

Racism in the Church

Christianity is a phenomenon that is noted for its contribution of love to the world at-large. Love, as expressed through the Greek term *agape* and the Hebrew term *hesed*, is, as these terms suggest, much more than an emotion or a good feeling; it is the embodiment of good-will, commitment, wholeness, and acceptance that Jesus Christ expressed as He functioned as God Incarnate with the purpose of living, dying, and resurrecting so that His followers might be reconciled with God and unified one with another. It is with this premise that this essay begins regarding another phenomenon that has found a firm foothold within the people of God—racism. It also addresses the necessity of cleansing the Church of racism and progressing toward becoming a unified, diverse body of believers.

In direct opposition to the concepts of Biblical Christianity and godly love, the Elizabethan attitude¹ of racism is defined by Trevor Huddleston as that whose “motives and forces ... are anti-Christ, denying that man is made in the divine image.”² It is also more minutely defined by the United States Commission of Civil Rights as “any attitude, action, or institutional structure which subordinates a person or group because of color.”³ Dr. Martin Luther King, Jr. spoke specifically of racism within the Church as that “dark and desolate valley of segregation”⁴ which worked only for the purpose of circumventing God’s intended design for His Church.

Racism is the combination of both the power to “dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others.”⁵ It is the preference of one’s own culture over that of another, usually in a manner that is highly condescending of that other’s nuances. Freidrich Otto Hertz once

stated, “At the heart of racism is the religious assertion that God made a creative mistake when He brought some people into being.”⁶ Harry Emerson Fosdick more specifically and accusatively stated, “Race prejudice is as thorough a denial of the Christian God as atheism.”⁷ It must be noted that the term ‘racism’ as currently understood is a relatively new phenomenon having its birth as a product of the Nineteenth Century.⁸ In other terminology, it may be referred to as ‘ethnocentrism.’ Ethnocentrism, that tendency of every tribe to identify humankind only with its own members, however, is ancient and has always had racial overtones.⁹

As humanity is created, it is divided “among tribes and tongues and peoples and nations. The American South in 1860 and South Africa from 1948 to 1988 are specimens of segregation based on an appeal to creation.”¹⁰ Dr. Dennis Wilson, specialist in the arena including both racism and Nazism, accurately stated, “Just when we thought we were to the point of being beyond such atrocities that only happened in the days of old, we surprised ourselves by repeating history. We found out in the 1940’s [during the time of the Holocaust] that man is just as capable now as he ever was of murdering his fellow human beings.”¹¹ It should be noted that much of what took place under the guise of Nazism and the Holocaust were actually sanctioned by segments of the European theological and ecclesiastical world. In light of this, another author made the surprising statement, “That Auschwitz could happen in the midst of all tradition of philosophy and theology, art, and the enlightening sciences says more than that the Spirit was not able to touch people and change them.”¹²

Perhaps everything that takes place in the name of religion, the Church, and God is not always what it is stated to be. As an illustration of this concept, while many within

the ranks of the Christian Church are seeking to bridge gaps that have been built and exist among the various races and cultures, there are others among those same ranks who are attempting to widen the gaps through such atrocities as church burnings,¹³ hate crimes, and other acts of intolerance and terrorism. Overwhelmingly, however, these acts of ignorance and bigotry are generally and rapidly being recognized as rejections of the teachings of Jesus Christ and, therefore, sin.¹⁴

With this preface of thought-provoking imagery, the journey toward the intent of this essay to explore the phenomenon of racism begins. This journey will include a re-presentation of the realm of the Christian Church as established, recorded, and intended throughout the Bible and particularly in the book of the Acts of the Apostles, a survey of the current, non-diverse condition of much of the Church, and a plea for racial and cultural diversity among the churches throughout America and the world.

The Realm of the Church as Established in the Acts of the Apostles

In the New Testament book of Acts, the Church is presented as a culturally and ethnically diverse organism whose function was, through her unity, to promote the cause of Christ; accordingly, her goal was not to divide among 'color' lines and thus hinder that cause. Certainly, there existed a knowledge and enactment of racism at this time. These facts are evidenced in two separate aspects; slavery was active and those who were of Roman culture walked with an arrogant understanding that their culture was superior to all others. Yet the Church existed as a people seemingly of another, separate, foreign culture. This existence, clearly shown through the effectiveness and power of the early Church, was in large part noted by her unity¹⁵ and the ability within her ranks to love and serve one another.

