perspective.

Historian and teacher Robert Good, is a member of the Dismantling Racism Commission and a parishioner at Christ Church Cathedral in St. Louis.

He has offered an example of telling our story, of truth telling, about the church and its leaders in Missouri during the Civil War era.

Ambiguity in the Face of a Moral Crisis: The Diocese of Missouri in the Era of the Civil War

by Robert Good, Ph.D.

The General Convention of the Episcopal Church has charged all dioceses to examine their histories to document both their collusion with and resistance against slavery and racism.¹ To assist our congregations in this work, the Diocesan Commission on Dismantling Racism of Missouri has prepared this short vignette to illuminate how our ancestors demonstrated both complicity and courage in their response to the great moral challenge of the 1850's and 1860's—slavery. In sharing this story, we do not intend to take a sanctimonious and self-righteous stance, judging our predecessors so that we gain a measure of confidence in our more advanced racial attitudes. Rather, by examining their racial blind spots we hope this story prompts us to question our own collusion with racism. Furthermore, by documenting their acts of courage, we hope to gain inspiration to challenge the continuing legacy of racial oppression that confronts our community.

This short history addresses the racial crisis that occurred in the 1850's and early 1860's. By the 1850's, the debate over slavery had risen to a fever pitch in the United States. While politicians hoped that the Compromise of 1850 would ease these tensions, developments over the next few years dashed their desires. Harriet Beecher Stowe's abolitionist novel, *Uncle Tom's Cabin*, became a best seller in 1852, bolstering the anti-slavery sentiments of the North while infuriating Southern slaveholders. Two years

later, the Kansas Nebraska Act reversed thirty years of national policy by opening those previously free territories to the possible introduction of slavery. The act sparked a bloody conflagration on Missouri's western border as both proslavery and antislavery forces engaged in a violent struggle for control. The election of Abraham Lincoln, a northern Republican vowed to prevent the expansion of slavery to the West, prompted angry southerners to secede from the Union and establish the Confederacy to protect their slave interests. In April of 1861, the Civil War commenced with the shelling of Fort Sumter.

During this decade of crisis the Diocese spanned the entire length of Missouri, a slave state on the border of the northern, southern and western sections of the nation. Ironically the Diocese, which included a large number of congregants sympathetic to southern sentiments, selected two northerners to serve as leaders. Both Bishop Cicero Hawks, the first bishop of Missouri, and Rev. Montgomery Schuyler, the priest of Christ Church (now Christ Church Cathedral) hailed from Western New York, one of the centers of abolitionist sentiment in the United States. However, both men took public stances aligned with the proslavery interests of the time. During the crisis over Bloody Kansas, Bishop Hawks' convention speeches never addressed the conflagration that threatened the safety of both the union and the congregations

¹ *Resolution A143 of the 76th General Convention of the Episcopal Church of the United States, 2009.*

² *Charles Rebkopf, Missouri's Episcopal Church, 1819-1959, Diocese of Missouri, 1966.*

on the western edge of his Diocese.² He only addressed the topic of slavery when he repeatedly suggested that the church should make efforts to educate African Americans. His 1853 convention address urged the following:

We should, in a slave state, make provision for the instruction of negroes. We should either have houses of worship for them, or places in our present or contemplated houses of worship. I prefer the latter plan, because it prevents any excitement—because it brings the master and servant together at the same altar: and I think it is intended that, whatever divisions there may be among men,—in the house of God ‘rich and poor meet together; the Lord is the maker of them all.’ In our houses, then, let galleries be provided for them as in many of the old churches in Southern States; and let the children of slaves be brought to our Sunday Schools, and taught there the truths of our holy religion.³

Hawks, while boldly calling for the religious instruction of African Americans at a time when state law prevented teaching slaves to read or write, nevertheless positioned himself with the dominant, slaveholding sentiments of his region. By worrying about “excitement” among the slaves and relegating them to a separate gallery, he colluded with the forces of white supremacy that pervaded America and St. Louis at that time.

The onset of the Civil War presented church leaders with a grave crisis. As Montgomery Schuyler’s son relates in his biography of his father, this northern Whig found himself leading a congregation with decidedly southern sympathies.⁴ In response to the moral challenge

of the time Schuyler, like Hawks, took a stance that would not infuriate his congregants. In a sermon delivered in January of 1861, Schuyler suggested that northerners did not understand the nature of slavery in the South.

There can be no doubt that as to the Northern man, born and educated there, it is difficult, if not impossible, for him to enter into all the feelings and attachments that grow up and subsist between Master and Servant, or appreciate all the ties of such a relation, or estimate fully the nature and force of the apprehensions that are awakened in the minds of his Southern Brethren at what they justly regard as the hostile movements of the North toward them.⁵

By arguing that southerners are justified in seeing northern actions as hostile to their interests three months before the South fired on Fort Sumter, Schuyler essentially defended the institution of slavery. While he was not a proponent of abolition or equality for African Americans, he remained committed to the Union and even befriended Nathaniel Lyon, the commander of Union troops in St. Louis which did cause some friction with his congregation.

While Hawks and Schuyler adopted moderated positions that colluded with the dominant slave interests in the Diocese, other churchmen took more strident actions in opposition to slavery. John McNamara served as the Diocese’s missionary in western Missouri in the early 1850’s. During his tenure he ruffled the feathers of members of St. John’s church, Weston, when he officiated at the marriage of two enslaved persons.⁶ Because slave marriages were not recognized by law, the service only

³ *Convention Journal of the Episcopal Diocese of Missouri, 1853.*

⁴ *William Schuyler, An Ambassador or Christ: Being a Biography of the Very Reverend Montgomery Schuyler, D.D. New York: Edwin S. Gorham, Publisher, Church Missions House, 1901.*

⁵ *Schuyler*

⁶ *John McNamara, Three Years on the Kansas Border. New York, Miller, Orton and Mulligan, 1856.*

blessed the union between these two individuals.

In 1854, McNamara accepted a new position as missionary to the territory of Kansas. Serving at the height of the conflict over Kansas, he found himself in conflict with clergy from the Diocese of Missouri who defended slaveholder interests. He recounted one incident where the new priest at St. John's, Weston, clearly stated that he supported the admission of Kansas as a slave state. In an attempt to sway church opinion, McNamara published an account of the crisis in Kansas entitled, *Three Years on the Kansas Border*, in 1856. In the book he challenges the national church to take a principled stand against slavery:

Will the Protestant Episcopal Church, in whose bosom a Washington was nurtured, surrender her high prerogative in the tremendous question which agitates at this time the moral world? This great, conservative, and highly-esteemed Church, in whose collective

capacity I was an officer and a minister; whose commission to preach the Gospel of Christ I received at the hands of one of our Southern Bishops, acting in behalf of a Northern Bishop; has not had the power to sustain me in Kansas, or to commend me successfully to the few members of our Church there, simply because I did not in my conscience believe Slavery a blessing, and worthy of extension.⁷

McNamara's plea calls out, both then and now, for courage in the face of a moral crisis. Combined with the other two clergymen, he provides us an opportunity to contemplate our commitment to equity and justice. In Hawks and Schuyler we can see reflections of our own struggles as we lapse into collusion with racism. From McNamara, perhaps we can find the courage to take action, living out our baptismal vow to "strive for justice and peace among all people, and respect the dignity of every human being."⁸

⁷ McNamara

⁸ *Book of Common Prayer*



Learning More

In 2006, the Dismantling Racism Commission began to assemble a lending library of resources for the diocese. It is a growing library of materials on the topic of racism, its history and corrosive effects on all God's people.

The commission has organized a finding guide organized by general topics, which is presented here.

This is by no means a complete listing of materials available, but it may offer titles new to you in your engagement with this work.

The categories are:

Just Get Me Started

History of the Civil Rights Movement/African-Americans/Personal Histories

Spirituality and Racism

White Privilege

Poetry and Literature/Children's Titles

Internalized Racism

Related Topics



Just Get Me Started

Edelman, Marian Wright. *I Can Make a Difference: A Treasury to Inspire our Children* (2005, 112 pp.).

Flunder, Yvette A. *Where the Edge Gathers: Building a Community* (2005, 144 pp.)

Gobodo-Madikizela, Winnie. *A Human Being Died that Night: A South African Woman Confronts the Legacy of Apartheid* (2004, 193 pp.)

Jarrett, Emmet. *To Heal the Sin-Sick Soul* (1996, 80 pp.)

Kivel, Paul. *Uprooting Racism* (2002, 271 pp.)

Krinitz, Esther N. *Memories of Survival* (2005, 63 pp.)

Kujawa-Holbrook, S. *A House of Prayer for All People* (2002, 242 pp.)

Mathias, Barbara et al. *40 Ways to Raise a Nonracist Child*. (1996, 152 pp.)

Mazel, Ella. “*And don’t call me a racist!*”: *A Treasury . . .* (1998, 164 pp.)

McKenzie, Steven. *All God’s Children* (1997, 139 pp.)

Morrison, Toni. *Remember: The Journey to School Integration* (2004, 79 pp.)

Myers, Walter Dean. *The Harlem Hellfighters: When Pride Met Courage* (2006, 150 pp.)

Seeing the Face of God in Each Other (pamphlet)

Roediger, David R. *The Wages of Whiteness: Race and the Making of the American Working Class* (2007, 195 pp.)