The Realm of the Church as Established in the Early Church

Obviously the predominate teachings of the early Church operated as a cohesive agent in the promotion of these concepts. The outcome was thus, the early Church arguably possessed a distinguishing mark¹⁶ that caused this separate societal observation; she was different from those that were around her. An early historical document known simply as *Mathetes' Letter to Diognetus* describes the roles and interactions of these early Christians,

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.¹⁷

The prevailing principle signifying the Church at the time of and as expressed in this letter was precisely the same as that which was described in Galatians 3:28, "There is

neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus” (NASB.) In other words, a transcendency was being promoted in which there was not a degree of value placed upon a human being based on his or her position in society, sexual orientation, or race; all were to be equally valued and esteemed.

The Realm of the Church as Observed Through Church History

The Realm of the Church as Observed in Modern Christianity

Perhaps Evangelist Billy Graham stated the intended reality of this concept best when he said, “Skin color does not matter to God, for He is looking upon the heart. . . . When men are standing at the foot of the cross, there are no racial barriers.”¹⁸ Somehow, however, in opposition to this statement and through years of growth and change, the Church has removed herself from this foundational concept of Christianity: unity.

The Realm of the Culturally Non- Diverse Church

It has been well stated that “Eleven o’clock on Sunday morning is still the most segregated hour of the week in our nation.”¹⁹ Yet, in the midst of the Church’s individual search for identity in the presence of God, she has been guilty of promoting a racism and segregation of her own design, and eventual, future demise. As a counterpart to the physical evidence of the promotion of racism and segregation, Archbishop of Southwark, the Right Reverend Dr. Tom Butler, in his Presidential address to the Church of England Synod in 1999, spoke of his recognition of the inequalities that blacks experience in their involvement with the judicial system, the educational system, and the medical system. After a brief theatrical pause, he next said, “And then there's the Church. Are we any better? No, we are not.”²⁰

Accordingly, some church leaders have recognized this separation that exists within the Church between the races and have attempted to enact and promote measures to correct these wrongs. As an initial effort, the United Methodist Church recently made the following foundational statement: “The social principles of the United Methodist Church affirm that all persons are equally valuable in the sight of God.”²¹ In 1999, Archbishop Butler of the Church of England again made a broad-sweeping statement regarding the Church’s role in racism: “There are two reasons why we should be even more concerned about institutionalized racism [within the church] than other organizations. First, because our base commandments tell us to love God with all our hearts and mind and soul and [second, we are to] love our neighbor as ourselves - it doesn't mention whether that love should be of a different quality depending upon the color of our neighbor’s skin.”²²

Often, however, the cry is uttered, ‘But we’re all different! We can’t worship together! There can be no agreement among us in the style of worship.’ While that is the statement being verbalized, the intention is altogether different. What is really meant is, ‘I’m better than he! I don’t want that in my church! I won’t follow the leadership of someone of color different than mine.’ These are unchristian attitudes and are unhealthy at best and deadly at worst. They are also divisive, not merely among the races and cultures, but also among the Church.

The Realm of Cultural Division

There is, as has been observed, a definitive separation within the church (as well as society as a whole) along the lines of race and culture. This noticeable “racial divide in the Church dates to the end of slavery when many newly freed blacks wanted to join and

participate in white churches but were turned away. Even though many churches did not promote slavery, they did promote racism.”²³ Pragmatically, this problem is not new. However, a deeper problem than racism’s origination and longevity exists; that is the source of its continuation. “The idea of race is deeply ingrained; we learned it from people whom we love and trust.”²⁴ This, in essence, creates a new foundation for the Church that has been and is being laid, unfortunately, in the name of love and trust (or heritage.) In like manner, the sad truth is as stated by Rev. Bennie Fluellen, pastor of Overflow Ministries in the Cincinnati, Ohio area, “If racism is in the foundation, then it doesn’t matter what you build on that foundation, because racism is going to seep into it.”²⁵ As such, the Church is both consciously and unconsciously participating in “acts which have perpetuated the sin of racism. [Because of this, the Church is participating in that] which continues to be a barrier to Christian unity.”²⁶ Plainly stated, the fragmented Church has chosen to live according to her cultural heritages instead of the Biblical mandates to love one another²⁷ and serve one another with gladness²⁸ and in doing so, has “failed to proclaim and live out the Gospel message of love toward *all* God’s people no matter their race, nationality, ethnicity, or caste.”²⁹