Smead, Howard. *The Afro-Americans* (1989, 127 pp.)

Tilove, Jonathan. *Along Martin Luther King Boulevard: Travels Along Black America’s Main Street*, with photography by Michael Falco (2003, 201 pp.)

Walker, Alice. *Langston Hughes: American Poet* (2003, 37 pp.)

Winter, William C. *Civil War in St. Louis: A Guided Tour* (1994, 179 pp.)

Wise, Tim. *White Like Me: Reflections on Race from a Privileged Son* (2005, 155 pp.)

History of the Civil Rights Movement/ African-Americans/Personal Histories

Anderson, Owanah. *400 Years: Anglican/Episcopal Mission Among American Indians* (1997, 401 pp.)

Bell-Scott, Patricia, ed. *Life Notes: Personal Writings by Contemporary Black Women* (1994, 429 pp.)

Branch, Taylor. *Parting the Waters* (1988, 1064 pp.)

Davis, Angela Y. *Angela Davis: An Autobiography* (1988, 400 pp.)

Delany, Sarah & A. Elizabeth. *Having Our Say: The Delany Sisters' First 100 Years* (1993, 210 pp.)

Franklin, John Hope. *From Slavery to Freedom: A History of African-Americans*, 7th edition (1994, 680 pp.)

Franklin, John Hope. *Runaway Slaves: Rebels on the Plantation* (1999, 455 pp.)

Garrow, David. *Bearing the Cross* (1986, 800 pp.), MLKing and the SCLC.

Giovanni, Nikki. *On My Journey Now* (2007, 116 pp.)

Hochschild, Adam. *Bury the Chains* (2005, 468 pp.), slavery.

Krinitz, Esther N. *Memories of Survival* (2005, 63 pp.)

Lewis, John. *Walking with the Wind* (1998, 526 pp.), personal history.

McWhorter, Diane. *Carry Me Home* (2001, 701 pp.), Civil Rights movement in Birmingham.

Morrison, Toni. *Remember: The Journey to School Integration* (2004, 79 pp.)

Raines, Howell. *My Soul is Rested: The Story of the Civil Rights . . .* (1983, 488 pp.)

Shattuck, Gardiner. *Episcopalians and Race: Civil War to Civil Rights* (2000, 298 pp.)

Smith, Jessie Carney. *Black Firsts* (2003, 787 pp.)

Walker, Alice. *Langston Hughes: American Poet* (2003, 37 pp.)

Walker, Rebecca. *Black White and Jewish: Autobiography* (2001, 320 pp.)

Winter, William C. *Civil War in St. Louis: A Guided Tour* (1994, 179 pp.)



Spirituality and Racism

- Anderson, Owanah. *400 Years: Anglican/Episcopal Mission Among American Indians* (1997, 401 pp.)
- Branding, Ronice. *Fulfilling the Dream* (1998, 156 pp.)
- Davies, Susan E. et al. *Ending Racism in the Church* (1998, 150 pp.)
- Douglas, Kelly Brown. *Sexuality and the Black Church* (1999, 162 pp.)
- Evans, James H., Jr. *We Have Been Believers* (1992, 178 pp.)
- Flunder, Yvette A. *Where the Edge Gathers: Building a Community* (2005, 144 pp.)
- Gallup, George, Jr. *Surveying the Religious Landscape* (1999, 171 pp.)
- Hurston, Zora Neale. *The Sanctified Church* (1981, 107 pp.)
- Jarrett, Emmet. *To Heal the Sin-Sick Soul* (1996, 80 pp.)
- Kivel, Paul. *Uprooting Racism* (2002, 271 pp.)
- Kujawa-Holbrook, S. *A House of Prayer for All People* (2002, 242 pp.)
- Law, Eric H.F. *The Bush Was Blazing But Not Consumed* (1996, 161 pp.)
- Lewis, Harold T. *Yet With a Steady Beat: The African American . . .* (1996, 253 pp.)
- Marsh, Charles. *The Beloved Community* (2005, 292 pp.)
- McKenzie, Steven. *All God's Children* (1997, 139 pp.)
- (pamphlet). *Seeing the Face of God in Each Other*
- Perkinson, James W. *White Theology* (2004, 260 pp.)
- Shattuck, Gardiner. *Episcopalians and Race: Civil War to Civil Rights* (2000, 298 pp.)
- Spencer, Jon Michael. *Protest and Praise: Sacred Music of Black Religion* (1990, 262 pp.)
- Washington, James Melvin. *Conversations with God: Two Centuries of Prayers by African Americans* (1994, 347 pp.)



White Privilege

Cassidy, Laurie M. *Interrupting White Privilege* (2007, 194 pp.)

Harvey, Jennifer. *Disrupting White Supremacy from Within* (2004, 291 pp.)

Kendall, Frances E. *Understanding White Privilege* (2006, 177 pp.)

Kivel, Paul. *Uprooting Racism* (2002, 271 pp.)

Krinitz, Esther N. *Memories of Survival* (2005, 63 pp.)

Lipsitz, George. *The Possessive Investment in Whiteness* (1998, 274 pp.)

Lopez, Ian Haney. *White By Law* (2006, 263 pp.)

Perkinson, James W. *White Theology* (2004, 260 pp.)

Roediger, David R. *The Wages of Whiteness: Race and the Making of the American Working Class* (2007, 195 pp.)

Shattuck, Gardiner. *Episcopalians and Race: Civil War to Civil Rights* (2000, 298 pp.)

Wise, Tim. *White Like Me: Reflections on Race from a Privileged Son* (2005, 155 pp.)



Poetry and Literature/Children's Titles

- Edelman, Marian Wright. *I Can Make a Difference: A Treasury to Inspire our Children* (2005, 112 pp.)
- Hudson, Wade. *Pass It On: African-American Poetry* (1993, 32 pp.)
- Hughes, Langston. *Langston Hughes* (2006, 48 pp.)
- Krinitz, Esther N. *Memories of Survival* (2005, 63 pp.)
- Magill, Frank N. *Masterpieces of African-American Literature* (1992, 593 pp.)
- Myers, Walter Dean. *The Harlem Hellfighters: When Pride met courage* (2006, 150 pp.)
- Parker, Robert Andrews. *Piano Starts Here: The Young Art Tatum* (2008)
- Pinkney, Sandra L. *Read and Rise* (2006)
- Rolling, James Haywood, Jr.. *Come Look With Me: Discovering African American Art for Children* (2005, 32 pp.)
- Shore, Diane Z. et al. *This is the Dream* (2006)
- Smalls, Irene. *My Nana and Me* (2005)
- Thomas, Joyce Carol. *The Six Fools* (2006)
- Walker, Alice. *Langston Hughes: American Poet* (2003, 37 pp.)
- Weatherford, Carole. *Before John was a Jazz Giant* (2008)
- Winter, Jeanette. *Follow the Drinking Gourd* (2008)



Internalized Racism

Barrett, Paul M. *The Good Black: A True Story of Race in America* (1999, 296 pp.)

Baxter, Freddie Mae. *The Seventh Child* (2000, 223 pp.)

Funderburg, Lise. *Black, White, Other: Biracial Americans Talk About Race and Identity* (1994, 391 pp.)

Poussaint, Alvin F. *Lay My Burden Down: Suicide and the Mental Health Crisis among African-Americans* (2000, 194 pp.)

Stern-LaRosa, Caryl. *Hate Hurts* (2000, 329 pp.)



Related Topics

- Brodkin, Karen. *How Jews Became White Folks* (2004, 205 pp.)
- Davis, Angela Y. *Women, Race & Class* (1983, 271 pp.)
- Davis, Angela Y. *Women, Culture & Politics* (1989, 238 pp.)
- Delgado, Richard. *Critical Race Theory: The Cutting Edge* . . . (2000, 681 pp.)
- Delpit, Lisa. *Other People's Children: Cultural Conflict* . . . (1995, 206 pp.)
- Funderburf, Lise. *Black, White, Other* (1994, 391 pp.)
- Gobodo-Madikizela, Winnie. *A Human Being Died that Night: A South African Woman Confronts the Legacy of Apartheid* (2004, 193 pp.)
- Krinitz, Esther N. *Memories of Survival* (2005, 63 pp.)
- Shipler, David K. *Country of Strangers: Blacks and Whites* . . . (1997, 607 pp.)
- Smead, Howard. *The Afro-Americans* (1989, 127 pp.)
- Tilove, Jonathan, with photography by Michael Falco. *Along Martin Luther King: Travels Along Black America's Main Street* (2003, 201 pp.)
- Walker, Alice. *Langston Hughes: American Poet* (2003, 37 pp.)
- Walker, Rebecca. *Black White and Jewish: Autobiography* (2001, 320 pp.)



Learning Together

In the Diocese of Missouri, the Dismantling Racism Commission offers programs and workshops for parishes.

Twice yearly, commission members offer the 14-hour leadership training mandated for clergy and lay leaders in the Episcopal Church in eastern Missouri. The training is free, and is open to any interested person. More information can be found on the diocesan website: www.diocesemo.org/dismantlingracism

Other programs are available for adult and youth Sunday school, and other church groups. Some of them are built around materials that are readily available. Members of the diocese may request these programs. Others may find inspiration for designing their own workshops.