Increasing the difficulty, this problem is not simply a ‘white’ phenomenon. “Racism on the part of whites and animosity on the part of blacks is rampant in the Christian church.”³⁰ The problem also bridges Hispanic, Native American, and Asian situations as well. Racial arrogance and mutual racial distrust and dishonor continue to rear their ugly heads, sometimes even under the guise of cultural integration. Problematically, even in congregations where multiple cultures worship together, many times non-whites are not appointed to leadership positions within that ecclesiastical

scenario.³¹ Although this ‘segregational’ concept may seem natural given the obvious differences that exist among various races and cultures, it remains that the pervasive attitudes continue to be those of a ‘colonial’ lifestyle in which the historically predominate race dominates and fail to truly blend, intermesh, and synthesize a multicultural equality and essence.

It should at this point be observed that each generation since the creation of radio (then television, the computer, satellite technology, and the internet) has more closely approximated the concept of a ‘global village.’ Certainly, this multi-ethnic and multicultural concept has great potential of having a wonderful effect within the Church. Yet the Church as a whole has resisted this change and has sought to remain segregated. Could it be that in the Church’s drive to keep the cultures separate, she has, in fact, dabbled in sin, willingly participated in some great international and spiritual travesty, and in doing so, thwarted God’s plan for His Church? As previously mentions, history has recorded such ecclesiastical participation in tragic events of the recent past. One Pastor thoughtfully stated, “Did some of our great (Christian) leaders bring about some of the attitudes that are an indirect cause of the holocaust?”³² It might further be suggested that those prevailing attitudes were not ‘indirect causes’ but instead, direct causes of the Holocaust.

The Call for Diversity Within Our Congregations

In light of the Church’s willing participation in this ungodly separation of the races and cultures, there must be a clarion call to the Church-at-large to reverse this present trend of racism within her ranks. Twentieth Century theologian Richard Niebuhr alluded to a similar concept by stating that the “clear consensus of Christian theology is

to affirm the doctrine of unity and equality of racial life in creation.”³³ The Church must come to a similar realization to this and to that of Anglican Archbishop Butler who appropriately stated, “I learned that the church can be in the forefront of racism, or the church can be in the forefront of the fight against racism.”³⁴ As this call goes forth, there must be an initial recognition, confession, and repentance for the sin of racism and a further recognition that these measures are but a first step toward the needed changing of hearts leading to healing, wholeness, and unity.³⁵

Dr. Butler also stated, “I believe that wherever Christians might be living, it is their duty to challenge the bigotry and discrimination of the major race or tribe in that place, particularly if they belong to [that particular race] themselves. It is their duty to hold before the complacent and powerful the claims of a holy God who ultimately fills the hungry with good things, who sends the rich empty away, who puts down the mighty from their seat and exalts the meek whatever their race or tribe. That is not a popular calling, but the Christian calling was never a popularity contest.”³⁶ There further must be an awareness of others, a respect of others, a willingness to change previous forms of thinking, a breaking down of walls and barriers, a change in policies and procedures, a creation of new rules³⁷, and a total new way of acting, interacting, reacting, and responding to humankind, regardless of race or culture. The Oxford Conference of 1937 stated their objective of diversity very clearly, “The existence of black races, white races, [and] yellow races, is to be accepted gladly and reverently as full of possibilities under God’s purpose for the enrichment of human life. And there is no room for any differentiation between the races as to their intrinsic value. All share alike in this concern of God, being created by Him to bring their unique and distinctive contribution to His

service in the world.”³⁸ If the Church contends that one of her primary responsibilities is to carry the message of Christ to the world, then she must also carry a message of the needed change within the world from its racist tendencies.³⁹ After all, “God is creating a primal order of racial unity and equality amid diversity.”⁴⁰ This same racial and cultural diversity actually strengthens the Church’s ministry and goal toward a world in which each person’s values are respected and nurtured.⁴¹