Dismantling Racism Programs

TRACES OF THE TRADE: In *Traces of the Trade*, Producer/Director Katrina Browne tells the story of her forefathers, the largest slave-trading family in U.S. history. Given the myth that the South is solely responsible for slavery, viewers will be surprised to learn that Browne's ancestors were Northerners. The film follows Browne and nine fellow family members on a remarkable journey which brings them face-to-face with the history and legacy of New England's hidden enterprise. Abbreviated version of the film is 56 minutes, full length is an hour and 20 minutes. Recommend a 2-part series for Sunday presentations with the film on one Sunday and a facilitated discussion on the next Sunday. Program can be developed for adults, teenagers, or both. Program is also available for a special showing with both the film and discussion in an extended session for one day.

THE LUNCH DATE: This Oscar-winning short film tells the story of a woman whose goal is to catch a train. The story is simple and is done with little dialogue. Because it is a short film, there is no time for extensive character building. However, it is unnecessary. We as the audience learn everything we need to know in the first minute and 30 seconds of the film. Presentation includes the film and a facilitated discussion regarding the film's lessons and implications. Suitable for adult programs and youth programs on a Sunday or as a special program.

RACE: THE POWER OF AN ILLUSION: Race is one topic where we all think we're experts. Yet ask 10 people to define race or name "the races," and you're likely to get 10 different answers. Few issues are characterized by more contradictory assumptions and myths, each voiced with absolute certainty. How do we make sense of these two seeming contradictions? This series can help us all navigate through our myths and misconceptions, and scrutinize some of the assumptions we take for granted. In that sense, the real subject of the film is not so much race but the viewer, or more precisely, the notions about race we all hold.

Presentation can be structured in several different ways:

- 3-Part Series with 3 one-hour long films
- Two-part series with showing of one episode one week and a facilitated discussion the next week
- Single special presentation with showing of one episode and a facilitated discussion afterwards
- Single Sunday presentation with showing of specific excerpts from one episode with facilitated discussion

MIRRORS OF PRIVILEGE: MAKING WHITENESS VISIBLE---This film features the experiences of white men and women who have worked to gain insight into what it means to challenge notions of racism and white supremacy. Participants talk about their learned and internalized sense of privilege. Their stories reveal what is often required to move through the stages of denial, defensiveness, guilt, fear, and shame into making a solid commitment to ending racial injustice. This film catalyzes powerful dialogue to support the learning, change and healing of all people who want to undo race-based oppression. Featuring: Tim Wise, Joe Fahey, Peggy V. MacIntosh, Marguerite Parks, Gary Howard and many more.

(Available in 5 Parts on You Tube at <http://www.youtube.com/watch?v=pAljja0vi2M>)



THE COST OF WHITE SUPREMACY AND RACISM:

Film available in 2 parts on You Tube at
<http://www.youtube.com/watch?v=yxskSMgbhGU>

A GIRL LIKE ME: Re-enactment of the "doll experiment" by Kenneth Clark

Available on You Tube at
http://www.youtube.com/watch?v=00PbZTppE_0

JANE ELLIOT'S A CLASS DIVIDED: Educational Video about discrimination

Available in 4 parts on You Tube at
<http://www.youtube.com/watch?v=JCjDxAwfXV0>

WHAT WOULD YOU DO? RACISM IN AN UPSCALE STORE: What would you do if a black woman was being harassed in a store for no reason?

Available on You Tube at
<http://www.youtube.com/watch?v=bFO1b9I-u5Q>

WHAT WOULD YOU DO? RACIST REALTOR: Realtor tries to convince blacks to spend their money elsewhere.

Available on You Tube at
<http://www.youtube.com/watch?v=-ovWSAfu0AQ&feature=related>

RACISM IN AMERICA: 3 Part series available on You Tube at

<http://www.youtube.com/watch?v=PxW-XLOm4QU>

ABC NEW PRIMETIME: DRIVING WHILE BLACK

Black people who get targeted by the police while they are driving, most likely, due to skin color.

1996, 2-Part Series Available on You Tube at
<http://www.youtube.com/watch?v=3RhXU-2EJDE&feature=related>



Programs Based on One Hour of the 14-Hour Dismantling Racism Training offered in the diocese

Nationally certified trainers from the Commission on Dismantling Racism of the Diocese of Missouri can present any of the following hour long sections from the mandated 14-hour Dismantling Racism course sponsored by the diocese. Or, find out about taking the 14 hour training on the website of the Diocese of Missouri: diocesemo.org/dismantlingracism

SELF ANALYSIS EXERCISE DEVELOPED BY THE REV. EMERY WASHINGTON

Program includes a confidential self- exercise designed to identify and refine the personal feeling of participants regarding the issue of race in their community. A discussion will follow regarding some of the issues and personal discoveries resulting from the exercise

A HISTORY OF RACISM AND THE EPISCOPAL CHURCH IN AMERICA

This program reviews the history of race relations in the United States since colonial times and the various roles played by the Episcopal Church in this history. The various official and unofficial actions of the Church to atone for the legacy of slavery and respond to the sin of racism will be reviewed in detail.

DEVELOPING A COMMON LANGUAGE ABOUT RACISM ISSUES

The term “racism” is a loaded term in contemporary American society, having different meanings and implications for various groups. The goal of this session is to establish common objective definitions for several terms relating to social relationships in a diverse society.

THE DEFINITION OF RACE: WHAT IS RACE?

This session explores current scientific and social research on the subject of racial categories and their implications for our common understandings about racial groupings and racial divisions. This program includes media presentations and exercises to illustrate the information. This session will challenge common assumptions held about the nature of race as a social phenomenon.

HOW DOES POWER AND CONTROL RELATE TO RACISM?

Power is the individual or collective ability to be or act in ways that fulfill our potential. This session explores the nature of power in establishing and enforcing social forces such as racism and includes a participatory exercise to illustrate the presentation.

WHITE PRIVILEGE AND WHITE POWER

The social and personal reality of white privilege is an uncomfortable subject for many. However, the work of confronting, understanding, and dismantling racism in our church and in our society cannot proceed with a realistic and honest exploration of and dialogue about white privilege. This session encourages open dialogue about the topic in a supportive environment.



INTERNALIZED OPPRESSION

Internalized oppression is the manner in which an oppressed group comes to use against itself the methods of the oppressor. For example, sometimes members of marginalized groups hold an oppressive view toward their own group, or start to believe in negative stereotypes of themselves. Using films and exercises, this session explores this consequence of racism and explains the dynamics of the impact of racism on the victim.

RACE AND CLASS RELATED TO RACISM

Classism is discrimination against people on the basis of social class. This session will explore the history of the division of our society into social classes and how that history directly ties into racism and its continued presence, using films and exercises to illustrate its points.

THE DEFINITION OF RACISM AND THE POWER OF RACISM

Racism has many definitions and is defined by a variety of contexts in its contemporary usage. The purpose of this session is to explore these definitions and to develop a simplified formula that clearly explains how racism continues to operate. The session will also utilize several historical and contemporary illustrations of how racism pervades American life in all aspects.

EXERCISE: BEGINNING AN INSTITUTIONAL ASSESSMENT— HOW TO MAKE CHANGE HAPPEN

This session involves an exercise that will encourage small groups to assess the racial environment in institutions that they are familiar with in order that realistic efforts to dismantle racism can begin. The session will also review an Antiracist Transformation Continuum that parish congregations and other religious organizations can use to assess their current position and set goals for the future.



Traces of the Trade

For parishes in the Diocese of Missouri, this toolkit includes a DVD of *Traces of the Trade: A Story from the Deep North*, a film by Katrina Browne. Highly recommended is the facilitator's guide from the PBS program *P.O.V.*, available online.

At age 26, Browne learned from her grandmother that her ancestors, a prominent Episcopalian family, were slave traders in Bristol, Rhode Island. "I was shocked, but then realized immediately I already knew. So the bigger shock was the fact that I'd buried what I knew."

This film explores that history, and the facts and emotions surrounding it.

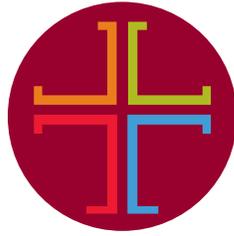
"It's a delicate process, this taking stock of how our parents, grandparents and great-grandparents may have been helped or hurt by the policies and practices of this land, and then determining our responsibility to contribute to repair and reconciliation."

www.pbs.org/pov/tracesofthetrade/



How We Got Here

- An Introduction to the conversation of dismantling racism in the Diocese of Missouri from Bishop Wayne Smith
- An Introduction to the contents of the resource from the Dismantling Racism Commission
- The resolutions of the Episcopal Church mandating this work for all Episcopalians



Diocese of Missouri
THE EPISCOPAL CHURCH

January 19, 2012

Dear Sisters and Brothers in Christ,

In these past months I have shared with you my concern that our diocese be actively involved in efforts for racial reconciliation, and healing in our community. From my address at our 2010 diocesan convention to our most recent clergy conference this October, and at forums and writing in between, I hope I have communicated that this effort is a priority for my episcopate and for me personally.

Our church has spoken clearly on this issue through Resolutions 143 and 144, adopted by the 2009 General Convention of the Episcopal Church (copy included). These resolutions require action by all parishes of the Episcopal Church to openly and prayerfully explore our collective racial history, in order to move together into a more truthful, open, and welcoming future.

As Bishop, it is my goal that all congregations in the Diocese of Missouri move forward boldly with this effort. It will be my responsibility to report on the efforts of Episcopalians in Eastern Missouri regarding Resolutions 143 and 144 at the 2012 General Convention in Indianapolis.