To engage in this course of change, Christians must engage in both a mentality and a process that involve their imaginations and their wills, as well as their actions; a power such as racism maintains its status and its perpetuation by becoming intertwined with one’s very definition of him/herself.⁴² Love alone obviously did not bring an end to slavery or procure the necessary civil rights laws to facilitate justice in the United States;⁴³ it is, therefore, going to require more effort than simply that of ‘being good Christians’ and loving one another to remedy this deeply-rooted situation. The Church must present herself as an example of the kind of humanity within which economic and racial differences can be and are surmounted; only then will she have anything worthwhile and listen-able to say about how those differences must be dealt with to a society surrounding her. She then must also stand with and support those outward measures of legislation that check the evil of discrimination which effect the outward conditions of mutual community.⁴⁴ Otherwise, the Church is communicating a standard of reconciliation to the world that is not her own experience and that will be neither honest nor effective.⁴⁵

Richard Niebuhr eloquently stated, “Unity does not mean sameness or identity, but a community of diverse selves and diverse races who stand on the common ground of

creatureliness.”⁴⁶ Creating multicultural and diverse congregations means moving beyond a simple recovery from the past toward the shaping of the future in community, a future of God’s peace and wholeness that “recognizes, values, and celebrates the unique qualities, gifts, and God’s grace in all persons.”⁴⁷ This aspect of love calls for personal engagement among the differing groups and cultures so that prejudices are understood and overcome and so that reconciliation actually occurs.⁴⁸ For the church to have this corrective impact upon her culture, she must maintain that separate and distinct “identity from the surrounding society and any new society that it may help to create.”⁴⁹

Dr. Frederick J. Zak, in his doctoral dissertation regarding the foundation of a work to overcome racial stigma and separation at the University of Akron, has compiled the following conditions that he feels must be met in order for racial and cultural diversity to effectively and appropriately take place: connectiveness,⁵⁰ uniqueness,⁵¹ a sense of opportunity,⁵² and proper modeling.⁵³ Although these expectations are stated as needed in a secular situation, they are not unreal expectations within the Church. Certainly, they are conditions that are achievable and, with work and the empowerment of the Holy Spirit, can be implemented in any church situation. These goals are also not complete; yet, they do represent beginning steps toward the goal of cultural diversity among the Church. As each local situation attempts to position these steps in place, other steps will be presented and further means can be taken toward the achievement of true Christian unity, including racial and cultural unity.

Christian ethics declares that “a truly redeemed community of any sort, in political, economic, or racial dealings, must be freely and gladly willed from within.”⁵⁴ In reality, true racial unity and harmony must be seen as more than just an achievable goal;

it must be “rooted in redemption”⁵⁵ and observed as a journey through which understanding, acceptance, and change are prevailing characteristics of the people whom are called by God. Certainly, because of the deep-rooted foundation of this sinful behavior of racism, complete change will not and cannot take place within a short period of time; instead the distance aspect of a journey must be focused on. However, if the goal is set, if the journey is focused upon, and if the initial steps are embarked upon, the unity of all God’s people will become a reality.

Summary

The goals of this essay were to explore the phenomenon of racism; to re-present the realm of the Church as established, recorded, and intended throughout the Bible and particularly in the book of the Acts of the Apostles; to survey the current, non-diverse condition of much of the Church; and to make a plea for racial and cultural diversity among the Church throughout America and throughout the world. In working toward these goals, it has been noted that governments and communities, as well as churches have recognized the need for such efforts in moving the world away from racism and separation. One community rightfully developed a study which “called for local, state and national leaders to join with residents of all colors to find ways of easing racial and ethnic tensions.”⁵⁶ These efforts must be copied and exceeded by the Church if she is to be that representative of Christ to this earth. It must understand too, that the achievement of these goals will take place only as an act of redemption: with the empowering of and obedience to the power of the Holy Spirit. This desire for racial unity and harmony, illustrated within the culturally diverse church, is both honorable, achievable, laden with expectancy

and optimism, and exemplary to the non-Christian world as a model to be followed and desired.