To that end, I have tasked our diocesan Commission on Dismantling Racism with developing a process for parishes to engage this work. The Commission has developed the program "Seeking Our Past, Creating Our Future"—an outline for parish use: to explore their past; create avenues for open and honest dialogue; and work together with prayer and mutual support to create a more open, accessible, and welcoming Episcopal Church.

The Commission has concluded that our church cannot effectively engage the broader community in efforts toward exploring our common history, open dialogue, and reconciliation and healing, until we engage in the same process internally. I wholeheartedly agree with this point of view.

The Commission has developed a package of materials and exercises for congregations to use as a resource in this work. The package was distributed at the Celebration of the

Ministry of Absalom Jones and Richard Allen, February 11, 2012, at Christ Church Cathedral. For congregations that were not able to send representatives to the Absalom Jones celebration, members of Dismantling Racism Commission offer follow-up with congregation leadership, will deliver the materials and be available to discuss the program. Commission members will serve as a resource to congregations as they proceed in this work.

This is a significant effort for the Commission on Dismantling Racism as well as for individual congregations. Those churches in our Diocese that have already begun work on this process are a long way from reaching a defined destination, and we will all benefit from their experiences with this work.

It is clear to me that “Seeking Our Past, Creating Our Future” is vital and essential to the future of our Episcopal Church and our respective communities.

As always, I am available to discuss this and other topics with you in more depth.

Prayerfully,

The Right Reverend Wayne Smith

Bishop of Missouri

Episcopal Diocese of Missouri
Commission on Dismantling Racism
The Right Reverend George Wayne Smith, Bishop

January 15, 2012

Dear Brothers and Sisters of the Episcopal Church:

As you are aware the Diocesan Commission on Dismantling Racism works to bring about a greater understanding and awareness of the sin of racism in our church and in the larger community. Members from many parishes in the diocese are directly involved in the work as members of the Commission. The work is difficult, challenging and rewarding.

Over the course of time and through the diligent work of the Commission, progress and change for the good has occurred in our diocese. We are extremely proud of the work that has been done. However, we are aware there is much more work ahead if we are to realize our vision: As people living out our baptismal covenant, we see our diocese reconciled to God by challenging racism in ourselves and society.

It is our mission to dismantle racism through education, dialogue, and action. On February 11, 2012, at our Annual Absalom Jones Celebration we will announce and begin the journey of ***Seeking Our Past, Creating Our Future*** in the Diocese of Missouri. This programmatic journey is expected to be a continuing effort in our diocese to better understand the concept of social justice, to better understand our history as relates to “isms” especially in the area of slavery and race.

As we begin this exciting and challenging effort we are joined by members of the Episcopal Church throughout the nation who are also called to implement resolutions of the national church. On behalf of the Diocesan Commission on Dismantling Racism, I invite you to join with us to travel along and learn, grow, be challenged and be a part of a dynamic process to help our church realize its vital role in achieving reconciliation with God and our fellow brothers and sisters.

Finally, there is a need for leadership in making *Seeking Our Past, Creating Our Future* a success. If you believe you are a leader and have the ability and desire to take on exciting and meaningful work in the Episcopal Diocese of Missouri, we invite you to become a leader in your congregation as well as take an active role as a member of the Commission on Dismantling Racism. We are able and willing to provide you with the necessary tools and equipment to be successful in this role.

Thanks so much for reading this letter and considering being a part of *Seeking Our Past, Creating Our Future*.

Sincerely,
Chester Hines, Jr. Chairperson, Commission on Dismantling Racism

Chester Hines, Jr.
Holy Communion,
University City, Chair

Rob Good
Christ Church Cathedral,
St. Louis, Secretary

Natalie Alexander
Trinity, Kirksville

Dale Anderson
Trinity, St. Louis

Mary Ellen Anderson
Trinity, St. Louis

Adrienne Dillon
All Saints, St. Louis

David Dillon
All Saints, St. Louis

Lawrence George
Christ Church, Rolla

Bill Gilbert
St. Peter's, Ladue

Will Gilbert
St. Peter's, Ladue

Kate Haggans
Trinity, St. Louis

Mary Hovland
Christ Church Cathedral,
St. Louis

Michael Kinman
Christ Church Cathedral,
St. Louis

Mike McDowell
St. Timothy's, Creve Coeur

Heather Morgan
Missouri United Methodist,
Columbia

Emery Washington
Holy Communion,
University City

Resolutions from the General Convention of The Episcopal Church, 2009

RESOLUTION 143

Resolved, the House of Deputies concurring, That the 76th General Convention of The Episcopal Church agree to extend Resolution A123, which was passed at the 75th General Convention, through the 2013-2015 triennium; and be it further