In conclusion, Biblical scholar, John Howard Yoder appropriately stated that “affirming the oneness of humanity is one message which by its nature reaches beyond the church’s membership.”⁵⁷ As the light of the Christian message shines with the brightness of its unique Star, Jesus Christ, and as the Church operates in her role of loving and serving one another, certainly a different witness will go forth than has done so in the recent past. But it must be remembered that the Christian response to embark on this achievable journey and to effect this glorious goal is not to place a “trust in racial integration, or any other human arrangement as final, but [instead, to operate in] a radical obedience to the God and Father of our Lord Jesus Christ, who gives and requires the love of a neighbor in and for himself.”⁵⁸ So let it be.

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¹ Elizabethan attitudes linked blackness with evil. Before Best is finished dunning his “infection theory” he has associated the great blackness of the Ethiope with: (1) a curse by God, (2) servitude, (3) the indelible badge of sin, (4) punishment, (5) lack of restraint over sexual impulse, (6) defiance of paternal authority, (7) violation of filial ties, (8) infection and incurable disease, (9) a fallen state below that of Adam, (10) the devil, (11) greed for property and power, (12) lust, (13) connivance, (14) geographic segregation on unfruitful ground.

Robert Disch and Barry N. Shwartz, *White Racism: Its History, Pathology and Practice* (New York: Dell Publishing, 1971), 9-10.

² Trevor Huddleston. Quoted in *Draper's Book of Quotations for the Christian World*, ed. Edythe Draper (Wheaton: Tyndale House Publishers, Inc., 1992), 1488.

³ Frederick J. Zak, SR., “The Development of Racial Sensitivity Seminars to Address the Problem of Racism and Enhance the Ecumenical Campus Ministry program at the University of Akron, Akron, OH” (D. Min. diss., Ashland Theological Seminary, 1990), 1.

⁴ Drew D. Hansen, *The Dream: Martin Luther King, Jr. and the Speech that Inspired a Nation*, (New York: Harper Collins Books , 2003), 6.

⁵*The Book of Resolutions of the United Methodist Church 1996*, (Nashville: The United Methodist Publishing House, 1996), Social Principles, ¶ 66162A, <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=84> .

⁶ Friedrich Otto Hertz. Quoted in *Draper's Book of Quotations for the Christian World*, ed. Edythe Draper (Wheaton: Tyndale House Publishers, Inc., 1992), 1483.

⁷ Harry Emerson Fosdick. Quoted in *Draper's Book of Quotations for the Christian World*, ed. Edythe Draper (Wheaton: Tyndale House Publishers, Inc., 1992), 1490.

⁸ Gregory Baum and John Coleman, *The Church and Racism*, (New York: The Seabury Press, 1982), 14.

⁹ Ibid.

¹⁰ John Howard Yoder, *Body Politics, Five Practices of the Christian Community Before the Watching World*, (Nashville: Discipleship Resources, 1994), 35.

¹¹ Dennis J. Wilson, “The Holocaust Phenomena: Historical Correlations Between Racism Today and the Nazi Era” (D. Min. diss., Ashland Theological Seminary, 1983), 2.

¹² Baum and Coleman, *The Church and Racism*, 7.

¹³ Skip Loescher, “Commission says Church Fires Reveal Growing ‘Re-segregation.’”, *CNN Interactive*, October 9, 1996, <http://www.cnn.com/US/9610/09/racism/> , Retrieved July 30, 2003.

¹⁴ *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 162A.

¹⁵ One key factor within the early Church was found in Acts 2:4 where they were all gathered in one place in one accord. They possessed unity.

¹⁶ Yoder, *Body Politics*, 28.

¹⁷ A. Roberts and J. Donaldson, editors, "Epistle Of Mathetes To Diognetus", *The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325, volume –The Apostolic Fathers including Justin Martyr and Irenaeus*, [CD-ROM] (Albany, Oregon: Sage Software, 1996).

¹⁸ Billy Graham. Quoted in *Draper's Book of Quotations for the Christian World*, ed. Edythe Draper (Wheaton: Tyndale House Publishers, Inc., 1992), 1491.