Resolved, That, as directed by Resolution 2006-A123, the General Convention encourage each diocese to continue over the next six years a process to gather information in its community on (1) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination, (2) examples of resistance to slavery and discrimination and (3) the economic benefits derived by the Episcopal Church from the transatlantic slave trade and the institution of slavery; and be it further

Resolved, That dioceses consult with the anti-racism officer of The Episcopal Church for resources to aid them in doing this work; and be it further

Resolved, That the information gathering be used as the foundation for truth-telling, confession, apology, forgiveness, repentance and reconciliation; and be it further

Resolved, That each diocese, as requested by Resolution 2006-A123, name a Day of Repentance and on that day hold a Service of Repentance; and be it further

Resolved, That the General Convention require all dioceses to report their results to the 77th and 78th General Conventions.

EXPLANATION

The passage of Resolution A123, which urged dioceses to research those instances where "they were complicit in or profited from the institution of Transatlantic Slavery," has inspired eight dioceses to respond to this call to action and has affirmed two dioceses who had already begun this work. As of the publication of this document, the Presiding Bishop and the President of the House of Deputies will have apologized on behalf of The Episcopal Church for its part in the maintenance of that heinous institution. The work that was requested in this Resolution has not been completed and we, therefore, resubmit it and ask that dioceses that have begun their research will continue with that worthwhile task and those who have not responded will be moved to do so. The Office of Anti-Racism will facilitate this ongoing work by asking dioceses that have begun this work to assist and mentor dioceses that have not begun to respond to the Resolution. It is further our hope that dioceses will include in their liturgies, Christian educational material for all ages, information that they have discovered about historic oppression of African Americans and stories of resistance and survival.

RESOLUTION 144

Resolved, the House of Bishops concurring, That the 76th General Convention of The Episcopal Church agree to extend Resolution A127, which was passed at the 75th General Convention and that the Executive Council Committee on Anti-Racism report back to the 77th General Convention in 2012.

Resolution Number: 2006-A127

Title: Endorse Restorative Justice and Anti-Racism

Legislative Action Taken: Concurred as Amended

Final Text:

Resolved, That the 75th General Convention of The Episcopal Church endorse the principles of restorative justice, an important tool in implementing a neutral articulation of the self-examination and amendment of life that is required to fulfill our baptismal covenant; and be it further

Resolved, That the 75th Convention, in support of and to enhance Resolution A123, call upon the Anti-Racism Committee of Executive Council to design a study and dialogue process and materials in order to engage the people of The Episcopal Church in storytelling about historical and presentday privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant; and be it further Resolved, That in the spirit of inclusion, dioceses also be invited to determine whether their call is to conduct truth and reconciliation processes in regard to other histories and legacies of racial discrimination and oppression that may be applicable in their geographic area, while not diminishing the strong call to focus on the history and legacy of slavery; and be it further

Resolved, That the dioceses will give a progress report to the Anti-Racism Committee. The Anti-Racism Committee will report their findings and recommendations to the Standing Commission on National Concerns and to Executive Council and to the 76th General Convention; and be it further Resolved, That the Church hold before itself the vision of a Church without racism; a Church for all races.

Citation: General Convention, Journal of the General Convention of The Episcopal Church, Columbus, 2006 (New York: General Convention, 2007), pp. 665-666.

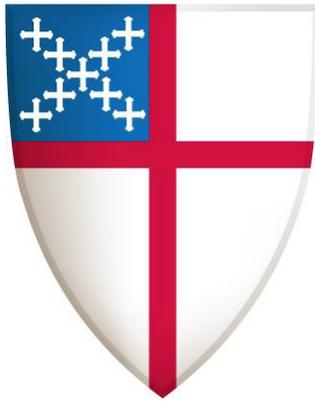
EXPLANATION

The committee believes that this Resolution should be extended because it brings into the focus of the wider church other stories of oppression that also should be addressed. A123 focuses only on the enslavement of African Americans, and although the heinous slavery trade deserves its own special directives, other forms of racism and oppression certainly exist. For example, many dioceses have a clear history of the exploitation and oppression of Native Americans such as in Northern Michigan where the iron ore mining industry is based on taking the iron-rich land and mineral rights from the Chippewa.

Similarly, many other northern and western dioceses have little history with African American slavery, but their maltreatment and marginalization of Native Americans, Asians, Hispanics and Arabs can be documented. By developing the histories/stories of other racial and ethnic groups, all dioceses would come to confront the sin of racism against all other marginalized races, ethnicities, cultures and classes, as well.

The mission of the Church is to restore all people
to unity with God and each other in Christ.

Book of Common Prayer, pg. 855



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THE EPISCOPAL CHURCH