¹⁹ Kevin Aldridge, "Church Forum Explores Racism", *The Cincinnati Enquirer*, June 10, 2003, http://www.enquirer.com/editions/2003/06/10/loc_racechurch10.html

²⁰ "Diocesan Press Release Inquiry into Racism in Church" Released March 13, 1999, <http://www.dswark.org/news/pr079.htm>. Retrieved July 30, 2003.

²¹ *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 66.

²² "Diocesan Press Release Inquiry into Racism in Church".

²³ Aldridge, "Church Forum Explores Racism".

²⁴ Gibson P. Stroupe, "Oh Lord, Hold Our Hands," *Journal for Preachers* 22, no. 2 (1999): 45.

²⁵ Aldridge, "Church Forum Explores Racism".

²⁶ "Act of Repentance for Racism", *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 162A. <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=74>.

²⁷ John 13:34.

²⁸ Galatians 5:13.

²⁹ *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 162A. <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=84>.

³⁰ Aldridge, "Church Forum Explores Racism".

³¹ Ibid.

³² Dennis J. Wilson, "The Holocaust Phenomena: Historical Correlations Between Racism Today and the Nazi Era" (D. Min. diss., Ashland Theological Seminary, 1983), 13.

³³ Waldo Beach, "A Theological Analysis of Race Relations", Ed. Paul Ramsey, *Faith and Ethics: The Theology of H. Richard Niebuhr* (New York: Harper and Brothers, 1957), 209.

³⁴ "Presidential Address" Released March 13, 1999, <http://www.dswark.org/news/pr079a.htm>. Retrieved July 30, 2003.

³⁵ Act of Repentance for Racism ADOPTED 2000 See Social Principles, ¶ 162A. <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=74>

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³⁷ "Racism in Rural Areas of the United States and the Church's Response", *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 162A. <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=88>.

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- ³⁸ Beach, "A Theological Analysis of Race Relations", 209.
- ³⁹ Zak, "The Development of Racial Sensitivity Seminars", 4.
- ⁴⁰ Beach, "A Theological Analysis of Race Relations", 209.
- ⁴¹ "Racism in Rural Areas of the United States and the Church's Response", *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 162A. <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=84>
- ⁴² Stroupe, "Oh Lord, Hold Our Hands", 44.
- ⁴³ Dennis P. Hollinger, *Choosing the Good: Christian Ethics in a Complex World*, (Grand Rapids: Baker Academic, 2002), 221
- ⁴⁴ Beach, "A Theological Analysis of Race Relations", 223.
- ⁴⁵ John Howard Yoder. Quoted in *Draper's Book of Quotations for the Christian World*, 1492.
- ⁴⁶ Beach, "A Theological Analysis of Race Relations", 209.
- ⁴⁷ "Racism in Rural Areas of the United States and the Church's Response", *The Book of Resolutions of the United Methodist Church 1996*, 1996, Social Principles, ¶ 162A. <http://www.umc-gbcs.org/issues/resolutions.php?resolutionid=88>.
- ⁴⁸ Hollinger, *Choosing the Good*, 224.
- ⁴⁹ Ibid, 267.
- ⁵⁰ "Connectiveness results when a person gains satisfaction from associations that are significant to that person."
Zak, "The Development of Racial Sensitivity Seminars, 48.
- ⁵¹ "Uniqueness occurs when people can acknowledge and respect the qualities and attributes that make them special and different."
Ibid, 51.
- ⁵² "A sense of opportunity means that people feel that they can exercise influence on what happens in their lives."
Ibid, 54.
- ⁵³ "People need to grow confident in their ability to distinguish right from wrong. People need to have values and beliefs that are functional guides for their behavior."
Ibid, 56.
- ⁵⁴ Beach, "A Theological Analysis of Race Relations", 223.
- ⁵⁵ Yoder, *Body Politics*, 35.
- ⁵⁶ Skip Loescher, "Commission says Church Fires Reveal Growing 'Re-segregation.'", *CNN Interactive*, October 9, 1996, <http://www.cnn.com/US/9610/09/racism/> , Retrieved July 30, 2003.
- ⁵⁷ Yoder, *Body Politics*, 34.

⁵⁸ Beach, “A Theological Analysis of Race Relations”, 223.